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FOREWORD BY THE TRANSLATOR

This book "History of Ancient Era Hunza State" is most probably the first book written by a Hunzukutz, who is most probably the first literate notable of any consequence and high stature of Hunza who had acquired education, literacy and knowledge while living within Hunza State. This book covers the major and most important historical events of Hunza State covering the period since ancient times (probably 325 BC) till 1891-92, narrated through oral traditions. The man who actually started writing this history book is Wazir Zada Faraj Muhammad Reza Beg son of Wazir Asadullah Baig of Hunza, who was the first "notable" of Hunza to have acquired literacy and knowledge, primarily in Darri (classical Persian) and Qurani Arabic from a visiting religious scholar/preacher called Pir Shah Abdul Hameed a Syed from Badakhshan, who had come to Hunza State in 1880 or so and had stayed at Hunza for three years. This Pir was an Ismailia preacher and was a well-read religious scholar. Muhammad Reza Beg was born in 1859-60 at Hunza and belonged to the Wazir family (Begs) of Hunza. As has been mentioned by the co-author (Qudratullah Beg) in his Foreword of this book, the writing of this history book was commenced in the year 1920 AD and the first hand written manuscript was completed in the year 1923 AD. During those years Muhammad Reza Beg had reached an old age and therefore his eyesight had become weak and in absence of any medical facilities he did not have the resources to get it treated or procure the required reading glasses. Hence he utilized the services of his grand son Qudratullah Beg, who was born in 1907 AD and therefore was 13-14 years of age and who had acquired his basic education, knowledge and literacy from his this grand father as well as from the first Primary School of Hunza established/opened by the British in 1913. This way Muhammad Reza Beg narrated the oral history in Darri (Persian) and Qudratullah Beg, a very intelligent and bright young man of 13-16 years of age, wrote it down on paper as per the guidance and instructions of his illustrious

grand father. This was how the first hand written draft/manuscript was completed in three years i.e. with effect from 1920 AD to 1923 AD. However during the year 1923 AD, Muhammad Reza Beg, who was the "Faraj" of Hunza (His two elder brothers have remained Wazirs) and who had been the most important Notable of Hunza during the turbulent period from December 1891 to March 1892 AD, when the British had conquered Hunza, developed some serious differences with the Mir of Hunza, whom he had helped to become the Mir, and the Wazir of Hunza who was his own nephew in the year 1922-23 AD, and left Hunza and reached the Darbar of Imam of his Era, Sir Sultan Muhammad Shah, Agha Khan the third, in Bombay, India, and sought his solace and refuge. However Muhammad Reza Beg, soon died of a "fatal dysentery" within a few days of his this sickness and was buried at Bombay. He had taken along his grand son Qudratullah Beg along with a few servants and helpers. Hence young Qudratullah Beg, at a tender age of 17-18 years left alone at Bombay (India), became the heri of Muhammad Reza Beg, as far as this History Book and other literary and religious affairs were concerned.

Hence this way the succeeding personality to co-author and finally compile and complete this book is Haji Qudratullah Beg (Late) son of Muhabbatullah Beg son of Faraj Muhammad Reza Beg son of Wazir Asadullah Beg, son of Wazir Punno, Son of Wazir Muhammad Dara Beg (Bahadur Thara), son of Wazir Darvesh, son of Wazir Noor Ali, son of Wazir Hooko, son of Wazir Dara Beg alias Thara, son of Wazir Ghulam Ali son of Kharoi son of Diram Dultus son of Diram Churam of Diram Thapkuyantz, the dominant tribe of Ancient Era Hunza whose forefather was Diram Titam, the leader of first settlers of Hunza valley who had first settled in this valley along his four companions some unspecified centuries before Diram Chhuram.

Haji Qudratullah Beg had been working on this book for over forty two years, as per his own statement, which he has mentioned in his foreword to this book, which a serious reader of this book must read it before and after his reading. He was finally able to give a shape to this book in 1962 AD i.e. after forty three years of its commencement. In view of some financial constraints and some logistical difficulties, he was not able to

get it printed till 1982. Reasons for writing of this book in Darri (Classical old Badakhshani Persian) language are obvious. His grand father and then he himself had acquired their basic education in this language, which was primarily based on religious education and that also on the books on Ismailia Sect of Islam by some very capable scholars-preachers who were called "Pirs" as they belonged to the lineages of "Sadaats" or Syeds who derive their descent to Holy Prophet (PBUH). These scholarly preachers from Badakhshan, Zebak, Shakhdara and Ishkashum etc from Wakhan and Northern Afghanistan were the disciples of the famous Hakeem (Doctor) Nazir-e-Khisrau who in the eleventh century AD had preached and spread Ismailia Sect of Islam in these areas. In addition all official correspondence by the rulers traders, and scholars in the areas including Hunza, Nagar, Chitral, Gilgit, Yasin, Baltistan, Chinese Turkistan, Kashmir and Wakhan, Sarigool and Badakhshan etc was all made in this very rich, sweet and oldest language in use both in written and oral form since time immemorial. Hence all available historical documents and old letters etc were written and were therefore available only in this language.

Wazirzada Faraj Muhammad Reza Beg had complete knowledge and command over this written language as other tongues and local dialects including Burushaski, Khowar, Wakhi, Turki and Shina etc had no alphabets of their own and hence these could not be expressed in a written form. Haji Qudratullah Beg was also a great linguist and he could read and write English, Urdu and Darri (Persian) in addition all local dialects/tongues, very well but he had attained complete command over "Darri" as compared to other languages, hence he preferred to write it in "Darri" in which the first hand written manuscript was dictated to him by his grand father.

In order to reassure the worthy reader about the authenticity of the historical events given in this book, I consider it very essential to furnish some personal details about the two personalities who are the co-authors of this history book on Hunza, which is first of its kind on this sensitive and most important subject as only a well read, enlightened and a very responsible person of some high stature and credibility can write such a book with dependable authority and confidence, and thus the historical events

narrated in this book carry the required weight and authenticity.

Wazirzada Muhammad Reza Beg was the fifth son of his father Wazir Asadullah Beg, but was the third from his second wife Mst Khush Begum daughter of Rahim Beg of Yasin, who was a close blood relative of Mehtar Suleiman Shah of Yasin, and who was also the governor of Kohi-Ghizer. Wazir Asadullah Beg had two sons and many daughters from his first wife. His eldest son or Reza Beg's eldest half brother was, Faraj and later Wazir Muhammad Dara Beg alias Wazir Dado who was the main architect of the coup d'etat of 1886 in which Mir Ghazan Khan was murdered by his son Mir Safdar Khan and thus the two had become Mir and Wazir of Hunza with effect from 1886 to December 1891 AD. Wazir Humayun Beg was the living eldest brother of Reza Beg, from their mother Khush Begum who was banished to Chitral during the above mentioned coup d'etat of 1886, but who had been called back to Gilgit by Colonel Durand in the month of November 1891 AD prior to launching of his military expedition against Nagar and Hunza. After the conquering of both Hunza and Nagar States by Colonel Durand, using the Imperial Services Troops of Dogra Army and local Punial Levies under command sixteen British young officers. Hamayun Beg was installed, (after about 3 months) as Wazir of Hunza by the British Agent. When on 21st December 1891 AD, the Nagar Hunza defending forces were defeated and routed, Mir Safdar Khan and Wazir Dado of Hunza along with their supporters and about four hundred fighters had retreated and rapidly fled toward Chinese Turkistan, and thus a vacuum was created in Hunza where there was no Mir and Wazir and in fact the whole system of governance had suddenly collapsed. It was during this period when Muhammad Reza Beg had been approached and requested by the left over notables of Hunza and the inhabitants of Hunza to handle the affairs of Hunza during this critical juncture of History of Hunza. Muhammad Reza Beg, who had participated in the battle of Nilt and Mayun against the invaders as a reserve commander of the Hunza lashkar and who had taken his force (60-65 men strong) to Thole and had reinforced the Thole-Nilt Nullah defences, had decided to stay back at Hunza after the defeat at Nilt. He was therefore available and hence rose to the occasion and immediately made contact with the British officer Major Dr. Robertson, who was then the Commander of Hunza Nagar

Expedition after their triumph at Nilt. In short M. Reza Beg so ably handled the post-war affairs of Hunza State, that a very honourable, peaceful and smooth transition to normalcy was achieved with the British officers. This way the very honour dignity and chastity of Hunza and its women folk was protected and saved and thus he was given the title/honour of being called "The Saviour of Chastity of Hunza" i.e. Hunza-eh-Saep Oasum Faraj", in Burushaski. The British officers during the initial days and months of their occupation of Hunza considered and treated him as the representative of Hunza for all official and policy implementation matters as Hamayun Beg, his elder brother, had gone back to Gilgit in the company of Colonel Durand who was wounded by a bullet on 30th November 1891 on the very first day of the battle at Nilt. Muhammad Reza Beg in this manner handled the affairs of Hunza State as its local representative/administrator for about two months when he was included in the delegation of local rulers, representing Hunza, which was taken to the Darbar of British viceroy, Lord Lansdowne in India then ruling the Indian subcontinent from his then capital Calcutta (Kolkata). The rulers/representatives of these tiny states i.e. Hunza, Nagar, Punial and Gilgit etc, which were conquered and brought under British sway at the end of 19th century were to be presented before the Viceroy, by Colonel Durand and his superiors, as a symbol and proof of his this great achievement in the North-Western extremes of the subcontinent, and who were to personally submit and acknowledge their allegiance to the British Empire in person in the Darbar of the British Viceroy for India, (Lord Landowne 1888-98) at Calcutta. Hence Muhammad Reza Beg and his delegation left Hunza in the last week of February 1892 or first week of March 1892 AD. The delegation had reached Calcutta via Skardu – Zojila Pass – Kashmir (Sri Nagar) and Rawalpindi by the third week of March 1892. While en-route on his this journey, from Hunza to Gilgit, Muhammad Reza Beg had the pleasant chance of meeting his elder brother Humayun Beg (later Wazir of Hunza) at the village of Mayun (lower Hunza) as Humayun Beg was finally returning to Hunza for the first time after about six years of his exile in Chitral, as the political atmosphere and the whole scenario had now taken a very different but most favourable shape for Humayun Beg after 1891 British Expedition. The two brothers, at that time the most important political figures of Hunza, therefore sat together and after a

very thorough discussion agreed to set the future course of politics of Hunza, with the help of the British officers and under remote influence of officials of Maharaja of Kashmir. The two brothers made a resolve to ensure that the hereditary Mirship of Hunza was retained within the Ayasho family of the Mirs of Hunza. Humayun Beg's choice being the then Gushpur Muhammad Nazeem Khan who was till then living with the deposed Mir Safdar Khan in Yarkand as a refugee, whereas Muhammad Reza Beg's choice was Gushpur Rehan Shah son of Mir Ghazanfar Khan, who was then living in Kashmir, again as an exiled refugee. This way the "Mirship" of Hunza was revived and the system of appointing a 'Raja' as was done in Gilgit, Punyal, Yasin, Kohi Ghizer etc, by the officials of Maharaja at Gilgit or the British Agent Gilgit, which was not a hereditary appointment, was not allowed to be instituted in Hunza. Though there was a possibility of even appointing Humayun Beg as Governor of Hunza and Muhammad Reza Beg as his Wazir. Hence, the two brothers are also the saviours of the hereditary Mirship of Hunza, in addition to their greatest contributions of bringing about a very honourable truce and peace and tranquillity to the inhabitants of Hunza after the occupation of Hunza by the Dogra Forces under the leadership of British Agent Gilgit, Colonel Durand and his fifteen British military officers.

Now coming back to Muhammad Reza Beg's visit to Calcutta. When the formal audience with the British Viceroy of India was over, the Viceroy (Lord Lansdowne) extended them an open invitation to visit any places of their own choosing located within the territories of British Empire. Muhammad Reza Beg opted to go and visit Bombay as the other two had shown their desire to go to Karbala in Iraq and Burma. On this humble and strange demand the Viceroy became inquisitive and got hold of the hand of Muhammad Reza Beg and very caringly and politely asked him as to the reason for his this humble choice. Muhammad Reza Beg, in an equally humble and polite tone replied that he was not really interested in visiting places for sight seeing or leisure hunting, but was keen to go to Bombay to see and meet his Imam of the Era, Agha Khan the third. He further elaborated and explained to the Viceroy, that it was purely because of the edict or Farman of the Agha Khan that he had been wholeheartedly cooperating, assisting and working with the British officers with total loyalty and in good faith. On this

the Viceroy also assured him of his complete support and sent him off. Muhammad Reza Beg, then proceeded to Bombay as an official/state guest with full protocol and under official escort and arrangements. At Bombay he had the opportunity of an exclusive audience and “Deedar” with his Imam where he furnished every detail of the complete situation and happenings in Hunza and Gilgit.

At the conclusion of his this unique audience with his Imam (First Ismailia of Hunza State, and probably entire Northern Areas to have an audience for the first time in the history of Imamat as well as Hunza with an Imam of the era) Muhammad Reza Beg had received a Farman (Edict) from his this Imam asking him and authorizing him to also look after the affairs of the Ismailia Jamaat of Hunza State and North in their religious matters, in addition to his political duties. He was also honoured by his Imam by presenting him with following symbolic articles/souvenirs of Imams personal use:

- a. A copy of book called “Masnavi-e-Maulana Roomi”
- b. Personal Cane/Walking Stick of Imam with handle made of ivory.
- c. One “Pagri” along with cap called Kullahi Zarri.
- d. A pair of Imam’s personal clothes.
- e. Pair of white coloured personal shoes of Imam’s own use.

After the completion of his this official tour and audience with his Imam, Muhammad Reza Beg returned to Hunza where he was appointed as the “Faraj” i.e. the “treasurer” of Hunza State as his elder brother Humayun Beg had by then arranged to install Nazeem Khan as the Mir of Hunza and he himself had taken over as the most powerful Wazir of Hunza State with the support of the British Officers. After the defeat of Hunza Nagar defenders, the ruling clique of Mir Safdar Khan and Wazir Dado Thara Beg had fled towards Sariqool, Yarkand and Sinkiang and hence Hamayun Beg had returned from his exile. Wazir Humayun Beg and Faraj Muhammad Reza Beg, therefore de-factively ruled Hunza while Mir Muhammad Nazim Khan was installed as Mir of

Hunza. But the situation favoured Humayun Beg as both British and Maharaja Kashmir favoured him and took him seriously. Thus Nazim Khan was a puppet and almost a titular Mir till 1916 and then upto 1922-23. Wazir Humayun Beg died in 1916 and thus his eldest son Shukrullah Beg, became the Wazir. After that Nazeem Khan started exerted himself and thus regained absolute powers. By 1922-23 he was in full control of the affairs and therefore was able to make a wedge among Wazir family through intrigue so by 1923 Reza Beg was compelled to leave Hunza and go to Gilgit or elsewhere, but at his own as he was to relinquish the appointment of "Faraji". He therefore decided to leave Hunza at this own on the pretext of getting treatment for his eyes. He was accompanied by his eldest grand son Qudratullah Beg, who was 16 years of age then. They did have a retune of servants and horses also. Muhabbatullah Beg, his eldest son was with Gilgit Scouts at Gilgit. Reza Beg wanted to go to "Chitral" and settle at the "feud" or Jagir of Humayun Beg, his elder brother, but it was beginning of winters and unusually heavy snows at Shandur had reportedly blocked the route. Hence Muhabbatullah Beg advised his father to go to Bombay and seek refuge from Agha Khan the Third. This way Reza Beg with his grandson Qudratullah Beg reached Bombay, where he died of dysentery and was buried in Bombay (Mumbai) in 1923. This way Qudratullah Beg became the "heir" of the literary and religious legacy of his grandfather.

Haji Qudratullah Beg, soon returned to Hunza along with a few of his companion servants, inspite of an open offer and edict by Agha Khan the Third, his Imam, that he would be either sent to Aligarh or UK for studies and would also be married to a daughter of any suitable affluent Khoja Seta followers of Imam.

Qudratullah Beg on his return to Hunza was given the title of "Haji" by the Ismaili people of Hunza, as he was the first young man (17 years old) who had the distinction of doing/performing the "Deedar" of his Imam, as Ismailies considered Deedar of Imam equal to Hajj or Umra. Haji Qudratullah Beg was then groomed by his father at home. He soon became an important literacy young man of Hunza State and rose to prominence. Later in 1936 Mir Nazim Khan took away the appointment of "Wazirship"

from Beg Family and Qudratullah Beg took active legal part in fight against this decision, and later his father in laws murdered in 1936 or so. Haji Qudratullah Beg was the eldest among his three more brothers, though they had two elder sisters to him. He was equally and important and most influential man in the Darbar of Mir Muhammad Jamal Khan. He also attained prominence in the greater Darbar of Agha Khan the Third and later Fourth both. His major achievements in these two Darbars are as follows:

a. Agha Khan-II Darbar:-

- (1) Honorary Secretary Agha Khan Legion for Gilgit and surrounding valley – 1933-45.
- (2) Honorary “Letter Writer” in Agha Khan’s Badakhshan office Bombay for a brief period of few months.
- (3) Supervisor construction work Central Jamaat Khana Gilgit since 1936-40 under his father.
- (4) Patron in Chief Central Jamaat Khana Gilgit 1940-46.
- (5) Nazimul Umoor (CEO) Jamaat Ismailia and the surrounding areas and valley 1940-1951.
- (6) Nazimul Umoor (CEO) Jamaat Ismailia for Gilgit, Northern Areas, including Chitral and Central Asia, 1951-70.
- (7) Honorary Secretary Supreme Council for NAs and Central Asia, 1968-72.
- (8) CEO Agha Khan DJ Schools in NAs, 1945-1970.
- (9) Incharge “Donations” and finances of Jamaat with regard to their Imamat institution.
- (10) He personally lead his team of dedicated supporters and followers

engaged in voluntary work of construction of Central Jamaat Khana Gilgit, Boarding House for Students and the affiliated commercial area having shops and hotels for generating funds for boarding house. (Please see the booklet “تاریخ تعمیر سنترل جماعت خانہ، گلگت” for details.

b. **Darbar Mir Muhammad Jamal Khan Mir of Hunza:-**

- (1) Chief/Principal advisor to Mir on all matters of the State specially education, religion, traditional law and customs/traditions, development and foreign policy specially for dealing with govt of Pakistan Officials.
- (2) Advisor to his close relative Wazir of Hunza, Wazir Sajidullah Beg on state craft and day to day affairs.
- (3) Advised Mir on development works, education and health projects.

b. **Social Works:** He has undertaken innumerable works of social benefit both in Hunza, Gilgit Ghizer, but some major ones are as under:-

- (1) He carried out a census of the entire Hunza Valley not only of human population but of the domestic animals. This he carried out with the help of his DJ School Teachers and Khalifas through the institution of Jamaat Khanas. He also personally counter checked the statistics through other means. A beautifully laid out hand written by him personally “Register”/copy is still held at his home.
- (2) Provided leadership role and patronage, advice and consultancy for construction of various new water channels in Hunza. He personally supervised a beautifully carved channel over almost a perpendicular rock face of mountain emanating from Harchi Nullah of Ultar Glacier snout which is irrigating upper slopes of Western

portion of Ultar. He fully utilized and _____ the natural engineering skills of Mr. _____ s/o _____ of _____ tribe, of Altit. This great and natural scientist and engineer though illiterate was a master craftsman who has carved out this marvellous channel through the sheer-face of mountain forming left bank of Harchi Nullah Gorge. It is the highest channel carved out and providing irrigation water to higher western slopes of Altit and is a masterpiece and is a Marvel. A researcher must see it on ground to see its uniqueness, specially its initial 500-800 meter portion.

- (3) Haji Qudratullah Beg was very keen to get the old and original Karim Yari Channel from Harchi Nullah to upper portions of Baltit above the alignment of Berber Channel. However the loose and sandy sedimentary nature of sheer falling and perpendicular portion of the face formation mound called loose "Murt" in Burushaski did not allow the channel to succeed, hence a new and larger channel has been carved out at much higher height above it avoiding the loose sedimentary Murt Portion. This channel, a great success has been carved out with huge funding by the govt of Pakistan, by a local contractor using the most modern drilling machines, explosives and techniques. Its entire length is along the skirt of the sheer falling mountain face forming the right bank of Harchi Gorge and is part of Hoan Mountain Spur — running below the alignment of about 160 years old Murpu Channel. (See Photograph).
- (4) Has been advocating and supporting construction of many a Water Reservoir Ponds call "Phari" in various villages, for storage of water during night time.
- (5) He was the authority and an encyclopaedia on Old and "Oral"

constitutions, customs and traditional laws of Hunza State. People had full confidence in his knowledge and sought his advice on all “laws”, rules, regulations encompassing every fact of the socio-economic and cultural panorama/scenario. He was so authentic that he was quoted as the final authority and no one dared question his final verdict.

- (6) Advised his father and strongly persuaded him to ask for “Jagirs” from British PA and Comdt Gilgit Scouts to award him Jagirs at Gilgit as reward for his 40 years of services first as “Levy Leader” and then a Subedar in Gilgit Scouts, as he was awarded the coveted title of “Khan Saheb” which carried with it “Khalaat” and cash award on pension or a Jagir. It was in view of this that Khan Saheb Subedar Muhabbatullah Beg was allotted two “Jagirs” at Sonikot and Jutyal, with two small cannons as reward for his meritorious services, instead of “Khalaat” (Robe/Dress of Honour) and cash award.
- (7) In 1934-35 Qudratullah Beg also strongly persuaded his father to purchase agricultural land at Gilgit and also rigorously pursue the case with British to allow people of Hunza to purchase land in Gilgit and surrounding oasis and get settled, and which was got sanctioned and obtained. This allowed “Land starved” Hunzukutz to buy land in these oasis’s and get themselves settled. Prior to this no, Hunzukutz was allowed by the law of Maharaja and Mir of Hunza to purchase agricultural or barren land in Gilgit Sub Division and get settled. This opened a great opportunity for Hunzukutz to flourish in Gilgit and beyond in the sub continent. This actually liberated Huunzukutz.
- (8) Played leading role in construction of a water channel from Gilgit

River right bank to reclaim and irrigate about 100 Acres of barren flat rive course bed along River Gilgit east of Sonikot Village.

c. Literary Work:

- (1) Collection of following ancient era literary and religious books on Ismailia faith and donation of these books to Ismailia Association Blmbay for reprint and safe custody/translation in 1930's:-

(a) Roza-tut-Tasleem	روضۃ التسلیم	{1}
(b) Pindiyat-e-Jawan Mardi	پنڈیات جوان مردی	{2}
(c) Um-mul-Kitab	ام الكتاب	{3}
(d) Haft Bab-e-Abu-Ishaque	ہفت باب ابو اسحاق	{4}
(e) Daawat-e-Nasiree	دعوت ناصری	{5}
- (2) Assistance to Col Lorimer in research on Burushaski Language (Tong) and grammar etc.
- (3) Compilation of "Tareekh-e-Ahd-e-Attique Riasat Hunza.
- (4) Booklet "Tareekh-e-Taamir-e-Central Jamaat Khana Gilgit".
- (5) Write up for Punjab University Two Chapters for Tareekh-e-Adabiyat Musalmanan Pakistan-o-Hindi on Hunza.
- (6) Proposition of "Alphabets" for Burushaski Language and Printing of a booklet of these English based Alphabets.
- (7) Assistance and guidance to international level researchers in their research on all aspects of Hunza.

In fact Haji Qudratullah Beg was a revolutionary of his era who perceived that the future of his fellow Hunzukutz lied in acquiring education and following the institution of Imamat and so he had spent his entire life in pursuit of these two aspects. Therefore the readers of this book can rest assure that the book has been written by the men of a higher intellect and caliber and were no ordinary people of Hunza.

Haji Qudratullah Beg was born in March 1907 in his ancestral home in village Hyderabad Hunza. He had acquired education from Government Primary School Baltit, Hunza. This school was the first formal school opened in Baltit Hunza in 1913 by the British Agent in Gilgit, through the administration of Maharaja Kashmir. He had also acquired Persian and Quranic education from his grandfather, Wazirzada Faraj Muhammad Reza Beg at home. Haji Qudratullah Beg died on 8th May, 1984, at his own home in Baltit after a brief mild illness. He had left behind a wife, four daughters and two sons. His eldest brother Hisamullah Beg has retired as a Brigadier of Pakistan Army, second has retired as Lt Col and third, the youngest is still serving as a gazetted class-I officer presently in BPS-19 in Ministry of Defence. All daughters are married with children and well off within the family/clan houses. May God bless his soul and grant him the highest place among human souls in the heavens. He is buried at beautiful place just beneath the Baltit Fort.



In the Name of Allah, the Most Merciful, the Most Beneficent

رَبِّ يَسِّرْ وَ تِمَّمْ بِالْخَيْرِ

FOREWARD

After having offered my praises, submissions and reverence to the almighty God, as the preamble, it may be explained by me to the worthy readers of this book that I, Qudratullah Beg son of Khan Sahib Muhabbatullah Beg resident of village Baltit, Hunza State, had the greatest and a long cherished desire to collate, collect and write down the history of Hunza. Hence it was for this reason that I have been collecting the concerned historic material of every possible aspect on the subject since over last forty-two years. Therefore my good luck has favoured me today and I have finally been able to be successful in achieving my long cherished desire.

It should not remain hidden from my worthy and respectable readers that since time immemorial during the ancient era Hunza State did not have the tradition of reading/writing and preservation of historical records of events in a written form. Therefore events of past and present could not be recorded and preserved in a written form. In fact there was no tradition, at all, of any education, and reading and writing skills. The people of this far-flung remote piece of land were totally ignorant of any form of formal education. They did not possess any sort of literary skills and professions except for agriculture and shepherding. However the wise and enlightened men from among them did convey the accounts of historical events and great feats and

achievements of their predecessors/ancestors, through oral tradition to the new generations, which was transferred through oral tradition from generation to generation from the knowledge stored in hearts and minds. Such wise men and traditional oral historians used to keep their kith and kin well informed and in knowledge about the genealogies of not only their own ancestors but of others also. The next generations were thus kept in full knowledge of the cultural, social ethical and traditional and system of justice etc, practised in their land. These tales, fables, stories and accounts of events were orally narrated during the long and cold nights of winter season by staying awake till well past midnights. The elders also taught their offsprings the skills of soldiering and warfare. They also used to sing laudatory songs in "Sheena" language recounting and eulogizing the bravery and heroic deeds of their forefathers and ancestors.

However Mir Ghazanfar Ali Khan son of Mir Shah Salim Khan, a prominent Thum (Mir) of Hunza had made an effort to record in writing some of the important ancient historical events in Persian language and had almost completed a hand written draft/manuscript history book during his reign. Unfortunately this lone copy of the said draft/manuscript had been lost during the period when Mir Safdar Ali Khan had fled from Hunza in 1891 A.D. and was a refugee/fugitive in Yarqand. Hence there remains no trace and effect, whatsoever, left behind, of this important document. Till in the year 1339 Hijra corresponding to AD 1920 my illustrious grandfather Muhammad Reza Beg son of Wazir Asadullah Beg took on the responsibility of writing the History of Ancient Era Hunza and commenced its writing. This he did on the strong wishes and persuasion of his own son and my father Muhabbatullah Beg. My respectable grand father used to narrate the history in the Darri (Persian) language and I (Qudratullah) used to write it down. (My grand father dictated to me in Persian (Darri) language). This practice continued for about/over three years period and most of the events of history of ancient era Hunza were recorded/written on paper for the first time in this manner. However the manuscript/draft had not yet been finally completed and edited when my grandfather died in the city of Bombay in the year 1342 Hijri corresponding to the month of Dec. 1923 A.D. Hence this draft history remained in my custody and I had made another hand written copy of the same draft during next few years period for safe custody and

security. After a few years the original copy of the draft /manuscript was obtained and taken away By Lt Col Scheomberg, a British explorer and intelligence officer, in my absence, through my uncle Wazir Inayatullah Beg (later Wazir of Hunza). Though, as mentioned earlier, this manuscript was not as yet fully completed and finalized and was still in a draft form.

During the period whilst my grandfather was still alive and busy in writing this history, the news of his this undertaking travelled to the ears of Mir Muhammad Nazim Khan, the then reigning Mir of Hunza. This news prompted this Mir of great stature to also write History of Hunza. Thus the Mir called for a literate person of Nagar namely Akhund Aman Ali Shah from "Sumayar" to write the history for him, while the oral story tellers of authentic credentials from Hunza, like Mr. Barako son of Chhumaarsingh, and Mr. Daro son of Pooya etc. orally narrated the events of history while Akhund Aman Ali Shah recorded it in writing in Persian language. This Akhund Aman Ali Shah often used to solicit and seek assistance and guidance from me, on most of the occasions as and whenever he felt difficulty in translating the narrated oral tradition into a sequential written form. Although I myself was also still very young and inexperienced and was still not fully competent then..

As the recording of events of Ancient Era Hunza was being undertaken and completed with my assistance; concurrently the Mir had tasked his grand son Prince Muhammad Jamal Khan (the present Mir of Hunza) to write his Biography in Urdu. I was also called upon and frequently approached for translations of the same into Darri Persian language. In this way I also used to carryout the translation of Biography of Mir Nazim Khan into Persian language.

During those years, (1934-35) Lt Col Lorimer, a British officer, had arrived at Hunza with a mission to study the languages, history, culture and geography (area study) of Hunza, and who had taken up his residence in Ali Abad Dak Banglow to study Burushaski Language for over one and a half years. He used to make utmost efforts to complete his assignment. It was during this effort, that he had solicited my help and

assistance. He was the same Lorimer, who during his active service as Political Agent Gilgit had learnt Burushaski language and had given it a written form and had been making his utmost efforts to improve upon it.

Although I, the author of this book, was still of tender age (27 years) at that time, but always remained aware and alive of the guidance, instructions and desire of my father; for the completion of this book. It was for this reason that the need, urge and necessity of completion of the History of Hunza always dominated my thoughts. Hence I had developed a great love, interest and inspiration for study of books and material of history. Because it is said that the knowledge of history cleans and enlightens the rusty minds and brightens the dark brains and it greatly enhances the awareness and widens the mental horizon of a literate person.

The great philosopher and poet حکیم نصیر خسرو Hakim Nasir-e-Khisrau thus describes it as follows:

تابگیر دلِ دانای تواز گئی پند

Translation:- Oh! Whenever your wise heart attains and learns a lesson from this world, only then and in that case neither your heart will go rusty nor your mind would become confused and complicated.

Yes! No doubt that it is not possible to cleanse the dark and rusty minds and hearts without learning from the lessons of the history. It is by virtue of the knowledge of the past history that a Sultan or a ruler/king is enabled to efficiently and effectively organise his kingdom and rule his country. Hence as a sequel his subjects get convinced and are compelled to bow their heads in obedience.

It is through the study of Books of History that one learns the ways of wisdom and obtains information about past political, moral, social, economical and literary achievements. The reasons for past achievements, successes, failures and defeats, set backs and disgraces of nations and individuals can only be known through study of History alone. So if the knowledge of history is termed as the source of wisdom/sanity it cannot be considered as unjustified. No teacher or mentor of any house of knowledge

can be better placed than the history itself to explain the past. Thus the advantages of study of history are even brighter than the light of the sun.

Therefore, I the author of this book have recorded in writing all that material which I have heard of and have collected. I have been obtaining extensive help and assistance from a very rich and huge collection of documents and letters of Mir Muhammad Nazim Khan which were made available to me by His Excellency Mir Muhammad Jamal Khan the present Mir of Hunza for this purpose. I have also consulted and benefited from the study of documents and letters of Wazir Hamayun Beg. I have greatly benefited from the memories of my grand father and father and therefore have been able to complete this book.

I fully realise that a more authentic and accurate history of Hunza can not possibly be written in Hunza without this one. Though this book itself may also not be totally error free, complete and exhaustive. Reason being that it has mostly been compiled from the orally narrated tradition by the local illiterate ancient oral narrators of history. I have neither criticised nor have praised anyone at my own but have simply recorded the orally narrated events of history if Hunza.

Although this book is a product of utmost efforts put in by me for the last forty two years, but in fact the real authors are my illustrious grand father Muhammad Reza Beg and my father Muhabbat Ullah Beg. They are the real initiators/authors of this book. It was because of their undertaking and initiative that the history of our forefathers and ancestors and their ways of socio-economic traditions is communicated to future generation of Hunza. And for this reason I dedicate this book to the name of my grandfather. As details of all the historic events were orally narrated to me by him and I had simply written/jotted them down on paper. In this way I was able to store this information in my mind and heart as God almighty has gifted me with a very strong (power of) memory. My grandfather had learnt everything from his father Wazir Asadullah Beg. He had read no other book except the one got compiled/written by Mir Ghazanfar Ali Khan, which he had procured through Akhund Rustam Ali son of

Trangfah Daulat Ali and had seen and read the manuscript. This book had remained in the custody of Mr. Karim son of Mushtaq who had also remained the official private secretary (Munshi) of Mir Ghazan Khan-I for sometimes. This man had taken away this manuscript with him and hence it did not remain with Mir Safdar Ali Khan (as Mr. Karim had also fled towards Kashghar in 1891 AD).

Muhammad Reza Beg had learnt about the events of history not only from his own father alone, but had also benefited from many other authentic and well known aged traditional genealogist, and oral narrators of history. Some of the names of such men are Mr. Buyal Singh son of Sukaar of Baltit, Akhund Rustam Ali son of Trangfah Daulat Ali of Hyderabad, Trangfah Naseero son of Shai Thum of Ganesh and Charbu Hatam Ali son of Ali Beg of Hyderabad. These were few of the prominent traditional wise men who were experts on orally narrated tradition of Hunza and knew genealogical chains and pedigrees of many families and clans of Hunza. Muhammad Raza Beg had listened to oral narrations of these old wise men and had recorded these in writing (Darri Persian) as he was a literary man of his era and who himself was an authentic traditional historian and genealogist. He had obtained his education from Syed Shah Abdul Hameed son of Shah Abdul Rahim of Zebak, Badakhshan. Shah Abdul Hameed had been staying in Hunza as a refugee during the reign of Mir Ghazan Khan-I. He had, during his this stay converted the people of village Hinni (Hindi) from Isna-ashria sect to Ismailia sect of Islam.

Hence God almighty Allah be praised that this manuscript/draft of History of Ancient Era Hunza State has been completed during the gracious and sagacious era/reign of his excellency Mir Muhammad Jamal Khan, Ghazi-e-Millat, and Honorary Brigadier, the Mir of Hunza in the year 1382 Hijri corresponding to 1962 AD and 1341 Shamsi. It was during the reign of this Mir when the people of Hunza had been able to see the light of education and literacy and were freed from all sorts of slavery and shackles and clutches of taxations of fellow human beings. His kind shadow may prolong. Hence in the year of 1962 A.D, corresponding to 1382 Hijra and to 1341 Shamsi, this Book of History of Ancient Era Hunza State has seen the light of the day

and has been completed by the grace of Almighty, at the feeble hands of Qudratullah Beg son of Muhabbatullah Beg.

13 December 1962 A.D. Compiled by

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22 Month of Aazer 1341 Shamsi.

Qudratullah Beg,
Baltit, Hunza.

Translated into English by

Lt Col (Retd) Saadullah Beg TI(M), psc, FF,

Son of Qudratullah Beg,

At Rawalpindi on May, 2006.

House No. SD-217,

Askari-XI, Cobb Lines,

Qasim Market Road,

Rawalpindi Cantt.

Rawalpindi-Pakistan.

Phone: 051-5110348 (Residence)

Cell: 0300-8501355

1. The First Settlers of Hunza

The most authentic and dependable notables and the best of oral tradition narrator of Hunza, through generations, have narrated the tale as follows; That when King Alexander Zulqarnain (The two horned King Alexander) conquered all the cities and countries and brought them under his sway, he finally consolidated and established his court of justice. Hence the hoards of the armies of the king were returning through this place (Hunza Valley) from the direction of China. While this army was passing through this valley, four persons of this force **Shaano, Safar, Mamoo, and Mr. Fulolo** fell ill. On this the commander of this Army appointed and detailed the fifth person **Mughal Titam** as the caretaker of this small ill group. He was tasked to look after the remaining four persons till they all had recuperated from their diseases. He was ordered that once, by the grace of God, when they all were healthy and normal they were to make efforts to reclaim and settle this valley and make it irrigable and inhabitable.

After that every horseman and the foot soldier of the rest of the passing army was ordered to contribute a fistful of barley and flour as a contribution from each man respectively, as the rations for the sustenance of these five men. It is said that the amount of barley and flour collected in this manner had lasted for next three years as rations for this group of five men. After this stop over the rest of the army left this place and marched towards Gilgit. Once this army arrived at Gilgit a commander, named as Shah Raees, was detailed and appointed to reclaim and inhabit Gilgit valley. He managed to reclaim Gilgit valley and commenced to rule this valley. It is since this period/era that the family/clan of rulers of Gilgit have been named with the title of "Raeesay."

However the second version of this tale has been narrated thus; that when Sultan Sikander (King Alexander the great) conquered most of the countries of this side of the world and brought them under his reign, he turned towards his mother land with great pomp and show. During this journey back home when he reached the city of Babal (Babylone) he fell fatally sick. However, before his death and while on his death

bed, he equally allotted (apportioned and granted) his conquered lands among four of his trusted commanders of his army. Among them there was a commander by the name of **Bakhtaria** and he was the ruler of **Tartaristan**. After passage of a number of years this very military commander passed through this valley at the head of his army while returning from his campaign. The five above mentioned persons left behind at this place were from this army who had fallen sick and had reclaimed and inhabited this valley after they had fully recovered from their illness.

Yet another version of the “first settlers” of Hunza Valley is narrated by the ancient era oral tradition as follows: That a great revolution (of unspecified nature) occurred in the country of “**Tartar**” having its capital in a city called **Takla Makan**. This country was also known/called as “**Bakhtaria**” by some, and it was inhabited by various clans and tribes; like Mughuls and Hunns. Because of the above mentioned great revolution the people of this country were compelled and forced to flee in great numbers. It was during this large scale exodus and forced migration by the people of the Tartaristan/Bakhtaria (Bactria) that a large group of these fleeing refugees comprising men, women and children along with their entire belongings and domestic animals passed through the present day valley of Hunza, which was during that era called and known as “**Hori Yol**” or “**Ha Ha Yol**”, meaning the valley of happiness, and merry making. It was from amongst this passing group of fleeing refugees that one Mr. Mughal Titam of Mughal tribe was injured and temporarily disabled to walk as a result of his horse’s kicking blows to his leg/thighs. He was therefore unable to proceed further and to undertake a long journey. Hence the leader/commander of the entire group of refugees detailed the four men, namely Messrs **Safar**, **Shaano**, **Mamoo** and **Fulolo** as the servants and caretakers of Mr. Mughal Titam and left them behind. Rest of the migrating refugees group continued its march towards Gilgit Valley and on arrival reclaimed and inhabited this valley. Many of the refugees then dispersed into many other directions and surrounding valleys.

In short; when Mr Mughal Titam recuperated and recovered from his injury he and his four companions commenced their work to make this barren valley irrigable and

inhabitable. Messrs **Shaano**, **Safar** and **Mamoo** remained in the company of **Mughal Titam** in **Baltit** and **Mr. Fulolo** made his abode in **Ganesh**.

It is said that Mughal Titam had a son by the name of **Mughal Diram**. This Mughal Diram had three sons, their names were; the first was **Diram Pun**, second **Diram Budin**, and the third was called **Diram Muko**. Following is the family tree of one of the first settlers of Hunza Valley (who was the leader):-



By the grace of Almighty there reached a stage and era when the children of all these three brothers grew into a large tribe. This tribe became known as "**Diram Thupkuyantsze**" (DIRAM THAP KUYANTS). The tribe was also called as **Diram Harai** (DIRAM HARA'Y). This tribe ruled the remaining people of **Hunza**. However they remained under the suzerainty of heirs of **Shah Raees**, the ruler of **Gilgit**.

The other four persons i.e. **Shaano**, **Safar**, **Mamoo** and **Fulolo** also had many children and offsprings and over a period of time each of them grew into a separate whole tribe. The generations of children of Mr. Safar are called as **Safar Harai** (SAFAR HARA'Y) tribe. The offsprings of Mr. **Shaano** became known as **SHAHNO KUTZS** (SANO KUTS). In the present era, they are called **Barataling** (BARATALING). Their abode or village is named Šhaano Kushal (ŠANOKUSHAL).

Mr. Mamoo's generation became known as **Mamukutz Tribe** and it is also called as **Khurukutz (XURUKUTS)** in the present era. Their abode and village is named as Khurukushall (XURU KUSHAL).

However **Mr. Fulolo's** generation did not grow into a large tribe as his subsequent generations had less offsprings. Hence as of present time this family consists of a few houses settled in village **Ganesh**. However as a tradition every event

of importance and festival is inaugurated and initiated from the hands of members of this noble clan even till the present day. This clan or family is called 'Fulolokutzs" (FULLOLOKUTS).

2. The Appearance of Shiri Badat (1070-1090 AD, Approximately)

When a very long period of time had gone by or even many centuries had passed after the establishment of **Shah Raees** dynasty of **Gilgit** and inhabitance of **Hunza**, a person named **Shiri Badat**, with super natural and divine powers, borne of fairies appeared in **Nomal** valley.

It has been narrated and said that there in the village of **Nomal** lived a person by the name of 'Dodo' (DUDO) who had a wife named **Dumani**, and the couple had a daughter namely Mst Doodi (DUDI).

One day while the above mentioned daughter was sitting in front of the door of her home when she suddenly saw a male stranger. This man was wearing a torn and worn out gown (Shuqa). Seeing this the girl addressed the stranger and told him that he seemed to be a traveller from a far off country and hence offered to mend his gown (Shuqa). This strange person was **Shiri Badat**. On receiving this offer from the girl he immediately handed over his Shuqa along with needle and some thread to the girl. The girl got down to mend the Shuqa. But what she saw and got astonished was that in spite of her utmost efforts the Shuqa would never get mended/repaired, neither the thread got consumed, nor the torn out patch of the Shuqa would reduce. However the girl continued with her mending effort. But in spite of this effort the Shuqa kept on getting even more torn away rather than otherwise. On experiencing such a strange phenomenon the girl got astonished and perplexed and rushed back inside her home near her parents. She explained about the whole story and the phenomena to her parents. Mr. Dodo and Dumani, the parents of the girl came out of their home along with their daughter and saw Shiri Badat outside. They brought him inside their house,

and then he was made to stay with them. Later they got their daughter married to Shiri Badat and made him as their henpecked son-in-law.

3. Ex-Termination of Raeesa Dynasty and becoming of Shiri Badat as Ruler of Gilgit.(1090-1120 AD)

As the rulers of Gilgit were known by the title of "Shah Raees" therefore a ruler of the same title was once upon on the throne. Shiri Badat came to know that Shah Raees the ruler of Gilgit issued very rich rations comprising four types of Kernel as food to his horses. On learning about this news he left Nomal and reached Gilgit. He arrived at the stable of the ruler's horses and started stealing the rich food/rations meant for the horses. This resulted in weakening of the ruler's horses. Till a stage had arrived when the ruler Shah Raees had to call the incharge of the stables to his open court one day. He put the entire blame on the incharge of the stables and gave him a very tough and rough bullying. The ruler addressed the incharge and accused him of stealing the feed meant for horses and that he wanted to award an exemplary punishment for this great sin of his. During this hot conversation **Shiri Badat** appeared from amongst the courtiers, he leapt up and jumped and slashed the neck of **Shah Raees** with his sword and said that it was he (**Shiri Badat**) who stole the horse's rations, and then he occupied the throne of **Gilgit** and became the ruler of Gilgit in this manner.

Once **Shiri Badat** had usurped the throne of **Gilgit**, he quickly consolidated his rule and commenced to extend his sway and greed day by day. Within a short period of time he levied a tax of one "lamb" on every household of his domain. One day it was the turn of an old woman to pay the tax. Hence a lamb was taken away from her. This lamb was therefore slaughtered and cooked for the dinner of Shiri Badat and was laid out for his dinner. On eating this meat, Shiri Badat found its taste to be of very different and superior quality than any other meat he had eaten so far. On this he inquired about the origin of the lamb. His men quickly obeyed his orders and on enquiry found out that the lamb belonged to an old woman. The old woman was asked about the details of the lamb. The old woman told the officials of **Shiri Badat** that she did not possess a male-

sheep/ram but had a female sheep. This lone sheep died after giving birth to this lamb, and the little lamb also was about to die when by a co-incidence during those very days the old woman's daughter also gave birth to a baby girl but this little baby girl could not survive, and died. Hence this lamb was brought up by feeding the milk of the daughter's breasts' milk.

When the officials of Shiri Badat collected this information from the old woman they rushed to Shiri Badat and informed him of every detail of their inquiry. On hearing the details Shiri Badat immediately levied tax of a human baby on his subjects. Thenceforth he started eating human baby flesh in his daily food. Shiri Badat continued with this practice of cannibalism for a few years when an Irani origin Prince by the name of Azur Jamshed arrived at Gilgit from Baltistan and became the principal factor for events leading to the elimination and removal of Shiri Badat.

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

Mir Muhammad Nazim Khan¹ of Hunza in his book "History of Hunza" has got it written about the details of arrival of Aazur 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 in 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

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 Language.

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 the female ruler continued with the same practice of having temporary secret illicit mate sexual relations with the most beautiful and manly of men of her choosing. Once upon a time while one of such a 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 Queen of Baltistan. On arrival in 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 beautiful face of Prince Abul Faiz. On an appropriate moment during the course of this meeting the Queen expressed her desire to Prince Abul Faiz to have 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.

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 on top of the nearby hill and hid himself 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 (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 passage of some period the Queen was in the family way whereby after the completion of pregnancy period a son was born of the couple and he was christened as **Yaqoot Shah**.

This **Yaqoot Shah** had two sons, and the first son was known as **Aazur Jamshed** alias **Uzer Shamsher** and the other was named as **Shah Murad**. Azur Jamshed became the ruler of Roondu, Haramosh and Chhamugarh areas, whereas Shah Murad became the ruler of Shigar and Skardu. It was during this era that Shiri Badat had exterminated Shah Raees of Gilgit and had became the ruler of Gilgit. Shiri Badat was devising extremely heinous methods against the people of Gilgit and had become an infant-wore. 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 upto 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 unfavourable circumstances three brother princes of Iran were forced to flee their country. They travelled 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 Shamsher.

The Ruler of Baltistan, after this meeting arranged to confer upon them the suitable status, respect and honour 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 realizes 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 "Dooman Kachhatto" who in turn is the foster father of Noor Bakht, the only daughter of Shiiri 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 jewellery and other precious stones 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 Lotto 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 Kachhato 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, Dazor, Sai, Sharot and Shakot etc near the palace on the appointed day, ready for execution of the above mentioned plan. The proposed deep well/pit duly covered with twigs and branches was prepared during the night and people, eagerly waited to take revenge from Shiri Badat.

During whole of that night, and till the first light of the following day, Noor Bakht remained at the side of her father Shiri 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 posses 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" in Barushaski 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 organising, a grand Tamasha, a singing and dancing event. 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 "Sienghal" 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 upto the

era of Mir Muhammad Nazirm 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 this grand Tamasha the musicians, singers and dancers are given the best of the food like meat, naan (Qista), butter and salt from Shimshal. This continues till the cracking of the dawn. At the crack of the dawn the young and strongmen converge from all over the nearby villages and throw their ziaigs and burn 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 honour 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 "YOU SHAYAS" in Burushaski language.

Hence the dancing and singing or Tamasha season formally commences from this day onwards for the next one and half month. This day corresponds to 1st of Capricorn (جَدّی) 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 (01 March) when the festivities come to an end. During this period the people of Hunza also enjoy drinking their locally prepared wines and alcoholic beverages coupled with rich and good foods including lot of meat 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 (جُلُو) (1st week of March) 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 and ancient era 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 (1846-1860 AD). Hence the people of Gilgit have no more remained very familiar and in knowledge of this festival and the terms like "Thumushaling", "Taneli" or Teleno 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 JEEKŪRO

INE DEMSINGHE KUTTO KURO, ALA RĀKO TO JEE FALATĒGO

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 contended 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 tranquillity of his domain.

Barcha, proceeded towards Punyal as per the wishes and desires of Azur Jamshed. On arrival at Punyal he got collected all the grapes of the area. He prepared wine from this collection of grapes and stored it in a small pot (کڈو) of hollowed dried 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 (صاحب کرامات) 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 (کڈو), 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 “Bacha” 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 wine pot. The wine therefore gushed out of 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 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 "Ganesh" 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 Ganesh. 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 "Ganesh". 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. Discovery of Sue Malik Son of Azur Jamshed.

During the reign of Noor Bakht, the widow of Azur Jamshed, there lived a man in Gilgit whose name was Bullchi Thoko (BULČI THOKO). By the will of God, this man had the capability to understand and decode the languages of birds and animals. One day while this man was sitting in the company of other notables of Gilgit, a (cock) rooster started calling. The rooster in his call said “Bull Daso-Lo-Thum Bai” meaning the ruler was present in Bull Dass. It continued to make its repeated calls and in every call it time and again announced “Bull Daso-Lo-Thum Bai” that the Thum was in Bull Dass. The same man (i.e. (Bullchi Thoko) understood the language and the call of the rooster and informed the Wazir of Gilgit about the above message being called by the rooster, that the Thum was in “Bull Dass”.

On receipt of this information and disclosure through the call of the rooster, the Wazir selected and despatched a wise man towards Bull Dass, in order to find out the truth. The Wazir instructed the wise man, before his despatch, not to discuss and disclose this matter to any other person. He was to simply find out a group of young children in “Bull Dass” playing small games among each other. The Wazir told the wise man to simply approach such a group of playing children and listen to their conversations carefully. He instructed the said deputed man: “See and listen carefully as to which one of the boys of such a group talks of constructing a palace or a fort, a polo ground, a stable for the horses and or a water channel to irrigate a barren piece of land. Identify such a boy from among them and after doing so get hold of him and immediately bring him to Gilgit.” The wise man went to “Bull Dass” and followed the instructions of the Wazir, he found and identified the required boy exactly in the manner in which the Wazir had told him to and brought the boy displaying the above mentioned behaviour in the court of the Wazir of Gilgit. When the Wazir personally met this boy he got convinced of the fact that the boy was the one he was looking for. The grace and nobility found on the forehead/face and the personality of the boy confirmed that he was the offspring of a noble clan. Thus declared Wazir that the boy was son of a noble man of a respectable gene and clan. The Wazir then suggested to other notables and

courtiers that this boy be married to Noor Bakht.

8. Account of the plan of marriage between Noor Bakht and Sue Malik and discovery of the secret through Bulchi Thoko of both being Mother and Son.

After the discovery of Sue Malik the Wazir of Gilgit, his courtiers and the notables now found it appropriate to get the two married and so necessary arrangement were initiated for the marriage ceremony. Noor Bakht dressed as a bride stayed in royal quarters while the Wazir and rest of the notables and courtiers sat together in the courtyard of the fort/palace arranging and preparing for the ceremony. Suddenly and by sheer coincidence a female sheep accompanied by its male offspring passed through the middle of the courtyard in front of the sitting notables. The little lamb when in the middle of the courtyard suddenly smelled the tail of its own mother sheep and mounted on her in a mating gesture. On witnessing such a sudden interesting scene occurring in their midst the Wazir and his companions started enjoying and laughing. While laughing; a few of them also passed remarks that the animal is incapable of differentiating between its relations and thus this lamb has mounted on its own mother. The little lamb, in his own language on noticing such a reaction from the humans also laughed on those men. It said that they were correct in saying that as I was an animal and have mounted on my own mother in ignorance. But, what about you people yourself? You being the human beings are getting a mother married to her own son! Old Bulchi Thoko was also present among the notable in the gathering at that moment. He listened and understood the language and the message of the lamb, on the spot. He immediately conveyed this message to the Wazir and clearly told him what the lamb was talking. He also advised the Wazir to delay/postpone the marriage. On hearing this message Wazir Kutto got apprehensive, perplexed and worried. He consulted his other courtiers like Jaato Lotto and Duman Kachhato on this riddle. He asked them all as to their views and suggestions and what should be the next step?

Duman Kachhato was a wise, intelligent and quick witted man. He quickly

recollected the event/episode he himself had enacted in the past. He then understood the whole affair and background and said that we must enquire and know about the complete details of "this boy" from the person who claims to be his father. Every detail in respect of the boy must be asked and extracted from his father who has come with him and who is present with us here. Everyone in this gathering favoured the suggestion put forward by Duman Kachhato. Hence father of the boy was summoned right at that spot immediately. This father was then taken into isolation and was asked to furnish every detail about the boy (Sue Malik). He was warned to tell nothing but truth as to where from had he found this boy. The person who claimed to be the father bore the name Ghudosh (GUDUSH) finally agreed to furnish the complete (truth) details and information about the boy. He narrated that one day as usual he went to the riverside early in the morning and started sieving/extracting/washing sand to collect gold from the sand. He sat on the plank and got down to washing/sieving sand. Proportion of gold in sand on that day was greater and more rapid than usual. My mind was in a state of reverence and I was thankful of God almighty. During this state of mind I unintentionally took a view of the river towards upstream. Within a few moments I suddenly saw that a wooden box with its lid tightly sealed was floating down on the surface of the river and it was heading towards me. The box continued to flow towards me, till a moment came when I got it pulled out from the river with the help of the long wooden stick which I keep for purpose of gold extraction/sieving. I then grabbed the box in my hands and immediately rushed towards my home. I carefully opened the lid of the wooden box and saw that a newly borne baby boy was fast asleep in the box. There was gold, jewellery, precious stones and cloth placed around this sleeping baby. I thanked God for this benevolence and unexpected precious gift granted to me. I carefully took out the baby from the box and kissed his whole face, forehead and his eyes. By mere coincidence and by the will of god my newly borne baby son had died a few days earlier. I told my wife to offer her many thanks to almighty that he had sent us a son from the heavens. I then christened the baby with the name "Sue Malik". The gold, jewellery and precious stones etc accompanying the baby were kept in safe custody by me but the secret was kept hidden. The gold etc is still in my possession at my home and nobody except me

and my wife knows about this “secret”.

On hearing this story Duman Kachhato also narrated his own version of the story of the past when a baby was born of Azur Jamshed to Noor Bakht and how Duman Kachhato had to put him into a wooden box filled with gold, jewellery, and precious stones and float it down the river Gilgit. He told Wazir Kutto about this episode. It was now crystal clear that he was the same baby; hence the boy was ushered inside the palace in front of his mother Noor Bakht with utmost respect, greetings and extreme emotions. This son on seeing his own mother immediately fell on her feet and kissed her feet (قدم بوسی). Noor Bakht, the mother of the boy (Sue Malik), kissed the eyes, face and forehead of her son in utmost joy and happiness. This auspicious and unusually happy event was then celebrated by all present by arranging a Tamasha and a grand function and festivity of music and dancing (as everything was already arranged for the marriage). And then the reigns of the governance were handed over to Sue Malik.

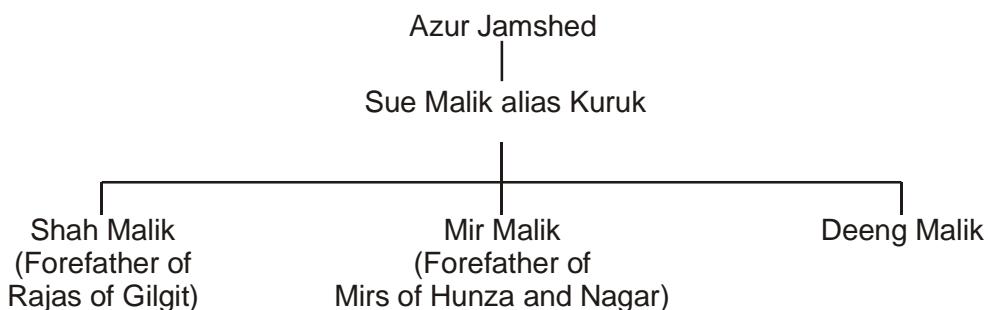
9. Reign and Era of Sue Malik the Successor of Azur Jamshed

When Sue Malik took over the reigns of the government in his hands, his courtiers felt the need to find a suitable match for him. Hence according to one version of oral tradition a young lady from the family of “Dooman Kachato” was wed to Sue Malik while as per another version a daughter of Gamgar Malik the ruler of Gurez and Bandi Pura of Kashmir was brought for him as his bride.

Sue Malik was also known with the nick name of “Shak Zgigo Kuruk” in Shina language (ŠEK ZIGO KURUK) because he had a long neck.

A son with a golden horn on his forehead was born of Sue Malik and whose feet resembled those of a donkey. It is due to this reason that even of today a saying in Shina language is still quoted and i.e. “Gileet Malikai Shing Sunalo wa Pagtz Kunalo” meaning the rulers of Gilgit have golden horns on their heads but have the feet of a donkey. Name of this son was Shah Malik. However nobody was allowed to see nor had anybody seen the golden horn and the donkey like feet of Shah Malik. Anyone who

made a hair cut for the Malik was killed immediately after he had done his job so as to ensure that this secret was not disclosed. Sue Malik however had two more sons in addition to Shah Malik. The second being Mir Malik and third Deeng Malik.



Once upon a time the three brothers, during the rule of their father Sue Malik, left Gilgit and proceeded towards Hunza to make a leisurely tour of Hunza and Chupurson Valley. When this princely group of tourists arrived at the village of Nilt in lower Nagar Valley, son of Deeng Malik, who was also accompanying, died at this village by the will of God. As a consequence Deeng Malik told his other two brothers that as this trip had become a bad omen for him therefore he was not willing anymore to continue with the trip beyond this place. The two brothers Shah Malik and Mir Malik however continued their journey towards Gojal. They went upto the last limits of Chupurson Valley.

It has been narrated that during that era Chupurson Valley was extensively irrigated, thickly populated and people were very rich and prosperous. It was because of this abundance of everything and the opulence and the prosperity that it was called "چہ پرسان" (Chi Pursan) meaning in Persian language as to "what a rich place you are asking about." By the passage of time over many years the word Chi Pursan "چہ پرسان" became Chupurson. The oral tradition is that the fort at a place called "Ishkuk" was so large that it had four main gates. The total population of Chupurson Valley comprised two thousand households. One thousand households were of settled people and another one thousand households were of nomads of higher pasture and high lands. Taxes levied on these people were collected and taken away to Gilgit by the rulers of Gilgit. It is said that the volume and quantity of taxes collected in kind was so huge that it was transported on a hundred and fifty horse backs. This was in addition to

the tax in kind in shape of sheep, goats and yaks herded alive on hoof.

When the two touring brothers arrived back at the location of present day settlement of Gulmit, Mir Malik informed his elder brother that he had developed a liking for the place. He then expressed his desire that if he is granted permission by his elder brother and their father he would be pleased to irrigate and reclaim this beautiful valley and make it as his abode. Shah Malik granted the request and provisionally permitted him to do so and proceeded to Gilgit. On arrival at Gilgit Shah Malik conveyed the request to Sue Malik, their ruler father. Sue Malik also granted his final permission and thence Mir Malik stayed back at Gulmit; developed and reclaimed the valley and made it habitable.

Mir Malik, during the lifetime of his father Sue Malik, made frequent visits to Gilgit and therefore travelled between Gulmit and Gilgit regularly. This routine continued till the death of Sue Malik when Shah Malik took the place of his father as ruler of Gilgit and occupied the throne of Gilgit.

10. Reign of Shah Malik alias the Raja with Golden Horn and Donkey like Feet

On the death of Sue Malik, Shah Malik became the Raja of Gilgit in his place. On taking over as Raja, it became exceedingly difficult for Shah Malik to eliminate his hair dressers every time he had a hair cut. In order to resolve this problem forever, Shah Malik, on one day, selected the most trust worthy and dependable notable of his own, who was also his closest confidant. He took him into seclusion and informed him that, on that day he was going to disclose a secret to him as he was the most trustworthy of his all friends. He warned him that this secret was to be kept only to himself and nobody else should ever come to know of it. On this; that friendly courtier made a promise and took an oath and pledged to keep that secret to himself at all costs till his last breath. Having obtained this assurance and pledge on oath Shah Malik disclosed the secret of a Golden horn on his head and appointed this trust worthy friend as his hair dresser or

appointed him as his barber. Thus from now on this man used to trim/make the hair cutting of Shah Malik. The routine of life thus continued in this manner for some period. After passage of a certain period, the so appointed barber of Raja got extremely uneasy and intolerant for keeping this secret within himself. It made him totally restless and a day came when he could no longer remain normal. On one of such a restless days he accompanied the shepherds and herdsmen taking their sheep/goats to grazing grounds located on hills and mountain higher up and reached the top of the mountain meadow. There he parted with the shepherds and went to a secluded side all alone. Having reached far enough from the shepherds, he stopped and made a deep pit into the ground. He then lowered his head into this deep pit and started to shout into the hole the secret that "Shah Malik had a golden horn on his head." Having shouted these words into the deep hole he filled the pit with the loose earth and started back for his home.

By chance, soon a special plant grew out of this filled up pit. The shepherds used to cut branches from this plant and made flutes out of this special plant. Whenever they played their flute the tunes produced the words "ruler of Gilgit has a golden horn on his head". However no other person except Shah Malik and his barber understood these words produced by the flute made of branches of the special plant. On hearing about this secret through the tunes of such flutes, Shah Malik got extremely perplexed and surprised. He enquired from his barber, as to whether he was also understanding and listening to the same tune coming out of the flutes when they were played? The barber replied that the flutes were indeed giving the news of the existence of a golden horn on the head of the Malik. Malik also made inquiries from many other persons, as to the meaning of the tunes produced by the flutes. On this remaining other persons replied that except for the music produced by the flutes they were not able to listen to any other type of voices etc. Malik after that got convinced in his heart that this all was happening due to the will of the God. Hence he decided to interrogate the barber and summoned him to his place in seclusion and secretly warned him to tell the truth about this new development. He warned the barber that if he did not tell the truth and disclose to him the secret, he would also be killed. Therefore Malik asked the barber to tell the truth as

to whom he had told or disclosed his secret. On this the barber begged Malik for his mercy and requested him to afford him and grant him a few hours to ponder over and decide. Malik granted him respite for a full day. The barber thus left for the hill/mountain early the next morning with full speed. On reaching the old spot, he saw that a plant had grown from inside the refilled deep pit and its branches were trimmed/cut by the shepherds. He therefore arrived at the conclusion that the flutes prepared and played by the shepherds were in fact made from the branches of this plant and that the secret was coming out of the tunes of these flutes and hence being disclosed. He returned and came running to Shah Malik, and started explaining the whole episode to him. The barber said that he had not disclosed the secret to any person or any human being even upto that moment. However he remained extremely uneasy, totally perturbed and his heart was not in its place because of the burden of keeping the secret to himself. He felt that uttering this secret may somehow give him some relief from the constant agony. I, therefore, ran madly towards the mountain top. I then dug a deep pit in that place and by placing my head inside the pit, shouted about the secret into that pit/hole. This gave me some relief and my heart came to its place. After that I refilled the pit with the loose earth and returned home. I went up to the same place and the pit today as well. What I saw there was; that a plant had grown out of the same pit. I noticed that the branches of the plant were trimmed and cut. I therefore came to the conclusion that it is because of the plant which had grown in that pit and that the tunes of the flutes made from the branches of this plant were producing these secret words when played. And oh! Malik rest assured that no other human being except you and myself ever understand these words produced by the tunes of these flutes. This may be happening by the will of God. On hearing the details of whole situation from the barber, Malik got fully satisfied and felt relieved. He then got down to run the business of his government and kingdom with contentment and relief. His dynasty and descendant, after his death are called "TARAKHANATING" who have been the "Rajas" of Gilgit through ages. However Mir Malik, the younger brother of Shah Malik, who had opted to settle down in Gulmit during the reign of his father Sue Malik is the forefather of both Mirs of Hunza and Nagar states. Accounts about his circumstances are written below.

11. Events and Circumstances of Mir Malik son of Sue Malik son of Azur Jamshed

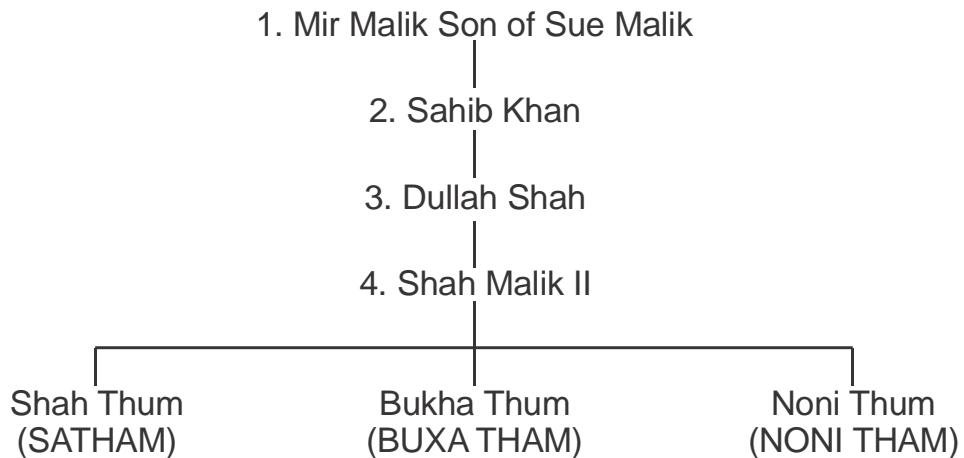
As has already been written in the preceding paragraphs that Sue Malik had three sons. The eldest was Shah Malik the golden horned and donkey-like footed, who has been a Raja of Gilgit and whose account has already been written in the above paragraphs. Second son was Mir Malik who during the reign of his father had got settled in Gulmit and the third son Deeng Malik who stayed back with his father at Gilgit.

When Mir Malik stayed back at Gulmit and made it as his abode he got down to develop this barren oasis. He got a fort and palace constructed for his living at Gulmit. He also got constructed a "mosque" with the help of masons and carpenters brought from Gilgit and made it as a monument in his own name. Ruins of this "Mosque" are still existing and is known as "Mir Malik's Mosque" as of the present times. Presently this mosque is in ruins as its roof has fallen and disappeared and only the remains of walls are still standing but in a dilapidated condition. He spent his life in Gulmit by getting subsistence from his father and brother, the rulers of Gilgit. However the revenues collected from "Chupurson" were sent to the Rajas of Gilgit as usual. At that time descendants of Mughal Titam, who were called "Diram Harai" (DIRAM HARA'Y) were the dominating tribe or rulers of Hunza. The revenues from Chupurson were levied and collected through the elders of this tribe. This tribe used to receive, collect and retain its own share of the revenues collected from Chupurson. It was the leader of this tribe who used to arrange to send these revenues to Raja of Gilgit after granting Mir Malik his fixed share.

The above mentioned Mir Malik had a son by the name of Sahib Khan, Sahib Khan had also a son called Daulat Shah alias Dullah Shah. Dullah Shah also had a son christened as "Shah Malik"; given him after the name of their great grandfather.

This Shah Malik the second got married to a lady from Baltistan. The name of this lady was Hasham Begum. Shah Malik-II had three sons from this wife Hasham Begum. Their names, first one was Shathum, second Bukha Thum and the third was

Noni Thum. Their genealogical tree is as follows:-



12. Sons of Hasham Begum and their Monuments at Altit

It has been narrated that all these three brothers used to stay at Altit for most of the year but they also stayed at Gulmit occasionally. Prior to their arrival and stay at Altit, only the main central portion of Altit valley was inhabited. A tribe called "Hun" inhabited Altit. The abode or locality of this tribe was called as "Huno Kushal". In addition to this tribe another tribe called "Hussain Kutzs" (HUSENGUTS) also lived in Altit. Hence the left over and peripheral portion of Altit Valley was reclaimed and developed by the three sons of Shah Malik-II and Hasham Begum. However the three brothers continued to get their traditional share of subsistence allowance and other taxes through Diram Harai tribe on behalf of Rajas of Gilgit. It has also been narrated that the people of a tribe called "Hamachating" who were inhabiting Ganesh settlement had also grown to be a strong and powerful tribe, whereas Hussein Kutzs Tribe in Altit had also grown to be a powerful tribe. Hence a time had reached when all the above mentioned three tribes had made it a custom to distribute the major portion of the Chupurson revenue through coercion and by force. However the best and major portion of the revenues would go to Diram Harai, second best to Hamachating, third to Hussenkutz and the remaining and left over portion to the scions of Mir Malik. In view of this high handiness of these three tribes other remaining tribes of Hunza paid respect to Hasham Begum and they made continuous efforts to persuade Hasham Begum to take

over the rule of Hunza in her own hands. It is in the context of this power play that a stanza or idiom is said by a singer cum poet which is reproduced in Shina language:-

"WALA EELĀ PANZE YO YUUN TO, HASHAM BIGIMEY
SHA THUM, BUXA THAM DAM SOY KHYA."

Translation:

"Oh! the sons of Hasham Begum, get up from your sleep and take over the Miri (rule) of Hunza, as there is no worth while danger for you."

However these sons of Hasham Begum could not muster enough strength and courage and were not able to rule Hunza primarily because of the fear of possible opposition from the Rajas at Gilgit and the danger and assertive/aggressive posture of the above mentioned three powerful tribes of Hunza. However the three brothers were able to construct and leave behind three important monuments and deeds, in their own names. The three monuments or memorials are; the first one is the polo ground in Altit which is called "Sha Shuwaran" i.e. (Sha's Polo Ground), or the Polo ground of Sha Thum; second was a maple tree planted by Bukha Thum and called as "Bukha Thum Booch" or the "Bukha Thum's maple tree" planted on the edge of the polo ground. This maple tree had caught fire by itself and had got burnt in the year 1256 Hijra (corresponding to the year 1842-43 AD approximately). Their third brother Noni Thum had set a record of throwing a finless arrow from one end of the same polo ground upto the other end. Hence the three monuments and memorials are; of Shah Thum's is the polo ground, of Bukha Thum's is the maple tree, and that of Noni Thum is his feat of throwing a finless arrow from one end of the polo ground upto the other end. As per oral tradition the singer cum poets of their era had said and sung poems and songs in Shina language eulogizing and praising the deeds of these princes. The three brothers used to spend their lives both in Gulmit and Altit to earn a respectable living. All three were married and had their children. Sha Thum had a son by the name of Laali Thum. During those days an invader by the name of Kisar from Laddakh/Baltistan arrived/descended at Altit. As a consequence, these sons of Hasham Begum were forced to disperse and flee their this abode.

13. Arrival of Kisar From Baltistan/Laddakh and his becoming of Ruler of Hunza.

According to the oral tradition it has been narrated that during the era of above mentioned three brothers, a strong man believed to be born of fairies and an infidel by the name/title of “Lama Yol Kesar” arrived at Altit. In face of the bravery and fear of this infidel, the entire household of the offsprings of Mir Malik, were forced to flee towards Wakhan, Shighnan or Darwaz, as at that point of time most of this family was staying at Gulmit. However Laali Thum with a few of his children and other relatives fled towards Gilgit as he was staying at Altit at that time, and took refuge under the protection of Tarrah Khan and Chilis Khan who were also the descendants of Shah Malik-I and were Rajas of Gilgit during that period. At that time Chilis Khan was the Raja and Tarrah Khan was his heir apparent called “Gushpur” or prince. Chilis Khan and Tarah Khan had a sister also. This sister was therefore married to Laali Thum. After passage of some period this wife of Laali Thum was on her family way. On completion of this pregnancy period she gave birth to (two) twin sons. One of them was christened as “Girkiss” and the other one “Mughulot”.

14. Rivalry of “Girkis” and “Mughulot” for each other since their Foster Days.

“Girkiss” and “Mughulot” the two twin brothers had a natural and inborn rivalry among each other since the very day they were born. This rivalry was noticeable and apparent during their tender ages of Foster days. It was clearly observed that Mughulot refused to suckle his mother’s that breast which was first sucked by Girkiss. On observing this attitude of these twins, Raja Chilis Khan had become convinced that the two were bound to become the opponents of each other at their adult age. Hence each of them was handed over to different foster parents living in opposite and far away villages. Mughal Beg of “Sheroat” was appointed as Foster father of Mughulot and “Girkiss” was given to the care and fostership of “Cho-Singh” of Barkot of “Gouch” nullah. This way the foster parents of the two princes happily accepted them as their

foster children and nurtured them as per custom and tradition. When the two grew as mature teenagers and attained the age of puberty, both were handed over back to Raja Chilis Khan according to the custom and tradition of that era.

15. Kisar's Abdication as Ruler of Hunza on Receipt of a Disturbing Message.

When about seven years of Kisar's rule in Altit had passed, during which period he had got constructed a water channel called Kisar Channel (KISARE DALA) and which is still in use as of our times, and irrigating Altit oasis, Kisar received a very inauspicious and ill-omened news reached the ears of Kisar.

The following fable about this Kisar is widely common as an epic among the masses of Hunza since time immemorial:-

"Once upon a time when Kisar was witnessing and enjoying the dance of a "Bittan" (Shaman) during the festival of Ginani at Altit, his sister arrived at Altit in shape of a "Bee" from Laddakh. She hovered close to his ears and informed him that "Lange Brungo" (LANGE BRONGO), his wife, had been abducted by Gialdani Gyalpo (GALDANI GYALPO) and had made her as his mistress. She said to him that it was a pity that you were sitting in this place totally indifferent and ignorant of the happenings in your own country. It has been narrated that Kisar on receiving this news got upset and abruptly got up from that assembly of Ginani festival. He took hold of his mistress/wife "Bubuli" whom he had snatched away from Lama Yol in Baltistan and had brought her to Alit with him, and took her to the peak/tip of the tower like mountain located north of Baltit village and which is called "Bubuli Mo Ting" or the peak of the Bubuli (Lady Finger). Kisar placed Bubuli on the top of this mountain tower. Then he gave her a measure of canary seed and a fowl, and put her up on the top of Bubulimo Ting (Peak), and told her to give one grain of the seed to the fowl on the first day of the year and when the grain would get exhausted in this manner he would also come back to her. He reassured her that he would return to her even if the dooms day had arrived by that

time. Having said this to Bubuli he left Altit Hunza for Baltistan. When Kisar gave up the rule of Altit Hunza in this manner and in such a haste and went away so hurriedly, the people of Hunza felt extremely pleased and relieved. However the tribe of Diram Harai, which had vacated their abode in Baltit Hunza and had shifted to and settled down in Shees Pur Valley/nullah, continued to live in Shees Pur even after Kisar had left Altit Hunza.

When the news of abrupt abdication of Kisar and his sudden return to Baltistan reached the ears of Rajas of Gilgit, Raja Chilis Khan instructed his brother Tarrah Khan to arrange to apportion and allot the valley of Hunza and Nagar amongst the two sons of their sister as a gift for their livelihood and as a fief.

16. Allotment and Award of Hunza and Nagar to Girkiss and Mughulot

On receipt of the news of abdication of Kisar from the throne of Hunza and his departure from Altit for Baltistan, Raja Chilis Khan of Gilgit informed his brother Tarrah Khan and said to him that O! my brother I have received a good news that, on receipt of a bad news from his own country, Kisar has abdicated the rule of Hunza and has gone towards his own country and that there is no prospect of his returning to Hunza again. It is, therefore, now most opportune and appropriate that you take along the two sons of our sister and allot, among both, the valleys of Hunza and Nagar as a fief for their livelihood. Please allot Hunza valley to one and hand over Nagar to the other!! Tarrah Khan took the two nephews along as per the orders of Raja Chilis Khan and left for Hunza and Nagar. When they arrived at Hunza they decided to first go and visit Chupurson, and so they went up to the last limits of Chupurson. On return journey they arrived at a spot where Chupurson river passes through a very narrow gorge. Tarrah Khan expressed his desire to get a foot bridge constructed over this narrow gorge. A bridge was therefore erected/constructed across this gorge as per wishes and desire of Tarrah Khan. Tarrah Khan wanted this bridge to be named after him as his memorial so that it was remembered forever afterwards. It is from that era onward and till our era,

that this bridge is called as Tarrah Khan bridge.

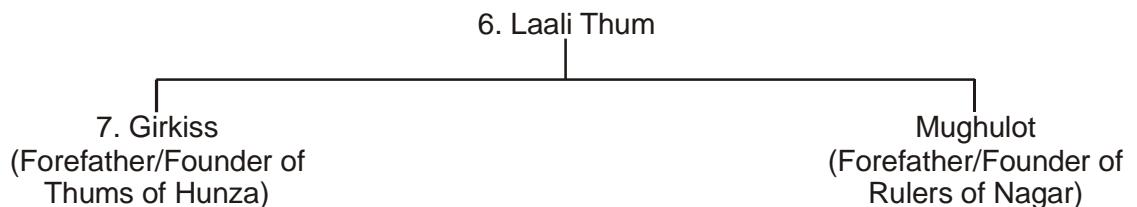
The oral tradition is that when the three arrived at the oasis of Gulmit, Tarrah Khan, who had a soft corner and liking for Girkiss over Mughulot, secretly asked Girkiss about his choice. He asked "Girkiss" that if he was desirous of getting Hunza, he (Tarrah Khan) will at all cost allot him that, but if Girkiss had a liking for Nagar that again was his choice. However he warned Girkiss that Mughulot should not get wind of their this conversation. In reply Girkiss showed his liking for Hunza and said "O! My respectable uncle if you allot me Hunza it will be a great favour on me." On this Tarrah Khan briefed Girkiss about his ploy to achieve this goal. He explained his plan that he (Tarrah Khan) on that same evening would ask both the brothers to prepare an arrow as a symbol of their own choice and hand him over the same. He would then throw one of the arrows at random towards Hunza and the other towards Nagar. Hence I advise you to make an arrow made of iron. Having received this advice in secret and isolation Girkiss went out and away from him.

When the dusk decended and all three got together to take their dinner, Tarrah Khan addressed both his nephews. He said that "O! My nephews you both are equally near and dear to me. I can't therefore decide on my own to allot Hunza or Nagar to anyone of you as I consider this inappropriate. I must, therefore, devise a method of doing it through a toss/throw of disc. Therefore each one of you must prepare an arrow as a symbol, made of material of your own confidential choice and code and hand me over the same tomorrow morning. I will throw any one out of the two towards Hunza and the other towards Nagar at random. This will decide as to your own luck and this way none of you will get annoyed with me. Hence from now onwards till morning tomorrow none of you are supposed to see me or meet me alone. You may please proceed and spend the night in your respective quarters." Tarrah Khan having issued these instructions sent both his nephews out of his room and he himself also went to his bed without getting out of his room.

When the dawn broke both Girkiss and Mughulot reported to Tarrah Khan along

with their respective arrows (codes) made of material of their own choice. They handed over their respective coded (symbols) arrows to Tarrah Khan in a hidden manner. Tara Khan received both the (symbols) arrows with his eyes closed so that he should not see the arrows and took them in his hands. He felt that one (symbol) arrow was made of iron and the other was made of wood.

After that Tarrah Khan threw the iron made arrow towards Hunza and the wooden one towards Nagar. Mughulot immediately after this (having been suspicious) raised his palms and offered his prayers to Almighty saying that if it was the will and doing of God and Nagar was his destiny then all three of them present may prosper and remain happy. But if however Tarrah Khan had played a trick with him, may God destroy him and cut/severe his lineage and he remain deprived of rule of Gilgit. May God in that case make the rule of Gilgit destiny of my own (Mughulot's) lineage and said Ameen and left for Nagar with a very heavy and broken heart. This was the manner in which both of them became the first Thums of Nagar and Hunza of their own lineage/dynasty.



17. Resettlement of Shimshal

Girkiss and Mughulot, on becoming the 'Thums' (Rulers) of Hunza and Nagar respectively, soon became very ambitious and got down to further their stature and expand and develop their respective states. During that era a number of tribes in Hunza, such as Diram Harai, Hamachating and Hussenkutz were inhabiting Hunza who were powerful, dominating and highly influential. These three powerful tribes, however, were obliged to accept Girkiss as the Thum of Hunza as they were duty bound to submit to and to bow their heads in allegiance to rulers of Gilgit. However the revenues collected from Chupurson continued to be distributed in four portion as usual and as

before. The best and healthiest of goats and sheep out of the revenue from Gujaal were chosen and picked by Diram Harai for themselves. The second best by Hamachating, the third best by Hussenkutz and only the weak and left over stock was given to Girkiss. Girkiss and his well-wisher's abhorred and disliked this high handiness of the three tribes. But were restrained by the Rajas of Gilgit, as "Diram Harai" tribe was the dominating and the ruling tribe and representatives of Rajas of Gilgit since time immemorial, and their that status was to be upheld maintained and respected so that they were not annoyed.

Companions and supporters of Girkiss were his foster father "Cho-Singh" and his brothers Mamu-Singh and Machu-Singh who had accompanied him from Gilgit and had come to Hunza. On allotment of Hunza and Nagar to Girkiss and Mughulot, the rulers of Gilgit allotted the entire locality of Bayais located above Mayun village to Cho-Singh and his brothers, for their livelihood as the people of Hunza had refused to spare and provide any land for them, in the main Hunza valley.

Cho-Singh had two wives, one was called "Jarri" and the other "Laali". He had a servant shepherd as well and his name was "Buleko". His brothers also accompanied him and who carried out farming and agriculturing of the land in "Bayais" and "Seiko". Both the wives had their separate herds of sheep and thus the name of their shepherd's huts in the meadows was also after their respective names as Jarri Harai (Jarri's shepherd Hut) and Laali Harai (Laali's shepherd' Hut). The shepherd's hut of the above mentioned shepherd was called "Buleko Harai." Macho-Singh cultivated the lands with the help of irrigation water brought from "Machocharr" spring. Cho-Singh's son Botto was also with him and he looked after the herds of his father, and even of our times his shepherds hut is still called Botto-Harai.

Cho-Singh's other brother Mamu-Singh was a sportsman and a good game hunter. He lived in Hunza with Cho Sing and "Girkiss". Once upon a time Mamu-Singh went towards Gujal on a hunting trip. During his this trip he fell in love with a beautiful girl of village Moorkhone, and got married to her and settled in the house of his father-

in-law. He then undertook the responsibility of looking after the herds of goats and sheep of his father-in-law as his shepherd and also took these herds to grazing grounds located above Moorkhone Nullah and Afgarchi. During one of his such trips he one day climbed the summit of "Qaroon" peak and view from this top enabled him to see the grazing ground of "Lupgaz" in the far distance. On seeing this vast grazing ground he proceeded to this place along with his wife and herds of sheep and goat. On arrival at "Lupgaz" he found some flat land and sufficient water in that area. This area is now-a-days called "Aastanak". He got settled down in this place and commenced to cultivate land for producing grain for food. His wife gradually started getting bored and home sick as Mamu-Singh never returned to the village. She boycotted her husband and stopped talking to him as a protest for not taking her to her parent's village and the resulting sense of loneliness she was subjected to.

Mamu-Singh, one day climbed on the high ground and ridge running east of "Aastanak". After travelling along this high ground/ridgeline he came to a point from where he saw the open and vast valley of Shimshal. He noticed that there were signs of existence of a "Water Channel, though there flowed no water in this channel. He assessed the situation and came to the conclusion that this flat barren open piece of land had remained under cultivation. Thus Mamu-Singh reposed his trust in God and decided to cultivate this piece of flat land and sprinkled and sowed wheat in this place. He repaired the broken water channel and got water running through it for irrigation purposes. When during the spring season snow and glaciers melted glacial water started flowing in the channel and it irrigated the cultivated land.

The wheat seeds sown in the fields soon grew into a full green crop and the subsequently the crop got ripened. Mamu-Singh having collected this crop shifted from Aastanak to "Shimshall" valley along with his wife and herd. However his wife was still not in talking terms with him and was continuing to boycott him as she remained annoyed with him for he had kept her lonely and away from her parents.

18. Arrival of Shams² at Shimshal

One day this wife of Mamu Sing was sitting alone in her home as Mamu-Singh had gone out to graze his herds of sheep, goats and other animals and was away at the meadows and pasture slopes, when an aged and elderly noble and venerable man entered into her home. On seeing this elderly noble and holy man, the wife of Mamu-Singh got extremely pleased and got a reprieve from her state of loneliness. In this state of joy and excitement she started to boil milk for the old man. Thus she poured the available little quantity of milk into a pot and placed the pot on the hearth/fire place for heating and boiling. As the milk got heated up its quantity kept on increasing till it got filled to the brims of the pot (Deg). Mamu-Singh's wife considered this to be a miracle because of the arrival of the old and holy man into her home. She therefore, in utter excitement, rushed out of the home running, and started shouting and calling Mamu-Singh by loudly shouting his name with utmost love and affection. "Mamu-Singh" on hearing the melodious voice of his wife in this manner after such a long time, came running towards their home. On arrival at his home "Mamu-Singh" saw the old and holy man and thus he paid him his due respect. "Shah Shams" the holy man enquired about the well-being of Mamu-Singh and his wife and advised them to treat each other with utmost love and affection and pleasure. The old holy man also prayed for them and then departed. From this day onward wife of Mamu-Singh resumed her good relations and started talking with him as well and terminated her boycott of him and thus started living a new and contended life. Because of the visit of Shams (Shah Shams a holy man called Pir) this old couple gave this valley the name Shams-shall; "Shall" meaning the abode in Burushaski language as in Diramshall, Khuroko Shall, Brong Shall and Bara Shall etc (Shams, the name of this saint, thus meaning the abode of Shams).

I the writer of this book believe that this "Shams" could have been the famous Muslim missionary by the name of Shamsuddin Iraqi, who had been to Baltistan for

² Mir Shamsuddin Iraqi, a Muslim missionary/Pir/Saint scholar, is known to have visited Khaplu in Baltistan during the rule of Bahram (1494-1550 AD), the ruler of Khaplu. According to one version of oral tradition, it was he who was responsible for establishing the Noorbakhshi Sect which is only found in Baltistan in the Northern Areas of Pakistan.

preaching Islam and who is considered one of the "Imams" or spiritual leader by the Noor Bakhshi sect found in Baltistan and who is remembered and called as the Shams the Idol Destroyer.

Mamu-Singh had a son by the name of "Sher". One day both Mamu-Singh and his son "Sher" went to a place called "Khoze". On arrival at "Khoze" they found that "Kirghiz" tribesmen were settled in that area. These Kirgiz nomads enquired from the two as to the place they belonged to. Mamu-Singh and his son replied that they were from Shams-shall. The Kirghiz protested that this valley belonged to them and not to the father and son. Mamu-Singh argued that oh! you liars, Shams-shall is my abode since a very long time. In this way both parties got into a heated argument and a brawl. After a lot of heated arguments both the parties finally proposed and agreed to decide the matter through a polo match. Whosoever wins the polo-match he possesses the Shams-shall valley and the one who loses the match, loses Shams-shall as well, so they proposed and agreed.

Accordingly Mr Sher mounted a yak and the Kirghiz man rode a horse. However they did not have the ball and the sticks. Anyway they used their normal walking sticks and a makeshift ball and Sher won the match. As the Kirghiz man lost the match he gave up the claim of Kirghiz tribe on the ownership of Shimshall (Shams-shall).

The "yak" used by Sher for winning the match belonged to a Kirghiz man called Kuchak. Kuchak presented this yak to Mr. Sher as a gift in recognition. It is because of this good will gesture of "Kuchak" which he had extended to "Sher" that Shimshalis offer alms and free food to poor in his name and pray for his soul and eternal life, till today.

Mr. Sher had three sons. Names of the three were Baaqi, Ghazi and Bakhti respectively. Hence there have grown three tribes in Shimshall out of the three brothers i.e. "Baaqi Kuttar", "Ghazi Kuttar" and "Bakhti Kuttar". All these three tribes together are called Mamu-Singh Kuttar (Mamu-Singh Kuttar).

19. Desertification of Ruskum

As per the oral tradition it is said that during the time and era of Mamu-Singh and his son Sher, the valley of "Ruskum" was inhabited, well populated and well cultivated. The inhabitants of this place were prosperous and rich. A lot of wheat was grown and its flour was used to cook food with its yeast. This wheat also produced cooking oil. Once upon a time on one day two poor travellers appeared in this place and asked for alms by begging from the inhabitants of this place. As the locals of this place were rich they had become indifferent and arrogant, and they never cared for these two poor and wretched persons. Till a time had reached when the people tied the hands of these two men and took them on top of a cliff and threw them down. As the two men were in reality holy and "angels" like, they therefore, by the power of their being, abruptly transformed themselves into the shape of butterflies and this way flew away safely. It is narrated that immediately after occurrence of this incident, "Ruskum" got deserted and uninhabitable - God knows better (وَاللهُ أَعْلَم).

20. Murder of Girkiss through a Conspiracy of Mughulot.

Mr. Cho-Singh the foster father of Girkiss[‘] did not own any land at main Hunza valley. During this period a heavy flash flood in the "Yurqun" (یورقون) nullah had washed away and completely annihilated the entire tribe of "Safar Harai" and hence their lands had fallen vacant and ownerless. As a result of this situation Botto son of Cho-Singh (The foster father of Girkiss) took these lands in his own possession and also became the Wazir of Hunza.

When a certain period of time had passed, after taking over as 'Thum' by Girkiss in Hunza and by Mughulot in Nagar, both these brothers, one day, mutually decided and coordinated to jointly carryout a riverside hunting gala for hunting of seasonal migratory ducks along the banks of River Hunza near the confluence of Rivers Nagar and Hunza and accordingly gathered at that site. According to another version of oral tradition it has been narrated that the site selected for duck-hunting was located opposite the mouth of

Mamu Harr Nullah along river Hunza, which is called Shot Harridaas. Mughulot of Nagar had sent in invitation to Girkiss of Hunza for this duck-hunting gala. Hence both the brothers along with their companion got down to hunting in a rotation. When his turn came to hunt the ducks, Girkiss went forward from his Sangar to shoot ducks with his bow and arrows. On this Mughal Beg, foster father of Mughulot, on the behest of Mughulot took out his bow and arrows and shot at Girkiss from behind. The arrow flew and struck straight and penetrated into the heart of Girkiss from his back and thus Girkiss fell dead immediately on the spot. On witnessing this sudden and unprovoked act of barbarism, the companions of Girkiss instinctively and immediately assembled and formed up to pounce upon Mughulot and Mughal Beg to avenge. However Mughulot and Mughal Beg along with their companions managed to slip away swiftly from the scene unharmed and reached Nagar safe and sound.

Mughulot had a long cherished and utmost desire to also take Hunza under his sway and rule. It was because the weather conditions of Nagar were not pleasant specially during the winter season. He cherished and longed for the weather conditions of Hunza. He made his utmost endeavour to convince and compel the people of Hunza to invite him as the ruler of Hunza, and wanted them to accept him as their Thum. However the people of Hunza detested such moves and actions of Mughulot and instead they continued to develop hatred for him. Hence after burial of Girkiss, they installed his only daughter Noor Bibi on the throne of the Thum of Hunza and accepted her as their ruler in place of her father.

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."

Botto 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 Botto 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 escape unhurt 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 bold and 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 for 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 large plate full of cooked food/feast ("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, Dullah Shah son of 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, she 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 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 inhibitions that otherwise it is but imminent that either Dullah Shah or Sahib Khan the sons of Mughulot 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 despatched 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) (عُقَاب) hovering over a dead ibex (مارخور). One of the hawks/falcons then landed on the carcass of the ibex and started devouring the meat of the dead ibex whereas the other had landed at a distance and was looking at it with envy. "Sotto" killed this meat eating falcon 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 Butto.

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 Shighnan carrying along the two Bells, "Mann and Manarrak" on his person. Having travelled 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 upto these two men and 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 goats/yak was the descendant 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 carried 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 allowed him to take the man along. Thus "Botto" left for Hunza along with Shah Khan and reached Hunza. The people of Hunza felt 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 case, can you tell us as to what is the name of your 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 Botto 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 also that the subsequent descendants of Wazir Botto³ continue to received this quantity of gold even till our times. However this family is now deprived of the position³ of Wazir of Hunza.

23. Birth of Mayuri Thum to Noor Babi born of Shah Khan alias 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" (مرغ زریں), 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 faced 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 Shah, and this secret had already been disclosed.

³ 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 felt guilty and humiliated/embarrassed for such a sorry state and fear from Dullah Shah. Hence they took the child, i.e. Mayuri Thum to their houses in order to foster him and protect and save his life. Dullah Shah therefore did not dare to kill this child or capture Hunza. Mayuri Thum's foster mother was the sister of Barcha Mamu-Singh-II of Ganesh. 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 mother⁴ of Mayuri Thum being extremely perturbed and 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 notables 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 powerful 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 endeavour to invade Hunza and managed to bring a lashkar within the outskirts of settlement of Ganesh, during the same night, undetected. However the inhabitants of Hunza were alert enough to become aware of this force and soon rose and organised 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 though 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 throne 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 and 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, haughty, 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 others 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 of 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) Gujal 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 Thumushaling. Enroute they camped at the location of "Burum 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 Thapkyantz (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 this 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 Rotten Grain in the Crops of Hunza

For the next succeeding year and onwards, after the total extermination and elimination of the tribe of “Diram Thapkuyants” only decayed, rotten and blackened grains continually started to ripe 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 this act and deed to be the omen of evil/misfortune and got down to search for and find out a sibling or descendant or a member of this tribe, so that they could sprinkle and sow the seeds of their crops from his hands.

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

The oral tradition is 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 be fallen upon them as a punishment handed down by their creator. Real extent of the fallout of this great sinful act of their's 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 of 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, at the time of the great massacre, 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 Hunzukutz, 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 Hunzukutz had come to kill the boy. The Hunzukutz 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 on each successive year after the massacre of the tribe. They said that it was a great wrath from God almighty. Then 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 Hunzukutz 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 Hunzukutz 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 upto the confluence of Matscho Tsill nullah with Hunza river (present day Hassan Abad Nullah).

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 (probably this was the beginning of Bofao Festival).

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 Churum'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

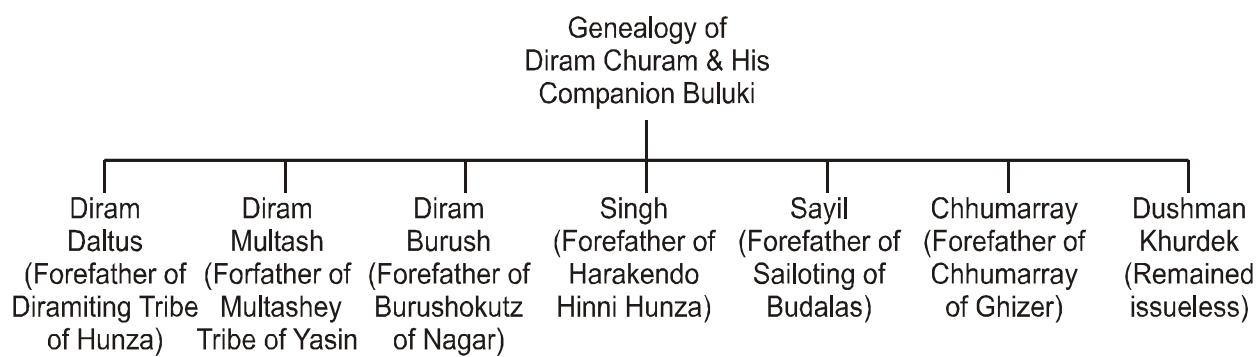
When Diram Churam attained the age of adulthood and puberty, Mayuri Thum allowed him a free hand to choose⁵ any girl/female of his choice and liking and marry her. On receipt of this permission and open licence, Diram Churam abducted a young lady by the name of Buluki without the permission and information of her parents. This young lady was from the "Hamachating Tribe" of Ganesh. She used to go upto 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 Bundo 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

⁵ As per another version of oral tradition Diram Chhuram was free to have relations with any of the females, married or unmarried, of his choosing and the people of Hunza had accepted his this right without any objection, so that his race/lineage should get enlarged within a generation.

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 accomli. 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:-



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 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 Ultar 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 ploughing the fields to cultivate Buckwheat (ترنپ) in your agricultural fields of Bullmall, with these oxes. 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 Ulter 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 Ganesh) 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 the three brothers (from Ganesh) 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 their's in such a high handed manner and without information and permission of the owners? Why are you calling as your maternal uncles and praising and applauding us in this manner? The boys 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 Churam with utmost affection. Brothers of Buluki gave her and Diram all the bullocks on the spot there and then and took their sister along to their home in Ganesh. Everything for a household use was prepared at Ganesh 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 (کلاہ ڈر دان) as her dowry and given to her. From then afterward Buluki along with her husband and seven children commenced a 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 Ganesh 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 behaviour 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 Ganesh, 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!! (وَاللَّهُ أَعْلَم) (Present day Amachas of Shigar also trace their origin to Hunza Valley).

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":

~ ہر ملکِ ملک ماست کہ ملکِ خدائی ماست ~

(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 Malltush (DIRAM MALTAŞ) went towards "Yaseen" valley and got settled there and adopted it as his abode and country. His offsprings and descendants are called "Maltashay Tribe" in Yasin.

Singh, Sayil, Burush and Chhumar all four brothers went in the direction of Chilas Kohistan and Darel/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 back 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 descendants of "Chhumar" and they are called "Chhumaray" (as of 1962 AD).

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 descendants 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 descendants 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) (as of 1962 AD).

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 (Dor⁶) 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.

⁶ This specially made wooden box of the water-mill is used for keeping the grain mean to be ground and is called "Dor" in Burushaski language.

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 summarised 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 this 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.

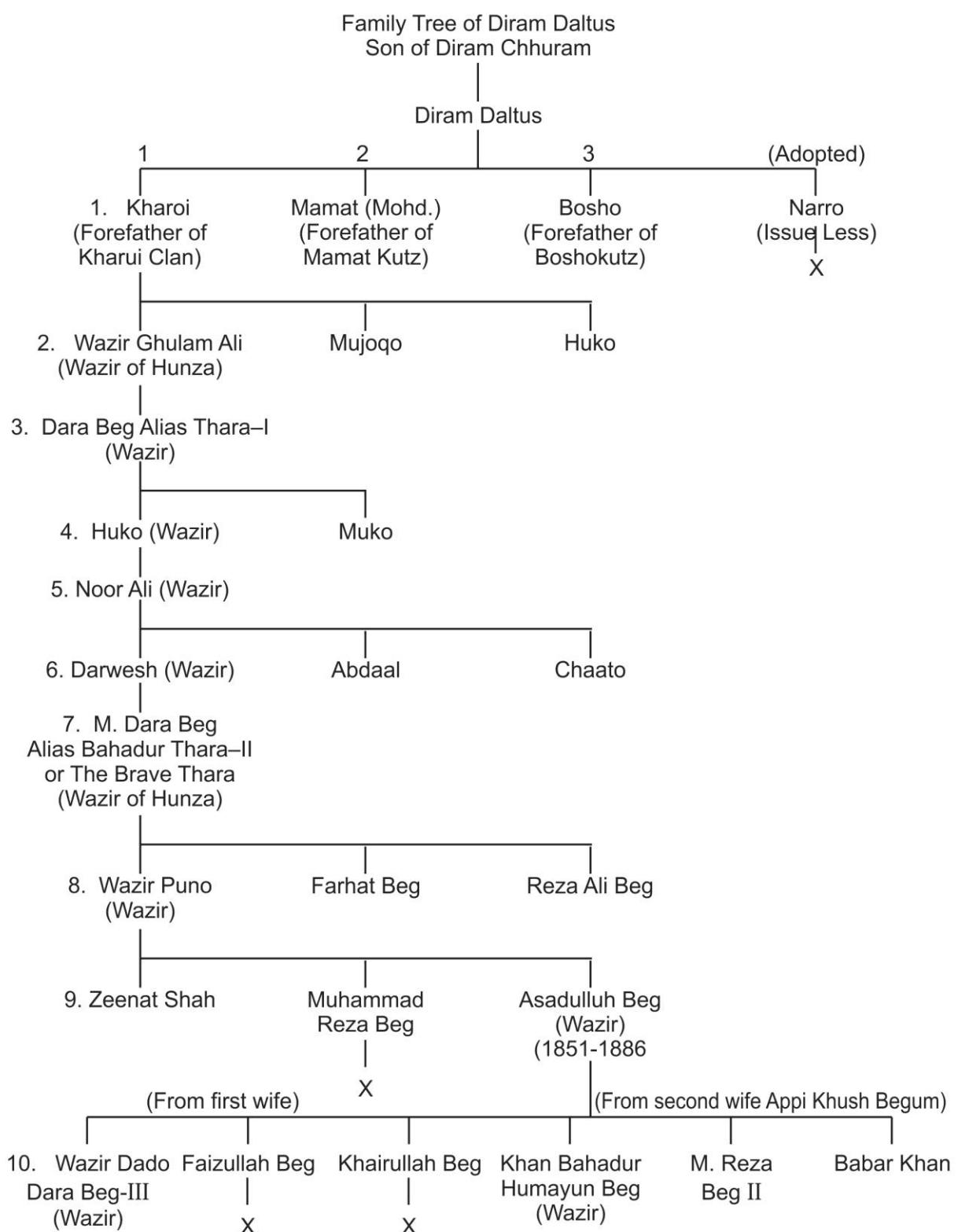
Diram "Daltus" the eldest and Dushman Khurdek, the youngest, the two sons of

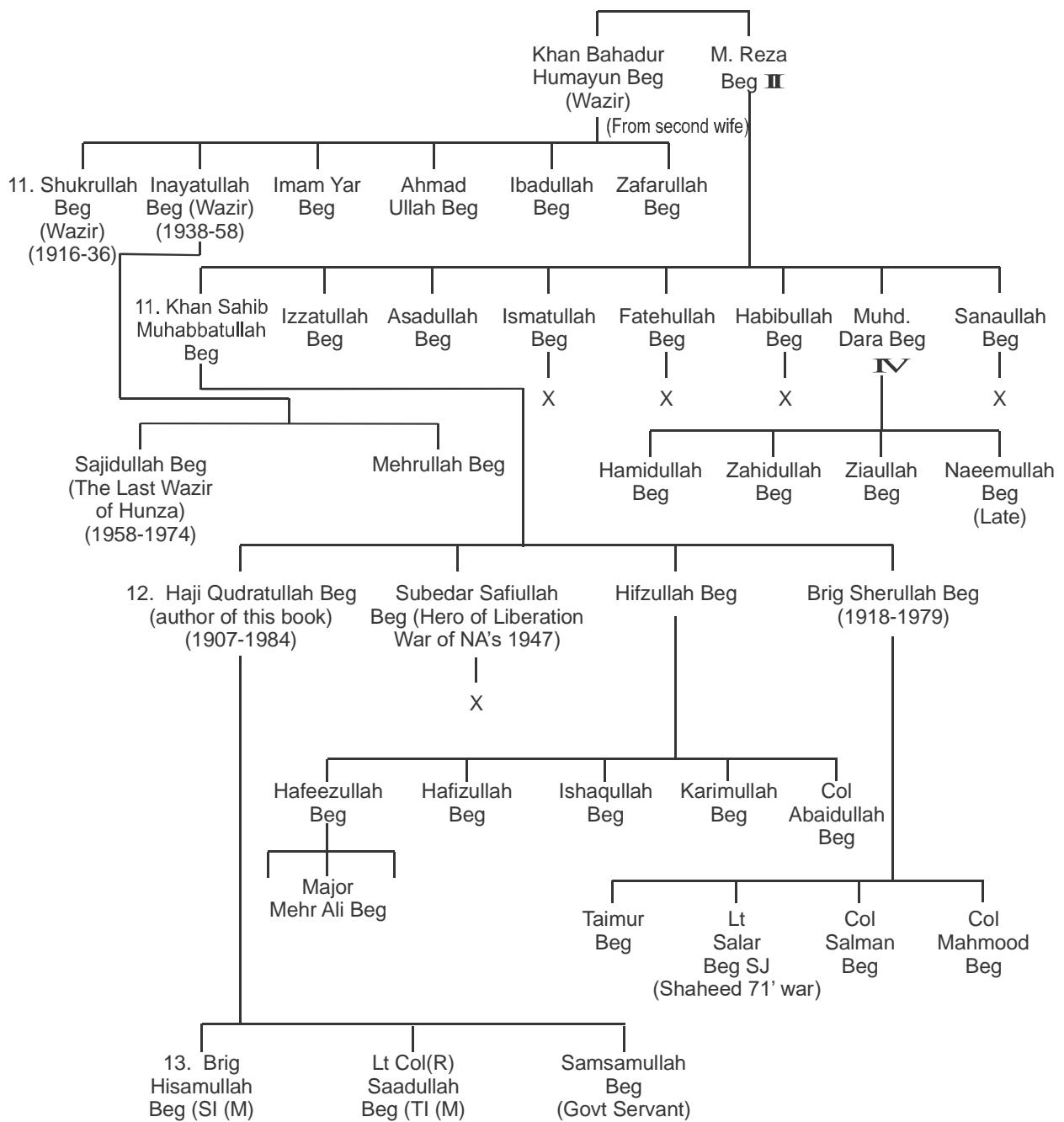
"Diram Chhuram" stayed back at Hunza. After passage of a few years "Dushman Khurdek" demanded of his brother to equally distribute their lands and property. Hence they did so and got separated. Dushman Khurdek constructed a stone wall separating his lands from those of his elder brother. He brought very heavy stones and placed them on top of each other. During this heavy labour when he had laid the foundation of this 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 "fist" of a grown up man could easily fit into the sockets of his eyes.

As of today (1962 A.D.) 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 Chhuram. 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 descendants 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 Hooko (Huko) and "Mooko" (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 Asad Ullah Beg, who later became and remained a famous and reputed Wazir of Hunza in the third quarter of nineteenth century (1851 – 1886 A.D.).





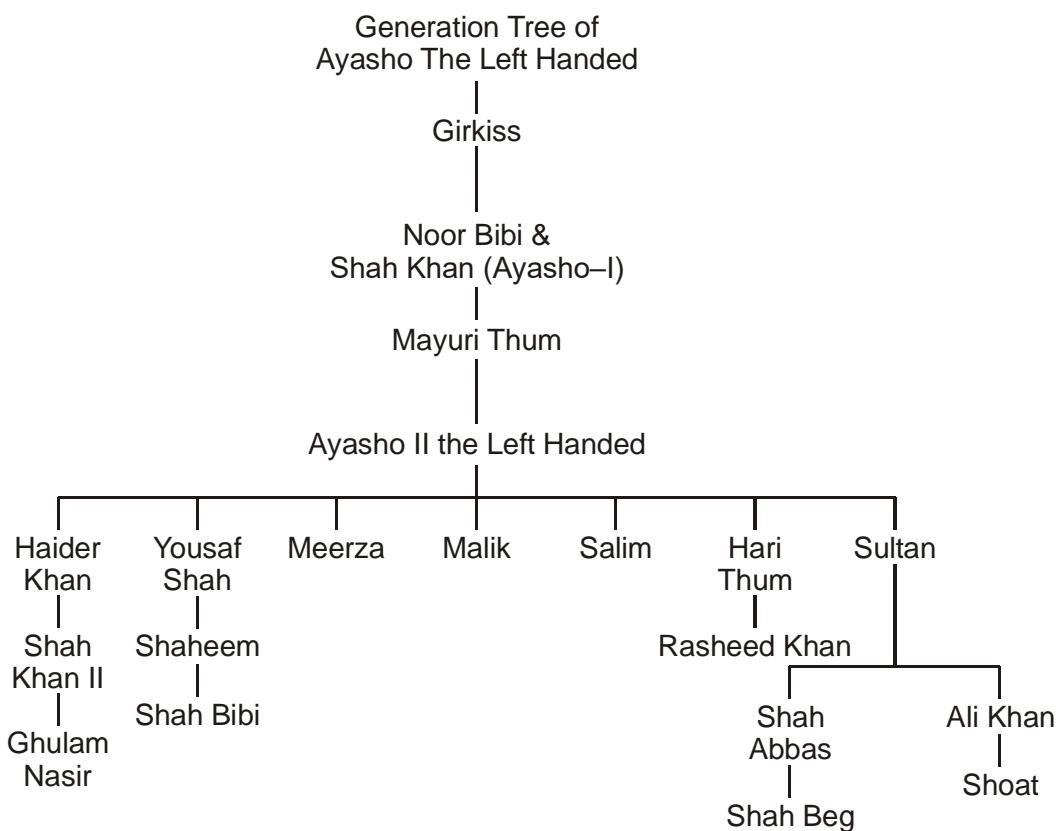
32. Era of Ayasho the left Handed S/o Mayuri Thum

It has already been mentioned earlier in this book that Mayuri Thum had married Mst Shah Begum, one of the daughters of Mir of Darwaz, and had a son by the name of Ayasho-II from her. According to oral tradition Ayasho-II was a left handed man, and he was therefore given the nick name of left handed Ayasho (Sughai Ayasho) or Khabbo

Naroan Ayasho in Shina language.

According to another version of the oral tradition Mayuri Thum had got married to a daughter of Mir Jehan Khan, Meeru Khan and not to a daughter of Mir of Darwaz and the above mentioned Ayasho-II was born of this wife. God knows better. (وَاللَّهُ عَلَم)

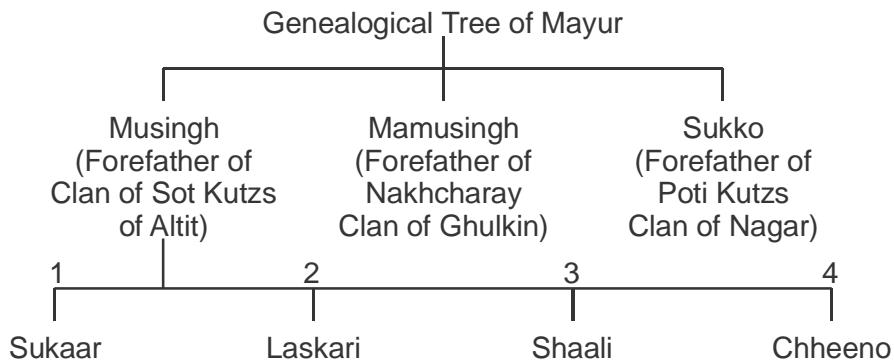
At all events, Ayasho-II son of Mayuri Thum became the ruler of Hunza after the death of his father. He got married to Mst Shah Khatoon daughter of Abdaal Khan, of Baltistan. He had seven sons from the womb of this Shah Khatoon. Their names are: the 1st was Haider Khan, second Yousaf Khan, third Meerza, fourth Malik, fifth Saleem, sixth was Harri Thum (as he had a grain of barley in his fist at the time of his birth) and the seventh was Sultan.



It has been narrated that Abdaal Khan alias Abdah Khan had given his daughter Shah Khatoon in her dowry many an iron made utensils of domestic utility like, tawa⁷,

⁷ Tawa, a round shaped concave iron pan used for baking chapatti.

Masharba⁸, fire⁹ place and tea pot called Chaa-Josh etc made of steel/iron as gifts. Among such dowry there was also a musket/matchlock, named as "Shahmaar" which is still found in the armoury of Mirs of Hunza. The date and year written on that muskets/matchlocks is readable and that is "946 Hijra" (which corresponds to the year 1538-39 AD approximately). According to another version there were two musket/matchlock included in the dowry of Shah Khatoon and one of the musket's was called "Shahmaar" and the second "Sher Mar" (that is king killer and the lion killer in Persian language). A man named Mr. Mayur, who was the foster father of Shah Khatoon had also come to Hunza in the company of Shah Khatoon. And many a customs and traditions of Baltistan were introduced to Hunza by this foster father Mr. Mayur. His offsprings and the clan is called Sotkutse (SOT KUTS) in Altit.



It has been narrated that it was during the era/reign of Ayasho-II and his wife Shah Khatoon, that Abdaal Khan the ruler of Baltistan, had sent masons, carpenters /artisans and other skilled men from Baltistan and they were the one's who laid the foundation stones of both the forts of Altit and Baltit. According to authentic oral tradition Altit Fort was constructed first.

As per the oral tradition it has been narrated that during the preparation and planning phase of construction of Altit Fort, it was decided to also excavate a water pool/reservoir in the near vicinity of the fort, preferably inside the rampart of the Khunn,

⁸ Masharba, a steel pot for carrying water for ablution etc.

⁹ Fire place, an iron made triangular frame with three legs to hold cooking pots on it for cooking food.

as they needed a huge quantity of earth for making of mortar as plaster etc. Hence this earth for mortar was obtained from the fields/open large plot available in the vicinity and this way both the purposes of obtaining earth/soil and making a water reservoir were attained simultaneously. Hence the earth was taken from the nearby fields and used for the construction of the Altit Fort. It has been narrated that the fields were ploughed with the help of oxen and then loosened earth was obtained and utilized for the construction. In this manner the fort was constructed and simultaneously the "water pool" also got automatically excavated. A portion of that large original water pool is still existing at Altit in the vicinity of the Fort and ancient Altit Khun. I, the writer of this book, have also personally seen/viewed the water pool in its original form and size at my young and tender age (i.e. during the first quarter of twentieth century). However about half the area of the original pool has now been reclaimed and converted into cultivable land and this land has been amalgamated with rest of his lands by Mir Muhammad Nazim Khan. Later Mir Muhammad Jamal Khan donated half of that remaining portion of the pool to his peasants and tenants who converted/filled that portion to use it as arable land. This way a modicum of that original reservoir still exists hitherto in the Altit Khun (Altit Village).

A mosque was also constructed inside the ramparts of the Khun. This mosque is named as the Mosque of Bibi Ghauras" Accounts and details about this lady are given in succeeding paragraphs of this book. A Balti style citadel/tower is also found in the vicinity of this mosque. The year and date of construction of this tower and the mosque is written on the wooden door of this tower which is also considered to be the year of construction of this tower, mosque and the rampart. The date/year written in Persian numericals/figures and not in words is ٩٥٥ھ (نہصد و پنجاہ و پنج) which corresponds to the year 1547-48 AD.

The fort contains numerous quarters, and rooms for various types of activity functions and functionaries/family members, i.e. sitting quarters, woman quarters, servant quarters, cooking rooms, stores, salam khanas and halls for festivals and quarters for court dealings and organising events and ceremonies of various occasions,

These were constructed by "Balties" according to their style and way of life. The fort along with its entire structures and quarter is still standing and is the property and under ownership of the Mirs of Hunza (as of 1962 AD) (However this Fort has now been taken over by AKCSP for restoration and preservation as a world heritage monument/site during the beginning of 21st century AD).

33. Inclination of Hunzukutz Towards Isna-Ashria" Sect of Islam.

After the establishment of above mentioned matrimonial relations between Ayasho and the Rajas of Baltistan, visits by the Baltistanis to Hunza became more often and frequent and such visits gained momentum by the day. Many an Akhunds and Mullahs of Baltistan also made frequent trips/visits between Baltistan and Hunza. In view of the presence and visits of these religious scholars, the inhabitants of Hunza got introduced to and became familiar with the Isna Ashria Sect of Islam. Till that time the inhabitants of Hunza had not yet fully converted to the religion of Islam and were still practicing the ritual and final rites of disposing the bodies of their dead, by burning them on a pier. Some of them also buried their dead alongwith the personal belongings of the deceased and some food grains as their rations for the next world. In fact they worshipped a special type of marmot like wild animal called "Boyo" in Burushaski language, and sought their blessings for the fulfilment of their needs, wishes and aspirations. These animals, or Boyo, resembled "puppies". The worshippers took food items like butter oil and milk etc as their offerings and sacrificials to a place called "Barcha" where these animals were found. They used to leave their such offerings and sacrificials in the forest of "Barcha". It was considered as an acceptance of their offerings and sacrificials if the animals or Boyo, came out of their hidings and tasted or ate these offerings of the worshippers, which consisted of butter oil, milk and items made of milk. But if in case the animals did not appear and did not lick, taste and eat the offerings in the presence of the offerers and worshippers it was considered that the offerings were not accepted and hence the asking prayers, wishes and aspirations of the worshippers could not be fulfilled.

The people of that era, since time immemorial, had given these creatures (marmot like wild animal) various noms-de-plume (names) to signify and identify these as per their degree of holiness, beneficence and sacredhood. These names ran like “THOL BOIN”, “HALA BOIN” and “SAH HALA BOIN” etc. The Akhunds (religious scholars) and “Mullahs” of Baltistan, although had taught and imparted the very basic and few teachings of Islam to the people for performing the rituals and last rites for burial of their dead as per the faith and belief of Isna-Ashria Sect of Islam. However, the inhabitants of Hunza also continued to practice idol worshipping. However with the passage of time they had become totally unfamiliar with the ritual of cremating their dead by burning.

34. Attack by the Men of Nagar and Murder of Wazir Ghulam Ali in Baltit

During the era of rule of Ayasho-II son of Mayuri Thum, the men of Nagar carried out an assault on the inhabitants of Hunza. The oral tradition is that the attackers of Nagar during that aggression had managed to inflict a decisive defeat onto the people of Hunza. Wazir Ghulam Ali son of Kharui, who was the Wazir of Ayasho, at that time was of very old age and hence was weak, emaciated and frail and was bed-ridden. The Nagaris killed him in such a state of helplessness and infirmity. It has been narrated that a few of the attackers had expressed their opinion and had opposed the killing of this old man lying in such an emaciated state. However many of them had vehemently rejected this point of view and had argued that we must not go back empty handed and without shedding the blood of Hunzukutz as they had not been able to lay hands on any other Hunzukutzs. In view of their inability to fight against Nagaris, everyone of the men, woman and children of Hunza had fled their homes and villages and taken refuge on high mountains and caves. Hence the Nagaris, in order to quench their thirst of revenge killed this lonely old aged emaciated and bed ridden wazir of Hunza and returned to Nagar. They did pillage and loot every house and the fort and took away everything possible, with them to Nagar.

Ayasho-II died after he had ruled Hunza for about thirty five years. It has been narrated that after the death of Ayasho-II his seven sons ruled Hunza in succession on their own turn and without getting into dispute or any sort of power struggle. However according to another version of the oral tradition, his sons ruled Hunza after murdering or forcing their predecessor brother into exile, through treachery and intrigue.

35. Rule of Sons of Ayasho In Succession

When Ayasho died, his all seven sons, in complete unity and mutual agreement, instated their eldest brother Haider Khan as the Thum in place of their father, without entering into any dispute. Hence Haider Khan became the ruler of Hunza in this manner. Rest of his six brothers remained subservient and obedient to him and obeyed all his orders. They undertook all tasks, missions and adventure with mutual consent and final approval of their eldest brother.

It has been narrated that Haider Khan was a man of knowledge and learning. He well knew the skill and know how of bringing rain. Whenever the people of Hunza required and requested him for the rain, he managed to bring or make rain through the power of his prayers, amulets and sooth sayings. This way it used to rain heavily. It is because of this background, that the people of Hunza called a heavy rain as "Haider Khani" rain. Whenever he wished and desired he made the rain cease/stop and the weather would get cleared and become pleasant again.

A special beverage in Hunza is also named as "Haider Khani" beverage. It is narrated that Haider Khan was very fond of drinking a specially prepared puree made of diluted yoghurt and milk. He was highly fond of this special puree which was his own invention.

When this Haider Khan ruled Hunza for a couple of unspecified years, he either fled Hunza or was exiled, and as a consequence went into the refuge of people of Nagar at Sumayar. The inhabitants of Sumayar readily afforded him refuge and protection and went to the extent of attacking the inhabitants of Hunza in his support,

soon after his arrival at Sumayar. However they were not able to achieve any success over the people of Hunza, and retreated in a hurry and in utter disappointment and defeat. Haider Khan who accompanied this force, while they were still en-route and retreating, highly praised the bravery and fighting prowess of the men of Hunza and exaggerated it to the extreme. This exaggerated acclamation annoyed and enraged the men of Nagar to such an extend that they killed him soon after reaching Sumayar.

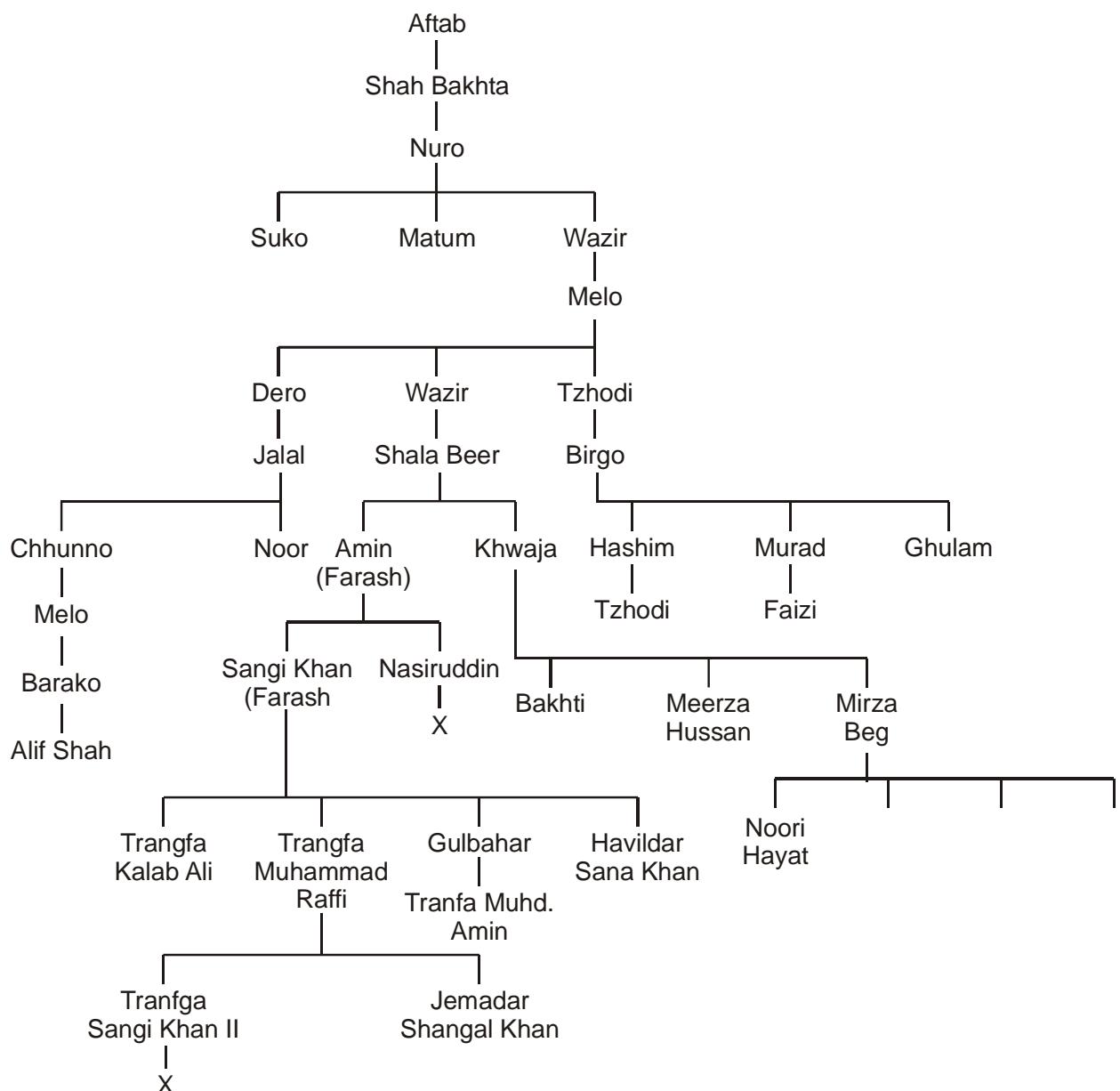
Anyway, after fleeing and murder of Haider Khan, his brother Yousaf Shah took the reigns of rule of Hunza in his hands. Though Haider Khan had a son by the name of Shah Khan who also had a son having the name Ghulam Nasir.

When a few years passed by; Yousaf Shah also died a natural death under mysterious circumstances, and his third brother Meerza became the Mir of Hunza. It has been narrated that Meerza was a man of pleasant manners, and good disposition. He was just and scholarly. It is because of this reason that he is known as the (Pious Mirza) "Sumulo Mirza" among the people of Hunza. After a few years of rule he also died. He had a son by the name of Shayem (Shaheem). This son "Shayem" got a palace (local house) constructed within his fort (Balti Fort), which is called "Palace of Shayem" (Shayem-e-Thaang) even to this day. Shayem (Shaheem) had a daughter, Mst. Shah Bibi, who was brought up and fostered by the clan of Bakhta Kutz.

36. The Clan of Bakhta Kutzs

During the era of Ayasho the left handed, a person by the name of Aftab had come to Hunza from the village of Tsilmish. He was said to be of Iranian origin. Mir of Hunza had granted him a house in the Hanukushal locality of Altit. The offsprings of the above mentioned Aftab shifted to Baltit in view of the harsh and rough handling and character of the Hun clan of Altit. This tribe is presently known as "Bakhta Kutzs".

Family and genealogical tree of this clan is as follows:



After the death of Meerza, his next younger brother Malik became the Mir of Hunza. It has been narrated that Malik had established matrimonial relations with the family of Raja of Gilgit. On one occasion the Raja of Gilgit asked Malik for military support. Responding to this request Malik despatched a small contingent consisting of the best selected fighting men of Hunza under the command of his younger brother Salim and Wazir Dara Beg son of Wazir Ghulam Ali. It has been narrated that this expedition was meant for Chitral. Raja of Gilgit therefore invaded Chitral. Thus the men of Hunza contingent also arrived at Chitral with this expeditionary force of Raja of Gilgit.

There the rebels of Chitral were defeated and subdued. As per the oral tradition a physically very strong, powerful and heavily built man, named as “Birgosh” was a member of this Hunza contingent. During the sojourn at Chitral, this strong man had lifted and managed to place a very large and heavy boulder like stone between the fork of the “Maple Tree” of Mehtar of Chitral’s garden, during a night. This stone was placed between the two heavy branches of this tree. Thereafter no human being could bring this stone down from fork of the Maple Tree. The strong man had managed to lift and place the stone using some special technique and skills, and not merely with the brute force of his arms. It has been confirmed, that the same stone remained up their between the two branching trunks till very recently, till the whole tree was cut and brought down by the Mehtar Shuja ul Mulk of Chitral.

37. Plunder of Village “Guwach” by the Hunza Contingent

Oral tradition is, that when Salim khan and his companions were on their way to Gilgit as reinforcement for the ruler of Gilgit, the inhabitants of Guwachi village located en-route did not show the customary and formal courtesy, regard and attention to Salim and the men of Hunza according to the tradition of that time and hence did not prepare, offer and present the food and feast due to them for such travellers as meals for their journey through their area. This outraged and infuriated, “Salim” and he was so furious that he wanted all the villagers killed and destroyed there and then. However the Wazir and other companions restrained him by advising to postpone the reprisal against the villagers of Guwachi till their return from the Chitral expedition. Thus when the contingent returned from Chitral and reached back at Hunza, the case against the villagers of Guwachi describing their indifferent attitude and apathy was brought to the notice of the Malik the Mir of Hunza. Malik granted them permission, and a contingent of the fighting men of Hunza including “Birgosh” attacked the Guwachi village. Thus the inhabitants of village Guwachi were mercilessly massacred and their village plundered. It has been said that many a pious and honourable young woman of “Guwachi” leapt down from the edges of the precipices into the rivulet and river deep below to save their

honour and chastity and perished. This was to preserve and maintain their chastity from the hands of the Hunzukutz. This was done conveniently and swiftly as the homes of these villagers were perched on tops/edges of the precipices, overhanging above the river.

The poets and traditional singer thus have composed odes and songs in praise of the bravery of Hunzukutz who participated in this reprisal. A “Stanza” in Shina Language is reproduced below as a sample. This stanza is composed and sung in praise and acclamation of Wazir Dara Beg:-

EE LA MEY KAKA THARA KHER ZINGATERO YUDENIGA
MATILI GUWACH KOTERÓ RUNAL PEREYANO

Translation:-

“O! my great elder brother Thara! Down there after the playing of the martial tune of “Yuden” you have wrought havoc into the very existence of village “Guwachi” as a deserving punishment to them or words to that effect.”

It has been narrated, that when Malik ruled Hunza for long and became very old and neared the end of his life, he foresaw his death. Thus he left behind his last “will”. In his this “will” he desired and left the instructions that when he would breathe his last and die, he was to be buried in a grave in a particular place, and his sword was also to be buried alongside his body. After his burial people were to wait near his grave for sometime and then open the grave and see/view his dead body inside the grave. If they saw his body lying face down and the sword penetrating in to the ground alongside him, it was to be believed that, he had won his dual with the angel of judgement (منکر نکیر) and he had defeated him. But if his body was lying with his face upwards and sword lying alongside him, it construed that Angel of punishment had won and Malik was being tortured/punished by the angel.

However according to the oral tradition of some other historians there is narrated another version of the Malik’s last “will”. According to this version Malik had said in his last will, that he had made a bet with the Raja of Gilgit, his father-in-law, that he was the

stronger of both. Hence Malik's sword was to be buried alongside his body and they were to wait and listen for sometime after burial. If the sword was seen penetrating into the ground and his body lying face down, it meant that Malik had won the dual. But if his body was seen lying on its back and sword also lying alongside, it meant that Ghuri Thum, the Raja of Gilgit had won.

Hence "Malik", after his death, was buried in the place/location as indicated and desired by him in his will and his sword was also buried with him. The people after sometimes, when the noises from inside the grave subsided, opened the grave and they saw that the dead body of Malik was lying on ground with his face downward and the sword was also penetrating into the ground. It was, therefore, considered that Malik had won. God knows better (وَاللَّهُ أَعْلَم).

After completion of the entire process, his grave was covered and closed permanently. Since that event afterwards and till this day, Malik's grave is well known to the inhabitants of Baltit village. This grave is located in the agricultural fields of the clan/family of Dot Kutzs. A wild plant has grown on top of this grave which is called Chhareh in Burushaski language. It is said and firmly believed that whenever any animal steps on the grave and places it feet, the feet/legs penetrate into grave and are broken as this phenomenon has been observed happening on many an occasions.

When the above mentioned Mir of Hunza i.e. Malik passed away, the turn of the rule came to Salim and he became the Mir of Hunza. Salim was the fifth son of Ayasho the left handed. It was during the reign of this Mir Salim when formal relations and contacts were first established between Kanjuts and the Government of Khitau of Sinkiang and China. It was since after his era when the representative called "Daroogha" appointed by the Government of Khitau and stationed at Yarkand in Sinkiang, visited Kanjoot (Hunza) and oversaw the dealings of Mirs of Hunza on an annual basis.

38. Establishment of Close Friendship/ Affinity by Hunzukutzs with the Chinese Officials at Yarkand

It has been narrated through oral tradition that Mir Salim had been living at Yarkand for a period of twenty four years prior to his becoming the Mir of Hunza. He had acquired agricultural lands at Yarkand, which have remained the property of Mirs of Hunza till recently (1962). The details of this event as narrated by oral tradition are, that a military contingent had invaded Kanjoot (Hunza). Salim accompanied that invading force as a hostage to Yarkand on its return via Raskam. He then stayed at Yarkand for twenty-four years. During this period he was adopted by an influential and prosperous noble man of Yarkand as his son and was granted agricultural land. Salim during his stay carried out negotiations with the representatives of Government of Khitau (Chinese Emperors) and entered into a pact/promising and pledging to ensure and retain Hunza as a peaceful vassal of the Chinese emperor. Accordingly the officials of Khitau therefore sent a representative of theirs who was called "Daroogha" with Mir Salim and sent him to Hunza. From thence onwards, such a representative i.e. "Daroogha" was sent to Kanjoot every year to ensure that Kirghiz raiders did not carryout raids on Kanjoot territory and also to see and ensure that Kanjooties did not establish close ties with any other power or government, detrimental to Chinese interest. Daroogha after the visit and inspection used to go back to Yarkand. During this tour/visit the Chinese Daroogha used to bring with him a number of daily use items as presents for the Mir of Kanjoot (Hunza) and the Nobel and important functionaries of Hunza. The Mir of Hunza and the people of Hunza, in return presented forty yards of "Pattoo" silk cloth called Sargaz, as present and token of tribute from their side. In addition quantities of dried apricot and other dried fruits were also sent with him as presents and token of subjugation for the officials of Khitau at Yarkand. This arrangement and tradition/custom of relationship continued to remain operative till the reign and era of Mir Khisrau of Hunza. The Mir of Hunza and his officials collected the raw material i.e. silk and ready-made thread from every household of Hunza and got the silk cloth woven. This cloth was called "Daroogha Yarkand's cloth". Out of the total cloth prepared, about forty yards of cloth (silk cloth) was presented to the "Daroogha" of Yarkand. The remaining cloth

was taken away by the Mir and his courtiers/functionaries.

Hunza valley, during that period had become well known as "Kanjoot". It was because of the reason that it was propagated and rumoured in whole of Turkistan that this valley contained a lot of Gold and precious stones in its mountains and rivers. It was due to this reason that the people of Turkistan called it Kaan Joot (Yurt) . In Turkish language Yurt or Joot means place/country and "Kaan" means precious stones and minerals. Thus Kaan-Yurt or Kanjoot" means place/country of precious minerals and stones. Hence "Kaan Yurt" became as "Kaan Joot" in the layman's usage. Hence the name Kanjoot.

39. Devision of Hunza Among Sultan and Harri Thum

When Salim completed his life span and by the will of almighty God, he travelled from this mortal world to the next eternal world, the tiny state of Hunza was divided into two portions between Sultan and Harri Thum, the two remaining sons of Ayasho-II, who were still alive, hence Sultan became the ruler of Altit and Harri Thum took over as amir of Baltit. "Kuturo" was the Wazir to Sultan and "Sulmon" son of Zuqo was the Wazir with Harri Thum.

40. Occupation of Nagar through a Jointly Prepared Plot by Sultan and Harri Thum the Two Sons of Ayasho

Soon after the division of Hunza, Sultan and Harri Thum quickly realised that the three Khunns (settlements) (Altit, Baltit and Ganish) of Hunza were too small a possession for the two rulers. Hence it was mutually decided that Hunza be vacated by one of the rulers in favour of the other and Nagar be occupied and given to the other ruler. It was, therefore, decided that Nagar was to be captured and brought into possession and allotted to Harri Thum. Hence Harri Thum along with his well wishers and confidants like Wazir Sulmon, Trangfah Kaseero and (Kaseero was a wise and strongman who was brought from Hindi village and was appointed as Trangfah at Baltit.

He was also allotted, along with the appointment of "Trangfah", a piece of agricultural land for his cultivation, this land or the fields are called "Kaseero Farri or fields of Kaseero in Baltit till this day. Kaseero collected buckwheat (ترنہب) from his home village i.e. Hindi and brought it to Baltit. Kaseero had levied a fixed quantity of the "buckwheat" on each household of Hindi. Later on when "Trangfahs" were appointed from "Baltit" the capital village, wheat was levied in place of "Buckwheat". This wheat is still collected and given to Trangfah of Hindi who hails from Baltit.) a few best chosen men of Hunza made a strong and firm resolve to take Nagar in their possession. They, therefore, devised and prepared a plan and hatched a well-thought out plan or conspiracy and implemented the same.

It has been narrated that a Hunza woman by the name of Minali daughter of Phoot was married to a Nagar man and was living in Nagar. The name of her Nagar husband was Jato Minalo. The plan and conspiracy was hatched by incorporating the above mentioned Hunza woman and her Nagar husband. As per the plan of conspiracy Sultan and Hari Thum would send a large quantity of a special silk/cloth to Minali in Nagar, so that she should present it to the noble men and courtiers of Raja Ali Dad of Nagar as a present from herself. The woman was then to solicit, sympathy and patronage of all these noblemen and courtier as her brothers and fathers. She, therefore, made large and appropriate pieces of this cloth and presented these pieces of cloth to almost every important and influential nobleman and courtier of Raja of Nagar. She then in a pleading tone disclosed to all these individuals her plight of being the only woman of Hunza among the Nagaris. In order to gain and obtain their sympathies, patronage and confidence she told them that she had neither her parents, brothers, sisters nor anyone of her close relatives and clansmen nor anyone else to look after her in times of difficulty as she was all alone in Nagar. It was only these noblemen and courtiers only that she considered them as her protectors and hence as her parents, brothers or the relatives of consequence. Hence, she said, she expected such support, sympathy and considerate treatment of hers from them only. This way she was able to gain the sympathies, patronage and confidence of these noble men.

On the other hand the same woman secretly went to Raja Ali Dad the ruler of Nagar. By way of sympathy and to gain Raja's confidence, she enacted the same cover story with him also. She told him that oh! Raja and the ruler of Nagar, may God almighty protect you from the evils and dangers and calamities of the world and the nature. I am a wretched lonely woman of Hunza living in your domain. I am always in need of your sympathy, kind consideration and help. I want to make you aware and inform you of an impending dangerous secret. I request you to kindly keep it to yourself alone and don't disclose it to anyone else. Please notice and observe and test the loyalties of your courtiers, noblemen and companions. I have come to know through most reliable sources, that Mir of Hunza has sent bribes for your these confidants, courtiers and noblemen (Akabir / Moatabaran). Hence all of them have secretly collaborated with Mir of Hunza and have decided to rebel against you so that they are able to hand over the state of Nagar to the Mirs of Hunza. These men of yours are going to implement their plan in a matter of days. It may happen any day soon, today or tomorrow!!

Raja Ali Dad, on hearing of this piece of information, from this woman, at once believed it to be true. The reason was, that he had specifically noticed and observed the existence of the above mentioned cloth with most of his companions. They had almost all of them used the "cloth" (sent from Hunza) as their waist belts and mufflers etc, and attended his court daily since the last couple of days. But they were all ignorant and ill-informed of the actual conspiracy. (the same was true with Raja also). Thus Raja Ali Dad also ignorant and unaware of the dark conspiracy of the cunning woman, at once arrested all his courtiers on the same night and despatched them to "Hispar" as prisoners and put them in Jail. He had therefore to send all his remaining fighting men for the protection and guarding of these important prisoners.

Once, Raja Ali Dad arrested all his selected, top of the line and noble companions and Nagar became denuded of its best fighting/combat worthy men, that wicked and shrewd woman immediately sent the news of this happening across to the Mirs of Hunza. She said in her message that! Mir move swiftly now and came to Nagar, as, because of your good luck, Raja Ali Dad has fallen into my trap and has arrested all

his important and noble persons of influence and sent them to jail in Hispar. Remaining chosen and best fighting men of Nagar have also gone as guards and protection party to the prisoners. Thus Nagar is denuded and void of its best men and the capital of Nagar is totally vacant and Raja Ali Dad is asleep alone, oblivious and ignorant of the dangers and happenings around him. It is now absolutely necessary that you act fast and now and immediately reach Nagar and take it into your possession.

Harri Thum, who was eagerly waiting to receive this information and good news immediately assembled his force consisting of selected/chosen fighting men of Hunza under Wazir Sulmon (سلمون) and Trangfah Kaseero etc and immediately left for Nagar. When this force reached at the main entrance/gate of the Nagar Fort, Mr. Jato Minalo, on seeing Harri Thum and his companions at the gate, cut the large wooden gate of the entrance, with the help of his axe, into pieces and opened the door. Harri Thum and his raiders swiftly entered the fort. In order to make it memorable and in praise and acclamation songs were composed and sung by the singer cum poets of Hunza commemorating this event. A few stanzas of such songs are reproduced below which are in Shina but written in Burushaski alphabets:

" JE BUDIK THIS FOTĒ MINĀLI SE BUDIYE

BUDEELI, JE BUDDI JA'TOMANALO SAYUR

NAGER DARONb TSIRE SURI HARI

THAM NAGER FUTE JATO MANALO

SE DAR BATÓ THEEGO. "

Translation:

Raja Ali Dad, who was a very bulky and lazy man, and who is considered by the people of Nagar to be the most incompetent Raja, among all Rajas of Nagar even up to this date, was informed about the raid. On learning the news that Harri Thum of Hunza had raided Nagar and had entered into the Nagar Fort, Raja Ali Dad got up from his bed and managed to flee/run away from the fort through a secret back window of the fort. He fled and escaped towards Baltistan and this way managed to remain safe and alive.

Having captured Nagar, in this manner, Harri Thum became the Ruler of Nagar. He immediately got released/freed the captives/prisoners of Raja Ali Dad, and gave rewards, awards and presents to everyone of them according to their stature, importance and influence. He reinstated all the appointment holders on their respective previous positions/appointments. It has been said that Harri Thum ruled Nagar for a period of over twelve years. According to another version of oral tradition, he ruled Nagar for a period of seven years. During this period Raja Ali Dad was able to obtain and muster enough support and strength while in exile in Baltistan (Shigar) and hence he returned to Nagar with re-enforcement from Baltistan. On return by Raja Ali Dad in force, Harri Thum ran away and fled towards Kashmir along with his son Rashid Khan. He did not return to Hunza to share the rule of Hunza but instead both the father and son reached Kashmir.

Ali Dad once again sat on the throne of Nagar. He expressed his deep sorrow and regrets and apologised for his follies from his courtiers and companions. He cursed himself also and Jato Manalo was awarded death penalty and thus was beheaded for his part. However Mst. Phoote Minali, had already fled Nagar and reached Hunza. She was re-married to a man from the clan of Chaboykutz by the name of Mr. Chaboy Boti. The offsprings of this woman and her husband are nowadays known as Chaboy Kuts.

It has been narrated that Harri Thum after sometime did return to Hunza from Kashmir. His son Rashid Khan however eluded him and got away from him. He (Rashid) is said to have fallen in love with a whore in Kashmir. According to another version he died en-route during their journey towards Kashmir. God knows

better. (وَاللّٰهُ عَلٰم)

Later after his return from Kashmir, Harri Thum got settled down in the village of Hindi (Hinni) and asked his brother Sultan for support and reinforcement to attack Nagar once again. Sultan granted his request and provided him with the required reinforcements. Thus Harri Thum attacked Nagar with the help of his supporters and companions. It has been narrated that Raja Ali Dad was no more the ruler at that time as he had died, and instead his son Shah Kamal was the ruler in his place. Shah Kamal was defeated and he, like his father, also fled towards Baltistan and reached there safely. After passage of about three years he came to know that the people of Nagar had become fed up of and alienated from Harri Thum, as this time Harri Thum had imposed and levied very harsh/heavy and innumerable taxes/revenues on the people of Nagar. The people were subjected to over twelve types of heavy and unreasonable taxes. Shah Kamal, therefore, requested and received help, assistance and reinforcement from the ruler of Baltistan and departed for Nagar to retake it from Harri Thum. He also meanwhile obtained blessings and good wishes/prayers from a saint by the name of "Shah Burya" who was considered to be from amongst the blessed spiritual Saints/Pir and pious men of God. He obtained his prayers and blessings for success in his battle. The people of Nagar by then had turned in his favour and Trangfah Kaseero had also turned loyal and sympathetic to him. Harri Thum therefore could not dare to stand up and offer a battle, he therefore fled from Nagar, but took Trangfah Kaseero along and beheaded him en-route at the four tracks junction of Nagar and safely escaped to Hunza after burying him on the same track junction. He then went back to Hinni (Hindi). He did so because his brother Sultan had died during that period and his son Shah Abbas had taken over as the ruler of Hunza.

Shah Kamal, therefore became the victor and thus he re-established his rule on Nagar very triumphantly and commenced to rule it. He started spending his life among his subjects with joy and happiness. He however continued to collect the taxes/revenues which were levied by Harri Thum.

41. Arrival of Shah Burya Wali (شہ بُریا ولی) to Nagar and Chitral (1730-40 AD)

Once Shah Kamal established himself firmly in Nagar, Shah Burya Wali along with a few of his disciples arrived at Nagar (after 1730 AD). Shah Kamal considering his arrival to be of a good and sacred omen gave him extreme reverence and respect and treated him with utmost care. It has been narrated:- that once upon a time Shah Kamal was sitting with Shah Buriya and was acclaiming his greatness, piousness and sainthood, when Shah Burya asked him to take out his handkerchief and spread it over the palm of his hand. Shah Kamal complied. Shah Burya, with the help of a forceps, took out a red hot burning piece of coal from the burning fire place/hearth, and placed it on the palm of Shah Kamal and asked him to eat. Kamal observed that the red hot piece of coal had soon turned into the form of a frog. Kamal requested Shah Burya to allow him to take that frog home so that he could eat it at his home. Thus he rolled the frog in that handkerchief and took it along and left for his home. However en-route, he threw away that frog. On arrival at his home he narrated the whole story to his wife and children and then gave the handkerchief to his daughter to wash it clean. His daughter took, the handkerchief and saw that it had been soaked in an oily liquid and had become oily and greasy. The daughter, therefore, started licking and tasting the oily kerchief with her tongue. It has been narrated that the daughter because of her this act of licking and tasting the kerchief, had acquired spiritual powers and divine inspiration. God knows better. (والله عالم)

Another of the miracles or works of divine revelations of Shah Buriya Wali as often quoted or narrated by the common people is that he once desired to have fresh apples during the thick of winters, when all the trees were barren and without the leaves. Shah Buriya asked the people to shake the apple tree, on which fresh apples suddenly started to fall down from that tree. Apart from this miracle another case of such miracles is often narrated. And that is while en-route during this journey from Baltistan he had seen a particularly beautiful and flat stone slab. On reaching his destination at Nagar when the time of his prayers came, he desired and asked for that

particular slab of stone. It was seen by all around him, that the same slab was instantly available and present in front of Shah Burya Wali, and he offered his prayers on the same stone slab. It is said that the same particular slab of stone is still existing in its place in Nagar, even to this day.

When Shah Burya became restless and felt uneasy at Nagar he departed for Chitral. His disciples who had accompanied him since from Baltistan stayed back at Nagar and got themselves settled down there permanently. The offsprings and descendants of these disciples are now found in Nagar and are called "Darweshan". Two prominent persons from amongst the descendants of these disciple have been able to attain some sort of scholarly status and are calligraphers (خوش نویس) of their era. One of them is known as Akhund Aman Ali Shah Sumayari and the second as Ahmad Ali Shah Chatorkhandi sons of Darwesh Qanmbar. Shah Buryo was able to safely reach Chitral, where after passage of some period, he breathed his last. One of his companions by the name of Sangeen Ali stayed back at his grave/tomb (ziarat) and became its curator/attendant (مجاور). The Mehtars of Chitral are the descendants of this Mr. Sangeen Ali. It is because of this reason that a saying/proverb among the masses of Hunza and Nagar had become common "that the Sung Ali's have turned out to be the rulers" and in Persian

"سنگ علیان بوک گردیدند"

And in Burushaski it is said:

"Sangalay Boyo Talay Numan"
(SANGALE BOYO TALENUMAN)

"Meaning the descendant of Sangalay have transformed into a ruling elite"

42. Rule by Sultan the Seventh son of Ayasho

When Harri Thum abdicated as the ruler of Baltit and became the ruler of Nagar, Sultan became the ruler of all three settlements i.e. Altit, Baltit and Ganesh Khunns with

much relief and peace of mind. He was at peace because there existed no more threat and danger from Nagar or from any other avenue and direction. It has been narrated, that Sultan had got married to a daughter of Jabbar Khan the ruler of Baltistan. Her name was Bibi Ghoras and this lady hailed from the family of Shah Khatoon, the mother of Sultan. The artisans of Baltistan who had previously laid the foundations of forts/palaces at Altit and Baltit were able to complete the construction work during the reign of Sultan. During this construction activity, they had constructed a "mosque" in the name of Bibi Ghoras within the precincts of Altit Khunn, about which it has already been mentioned on preceding pages of this book. This mosque is still there in its place in its original shape (as of 1962 AD).

As per the oral tradition this Sultan was an extremely cruel ruler. There are often quoted examples and such cruel acts/orders narrated tales as examples of his acts of ruthlessness. One of the stories/tales, which is commonly popular amongst the masses of Hunza is that:- He used to spend his summers at the meadows or grazing grounds (pasture land) of Seestaan located above and north of village of Atta Abad, accompanying his wives and the shepherds who grazed their herds and sheep for him. He also cultivated Barley crop in the available pieces of land in this grazing ground. He employed Hunza men to perform all these tasks. When the crop of Barley got ripened, he made these men to first cut the crop and then they carried it on their backs to his fields in village Altit. At Altit, they were made to thrash the crop and obtain the grain, by separating it from hay. When the grain was thrashed, collected and cleaned the men out of the masses of Hunza were detailed to carry the grain to Gulmit for grinding, as Sultan's personal water mill was located in Gulmit village. When the flour was produced by the water-mill at Gulmit village, the men had to carry it on their backs and at the same time they were to carry a water melon in their hands and transport the flour back to Altit for storage and ultimate consumption. This was the manner in which the men of Hunza carried out the assignments of Sultan. As the routes and tracks passed over rugged mountains and hills and along the sheer slopes of precipices they were narrow like goat paths and very difficult and dangerous to traverse. Hence it was exceedingly difficult for such load carrying men, with the water-melon in their hands to negotiate

difficult portions of such a narrow foot-path. Hence there is an idiom or proverb still in use and popular which say "should I hold the water melon or the rock". In Burushaski the proverb/idiom is as follows:

(CHAR TSE DUYAMA BUWARTSE)

When the extremes of cruel acts of Sultan exceeded beyond tolerable limits, one day an old woman, on the instigation and promptings of Trangfah Dudaar, sat on the route of Mir Sultan. She took a very old shirt of her son and started sewing and mending the same. During this process Mir Sultan happened to walk on that route and passed by the old woman. Trangfah Dudaar, who was accompanying the Mir, asked the old woman as to what was she sewing in her this old age condition of blindness and deafness? The old woman in reply said, oh son, I am sewing the torn out skin of the belly of Mir Sultan as my son has been detailed to go to Gulmit tomorrow and carry the flour and water melon of Sultan. I am, therefore, sewing and mending this shirt so that my son wears it for tomorrows work (رجاکی کاربیگار). On hearing these remarks, Sultan silently passed by that woman without uttering anything and without showing any signs of annoyance and rage.

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) upto 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 (کار بیگار) 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 "Ghamess Har" Mir Sultan also followed them and reached Ghames Har, and he begged the people and apologised from them. He successfully pleaded and managed to bring back all his subjects and at once 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 inhabitants in their own lands/gardens. Apricot plants of this kind now found in Hunza are called/named as Suryas Apricots even upto 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 descendants 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.

44. 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 Fort¹⁰ 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 then prepared many a flakes from this cotton and placed the flakes in many open lamps (لکھن) 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 containing cotton flakes soaked in oil and then lighted them all. These numerous 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 men of Hunza then regrouped and got themselves organised 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 furyosity 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.

¹⁰ "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.

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.

45. 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 Ganesh remained neutral. They visited both Baltit and Altit alternately to show their neutrality. The inhabitants of Ganesh 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, Shabos and the people of Baltit during this time somehow managed to convince the inhabitants of Ganesh 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 Punial 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 upto Chhashi and had became 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 Ganesh. 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, despatched a killer, by the name of Mello son of "Kecho" hailing from Ganesh 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 his body by the stroke of his sword. After the murder "Mello" buried Hari 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 above 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 Ganesh 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 this allotment made to the people of Hinni and instead re-allotted it to the people of Ganesh village as a gift. These pasture/grazing highland slopes called " Hachindar¹¹" are in possession of the people of Ganesh 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.

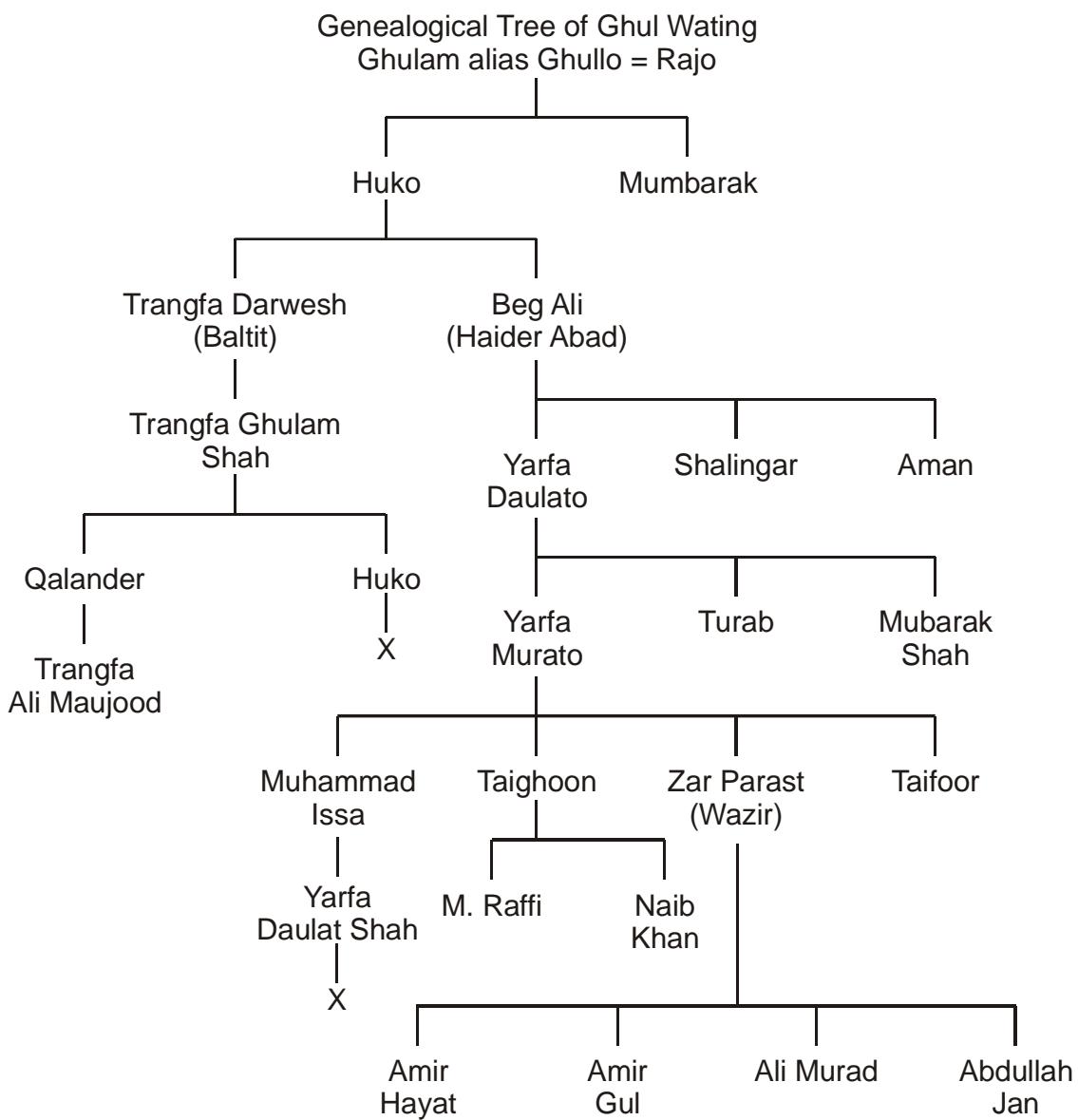
When Shah Abbas (Shaboss) completed his life cycle, he died a natural death by the will of God. He had a son by the name of "Shah Beg". This Shah Beg became the ruler of Hunza as the heir to Shaboss, his father.

Shaboss had two more sons; Sikandar and Chilis 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 irrigated.

¹¹ 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 reigns of government in his hands. A few years passed in this routine manner. Once upon a time, on one day the people of "Ganesh" as per the then 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 Ganesh Khunn. 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, therefore, regrouped and reorganised themselves 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" (غلو) single handedly had 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 "Ganesh" recommended him to Shah Beg for a suitable gallantry award/reward. Shah Beg accepted the recommendations of the people/notables of Ganesh 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 descendants are known as "Ghulwating" 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 this era also.



When about seven years or little less had passed by of Shah Beg's rule, he was killed by a group of Hunza men 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.

48. 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 tranquillity. 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 rule. 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 Ganesh and Baltit detested this and unanimously decided to bring Khisrau back from his exile in Darel/Tangir.

49. 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 Ganesh. The nobles, elders and other two Wazir's were not happy with the arrangements made by Wazir Dudaar whereby he himself had become the defunct ruler. This had infuriated them all. Hence on recommendation of Wazir Duduko of Baltit and the notables of both Baltit and Ganesh and wazir of Ganesh decided to bring back Khisrau son of Shah Beg from Darel/Tangir, so that he could be installed as the Mir of Hunza.

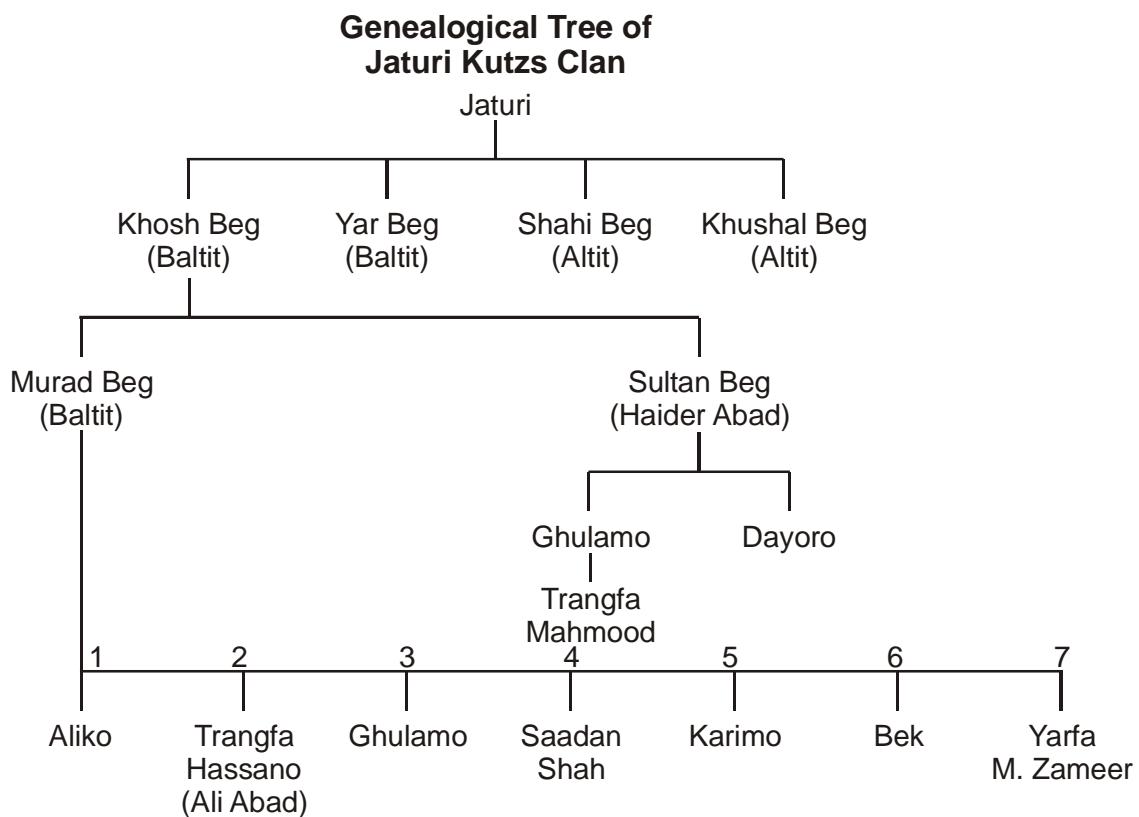
Accordingly, three persons, namely Mr. Ghumato Gukurus, Ajzdar Hayani and

Mr. Shala Ber, the three notables from Ganesh 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 wazirs 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 fulfil the aspirations of the Hunzukutz.

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 plan 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* (زای) (ZAY) 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 Hunzukutz. This custom was introduced by Mir Khisrau. The large clarionets are still the property and in possession of Mirs of Hunza.

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



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 carried 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 travelled 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 provided him 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"¹² at Altit where a ("BITAN"¹³) Shaman was dancing as part of the festival of Ginani. Khisrau and his supporters, who were waiting for a suitable opportunity to murder Ghulam Naseer, left for Altit with the intention of eliminating 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 and came 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 cover and hid himself along with his wife behind a boulder. When the rival group travelled 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.

¹² Ginani: Is the annual festival celebrated in the last week of month of June, to commence the harvesting season in main central Hunza.

¹³ Bitan: Is a man/woman who has powers of 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 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 footbridge 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 his rest of the supporters. Thus Khisrau and his companions made a dash towards Altit. They arrived straight into the arena of festivities, where Ghulam Naseer and his supporters were still enjoying the festivities (TAMASHA)¹⁴ 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.

However Wazir Dudaar along his pregnant/expectant wife continued on his escape effort and fled towards Gilgit. Whenever he was followed, and threatened he defended and protected himself and 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 settled in the house and property of his ancestors. However he did not have a son and had only a daughter.

50. Rule of Khisrau son of Shah Beg

After the killing and elimination of Ghulam Naseer and his supporters, Khisrau 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 appointments. Till Mehtar of Yasin

¹⁴ Tamasha: It is the main function organised 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.

invaded Hunza under the leadership of a commander by the name of "Shapir". The men 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 honour 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 GINIG Ā,

SHAPIR MAYARO THIG Ā

"

Translation:

"Oh, Nuroo's "Darwesh" you captured and held the "Dingalees" feature/pass and then you hunted "Shapir" like a hunter hunts a Markhor."

51. Plundering of Shimshal by the men of Nagar

During the era of rule of Mir Khisrau of Hunza, the men of Nagar raided the village of Shimshall, and plundered/looted the inhabitants of Shimshal and made the Shimshal men and women carry the looted booty on their back and started back towards Nagar, alongwith herds of sheep, goat and other animals. Khisrau and the inhabitants of Hunza became aware of this happening when the Nagaris had left Shimshal for Nagar, through a Hunza man who had a paramoral friendship with a woman of Nagar. It was the same women who had come to know about the departure of men of Nagar for the plunder of Shimshal. Khisrau immediately got assembled a force and despatched it towards Shimshal. When this force reached the pastures of "Abdeh Gar" opposite village "Fasso", they observed that the plunderers from Nagar

had also arrived at that place and they were bringing along a huge booty along with the men and women of Shimshal. Hunza men immediately laid an ambush on the looters of Nagar. The raiders were all stoned to death and not a single Nagari was left alive. Having ambushed and killed all the Nagaris of this fateful expedition, the Shimshalis were taken back to "Shimshall" along with their belongings. The Hunza men returned to Hunza after doing resulting the Shimshalis back in their own village and putting them at ease.

Khisrau Khan had three sons, the eldest was Mirza, who is still remembered with the name of "Ghuwati¹⁵ Mirza" till this day; the second was Saleem Khan and the third was Chilis Khan. This Chilis Khan was foster son of Abdaal son of Noor Ali.

52. Establishment of Friendship with and Beginning of Sending of an Elchi to the with the Government of Khita'a

Mir Khisrau during the era of his rule, despatched his second son Saleem Khan-II to Yarkand, as his envoy, in the company of "Daroogha" (the envoy of government of Khitau), who had been visiting Hunza since the era of his predecessors, to carryout further diplomatic parleys and negotiation with the officials of "Khitau" at Yarkand. Saleem Khan, accordingly accompanied the "Daroogha" to Yarkand and on arrival reported to the court of officials of Khitau and presented the customary present of gold-dust as a token of friendship and tribute. He then expressed his willingness to remain always obedient, subjugated and friendly to the Khan of China and requested the Khan to provide safety and security to Hunza state. His request was magnanimously accepted by the officials of government of Khitau and his offer of friendship, loyalty and obedience to Khan-e-Azam was appreciated. Hence a pact was concluded and an certain quantity of grant in kind from the Great Khan (Khan-e-Azam)¹⁶ for the Khan of Kanjoot and notables of Kanjoot was fixed to be paid annually. After conclusion of this

¹⁵ Ghuwati an Burushaski language mean lazy, lethargic and a fatty man.

¹⁶ Khane-e-Azam: The Great Khan.

pact, the annual visit to Kanjoot by the "Daroogha"¹⁷ of Khitau was discontinued. Instead it was agreed that a representative of Kanjoot called "Elchi"¹⁸ would thenceforth make an annual visit to the officials of Khitau, and during his visit would carry and present sixteen tolas of gold dust to the officials of Khitau at Yarkand as a token of friendship and tribute. Hence from that period onwards, the Kanjooti representative called "Elchi" with twelve men as his escort, commenced his this annual visit to "Yarkand" at the onset of autumn each year. This diplomatic entourage also carried the symbolic "tribute" in shape of sixteen tolas of "Gold dust" annually to Yarkand. This party in turn received and carried back the items of the annual grant, in kind, fixed by the officials of Khitau on behalf of Khan-e-Azam as presents for the Mir and notables of Kanjoot. These items consisted of cotton cloth, silk cloth called Tawar, Chinese crockery made of China clay, slabs/bricks of black and green tea etc and many other items of daily use.

Salim Khan-II, during that journey re-occupied the lands and property acquired by Salim Khan-I. Salim Khan-II, during his this journey added more agricultural land to the already existing land acquired by Salim-I, partly by purchasing such land and partly by acquiring more land and legal permission from the officials of "Khitau".

When Salim Khan-II son of Khisrau Khan arrived back at Hunza after his successful diplomatic journey from Yarkand, the intentions and ambitions of his elder brother Mirza and some of his close associate had altered and had taken a serious and sinister turn and shape. They had therefore made a firm resolve to kill and eliminate old Khisrau Khan. As Khisrau had become very old, feeble and frail, after he had ruled Hunza for over thirty five years, he had become bed ridden and had to remain lying on bed for most of the time. Mirza therefore killed him while he was bed-ridden.

¹⁷ Daroogha: Chinese Representative or envoy who visited Hunza.

¹⁸ Elchi: The envoy of Mir of Hunza who visited the Amban at Yarkand and Kashghar.

53. Murder of Khisrau at the Hands of his son Mirza and Account of His Rule

As Mir Khisrau had become the Mir of Hunza at an old age therefore when he ruled Hunza for another thirty five years, he had gone very old. He was so old that he had to remain lying on his bed for most of the time as he had become very weak, feeble and frail. In his state of such a physical weakness, he had a greater liking for his second son Salim Khan as compared to his other sons, specially Mirza the eldest. When Salim Khan returned from the courts of officials of government of Khitau at Yarkand, after a successful negotiation and a fruitful visit, jealousy of Mirza grew to its extreme limits. He, therefore, made a firm resolve to murder his father in collaboration and connivance with his foster parents and his own supporters. During that period the people of Hunza had developed a habit of rebellion and hatching conspiracies. Many of them were highly brutal/barbarious and had become unrestrained, and were therefore split in various splinter groups. Hence a large number of such like people had turned as supporters of Mirza. In fact the real and true motive of such people was to install Mirza as a front man and a puppet and take the real powers into their own hands and this way enjoy the fruit of power.

With this motive in mind such supporters encouraged and instigated Mirza to kill his father. They convinced him that, it had become literally impossible that a natural death would soon come to his father, hence it was preferable that he be eliminated by murdering him. Only then could Mirza be made the Mir of Hunza. That stupid fellow also had the strongest desire to become the Mir as soon as possible and at all costs. Hence on one day he took a sword in his hands and came to the bedside of Mir Khisrau. Khisrau, sensing the danger to his life and knowing well about the foolishly evilish nature of his son Mirza; politely and tactfully tried to convince Mirza that it was not appropriate for him (Mirza) to carry a naked sword in his hand inside the palace. The sword would look better on him as Mir of Hunza once he wore it in that capacity and while in his court. However this did not impress Mirza and he took no notice of such utterings of his father and attacked his frail, old and weak father. Mir Khisrau, in self

defence tried to drag himself out of his bed and made an effort to take out a knife/sword from under his armpit/pillow, the handle of this sword being white and made of animal bone. However he was too old, frail and weak to resist and defend himself for long. Mirza struck his father with his sword and also struck with the nearby lying slab of stone, which was used for grinding the kernels and other dry fruits etc, on the forehead of the old Mir, and the Mir died.

54. Era of Rule of Mirza and Exiling of Salim Khan and Chilis Khan Sons of Khisrau

When Mirza was free after the murder of his father Khisrau, he took over the rule and became the Mir of Hunza. He then became worried about and afraid of his brothers Salim Khan and Chilis Khan. He, therefore, sent them both into exile via Chupurson valley, to Wakhan. It is said that Mr. Huko son of Ghulo, Nazar Khawaja son of Dosho and Moos Singh son of Doodo (Dudu) were detailed and sent with Salim Khan. Chilis Khan's companion was Mr. Abdal son of Noor Ali, who was his foster father. When these two brothers reached at a place called "Isti Mann", Chilis Khan fell seriously sick and died of the same illness at that very place. He was, therefore, buried near the tomb of Baba Ghundi (or Baba Ghundi Ziarat). Abdal, therefore, returned from that place and reached his house at Baltit and he also died. Thus his wife with two young sons became a widow. However Wazir Darwesh, brother of Abdal was alive. But the coveted appointment of Wazir of Baltit was taken away from Darwesh and awarded to Masti Beg son of Wazir.

It has been narrated that Mirza was a very bulky, lazy, incompetent and highly unintelligent man. It is because of this reason that he is known as Ghuwati¹⁹ Mirza even to this day. Some of the persons who were supporters and companions of Mirza were: Wazir Masti Beg son of Mr. Wazir, Mr. Wazir son of Wazir Duduko, Trangfah Laskari son of Quli and Sultan Khawaja alias Wazir Hook. As per another version of oral

¹⁹ Ghuwati: in Burushaski mean a man extremely lazy, unfit and fat.

tradition, Hook was the Wazir to Mirza. However, the authentic oral historian's version has been that Sultan Khawaja has not remained as Wazir of Hunza with Mirza. He was given the alias/title of Wazir only for the reason that he was a shrewd, sharp and a very wise man. This was during the period of Salim Khan when had been given the name Wazir Hook²⁰. Account of this aspect is given at the succeeding pages in its appropriate paragraphs in this book.

When Salim Khan and his companions arrived at Wakhan they went to the dwellings of a well known and influential notable by the name of "Barq Bai". This man "Barq Bai" a rich, influential and powerful man was the chief/head man of his tribe, and had many sons and children. This man adopted Salim as his son, thus Salim started to enjoy a very comfortable living.

One day, during his this stay at Wakhan, Salim Khan confided in one of his companions, "Moos Singh" and said to him "Oh! Moos Singh you have a reputation for being physically very fit and a fast runner; would you please go to Kanjoot and find out as to the situation, the condition of the inhabitants and specially that of my fat and lazy brother Mirza?" "Moos Singh" on listening to this desire, immediately got himself ready to carryout the task and departed for Kanjoot. He reached Kanjoot secretly and surreptitiously. He went into hiding in the house of Abdal's widow. He then collected detailed information about the whole situation, the trends of the people and the ratings of Mirza among the people. He came to know that most of the people of Hunza/Kanjoot had become alienated and were fed up of Mirza and his courtiers. They were eagerly awaiting Salim Khan's return and remembered him. This was because during those past few years the agricultural lands had gone dry and barren, as there was no rain and snowfall and thus the trees and plants had also gone dry and had fallen without bearing any fruit or leaves. And there was a famine in the country because of a drought. The people considered this calamity to have befallen upon them because of the incompetence and misdoings of their ruler Mirza. Because the people of Hunza had

²⁰ Hook: In Burushaski language means a "dog".

developed a firm belief that the Mirs had the divine power and control over the rainfall and snowfall. They had an absolute belief as to the authenticity of this ability. It was because of the fact that Mirs of Hunza since old times and even up to the present day had the habit and custom of writing “Taaweez”²¹ (charm/amulet) and Baadnamas²² (calls for rain) for bringing rain and snowfall when so desired, hence the people have also remained adherent all along.

Mr. Moosinhg, after collecting all this information, therefore, left the house of the widow at the crack of the dawn for Wakhan. This house of the widow was located adjacent to the home of Darwesh and in the near vicinity of the Baltit fort and the palace of Mirza. A few lookout men standing on the roof top of the Mirza’s fort observed “Moosinhg” getting out of the widows house. They could not believe their eyes and exclaimed and said, O! God! How is it that Moosinhg has sprang up suddenly and from nowhere!! As no doubt his gait and speed look identical to that of Moosinhg!! However they never could imagine him to be Moosinhg, as they very well knew him to be in Wakhan with Salim Khan. They were utterly astonished and perplexed to observe that a man having the posture, gait and body language of “Moosinhg” was lurking around at Hunza at that point of time. When a few hours had passed, the news also reached the ears of Mirza. He immediately got down to investigate the matter. By then “Moosinhg” had “vanished” like thin air. It was suspected that either Darwesh or his brother’s widow was some how involved in this affair. Accordingly, soon the widow was summoned and brought-produced before Mirza. She was interrogated by subjecting her to lashes. While she was still being thrashed with lashes, there arrived Trangfa Laskari son of Quli and he advised them to refrain from doing so. He told Mirza “Oh! Mir! Is it a noble act to lash a widow? How can it be possible for “Moosinhg” to be present in Hunza, when he is living far away in Wakhan. He is not a bird that he had flown in here and has now flown out.” On this the widow was released and allowed to go back to her home. However

²¹ Taweez: A prescription written on a small piece of paper/such like material with Quranic/Arabic verses and wrapped into a cloth.

²² Baadnamas: The written sooth sayings and a ritual to bring or cause rain and snowfall.

“Moosinhg” managed to flee back (escape safely) very secretly and surreptitiously and reached back “Wakhan” in a few days and was with Salim Khan, safe and sound. There he narrated to Salim Khan the whole situation and the state of affairs prevailing in Hunza. Salim Khan then made a pledge and promise with “Moosinhg” that as and when, with the will and kindness of God almighty, he would become the Mir of Hunza, he would very happily, suitably and appropriately award Moosinhg with a befitting reward of his choice and desire. As “Moosinhg” belonged to the “lower category of the social set up of Hunza, he asked for an appointment of higher status, and promotion to a higher category.

Salim Khan was being fully looked after and entertained by “Burq Bai” from every aspect. He always made all out efforts to keep Salim happy and contended. One day Salim Khan saw a beautiful horse which he liked very much. He wanted to buy this horse. The owner of the horse asked for a slave as a bargain (in barter). “Burq Bai” had no possibility of buying the horse (for) against a slave. Seeing this, Dosho Nazar Khawaja offered himself to be sold as slave. He said to Salim Khan, that if you are so fond of the horse, here am I! Please sell me in exchange for this horse!!.. Salim Khan replied and said to Dosho Nazar Khawaja, that how could he sell such a loyal person for a horse, who had forsaken and left behind his home, belongings and all the relatives and had become his companion in the foreign land and in exile. Nazar Khawaja again said to Salim that you fulfil your desire today at my cost so that I fulfil my desire on you tomorrow in Burushaski language he said “Gos Kurum mane ke uss Kurum Mayam (GOS KURUM MANEKE AS KURUM MAYAM). Because of this sentence Nazar Khawaja was later nick named as “GOS KURUM”. It is said that Salim Khan had been selling this man repeatedly but the man always managed to reach back and join him again every time he was sold.

Salim Khan had spent over five (5) years and according to some over seven (7) years at Wakhan. During this period he was able to visit places as far away as Balakh, Bukhara and Mazare Sakhi. It has been quoted that on one day “Barq Bai” had to confide with and tell the companions of Salim, i.e. Hook, Moosinhg and Nazar Khawaja

to take this son of Mir to another country as the sons of “Barq Bai” were gunning to kill Salim Khan. The reason, that Salim Khan was casting an amorous, lusty and perfidious eye on the wives of his sons/the daughters in law of Burq Bai.

In view of this warning Salim Khan along with his companions left Wakhan and headed for Gilgit. He arrived at Gilgit via “Isqamann”. Ghuri Tham Khan was the ruler of Gilgit at that time. Ghuri Tham was the son of daughter of Rahim Khan, the Mir of Nagar. Salim Khan was also the son of another daughter of Rahim Khan the Mir of Nagar. Hence both Ghuri Thum and Salim Khan were real maternal cousins. When Salim Khan arrived at Gilgit. Ghuri Thum welcomed him with utmost respect and honour. Ghuri Thum made necessary befitting arrangement for the accommodation of Salim Khan at “Bagrote”. Hence Salim Khan made his abode in “Bagrote” valley in the village of “Sinakar”. He used to make frequent visits to Gilgit to meet and pay his respects to Ghuri Thum. During his stay at Bagrote, Salim got constructed a formal sitting arena called “Himaltar²³” (Biyaak) at Sinakar. This arena is called as “Salim’s Biyaak” or Silomay Biyaak (SILUM-E-BIYAK) meaning Salim’s arena for peoples congregation..

55. Return of Salim Khan to Hunza and Account of His Rule/Reign *1788-1823 AD)

When Salim Khan had spent some period at Bagrote in the periphery of Gilgit, he was over come by his utmost desire, ambition and temptation to take over the possession of throne of Hunza into his hands. Thus he, at last asked and requested Ghuri Thum for assistance, help and reinforcements, so that he was able to invade Hunza and become the Mir, by eliminating his brother Mirza. Ghuri Thum provided him support and the required reinforcement and said to him, that he (Salim Khan) had acquired knowledge and expertise to bring rain. This very skill was therefore more than

²³ Himaltartz/Biyaak is a common arena generally located in the middle of a village where elders and notables of the village informally assemble and spend their leisurely time together and also exchange views on the prevailing events.

enough an asset and support for him and that this very knowledge was a matter of good luck, omen and his assistance/reinforcement. Thus Salim Khan left Gilgit at the head of this force provided to him by Ghuri Thum. When he reached at Hinni (village Hindi), he paused there for a few days and established contacts and communications with his well wishers in the surroundings of Baltit Hunza and informed them of his intentions and arrival.

It has been narrated, that the inhabitants of Hinni, at the outset and before any other demand asked Salim Khan the only question as to his capability and his skill to bring rain and snowfall. Though it was summer season, but in spite of that Salim wrote a (Taweez) and amulet, offered some “prayers” and sooth sayings after which a hail storm and heavy rain came down. God knows better (وَاللَّهُ أَعْلَم). It has been narrated, that in spite of a warm summer season, Salim was able to bring snow rather than rain, the flakes of which were the size of an arrow head. Having observed such a wonderful result and capability and prowess the inhabitants of “Hinni” whole heartedly decided and pledged to support him and rallied around him.

Salim Khan along with his companions, supporters and the “Lashkar” left Hindi for Hunza. On arrival at Hunza he made his base at the locality of “Shiqakiyantz”. As most of the people of Hunza had become totally alienated and were fed up of Mirza because of his character, manners and corrupt and inefficient style of rule, soon a large number of them rallied around Salim Khan and instantly became his supporters and well wishers. It has been narrated that one of the most ardent supporters and well wisher of Mirza, Sultan Khawaja also came to Salim Khan on his fours like a dog. It was after this act of him that Salim Khan and his companions gave him the nick-name as Wazir Hook, meaning the Dog Wazir in Burushaski, and commented that he had been wise and shrewd enough to do so. It was since after this event that he was addressed with the nick name Wazir Hook.

Mirza also had his share of supporters and companions around him. He also came out to offer a fight/battle and defend himself. Hence both the opposing parties

faced each other. It has been reported that Trangfa Laskari son of Quli came out with his sword and shield from the side of Mirza for a dual. From Salim Khan's side came out Mr. Khuro Shali (XURU SHALI) The dual with sword and shield ensued. The two attacked each other and changed sides seven times but none received even a minor injury, and none of them could win the dual. Finally Mr. Laskari abruptly threw away his sword and shield and told his opponent; that oh! My dear opponent and friend, it is now Salim's turn to victory and triumph! if I kill you, it is of no use, as you are also a part of Salim's victorious side. The turn of Mirza is now over and so is mine! hence I also go down with him as his companion. I therefore prefer that you kill me so that I am counted among the loyal²⁴ (نیک حلال) and faithful companions of Mirza. I would not like to remain alive as a perfidious man. On this he was immediately arrested and was taken into custody. At the same time "Mirza" was also arrested and immediately murdered. It was decided to kill Laskari as well. Accordingly Salim's men started digging a grave for him. During this pause the wife of "Laskari" who was an intelligent, shrewd and quick witted lady requested the captors of her husband to allow him to see and meet her for a while for the last time so that she could obtain Laskari's last will and his final instructions. Her request was acceded and the captors of "Laskari" allowed him to meet his wife in seclusion, nearby. His wife this way took him to a side nearby and told him to run away towards Sumayar. She said to him that he was a brave man who did not deserve such an unmanly death from the hands of equally lowly and unmanly people like the ones around him. He therefore deserved to stay alive. You must now flee and run fast towards Sumayar, from where you could proceed to a far away country as there is no dearth and shortage of God's land.

That brave and elegant man said good bye to his wife and came back to his captors and the one's who were digging his grave. His grave was not yet ready! He told them to dig his grave quickly and finish him as soon as possible – bring the sword –. He uttered these words, looked towards left and right – uncovered the sword – and made a swift and long leap over the resting men and started running away in full speed. As most

²⁴ Loyal: (نیک حلال)

of the men present there were actually feeling sorry for the decision to kill him, therefore, they all felt happy when he ran away for his life. However they were present at the spot therefore were duty bound and under obligation, to follow him to arrest him, thus they all started running after him and pursuing him. But "Laskari" a superbly physically fit man, had ran faster and vanished like thin air and was soon able to reach the home banks of Hunza river. It has been narrated, that a person by the name of "Guma" was busy cultivating his fields in the vicinity of the river bank. He called Laskari and shouted to him "oh! Brave man, whether you are a good swimmer or otherwise, go to that spot and take a long leap from that large boulder into river. The momentum of your jump and the subsequent bobbing will automatically take you across the river. Laskari listened to "Guma" and acted on his instructions and this way managed to cross the river and reach the far bank of Hunza River. Once safe on the far bank he soon arrived at Sumayar. His pursuers turned back from the banks of the river utterly unsuccessful, but pleased within themselves.

The people of "Sumayar" remained neutral and practiced neutrality in those days. They therefore provided refuge to Laskari. When the news of arrival of Laskari at Sumayar, reached the ears of Babar Khan, Raja of Nagar, he sent his men and asked Laskari to come to his court. Laskari displayed an utmost sense of self respect and self esteem (خودداری) and refused to go to the court of Raja Babar Khan of Nagar. He said that: "he had come in to the refuge of people of Sumayar and not into refuge of Babar Khan. Although Salim Khan has been my enemy and is against me but after all he is the ruler of my motherland." He sent this message to Raja Babar Khan with the same men and refused to go himself. When the news of this act of self respect and self esteem reached the ears of Salim Khan of Hunza, he soon sent his own men to Laskari to Sumayar and brought him back to Hunza and granted him an unconditional amnesty and gave him a place among his most trusted confidants.

Salim Khan and his companions had all the leisure and respite after killing and eliminating Mirza; Salim was installed as the Mir of Hunza and the crown of the Mirship of Hunza was placed on his head. Salim Khan thus took the reigns of the

government/Mirship in his hands and gave himself the little of Mir Shah Salim Khan. The year of his installation as the Mir of Hunza as calculated and computed by me comes to be 1788 AD. Mir Shah Salim Khan was an able and competent ruler. He surpassed his predecessors in every aspect of administration and excelled in the fields of politics and handling of the affairs of the tiny state. He established an effective, efficient and impressive system of good governance and continued to improve upon and strengthen it throughout his reign. He always made utmost endeavours to improve the conditions and overall living standards of his people and kingdom. He got constructed ramparts around all the Khuns (fortified cluster villages). He ordered the closing of all other entrances to the forts and kept open only one main entrance. He introduced permanent guards and system of sentries for protection of this single main entrance who kept a round the clock vigil. He got constructed observation posts on every corner of all forts of his kingdom. These observatories were occupied by guards/sentries round the clock so that such sentries could provide early warning of any enemy attack or impending threat, even during the nights.

Mir Shah Salim Khan introduced the system of employing escorts/personal security men or gunmen around him who carried matchlocks. This not only provided him close personnel security, but it also enhanced his stature and personality. Such escorts/personal security men used to be the best selected and well dressed men who carried matchlocks and swords in a soldierly and ever ready manner and made a cordon around him both while moving or static. This gave him a stature of grandeur and impressive appearance.

He appointed “Butlers” or waiters called “YASAWALS” (in Burushaski language). The task of yasawals was to serve lunch or food to him and his courtiers after the proceedings of the court were closed. They always remained alert, available and ready at hand, as they stood by waiting for orders to carry them out or any such task assigned to them. They only needed a slight nod or a pre-fixed silent signal to come into action. They also performed the task of implementing punishments awarded to the offenders guilty of crimes and offences. They also undertook the task of looking after the guests of

the Mir.

He also appointed suitably chosen and selected persons as the go between and a link between Mirs and his subjects. These were called “Mahrams”. They were the most trustworthy, loyal and intelligent men who delivered the petitions, requests, and applications of subjects direct to the Mir. This he had copied from the Amirs of Badakhshan and Wakhan. These “Mahrams” also communicated/delivered to the public/subjects, the Mir’s rewards, presents and such other communications. They were in fact responsible to communicate between Mir and the public and vice versa.

Mir Shah Salim Khan had introduced the tradition and custom of taking lunch with his courtiers, notables, noblemen, poor men and guests/travellers right in the “court” after completion of court proceedings or during the break. This again he had copied from the Amirs of Wakhan, Badakhshan and Yasin. All these traditions and customs of court introduced by Mir Shah Salim Khan were continued to be observed and practiced by all succeeding Mirs upto and including of Mir Muhammad Nazim Khan (1892-1938). However these traditions and customs of court of Mir of Hunza were gradually abandoned and ignored and have faded away since the rule of Mir Muhammad Ghazan Khan-II (1938-1945).

After taking over as the Mir of Hunza the first and foremost formal and official decision made by Mir Shah Salim Khan was to fulfil his that pledge and promise which he had made with his companions Moos Singh, Nazar Khawaja and Hook, while in exile at Wakhan.

“Moos Singh” son of Dudaar was promoted from the category of “load carriers” and elevated/promoted to the category of noblemen of the state called “AKABIRAN”. Hence it was because of this elevation/promotion in his category that later on Daulat Ali and his sons Muhammad Ali etc were given the appointments of “Trangfagi”²⁵. They were therefore treated and considered to be from among the most trusted of Mirs of Hunza

²⁵ Trangfagi: Headman of a village having more than one tribe.

and the class one “Akabiran”²⁶ of Hunza.

Mr. Nazar Khawaja as per his own request and choosing was exempted from all the taxes, revenues and Rajaki (Kar-e-Begar²⁷) of Mirs of Hunza forever. Hence it is due to this reason that the descendants and the family and clan of this man still remain exempted from the revenues, taxes and other such levies of Mirs of Hunza. This was the reason, that Nazar Khawaja is still known with the name of “Dosh Goss Kurum (DOSHO GOS KURUM).

Hook was also promoted and elevated to the category of nobleman of Hunza called “Akabiran”. Hence his sons Darwesh and Beg Ali were later given the important appointments of “Trangfagi” and Yarfagi”²⁸ and this family is also counted/treated from among the “Akabiran” of Hunza, even as of today.

Masti Beg son of Wazir Dudoko was the Wazir of Hunza during the initial period of rule of Mir Shah Salim Khan. He was appointed Wazir, for the reason that Masti Beg had ditched and abandoned Mirza and had joined hands with Mir Salim Khan by switching his loyalties. Although prior to that Musti Beg was the principal and main supporter and adviser of Mirza. According to another version of oral tradition, Mir Shah Salim Khan rotated the appointment of Wazir of Baltit among a number of personalities during the initial stages of his rule, and one of such Wazir’s was Dur Shali son of “Boolen”.

Both Ganesh and Baltit had their own and separate Wazirs till the reign of Mir Shah Salim Khan. Altit had also its own Wazir. However when the state grew larger and stronger, a Chief of Wazirs for whole of Hunza was appointed, details of which are given in succeeding paragraphs of this book.

²⁶ Akabiran: The noblemen – the men of third category in the social ladder of Hunza.

²⁷ Rajaki or Kar-e-Begar: Labour and other physical work carried out without any reward and wages, primarily in the fields and other holdings of the Mir.

²⁸ Yarfagi: An appointment normally held by men of second or third category noblemen and which is like a manager of a large farm or landed property, of Mir, in a village.

56. Siege of Hindi Fort by the Invaders of Nagar

Not many years had passed since after the taking over of Mir Shah Salim Khan as the Mir of Hunza, when his own maternal uncle Mir Babar Khan of Nagar detailed and tasked the combined forces of Nagar and Gilgit, under the command of his own son Uzer Khan (Aazur Khan) to attack and take possession of oasis of Hinni (Hindi). Hence this combined force, one day invaded Hindi, while its guards were in a state of lethargy, complacency and stupor, and besieged the Fort. It was soon captured by these forces and hence was occupied by them.

When the news of the fall of Hinni Khun (Fort) reached the ears of Shah Salim Khan, he immediately gathered his courtiers, notables and confidants to discuss and finalise a plan of action to retake the fort/village from the Nagaris. The brave men of Hunza suggested and recommended many courses of actions and also bragged and boasted to carryout their bold actions of every imagination. Hence they rolled back their sleeves and cuffs. However Dara Beg son of Wazir Darwesh Ali remained silent, and calm and cool during boastings and bragging by rest of the courtiers. Shah Salim Khan, on noticing such a reaction, therefore, turned his face towards Dara Beg and asked him as to why was he so silent and speechless. He asked him "Oh! the man of black complexion!, why are you so deaf and dumb' and not uttering any words; may be you are pleased to see Raja Babar Khan capture this fort and remains in his possession?" Dara Beg, in reply said to Shah Salim, that it was not appropriate and prudent to brag and boast and claim to achieve spectacular results, here in this court. I will try and put in my best once in the battlefield and when it becomes necessary and when we actually take the field and are in the thick of the battle. The destination is still far away. So let it come about.

After conclusion of the court proceedings and the operational meetings, Mir Shah Salim Khan appointed Dara Beg as the leader/chief commander (Sardar) of the contingent and the operation for retaking the fort of Hindi. Hence a fighting force (Lashkar) was assembled comprising the best and chosen fighting men of Hunza, and thus this contingent (Lashkar) left for Hindi. Wazir Masti Beg was also accompanying.

On reaching “Mutsutsil Nallah” (present day Hassan Abad nullah), during a stop over, the route, direction and method of attack was discussed. Some of them opted to go straight along direct/frontal route and attack the fort frontally. However many of them recommended to conduct their attack on Hindi by taking an indirect and much difficult route via the pasture slopes of “Hachindar” and carryout a surprise night raid. Finally with a unanimous decision and agreement the lashkar/contingent adopted the option of “Hachindar” route. Accordingly the force proceeded on this route for a surprise night raid. When this force reached the top and came over towards “Hindi” side of the mountain, they saw and came to know that enemy had blocked this route by preparing defences (Sanghars) and deploying a sizeable force from this direction. At about past midnight the whole force therefore got deployed and Dara Beg along with a patrol party of fifteen chosen fighting men proceeded to carryout reconnaissance and investigation of the enemy dispositions, strength and deployment, so as to prepare a suitable plan for taking this enemy post. When this party reached in the near vicinity of this defensive post and started probing and reconnoitring, an enemy lashkari, who was later identified to be the servant of Azur Khan, came out of the post to fetch water from the nullah/spring. He thus detected the party and became aware of the danger. He therefore, in a loud shout, challenged and asked, in Shina language, the men as to who they were and what were they doing at that place at this late hour of the night. On this Dara Beg immediately asked his brave and warrior men to slash the throat of this sheep/lamb. One of his brave companions by the name of “Khurushali” by taking a lead over others, swiftly leapt forward and slashed the throat of the enemy combatant with a lightening speed. The enemy’s head befell like a polo-ball and his water pot got dropped from his falling headless body. However by now, rest of the enemy force inside the post/sangars had got alerted. They therefore rushed out with their swords drawn for action. Their commander/leader Mr. “Schotti” fired his match lock, towards the raiding party. The small group of fifteen Hunza men considering it a matter of disgrace for themselves to withdraw, decided to fight it out, and proceeded ahead to engage in a close quarter battle. Dara Beg who was leading and holding a Bow and arrow released his first arrow aiming at Schotto. The arrow hit the bulls eye and it hit the forehead of

Schotti. Schotti died on the spot. Dara Beg then leapt and rushed forward into the ranks of the enemy force with his sword and started slashing the heads and throats of the enemy soldiers and soon made heaps of the dead bodies of enemy lashkaris. Dara Beg had been narrating to his sons that he had counted upto about sixty of the dead bodies of the enemy during this battle and had not been able to continue his counting.

Rest of the fourteen warrior companions of Dara Beg also acted like Dara Beg and they leapt into the enemy positions like tigers and lions do into the herds. They were swift, ferocious and in the highest of spirits and motivation, and thus started to slaughter the enemy soldiers/men with their swords. Meanwhile the main body of the Hunza contingent also arrived at the battle field and joined this party for the combat actions. They observed that the strength of the enemy defending the main fort was too large, hence they asked for explosives from the rear. These explosives were ignited and thrown into the base of the enemy's defences in the fort. As the enemy soldiers had covered their sanghars and positions with the help of dried branches and the hay of wheat crop, it quickly caught fire because of the exploding explosives. Many of the enemy position were thus set on fire and because of this fire the entire area got illuminated. The raiders observed that the tent of Azur Khan was located right in the middle of this enemy position. A brave man by the name of Surbur (سر بُر) son of Bosindh dashed towards that tent and attacked it like a hungry tiger. Aazur Khan, caught unaware and in a state of total frighteness, started running out and away from his tent in a naked state and managed to escape from his enemies. However every Hunza man, by whom he passed by, let him go and did no harm him. They did not consider it appropriate to kill him, in this naked state. Some men like Kuyo son of Behram and Gurg Ali etc. did not kill him. However the raiders of Hunza took full advantage of the total surprise they had achieved and the illumination because of the burning fires, and killed the enemy soldiers of Gilgit and Nagar in a large numbers. (کشتوں کے پشتے لگا دیئے) and soon made heaps of the dead, enemy lashkaris.

Enemy soldiers who managed to survive or who surrendered were taken as prisoners of war and brought to Hunza. Later on most of them were sold as slaves in

Yarkand and Badakhshan etc. By the grace of God Almighty the Hunza raiding force had suffered very few casualties. A few men were killed or wounded at the very initial stages of the raid/attack because of bullets fired on them by the enemy defenders. One of those who was killed in this successful combat action was "Dur Shali" son of Jamal, who was aspiring to obtain the coveted appointment of "Wazarat" of Baltit. However his valiant death deprived him of this opportunity.

The names of the fifteen brave and fighting men of the above mentioned fighting patrol party are as under:-

1. Dara Beg son of Wazir Darwesh Ali (Commander of the Force)
2. Wazir Masti Beg son of Wazir Muhammad Wazir (Second In Command)
3. Trangfa Shali Khuro
4. Bosingh Surhungo
5. Shamsher son of Birghosh
6. Dudelo
7. Sur Bur son of Bosingh
8. Kuyo son of Behram
9. Faqir son of Punno
10. Daulatto son of Dudo
11. Khawaja
12. Muyo
13. Millu (Mello)
14. Darya Khan
15. Trangfa Gurg Ali

Though there were many other brave and valiant warriors who participated in this historically important and heroic offensive action by Hunza forces, it is not possible to include the names of all participants. All these brave and courageous men had displayed unfathomable and immense amount of courage, ferocity and bravery and had killed or captured a large number of enemy men/lashkaris. The names of the best out of

them and the most active ones have been given above. Poems and songs in praise of and acclaiming the bravery and valour of every one of the above, specially the fifteen men have been composed and sung by the singer poets of Hunza in Shina language. A few stanzas from such poems/songs are reproduced below as sample:-

1. "WALA EELA MEY KAKA THARA ASHU SEY

MUGRI HINIRO MERETA YODENI TUUTO

MEY THARA NE' TUUTO,

2. WALA EELA MEY KAKA THARA MEY

DAKA YIGA FUULI, OM SHAGON

PARE'TA SHOTI MAYARO THE,

3. WALA EELA DARBESEY THARA JU TUTE

BOOT MUTSHU TSHIL ALAM GINIITA

HCINDAR KHAN FUTE' GEETA,

4. WALA EELA DARBESEY THARA SHARDANGI

KHANGAR NATE' TA AZUREY

GUT JADE'TA AZUR OCAYI THARE

5. WALA EELA MEY KAKA THARA XAS RATHASGA

WA PALO KUYERO SHARE HINIRO KIL GA

BUM PARE YANO

Translation:

Identical odes and songs of praise and acclaim for each one of the above mentioned fifteen brave men, and many others had been composed and sung by singer poets and singers on the occasions of festivals like “Thumushaling”, marriage ceremonies and other such festivals and formal ceremonies. It is not possible to include all of such songs of praise and acclaim, as the correct details and exact wordings of all of them are not available.

When this victorious lashkar left for Hunza after its gallant and swift victory, and taking along a huge quantity of war booty and a large number of prisoners of war and reached Hunza, Mir Shah Salim Khan and the rest of the people of Hunza accorded them a rousing and befitting welcome and all were extremely pleased and happy with the successful warriors. Mir Salim Khan conferred upon everyone of the force, awards and rewards, individually according to their acts of bravery, courage and achievements. Dara Beg, the leader/commander of this force was awarded with a permanent revenue of a few sheep/lamb to be given annually for his use and these were levied as a tax on the people of Hindi. This type of tax/revenue continued to be paid annually to the sons, children and succeeding descendants of Dara Beg-I for his this act of bravery and recapture of Hinni (Hindi) from the Nagarkutz. The amount/quantity of such a tax/revenue was two lambs/rams sheep annually, details of which will be mentioned again in this book at its appropriate place.

As a reward and compensation for his bravery and good services, Kuyo son of

Behram was authorised and entitled to receive two “Gharbal” (about 25 kg) of wheat flour as his travelling allowance. This entitlement was granted for ever and his family members and the descendants continued to receive this revenue till the rule/reign of Mir Muhammad Nazim Khan (1892-1938).

In the same manner, two ‘measurements’ (Gharbal) of wheat flour was authorised and granted to Trangfa Gurg Ali. His succeeding descendants also continued to get this revenue from the village during their visit to Hinni.

Hence after the recapture of Hindi, Dara Beg’s respect and stature, in the eyes of Mir Shah Salim Khan, grew and got enhanced rapidly. Dara Beg was being given and accorded extreme respect and honour by the notables, nobles and the masses of Hunza for his exemplary bravery and courage displayed by him during the battle for Hindi. Under such prevailing and existing environments, a grave perversion/harm was committed by the family of Wazir Masti Beg, which resulted into his fall from the grace and he was removed from the appointment of Wazir. This appointment was then handed over to Dara Beg.

57. Falling into Misfortune and Disaster of Family of Masti Beg

It has been narrated, that Musti Beg had a son by the name of Karim. This Karim was one of the closest “Mahram” (confidant) of Mir Shah Salim Khan. All the keys of treasuries and granaries of Mir Shah Salim Khan were kept in his trust and responsibility. As Karim was a very smart, handsome and intelligent young man, he was the blue eyed of Mir Salim Khan. His other companions and fellowmen were therefore jealous of Karim and envied his this status. In spite of all this jealousy by others, Mir Salim Khan had a strong liking for him. Till a time came when Mr. Khush Beg complained to and reported to Mir Salim Khan that Karim had become too frank and close with Mst. Parri who was the daughter of Mir Salim Khan, as Karim stayed in the palace of Mir Salim Khan twenty four hours a day and he was free to move around even in the ladies quarters. Mir Salim was also politely informed that Mst. Parri and Karim

were so frank and free that they exchanged jokes and openly flirted with each other, though Mst. Parri had grown to be mature and had reached the age of puberty.

One day Mir Shah Salim Khan himself witnessed personally that Parri was standing with Karim and she was laughing loudly and flirting. This incident annoyed Mir Salim and the complaint and accusation made by Khush Beg against Karim were validated. Thus Mir Salim got extremely annoyed and alienated with Karim and he, therefore, immediately, removed Karim away from his palace. Mir Salim demanded of Masti Beg to kill his own son. However, Wazir Musti Beg made many excuses and remained evasive and refrained from killing his son, and tried to delay and prolong the execution. Finally Mir Salim Khan got extremely infuriated and highly enraged for the lame excuses and delaying tactics of Masti Beg and issued an order for killing of every male member of the family of Musti Beg. It has been narrated that it was the summer season and the month in which apricots ripe, when all the male members of Masti Beg, totalling seven in number, were collected and beheaded at a single spot.

However one of the sons of Masti Beg by the name of "Sharif" was taken to "Gujal" along with another of his brothers to be executed there. However "Sharif" managed to escape from Gujal and was able to reach Nagar. In Nagar he took refuge in the house of a nobleman of Wazir "Holo", whose name was Chhumaar Singh, and who got him married to either one of his daughters or sisters by the name of Sharifa and kept him in his house as a his son-in-law. This Sharif had two sons by the names of Chhumaar Singh and Wazir from his above mentioned wife Sharifa. Later during the reign and era of Mir Ghazanfar, Sharif, along with his sons, had returned to Hunza, where Mir Ghazanfar Ali Khan had given him the appointment of "Dewan Beggi". Sharif was later murdered by "Shimshalis" on the route to "Qara Tang". From among the two sons of Sharif, Chhumaar Singh did not have any male offspring but his second son Mr. Wazir had a son by the name of "Showko" and "Showko" has a son by the name of Qadeer (Showko Qadeer).

58. Matrimonial Details and Progeny of Mir Shah Salim Khan

Mir Shah Salim Khan had married Mst. Naseeb Khatoon daughter of Babar Khan, Mir of Nagar, who was also his maternal uncle. Salim Khan had two sons by the names of Jamal Khan and Ghazanfar Khan, from the womb of this wife. There was another son of Salim Khan by the name of Amin Khan but it has not been ascertained as to from which lady wife, he was.

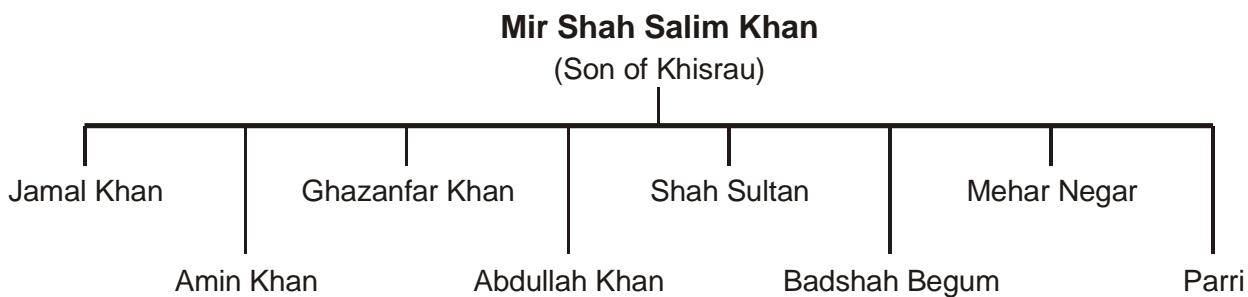
According to the oral tradition, Salim Khan had also got married to a daughter of Mir Nadir Khan of "Shighnan" or Darwaaz. He had a daughter by the name of Badshah Begum from this wife. There were two other daughters namely Mst. Parri and Mehar Nigaar. He had a son by the name of Abdullah Khan from the womb of his wife Mst. Khushhal Begum daughter of Qalam Ishqaqa of "Sariqool".

It has been narrated that after the marriage of Khushhal Begum with Mir Shah Salim khan, the influence, stature and importance of sons of Qalam Ishqaqa had been enhanced manifolds day by day and they had finally been able to become the Begs of Sariqool. Prior to their this rise, the ruler of Sariqool used to be another person by the name of Umar Beg with his capital at a place called Chushmunn, and carried the title of Beg of Sariqool. The above mention Qalam was, the Wazir of Umar Beg at a place called Tez Nef and bore the title of Ishqaqa as per the terminology and custom of that country during that era.

When the sons of Mr. Qalam Ishqaqa attained political powers and gained strength by virtue of their relationship with Mir Salim Khan of Kanjoot, one of them by the name of Bubosh Beg became the "Beg" of Sariqool" or i.e. the ruler of Sariqool. His other brother by the name of Gauhar, became his "Ishqaqa" or Wazir and they both made a place called "Tung" as their capital and became known as "Begaan" of Sariqool.

Bobosh Beg and Gauhar Ishqaqa offered their sister, Khushhal Begum, that Mir Salim Khan should collect annual tribute and revenue/taxes from the nomadic Kirghiz Herdsman living and grazing their herds and sheep in the pasture lands located

between the borders of Sariqool and Kanjoot. Hence it is since from that era/period that Salim Khan used to send his tax collectors called "Elbanchi" from Kanjoot to Sariqool to collect and bring the said tribute/revenue, annually during the initial days of autumn season. This tax collector, collected felt carpet, ropes, rugs and (قیفاق) etc from the herdsmen and inhabitants of pasture lands of Sariqool frontiers and brought all this to Hunza/Kanjoot. Mir Salim Khan also used to spend presents and souvenirs, from his side, for the headsmen and tribal chiefs of every tribe of these Kighiz people. These customs and traditions continued to remain in force till the reign/era of Mir Muhammad Nazim Khan (1892-1938), when the great revolution of Turkistan took place and this tradition/custom got discontinued. The genealogical tree of Mir Shah Salim Khan is given below:



Mir Salim Khan had five sons but had more than three daughters. The writer of this book feel handicapped to account for or recollect the names of remaining daughters of Mir Salim Khan.

59. Marriages and Matrimony of Sons and Daughters of Shah Salim Khan

According to oral tradition Mir Salim Khan had got his son Ghazanfar Khan married to "Bibi JI" daughter of Sher Shah, brother of Mehtar Sulaiman Shah of Yasin. He had also carried out the marriage of his other son Abdullah Khan with Bibi Mutreba" daughter of Mehtar Sulaiman Shah of Yasin.

Salim Khan's daughter Badshah Begum was married to "Badshah" son of Mehtar Sulaiman Shah of Yasin, where she gave birth to two sons namely Mr. Khushwaqat

Sani and Sher Dil Aman. She was later married to Mulki Aman son of Gauhar Aman when she had fallen widow. She gave birth to a son named "Muqaddas Aman Mehtar Jao" from her this second marriage.

Mehar Nigar, the second daughter of Salim Khan was married to Shah Sultan of Astore, where she gave birth to a son by the name of Raja Bahadur Khan, who later became the father-in-law of Mir Muhammad Nazim Khan. However, there was yet another daughter of Mir Salim Khan by the name of Shah Begum or Padshah Begum. This one was married to Gushpur Alif Khan son of Raja Azur Khan of Nagar and who had a son named Rahim Khan son of Alif Khan, who as well as Babar Khan were both later murdered in cold blood by Mir Ghazanfar along with two hundred and twenty men of Nagar who had come to Hunza as members of a marriage party. Detailed account of this cold blooded mass murder of these men will be written in the succeeding chapters/paragraphs of this book.

60. Second Attack on Hindi by Raja Babar Khan of Nagar

When a couple of more years of rule of Mir Salim Khan went by in this manner, Mir Babar Khan of Nagar once again despatched a stronger and well organised force under his son Azur Khan, to invest and capture "Hindi" once again. This time the inhabitants of "Hindi" had made strong pledges and promises to support Mir Babar Khan and his son Azur Khan, and had undertaken and assured him to remain loyal to them. This had been possible because of the reason that the allotment of pasture land/grazing slopes of "Dochi" had been firmly notified and pledged to be granted to the people of Hindi. The Nagar force, therefore, occupied "Hindi" Khun and by making a strong rampart all around the fort/Khun of Hindi had prepared an impregnable all round defence. By taking lessons from their previous disastrous defeat, they had made these defence so strong that it was made extremely difficult for attackers of Hunza to make a headway. On seeing such an impregnable defence, Mir Salim Khan and the brave men of Hunza started pondering as to the methods for the recapture of Hindi once again. This time they were finding it exceedingly difficult and in fact were extremely

apprehensive of a victory and hence were in a state of despair and felt helpless.

During this period Wazir Dara Beg had died at the age of sixty years. His son Wazir "Punno" had taken over as Wazir of Hunza. Mir Salim Khan and his courtiers now asked and expected from Wazir Punno to follow the foot steps of his brave father Dara Beg and make a plan to recapture Hindi. Realising the high expectations of his people and the demand by Mir Salim and his courtiers, Wazir Punno said in reply that, that as they all were so well aware that he was neither physically as strong as his father Dara beg nor was he an expert in the use of sword in battle. Therefore he said that if they all could listen to him patiently and agree to his suggestions, recommendations and the plan of action he could win this battle through a master diplomatic/political and tactful stroke which will give them a victory without a bloodshed. Mir Salim Khan agreed to listen to him and allowed Wazir Punnu to express his views to him. Wazir Punno explained his plan of action and modus operandi to Mir Salim Khan. As per his plan, he took Naseeb Khatoon, the Rani of Salim Khan and a few chosen notables of Hunza and departed for village "Pissan" in Nagar. Raja Babar Khan was staying at Pissan during those days, as his son, Azur Khan was leading his lashkar at the "Khun" of Hindi.

On hearing about the arrival of his daughter Naseeb Khatoon, Raja Babar Khan summoned her into his private apartment. This enabled the Rani of Hunza to commence and implement the plot/drama taught to her by the Wazir Punnu of Hunza. On entering her father's chamber, she immediately started crying, wailing and weeping and having torn-opened the collar of her shirt, sat down near her father with her chest and breasts naked and beating with her fists. She then commenced a conversation in a wailing and complaining tone and pleaded; "Oh my benevolent father! You in the first place have got me married to your nephew (sister's son). You have now snatched away from my hands and mouth the loaf of bread and food. I had not as yet eaten even a grain of food from Hindi when you have once again retaken and usurped it. Will you please realise that there are only three villages of Altit, Baltit and Ganesh, which are too meagre a resource for my sons and their future generations. Please do not now feel offended, if I ask you to also take me as your wife/woman or wife/woman of my own

brother and your son Azur Khan. I am now otherwise not at all in a position and a state to go back to Mir Salim Khan and to Hunza in such a state of humiliation and indignity. You may please either murder them or send back the Wazir and other notables of Hunza who have accompanied me upto this place."

Such awkward, humiliating and penetrating dialogues and sentiments expressed by his daughter became very unpleasant and irksome for Babar Khan, and in an utter state of embarrassment he beat his chest with his fists. In an extreme state of repentance and in utter desperation said that he wanted to avenge and punish the sons of Wazir Dara Beg and the people of Hunza for the defeat they had inflicted on me and my son during the previous encounter at Hindi. But I fully understand that the words and the dialogues uttered by you (Naseeb Khatoon) are the ploy and plot of Wazir Punno and you have said whatever he had taught and asked you to say. His father had executed me with the brilliant stroke of his sword and now his son is murdering me with his wisdom, sagacity and political insight." Right now he (Wazir Punno) has come to his own grave on his own feet. I will not leave him alive!! Rani Naseeb Khatoon once again unleashed her protestation and said that if he considers it appropriate and does not feel ashamed, he must kill the Wazir, but he will have to take her as his mistress and wife and not as a daughter. In this way after a long sentimental and heated discussion, Raja Babar Khan went away with an utmost disturbed and perturb state of mind and mood. He was perplexed and could not find a suitable solution to his stubborn daughter's demand. The only way out left for him now was to vacate and withdraw from Hindi.

At the conclusion of this embarrassing and emotional meeting Babar Khan was compelled to order his son Azur Khan to vacate and withdraw from Hindi. Rani Naseeb Khatoon along with Wazir Punno and the rest of the members of this delegation returned to Hunza very triumphantly and victoriously and reported to Mir Salim Khan. A contingent consisting of fighting men from each of the villages of Altit, Baltit and Ganesh, under command of a notable of Hunza was then detailed by Mir Salim Khan to guard the fort of "Hindi" as per a roster of duty. Such men detailed on protection and guard duties were called "Rachi" (RĀ3I) in Burushaski language. Sentry posts/towers

were then constructed on the roof top towers of the forts and look out men/sentries were posted in those towers/observation posts to keep a constant vigil and round the clock observation and ensure protection of the forts. Such sentry posts and towers were known as Tsarey Shikary (TSARE SHIKARI) in Burushaski language, meaning the sentry towers. This ensured the early warning of an approaching enemy force and restrained any conspirators from within the fort from making any sort of contacts and conspiracies, in league with the enemy. Such guards and sentries are called "tszankor" (tSANGKOR). Gates of the forts were closed and sealed firmly at the last light and during the nights and sentries posted to guard even these closed doors as well.

The Forts of Baltit, Ganesh and Altit were guarded and protected in the above mentioned manner and methods since old times. Such arrangements ensured safety and security of forts and the people and facilitated an early warning about any approaching column/force of raiders and even thieves etc. On locating and observing such hostile movements these sentries and guards signalled with the help of flames of fire made of firewood during nights/dark hours and with flags during day time. The fire signals are called "Fu Barentz" in Burushaski language.

61. Reclaiming and Making Inhabitable of the Barren Lands of Dashte Bimal and Burum Moss as New Settlements (1805-1807 AD)

Untill the era of reign of Mir Shah Salim Khan the extent of Hunza was not as enlarged as it was after him. It consisted of only three villages. One of the villages was Baltit or Baltit Khun²⁹ and it was called "Agai Kot", the second was the settlement of "Ganesh" and its fort with its surrounding village was called "Chughtai Kot" and the third locality or Khun, was "Altit" which was called "Burum Khun", meaning the white Khun. One day Raja Babar Khan of Nagar sent a very sarcastic and taunting but obscene

²⁹ Khun: 'U' of Khun is to be spelt a 'U' in Sun. A Khun is in fact the whole of clustered houses village built around the castle/fort of the Mir at its apex. In old time this whole complex was secured with a security wall or rampart all around, and a Khun was provisioned to remain self sufficient for a considerable period of time in face of a siege by an enemy force.:

message to Mir Salim Khan ridiculing that Mir Salim Khan was no match and in no way could claim to be of equal status and stature with Mir Babar Khan as Mir Salim Khan ruled a small domain of only three villages as against these three villages, the three male organs of a penis and the two testis on his body alone were more than equal to the three forts.

This short sighted, highly obscene, taunting and bitter message of Babar Khan was highly irksome and unpleasant for Mir Salim Khan, and he, therefore, assembled his ministers and notables and held a meeting for mutual consultations. He informed this assembly that his maternal uncle, with a very obscene taunting and bitter message had made his pleasant and sweet life utterly sour and bitter. "I now desire that we take a befitting revenge and therefore, loot and plunder a village of his domain, and burn and destroy any one of his forts (Khuns), and abduct his subjects and sell them as slaves." As his courtiers and advisers were fully drunk and in a state of high spirits, everyone of them agreed with Salim's utterings and bragged and boasted of implementing whatever he desired. However Wazir Punno who was also present did not agree as he was in his senses as he did not take wine in such gatherings. He said that let the night pass and wait for the next bright day, only then we will be able to arrive at a better solution. Accordingly when they all assembled in the court the next day, Wazir Punno addressed them all and said "Look O! the Mir and my brothers, I am neither as brave as my father nor I am an expert in the art of war and use of sword, which I have been telling you time and again and on many occasions." Yes!, if we attack one of the villages of Nagar, we will be able to loot, plunder and destroy it and bring a few prisoners and war booty as well. But if, in retaliation, Babar Khan and the forces of Nagar once again attack Hindi and capture the same, it will be very difficult for us to regain and recapture that village. Hence it is better to close our ears and eyes and ignore this sour and bitter message and instead be prudent, pragmatic and patient and instead devise and plan a better alternative solution." Hence my suggestions and recommendations in this regard are that, the barren lands lying around us, like Dasht-e-Bimal, Burum Moss, Matas Done, and Thani Daas, should all be developed, reclaimed and made irrigable/cultivable and habitable. This way when our population and numbers are increased, and we achieve a

stronger economic position, only then would we be genuinely strong enough to dominate our adversaries."

Mir Salim Khan at the outset did not like and did not approve of the suggestion and recommendations of Wazir Punno. However after giving some pause and some more thought and deep analysis, he liked and accepted the proposal of his wise wazir and turned his full attention towards construction of water channels for irrigation and reclamation of the above mentioned available barren lands. Mir Salim Khan first of all selected the barren lands of Bimal Daas out of all other such places which was the property of the tribes of Ganesh. Accordingly a water channel called "Halegun" (ہلگن) was carved and constructed from the water source of Baltit Nullah (Bulolo). The above mentioned barren lands were irrigated and reclaimed with the help of the water of this channel. The new village thus created was given the name of Haider Abad. As a good omen and as custom, first of all, foundation stone of a mosque was laid down in the locality so earmarked for constructing the rest of the houses for the new village. This mosque was called the Mosque of Shahe Mardan Ali Murtaza. In the corner of the wall of the mosque a wooden plaque was fixed on which the date and name of the mosque was engraved in Persian numericals/alphabets. The year of construction of this mosque as written on this wooden piece/plaque is 1221 Hijra (One thousand two hundred twenty one) which corresponds to approximately the year 1805 to 1807 AD.

Entire cultivable/irrigable land area of this new settlement of Haider Abad was first divided into three equal portions/parts. After that one portion was earmarked and allotted to the tribes of Baltit, the other to Ganesh and the third to those of Altit. However the inhabitants of Altit showed no interest and declined to inhabit and reclaim their allotted portion of land. The inhabitants of Ganesh had strong objection and opposed the very idea of such a distribution and arrangements. It was because of the reason that, the water from the source of Isha Nullah was taken straight to Ganesh and was being utilized for the irrigation of lands of Ganesh village. Hence they also refused and refrained from taking into possession and reclaiming their allotted portion of the barren lands. Subsequently all the portions were therefore occupied, reclaimed, irrigated and

inhabited by the men of four tribes of Baltit.

Mir Shah Salim Khan selected and earmarked the best portion of this land for himself. He also allotted a portion of land to Wazir Punno according to his choosing who allotted this to his brother Farhat Beg, who got himself settled in this new village. Every other notable and important functionary of the court and state was allotted pieces of land according to their importance and status. The remaining lands were then allotted to the rank and file of each tribe through means of a balloting. The rights of the water from the source of Baltit nullah were allotted according to a formula, by which Baltit utilized this water for seven days and nights and Haider Abad was allotted to utilize this water for four days and four nights. The day time utilization of this water was the right of Mir Salim Khan and nights were for the rest of the masses. The rights of water from the source of Isha Nullah were also transferred to Hyderabad village.

Though Mir Salim Khan transferred the rights of use of water of Isha Nullah from Ganesh to Hyderabad, the inhabitants of Ganesh continued to reject, oppose and resist this decision. It has been narrated that one day an inhabitant of Hyderabad by the name of Haji son of Khujon, who was a very strong, heavily built and wrestler type man blocked the channel and directed the water flowing in it towards his own lands. This water was being taken to Ganesh as usual by the people of Ganesh as a proof of their continued claim on the rights of its source. Thus the above mentioned man completely and abruptly cut off its flow towards Ganesh and waited in hiding in an ambush. When the water channel at village Ganesh dried out, an equally strong, powerful and a sort of wrestle style man from Ganesh, who was considered the strongest man of his time, left for Hyderabad following the water channel. When he arrived at the spot along the channel where this water course was blocked and water directed to the nearby fields of "Mello", he stopped and after a lookout all around got into the water channel to clear the blockade. This blockage was made of a very heavy stone, and he therefore got busy in removing the heavy and large stone from the water course. He managed with great difficulty and utmost exertion to take out the large heavy stone from inside the water channel. When Haji saw and critically observed Mr. Mello taking out and removing the

large stone with much difficulty and utmost exertion he carefully ascertained the situation and was able to judge the real strength and powers of "Mello". He therefore came out of his hiding and got himself entangled with "Mello". The two strong men got into a wrestling bout and got busy in overpowering each other. However the final outcome of this wrestling and entanglement was that Haji overpowered "Mello" and said to "Mello" that till that time they (the men of Ganesh) were not obeying and accepting the decree and decision of Mir Salim Khan who had given the rights of this water to the people of Hyderabad. I now order you to accept the decision right now and call me as your father. Mello, had no way out, but to obey and surrender to the dictates of Haji as he was in full grip of Haji, and was lying under him. Thus "Mello" accepted the terms dictated to him and called Haji as his father. In order to authenticate and keep as a proof of this acceptance by the Mello, Haji confiscated from Mello his "lance"/stick and both departed towards their own destinations.

However the dispute between Ganesh and Hyderabad over the rights of the water of Isha Nullah continued to persist till the reign and era of Mir Muhammad Nazim Khan (1892-1938). The inhabitants of Ganesh under the leadership of Trangfah Ajzdhar son of Mr. Rupi, during the rule of Mir Nazeem Khan had made a claim and became plain-tiff against Hamayun Beg and his brother Muhammad Reza Beg and demanded of them to transfer the rights of the water of Isha Har to the inhabitants of "Dor Khan" village. However Mir Muhammad Nazim Khan had dismissed their petition/claim and allotted the rights of the water to Hyderabad village permanently. He then admonished, and punished Trangfah Ajzdar by removing him from the appointment of Transfagi of Ganesh. The appointment of Transfagi of Ganesh was handed over to Hassan son of Hassan Ali.

However later on during the reign of Mir Muhammad Ghazan Khan-II (1938-1945) the right of water of Isha Har, though, was retained with Hyderabad but once in a week i.e. on every Friday it was allotted to the Village of "Dorkhan". Meanwhile the rights of water of Baltit Nullah (Bulolo) were rearranged under which water was to be utilized for ten (10) days and nights by the inhabitants of Baltit and six (6) days and

nights were fixed for the inhabitants of Hyderabad. This arrangement was decided upon during the reigns of Mir Muhammad Nazirm Khan and Mir Muhammad Ghazan Khan-II.

Mir Salim Khan turned his attention towards habitation, reclaiming and settlement process of "Burum Moss" after seven years (1812-13 AD) of the settlement of Hyderabad. He inaugurated and got started construction of a water channel originating from the Ultar Nullah (or Harchi Har). "After a lot of efforts and utmost hard work and great hardships a channel was constructed and water delivered to the lands of Burum Moss. This newly reclaimed and inhibited locality of "Burum Moss" was given the new name of Ali Abad. The new channel mentioned above, which was providing irrigation water to Ali Abad was named as Samarqand Dala or Samarqand Channel. The total volume of water available in the Ultar Nullah (Harchi Har) was divided into four equal portions under the supervision and recommendations of a neutral committee of notables from Gujal and Shinaki. Two portions were allotted to the new settlements of Ali Abad and Hyderabad and the first two portions to Ganesh and Altit villages. The total land of Ali Abad was divided into five parts. One part each was allotted to the inhabitants of Baltit, Altit and Ganesh. This time again the people of Ganesh and Altit did not take much interest in occupation and inhabiting of their allotted portions. Therefore this time again all three portions of land were occupied, inhabited and cultivated/settled by the inhabitants and four tribes of Baltit. However the barren lands of Matass Dann and Thani Daas were inhabited by the clans/tribes of Ganesh and Altit.

Mir Salim Khan chose and selected the piece of land of his choice as the state property. This land was later allotted to those men who rendered meritorious services during battles/actions and to other such notables, advisers and servants of Mirs who rendered meritorious services in various fields. The fifth portion which is called as "Aakhan Abad" since then, was allocated and reserved in the name of inhabitants of village of "Hindi". It was done so because there always existed a possibility of a drought and drying up of water sources of village Hindi thus making them waterless and drought stricken. The inhabitants of Hindi depended only on rain water and seasonal snow fall. God forbid, in case of such a drought and drying up of the water springs of Hindi, the

inhabitants of Hindi were temporarily transferred/settled on the lands of this Akhan Abad. It was because of this reason that with the consent and understanding of the people of Hindi, every household of Hindi was levied a tax/revenue of one measurement (about 5 kgs) of seeds of grass called Rishqa (Shipiting). This revenue in shape of seeds was collected and sown in the lands of "Akhan Abad" as an initial process for reclaiming and making this barren land inhabitable. The men of Altit, Ganesh and Baltit were detailed and employed for the development work through "Kar-e-Begar" or forced labour. A supervisor or administrator called "Yarfa" was appointed for the lands possessed by Mir Salim Khan. A person by the name of Muhammad Beg was the first "Yarfa" of Akhan Abad and other lands of Mir Salim in Ali Abad. The rights of the two portions of irrigation water allotted to new settlements were further apportioned in to two. One portion was for the lands of the Mir Salim Khan and the other portion for the new settlers of Ali Abad. Later on during the reign of Mir Muhammad Nazim Khan, when the new villages of Khan Abad and Hussain Abad were created and inhabitants of Hindi were settled there, Mir Nazim Khan took over the possession of lands of Akhan Abad into his own hands. These lands were then given on the basis of tenancy to the local people of Ali Abad on a fixed revenue per kanal of the land, in 1905 AD. This locality is now known as Agha Khan Abad since that period.

Wazir Punno was also allotted two shares of land. One was against the appointment of Wazir of Hunza and the other against his right for being from the category of Akabiran/Mutabiran. As of today the descendants of Raza Ali, brother of Wazir Punno are the inhabitants/owners of one of the shares of this land. Muhammad Raza Beg the second son of Wazir Punno was allotted the second share of this land. This Muhammad Reza Beg died and left this world issueless and left no heir to his this property. Thus Mr. Zeenat Shah the eldest son of Wazir Punno took over the possession of these lands and as of today, his descendants are settled and inhabited this property at Ali Abad as a clan called Tharakutzs.

Not even two years had passed since after the new settlement of Ali Abad was inhabited, when the people of Ganesh turned their attention towards reclaiming and

inhabiting "Matass Dann" or "Dor Khan" and were able to make it cultivable, irrigable and inhabitable. The village of "Dorkhan" is inhabited only and purely by the men from clans and tribes of Ganesh village.

During this period, the inhabitants of Altit turned their attention towards reclaiming and inhabiting the barren area of "Thani Daas" (present day Ahmad Abad). It has been narrated that a hunter by the name of "Mello" from Altit had gone into the Thani Das nullah in search of his prey/game. His prey, a Markhor got wounded as a result of his fire and this wounded "Markhor" ran towards Thani Das through the Thani Das Nullah, and passed along the belly of the mountain. "Mello" the hunter also followed his this wounded prey along the belly of the same mountain. During this pursuit he noticed and found out that the route was feasible and suitable to carve and construct a water channel from the bottom of the nullah upto the by then barren lands of Thani Das. He therefore consulted with the inhabitants of Altit on this account and after they had mutually agreed, Mir Salim Khan was informed and alerted. Mir Salim Khan immediately accepted and approved the proposal and got a water channel constructed upto the barren lands of Thani Das. The place was given the name of Ahmad Abad (1814-15 AD). The first and foremost building to be constructed as a foundation of the village was that of a Mosque, in this place as well. The only man of Altit by the name of Shukoor Ali, who had got settled in Ali Abad, was called back from Ali Abad and resettled in Thani Das (Ahmad Abad). Origin of the entire inhabitants of Ahmad Abad is from the oasis of Altit only. However in view of disconnection/disruption of the head of water channel because of the frequent growth and expansion of the glacier, fields, gardens, and fruit orchards of Ahmad Abad have been getting dried up and barren on a number of occasions. One such an event/occasion occurred during the era/reign of Mir Ghazan Khan the first (well before 1880) when the glacier in the nullah suddenly started expanding/growing and enlarging. This sudden growth, expansion and forward movement of rapidly growing glacier blocked and destroyed the head of the water channel. This situation prevailed for over two years and water channel remained disconnected/disrupted during this period. Hence the new settlers of Ahmad Abad had to migrate to their ancestral lands at Altit and obtained their livelihood by cultivating their

previous lands. However the glacier receded and shrank back and the settlers once again returned to their properties in Ahmad Abad. This phenomenon of periodical expansion and sudden growth of the same glacier got repeated once again during the era of Mir Muhammad Nazim Khan (1892-1938) and it buried, destroyed and occupied the head of the water-channel as before. As a result of this a new water channel was carved and re-constructed to obtain water from the source called "Talumesh" and irrigation water was provided/delivered to Ahmad Abad, through this new channel. However this time again the glacier receded and shrank within a year's period and the head of the water channel got released and available and Ahmad Abad got saved from being dried up and getting barren once again. This phenomenon had occurred for a third time during the era/reign of the present Mir of Hunza, Mir Muhammad Jamal Khan (1945-1976). The glacier once again started growing and expanding and creeping forward and thus it blocked the head of the water channel. However in spite of this natural disaster to Ahmad Abad, the Mir was able to not only ensure to maintain supply of irrigation water to Ahmad Abad but he introduced new methods and modern machinery like drilling machines to widen and improve upon the existing old water channel. Government of Pakistan was also kind to sanction and provide funds and the necessary expertise to the Mir for the improvement of the channel and other such projects, through the system of Basic Democracy. The glacier once again has receded/melted, shrunk and drifted backwards and the water channel is now in a much better shape. Thereafter the flow of water in this water channel of Ahmad Abad now remains to be plenty and uninterrupted as the glacier has now melted away and shrunk (as a result of global warming).

After the above mentioned barren localities had been reclaimed and re-settled, the inhabitants of Ganesh only then turned their attention towards reclaiming and making inhabitable the locality of Matsu Tshil or Hassan Abad. Hassan Abad is believed to have been developed after six years of commencement of development work of Ali Abad. This comes to the year of Hijra of 1234 (corresponding approximately to 1818-19 AD). However the irrigation water was obtained and taken from the water share of Mir Saleem Khan supplied through the Samarkand channel. But when an acute

shortage of this irrigation water was felt and when the consumption increased, a new water channel was carved and constructed from the source of Matsu Tshil Nullah, with the skill/expertise and active participation of an expert in this field by the name of Haider Beg son of Taimur during the rule of Mir Ghazanfar Khan. Thus a new and separate source of irrigation water was made available which supplied water to Hassan Abad. The settlers of Hassan Abad by then residing and living alongside their kith and kin at Ali Abad later got their homes/living quarters constructed in Hassan Abad Payeen" and were shifted to these newly constructed homes in the lower Hassan Abad.

There is no record or details available and no one has any knowledge regarding the construction and period of construction of water channel irrigating the village of Mayon. However this village has remained in possession of the inhabitants of village "Hindi" since ancient times and the lands of Mayon oasis were cultivated by the people of Hindi, but whenever the situation went dangerous and unfavourable they would discontinue any sort of cultivation as they did not inhabit and occupy "Mayon" permanently.

Mir Salim Khan therefore asked the inhabitants of Hinni, to occupy and inhabit Mayon on a permanent basis. However these people did not agree and thus did not comply, because this oasis was often subjected to raids, plunder and looting by raiders from Nagar and Gilgit. Such incidents of raids and attacks had been occurring on many such occasions in the past. The inhabitants of Sharoot and Shakyot villages of Gilgit, when faced with a draught situation and dry season in their villages; had been invading Mayon to takeover possession of these lands and settle there. They had been claiming the ownership of Mayon oasis by claiming that the water channel to Mayon was constructed by their ancestors. However the inhabitants of Hindi had been successfully repulsing the raids of these people and had been denying them to take possession of Mayon oasis. When because of these reasons the people/villagers of Hindi refused to settle themselves down in Mayon, did Mir Salim Khan ordered the inhabitants of main Hunza villages to occupy and settle down in Mayon. Accordingly the agricultural lands and fields of Mayon were distributed and allotted to the men of Hunza.

Mir Salim Khan kept a piece of land as his own share which was tended and cultivated for him by the men of "Hindi" through "Kar-e-Begar". The men of Hunza were given the responsibility of guarding and providing security to the village, and the new settlers.

Not even a whole year had passed since the Hunza men had occupied the oasis of Mayon, when they also felt insecure, uneasy and scared. It was the crops season and the crops of wheat and barley had just ripened and ready and the traditional courts called "Dartzs" in Burushaski language, for thrashing of these crops had also been prepared, when suddenly the Hunza occupants got jittery and scared of threats and danger of raids by the people of Gilgit and Nagar. They, therefore, set on fire the heaps of collected crops of wheat and barely and fled back to Hunza. This way the inhabitants of central Hunza also abandoned the Mayon oasis and returned to their villages in central Hunza. It was after the abandonment by Hunza men, that the people of Hindi once again went back to Mayon and this time agreed to and got themselves permanently settled down in Mayon. By this time the reign and era of Mir Ghazanfar had arrived. Hence a fort and cluster of houses (Khun) were constructed for the new settlers of Mayon village.

The newly arrived inhabitants of Mayon worked and looked after the lands of the Mirs of Hunza by way of "Rajaki.³⁰" The Mirs collected the produce of their lands through their appointed supervisor called "YARFA" or "YARPA". During the era of Mir Ghazanfar a flood in river Hunza caused by "Sarat" slide and natural of Hunza river damming diverted the course of Hunza river below Mayon resulting into shifting of a large chunk of Nilt lands along river bed towards the banks on Mayon side. This added a sizeable piece of cultivable land to the lands of Mayon, hence land holdings in Mayon got expanded and increased. This newly added chunk of land, added as a result of flooding in the river, is called "Dumyal". Mir Ghazanfar Khan later divided this newly added tract of land and distributed it among the tenants of his personal lands. He also distributed and allotted his personal lands to these tenants. He then levied and fixed a

³⁰ Rajaki: As explained earlier this was a forced labour without any payment which was enforced on the subjects of Hunza State and it was a form of a revenue/tax in kind of labour work.

revenue in shape of grain against his own lands and "RAJAKI" was also exchanged or bartered for a fixed revenue of grain. This revenue was called "KUTUKAL", which is collected and paid/delivered to the coffers of the Mirs of Hunza at Baltit till today (as of 1962 AD and even upto 1974 AD, when the Hunza State was abolished.)

62. Development and Settlement of Gujal Valley.

Until the reign/era of Mir Shah Salim Khan, the present day settlements and villages of Gujal were not as yet fully developed and they were not as vast. The settlements of Gulmit, Ghulkin, Susanni and Fasso have been fully developed after the establishment of Hunza as a state. As per the oral tradition it has been narrated that during the rule/era of Ayasho the left handed, a person by the name of "Budul" from Chaprot along with two of his companions, Mr. Khawaja Arab and "Roza Dar" arrived at Gulmit from Nagar and these three men carried out expansion and further development of the settlement of Gulmit by inhabiting the oasis. Although the lands of Gulmit have remained in possession and property of the Mirs of Hunza since the era of Mir Malik till the time of Ayasho. As of present times the descendants of Khawaja Arab are split into two clans. One of the clans is called Chahar-Shanmbah Kutor and the other called Baari Kutor. The offsprings and descendants of Budul are called Budul Kutor. The descendants and generation of Roza Dar are known as Rozi Kutor.

After the arrival of the above mentioned three individuals, a person by the name of "Harri" from Ishkoman came to Gulmit and made it as his abode. His descendants and clan people are called as Harri Kutor. Yet another Kighiz man by the name of Asghar from Raskum also arrived at Gulmit and got settled there. The offsprings and clan of this man are called Amir Gul Kutor.

With the permission and consent of the Mir of Hunza of his time, a person by the name of "Bosingh" from central Hunza also went to Gulmit. He constructed the Ghulkin water channel which is fed by the water of a spring located above Ghulkin village. This natural sweet water spring is located above Ghulkin village which has its water flowing

out at one spot but flows in two separate portions. The water which flows out in the upper portion further gets split in two branches and it flows towards the oasis/village of Gulmit. The spring water which flows out from the lower location/spot flows towards Ghulkin village. "Bosingh" had a number of wives. One of his wives belonged to the Bakhti Kutor of Shimshall (valley). The offsprings of this wife in Gulmit are called Bakhti Kutor. Another wife was from the Diramiting clan/tribe of (central) Hunza. His children and their descendant from this wife are called "Diramiting". Yet another wife of "Bosingh" was from the clan/tribe of "Khurukutz" and the descendants are called Khurukutz in Ghulkin village. Mr. Mamu-Singh; son of Mayur, and foster father of Mst. Shah Khatoon the Balti wife of Ayasho, also migrated to Ghulkin from Baltit and got himself settled there. This man's descendants are called "Nakhchareh" in Ghulkin.

A person by the name of "Sholle" has inhabited and developed the settlement/village of "Susunni". His descendants are called Sholle Kutor and the inhabitants of Susunni village comprise of this single clan/family.

The oasis of "Fasso" has also been developed and made inhabitable by a man called Quli from Wakhan. The inhabitants of "Fasso" are therefore called with the name of "Quli Kutor" after the name of their this forefather. The oasis of "Fasso" was a wide, large and open flat expanse of land. However because of repeated occurrences of heavy floods in Shimshall river, over many successive years, most of this flat land has been eroded, washed away and claimed by the river and has turned it into a wide river course/bed. Descendants of the above mentioned Mr. Quli are also found in (central) Hunza (Baltit) and their clan/caste is known as Quli Kutzs (Quli Kuts). The well known and famous man Laskari son of Quli belonged to this clan/household.

The settlements of "Moorkhone", Gircha and Afgarchi have remained as the agricultural lands of the tribes called "TAGHLEEQ" (تاغلیق) in Persian, meaning the men of Mountains, the term used for the "Kirghiz Nomads" since time immemorial. These nomadic Kirghiz herdsmen took their herds of sheep, goats and all other animals to upper reaches of mountains pastures for grazing during summer seasons. They used to

then fall back to these places during winter seasons and camped in these valleys along with their herds of sheep, goat/animals. During such prevailing conditions a war lord/leader by the name of "Qutloaq" from Wakhan arrived in this valley as a fugitive/refugee. He had a whole tribe of his own people with their families accompanying him. This headman subdued and scattered the Kighiz nomads of this valley and got his tribe/companions settled in these oasis. Mir Qutloaq himself got settled in a locality called "Goaz" in Gulmit and made it as his abode. He then ruled this valley for an unspecified period. He did not accept the subjugation of Mirs of Kanjoot. He therefore got constructed two main gates on either end of this valley for the purposes of defending and security of his little domain. One of the "Gates" was constructed in the village/locality of "Khyber" towards upper end and another was constructed at the foot of the mountains in the locality called "Chamman Gul" (located down stream of Gulmit) towards lower end of the valley. This "Gate" is called "BUNE HIMALTAR". The gate at Khyber is still existing (as of 1962). However later on this man "Qutloaq" was got murdered along with his whole family through machinations and ploys/conspiracies hatched by the Mir of Hunza. Therefore, no male heir and member of Mr. Qutloaq's family survived. However one of the daughters managed to escape and remained alive. Hence there remained a man called "Mr. Qublaan" and Mst. Qurbani in Gulmit from the descendants of this daughter of "Qutloaq". Mst. Qurbani later became the mother of Mir Muhammad Nazim Khan. It is because of this background that the civilization and culture of Wakhan has got introduced and is being practiced among the inhabitants of Gujal Valley.

Hence till the era/reign of Mir Salim Khan, the total population of Gulmit did not exceed thirty (30) households³¹ and that of village Ghulkin was even much lesser. In the same way the villages of Fasso, and Susunni also did not contain more than ten (10) to twelve (12) households or houses in each. The same numbers existed in village Moorkhone. Mir Salim Khan brought the inhabitants of all these places under his rule

³¹ Household: Population in Hunza was counted in terms of "Houses" and not individual persons. A house may have contained even 8-20 or more, family members, as the people followed the age old oriental joint family system.

and subjugation and levied revenues and taxes on these people in a gradual manner during the period of his rule/reign.

Hence Mir Salim Khan therefore remained committed and busy in expanding and developing all available barren areas and making them habitable, throughout the period of his rule/reign. Till a time had come when he wanted to reclaim, develop and make cultivable the Chupurson valley, when he ran out of his life and this opportunity. The account of this event is intended to be written in a latter part of this book.

63. Murder of Jamal Khan and Sacking of Wazir Punno (1800 AD approximately)

As it has already been mentioned in this book that Mir Shah Salim Khan had five sons. Among them Jamal Khan was the eldest and was the most intelligent, shrewdest, learned, skilled, promising, shining, and a man of good character and was of awesomely handsome and smart physique and appearance. Because of his such characteristics, pleasant manners, abilities, wisdom and other good qualities almost everyone, young and old of Hunzukutzs, had a strong liking, respect and reverence for him. He had therefore become the blue eyed of all and sundry and talk of the town. Because of this very reason his brothers and even his own father, Mir Salim Khan, had developed a feeling of jealousy, enviousness and resentfulness.

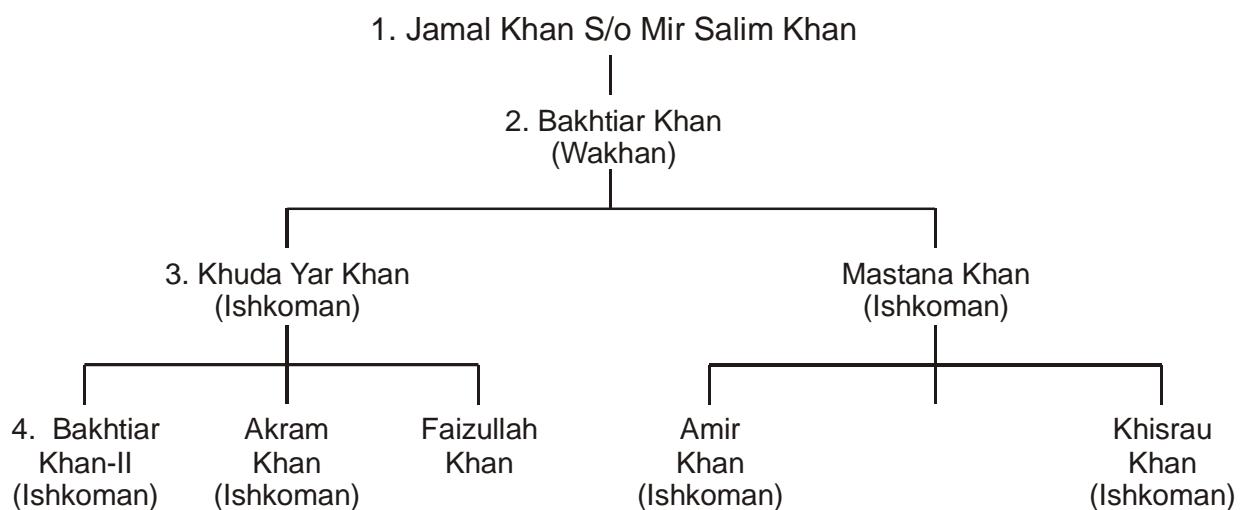
The oral tradition is that one day Mir Salim Khan gave a small quantity of "lead" sufficient only for one bullet of a matchlock to each of his sons and asked each of them to go hunt and bring one partridge each, for a barbecue. All four brothers except Jamal Khan were able to hunt one partridge each which they brought to Mir Salim Khan, their father. Jamal Khan however managed to hunt two partridges with that lead for issued to him one bullet and presented those in front of his father. Everyone of courtiers and notables present in the court of Mir Salim Khan applauded, praised and acclaimed this achievement of young Jamal Khan and all appreciated his ingenuity, ability and intelligence. Mir Salim Khan felt a sort of envy and got afflicted with suspicion and

became turbid.

While Mir Salim Khan was spending his days leisurely and enjoying his rule over Hunza in this manner when after a few years a few conspirators, on the instigations and behest of other brothers of Jamal Khan, and particularly Amin Khan, started hatching conspiracies against Jamal Khan. Amin Khan had his advisers and supporter who had their own vested interests. Soon they started complaining and bickering against Jamal Khan and accused him of conspiring to rebel against Mir Shah Salim Khan. Till a stage had arrived when Mir Salim Khan gradually started to become convinced of this conspiracy theory. He therefore finally expelled Jamal Khan from Hunza and banished him towards Wakhan. Jamal Khan's foster parents/family was penalised and their meadows/pasture of "Sekhai" was confiscated, and Wazir Punno was sacked and deposed from the appointment of Wazir of Hunza, as he was the son in-law of Mr. Puyaar, who was the foster-father of Jamal Khan. The coveted appointment of Wazir of Hunza was granted to Mr. Chummaar Singh Hamuno. The horse of Wazir Punno was given to Mr. Sultan Khwaja alias Wazir Hook son of Harri Singh.

The matchlock of Wazir Punno was also taken away from him and given to a person by the name of Trangfah Punno, who was also known as smaller Punno or Junior Punno (کوچک پونو). It has been narrated that Trangfah Punno (Junior) on receiving the orders to confiscate and take over the matchlock of Wazir Punno, went towards Ultar Nullah after/behind Wazir, who at that time had gone into that nullah on a partridge/game hunting trip. Thus Trangfah Punno managed to reach and meet Wazir Punno en-route and informed the Wazir about the orders of Mir Salim Khan as to the confiscation of his weapon. Wazir Punno, on receiving this order, very calmly and politely took out the matchlock from around his shoulder and handed it over to Trangfah Punno without showing any signs of anxiety and any resistance, and congratulated him for his appointment and the weapon both. Because of such a noble code of conduct, civilized manners and cool headed character, Wazir Punno was well known with the nick name of "Sharif Punno" i.e. Suchemo Punno (SUCHEMO PUNO) in Burushaski language.

When Gushpur Jamal Khan was expelled from Hunza and banished to Wakhan, he went to the country of Wakhan and reported to its ruler Mir Muhammad Amin at a place called "Punja". This Mir afforded him refuge and asylum and later gave one of his daughters into his marriage. However Jamal Khan could not find his peace of mind and contentment at Wakhan and became uneasy and restless after a year and left for Gilgit via "Sokhta Rabat" and arrived at Gilgit safe and sound. Before departing for Gilgit, Jamal Khan gave his last instructions to his expectant wife at Wakhan. He told her to give the name "Bakhtiar Khan" to a male baby, if born during his absence. He left it to her choice to give a suitable name to a would be female baby or girl child. However at the completion of the pregnancy period of Jamal Khan's wife, a baby boy was borne in his absence. Thus this baby boy was christened as Bakhtiar Khan, by his mother, as per the instructions of his father Jamal Khan. This Bakhtiar Khan, later, had two sons, by the names of Khuda Yar Khan and Mastana Khan. Following is the genealogical tree of descendants of Jamal Khan:-



Both the sons of Bakhtiar Khan, i.e. Khuda Yar Khan and Mastana Khan migrated from Wakhan to Ishkoman, during the rule/era of Ali Mardan, Governor of Ishkoman. As of present times, the offsprings and descendants of both these migrants are settled in and are the inhabitants of Immit and Gush Gush of Ishkoman valley. They are called as Wakhanis of Ishkoman.

Jamal Khan having left Wakhan and on reaching Gilgit did not stay with Muhammad Khan alias Khan son of Ghuri Thum for too long and instead made it straight to Nagar State and took refuge with his maternal uncle. There he got married to one of his maternal cousins. He however had a great love and craving for his own motherland. Because of this strong attachment and love for Hunza he made frequent trips to the villages of "Sumayar" located opposite town of Baltit Hunza. He used to play a flute/clarion while at Sumayar while facing towards Hunza, as he was an expert clarionist/flutist. Mir Salim Khan was informed of this act of Jamal Khan. Mir Salim Khan, himself one day listened to the melodious tunes played by Jamal Khan on his flute/clarion, and was full of remorse and sympathy for his son and in fact this melodious sound of flute almost made his eyes wet and weeping. Mir Salim Khan therefore sent a representative to Mir of Nagar and through a messenger arranged to bring his son Jamal Khan and his wife back to Hunza. Jamal Khan was then asked to live in Altit. However this time again not much period had passed, when the supporters of Jamal Khan rallied around him and started hatching conspiracies and ploys against Mir Salim Khan. In fact the Nagaris attacked Hunza on one occasion on behest and instigations of Jamal Khan. Mir Salim Khan decided to kill and eliminate Jamal Khan. However the paternal affection and love prevented Mir Salim Khan from such an act. Instead it was decided to once again banish and send Jamal Khan into exile. Accordingly he was exiled and despatched towards Wakhan to join his son and wife there.

Jamal Khan left Altit and after travelling for two stages of this journey when reached a place called "Kundurace" located midway between "Fasso" and "Khyber" made a short stop over, and selected the flat and smooth face of the hill located at this place along the river bank, and engraved the following stanza in Persian language:-

آدم بوطن چون گل صد برگ بود
بیرون زوطن نهال بی برگ بود
پاران پرسند که در غریبی چون است
حقا که غریبی بد تراز مرگ بود

Translation:

A human being, while he is in his own country, is like a plant with a hundred branches and leaves,

He is like a leaf less and branch less plant, when out of his own country.

My friends ask me as to how is it felt like when you lived away as a refugee.

No doubt! to remain away from one's own country is even worse than one's death.

The above two stanzas engraved on the flat and smooth face of a vertical cliff feature in the locality of "Kondurace" was twice restored/freshened up during the reign/era of Mir Muhammad Nazim Khan. Once it was restored and refreshed by my grand father Muhammad Raza Beg whereas the second time it was done by me, the writer of this book, in the year 1926 AD during my journey to Chupurson and on the wishes of the Mir. It was necessitated as the carving and writings on the stone face had been eroded, as very strong winds blow in this locality during most of the seasons of the year. Hence the date and year had been completely eroded and could not be read correctly, it was not legible.

In short, when Jamal Khan arrived at the locality of "Shahre Sabz" in Chupurson valley, Mir Salim Khan sent some of his men after him and he was re-called and brought back to Altit. Mir Salim Khan had finally decided to assassinate him for he apprehended that Jamal Khan, if left alive, may one day be able to create mischief and sedition. Because of this reason after a few days, Jamal Khan was strangulated and killed by the men of Mir Salim Khan with a rope, while he was enjoying with his friends unaware and unmindful of such a fatal consequence. His friends and supporters were penalized and punished. Their houses were demolished and properties confiscated and they were banished. It has been narrated that his wife on hearing the news of his murder went on to the roof top of her house in Altit fort and tried to jump into the river below to her death. However some people were able to stop her from doing so, otherwise she would have jumped over the precipice from the rooftop of Altit Fort into the deep ravine of Hunza River, down below.

However Wazir Punno, who was also accused of and suspected of being a supporter and collaborator of Jamal Khan and his conspiracies, went to Mir Salim Khan and pleaded not guilty and argued for his innocence. He told Mir Salim Khan, that although he (Punno) had not been opposed to Jamal Khan, but at the same time no plot or conspiracy has ever been committed from my person, and I am totally innocent and free of such an accusation. He said that he wanted to prove his innocence by undergoing the traditional custom of "Matzs" or "walking the paces with a red hot axe on his palms". If my hands/palms are burnt and I fail the test; my bad luck, but if my hands/palms remain safe and I am successful I am exonerated of the charge. After this, with the consent and permission of Mir Shah Salim Khan, ex-Wazir "Punno" carried the "red hot" axe in his palms and was acquitted. This traditional custom of carrying a "red hot axe" on the hands/palms and walking for a certain number of paces is called "Matzs" in Burushaski language. An "axe" is put in burning furnace of a blacksmith and he heats up the "Axe" to a limit where the "axe" gets "red hot". A few straws and a special thin paper taken from the pulp of a special tree is placed/spread on the palms of the person undergoing this ritual/traditional custom. The red hot burning "axe" is then placed on the palms of the accused who walks briskly for twelve paces and throws the axe down on to the ground. If during this process the palms are burnt or hurt, it is considered that the accused is guilty and must have had committed the crime i.e. normally theft etc. and he is then punished accordingly. But if the palms remain safe and unhurt, the accused is declared innocent and exonerated and absolved of all allegations/charges!

Accordingly Wazir Punno proceeded towards the village of the "blacksmiths" or "Berri Shal;" for undergoing the traditional ritual/test of Matzs of "carrying hot axe" in his palms. En-route while talking loudly and in a state of rage and annoyance, he jerked, nodded and moved this head so fiercely and angrily, that the cap on his head fell off and started rolling down the steep slope of Harchi nullah and reached the bottom of its slope, on the banks of Harchi nullah. By a mere coincidence, an orphan boy from the clan/family of Abdaal son of Noor Ali (a forefather of Punno) met Wazir Punno during that instance. Wazir Punno instantly took the cap of this orphan boy from his head and

wore it himself. He then instructed the young boy to go down after his fallen cap and fetch it from the bottom of the Nullah and take it in place of the cap taken away by Wazir Punno. The boy (being from the clan of Punno) obeyed the orders of Wazir Punno and went after the cap and was able to find it on the banks of Harchi Nullah. The boy then went to his home near his mother. His mother unrolled the cap to clean and inspect it. She found a “TAWEEZ” or amulet rolled inside the cap. This “TAWEEZ³²” was later delivered and handed over to Wazir Punno. On receiving back this “TAWEEZ” Wazir Punno was highly grateful and offered his thanksgivings and prayers to Almighty and said that his “TAWEEZ” was granted to him by the prophet “KHIZAR”. Had my cap not fallen off my head, this TAWEEZ along with the cap would have gone to the blacksmith. God Almighty has saved this sacred TAWEEZ for me through this manner. This sacred TAWEEZ (Holy Inscription and prescription written on a piece of paper and rolled/covered in a piece of cloth.) continues to remain in the possession of the subsequent wazirs of Punno’s descendants and heirs and is held with Wazir Inayatullah Baig as of present times.

When Wazir Punno arrived at the village of “blacksmiths” (Berishall) the blacksmith was busy heating up the “axe” as the representatives and council of Mir Salim Khan had also arrived and were present, to conduct, witness and certify the event of “Mutzse”. The “axe” when red hot was then placed on the palms of Wazir Punno as per the procedure. Wazir Punno walked for twelve steps and threw the red hot axe on to the ground. The “red hot axe” burnt the soil on which it was thrown, but the palms of Wazir Punno remained unhurt and unburnt. The blacksmith and everyone witnessing this ritual/customary test and procedure, all congratulated Wazir Punno for this success and having been proven as innocent. As per the cultural traditions and customs of Hunza on such occasions, Wazir Punno, took off his long Shuqa from his body and cap from his head and gave it; rather placed these two items of his apparel on the body and the head of the blacksmith who had prepared the “red hot axe” for the event. Thus

³² Taweez: An ‘amulet’ normally written by a saint, or a pious religious scholar or a sooth sayer which the user always keeps on his body, as an omen of protection.

Wazir Punno was left without his “Shuqa³³” and head gear or the “cap” and hence had been in a state of undignified appearance as per values and etiquettes of Hunza. A person from amongst the onlookers present, at this ceremony, by the name of Faqir Ali, who belonged to the category of load carriers (Baldakoin), could not tolerate and stand such a disgrace and humiliation to Wazir Punno. His inner most sympathy and respect compelled him instantly and he immediately took off his own new “Shuqa” (gown) and cap and covered the body and head of Wazir Punno on the same spot and instant. Wazir Punno highly appreciated this extremely sympathetic gesture by this man, Faqir Ali; and registered it within his memory and mind. Hence after passage of a few years, Wazir Punno gave one of his daughters “Punaki” in marriage to Muhammadu son of Faqir Ali and tried to repay and compensate him for the good gesture, sentiments and deed of Faqir Ali. Later this daughter of Wazir Punno gave birth to two sons and three daughters from Muhammadu. The name of her first son was “Taighoon” and that of the second son was “Taifoor”. These two men belonged to the “category” of nobles called “Akabiran”. Both these men were tall, handsome and of very strong built and were considered to be among the physically most strongest men of Hunza. The above mentioned “Taighoon” later became the father-in-law of Mir Muhammad Nazirm Khan. Another of Taighoon’s daughters was married to Mr. Sangi Khan son of Amin and a third was married to Wazir Dado Dara Beg son of Wazir Asadullah Beg.

64. Re-instatement of Wazir Punno as the Wazir of Hunza.

Wazir Punno son of Wazir Dara Beg, who had been suspended from the appointment of Wazir of Baltit on the accusations and charges of collaborating with Jamal Khan, and who had then been absolved of and exonerated of the accusations of rebellion and cleared of ignominy, was living at his own home still suspended, for a period of three years. During his this period of suspension, the water channel named “Samarqand Dala” (سمرقند دلہ) could not yet had been extended upto the settlements of

³³ Shuqa: The traditional hand made long Hunza gown with long sleeves made of locally woven Pattoo.

Haider Abad and Burum Moss (Ali Abad). In view of this long delay in completion of the channel, Mir Salim Khan had been remaining extremely perturbed and highly desperate, as all hard work and utmost efforts had been going waste. The work on this channel had got stuck up at a spot/face called Kharum Butt (خروم بت) located immediately opposite Karimabad. The portion of the water channel at this difficult spot would not stay stable, steady and durable and would get washed away. Hence the irrigation water could not have been taken ahead beyond this unstable spot.

One day, under such a dilemma, the high minded and resilient men of the Khurukutzs tribe gathered around the sacked Wazir Punno, and solicited his wise counsel and solicited guidance (for the ways and methods to successfully construct the water channel at the difficult spot). Wazir Punno suggested and recommended to them to carryout their construction work during the cooler hours of the nights and avoid the work during sunny days. Accordingly as per the advice of Punno, the men of the clan got down to construction work during night hours and carried out the work on this difficult spot with a renewed vigour and determination, for many a nights. They were then able to complete their hard work successfully on one of such nights. Hence they finally managed to construct a stable, steady and durable portion of water channel at that difficult and dangerous spot and by the grace of God water was passed through it and beyond that bottleneck very smoothly. Next morning the men of the clan arranged for the local musicians and celebrated this success by organising and arranging a traditional "Tamasha" and playing of the local band. They all danced, sang and made merry and conveyed the good news about the successful construction work to Mir Salim Khan. On receiving the good news of this success and hearing the loud music of the local band and noises of jubilant folks, Mir Salim Khan, abruptly and immediately left his palace and arrived at the spot. However, as per his political concept and as a rule of politic, he continued to talk against Punno and apparently feigned to show his disapproval, annoyance and criticised Punno for interfering in this project without his consent and permission. However, on witnessing the good work done on the site, he ultimately praised, acclaimed and felt pleased from Wazir Punno as well as the men of tribe of Khurukutzs. He deeply appreciated and recognised the efforts and wisdom put

in by Wazir Punno and in a fit of sudden sentiments and good will re-instated Wazir Punno as Wazir of Hunza on the same very spot. He took off his long coat called "Chapan" from his body, which he was wearing, and presented it to Wazir Punno as a gesture of recognition, regards and rapprochement. Later on, the Mir returned the horse to Wazir Punno, which had been earlier granted to Wazir Hook. The matchlock which was given to Trangfa Punno was also returned to Wazir Punno as a mark of respect and final recognition of the services rendered by him. Later when the lands at Ali Abad were divided and distributed, two shares of land were also allotted to Wazir Punno, account of which has already been mentioned earlier in this book.

65. Granting of Reward by Mir Salim Khan to the KHURUKUTZS tribe for their Hard Work in Construction of Samarqand³⁴ Dala (1805-06)

Construction and successful completion of the water channel called "Samarqand Dala" was in fact the outcome of the hard work, efforts and dedication put in by the high minded, consistent, courageous and dedicated men of the resilient Khurukutzs Tribe. Hence Mir Salim Khan expressed his keenest desire and wishes to suitably compensate and reward them for this great work and achievement. It was therefore decided to ask them as to their own choice and demand for such a befitting reward. It was on their demand and choosing that a special quota of irrigation water for their cultivations, fields and fruit orchard etc was allotted to the tribe giving them the rights on this quantity of irrigation water even for the future generations. This special quota of the irrigation water was called "SHABI MARDANE TOREE³⁵" or Khurukutzzse Toree. May God almighty keep such virtuous and noble members of this honourable tribe under His kind blessings, for ever, and the account of their this beautiful piece of work may remain

³⁴ "Samarqand Dala" the water channel constructed under personal/direct supervision of Mir Shah Salim Khan which extends to the farthest edge of Ali Abad and which irrigates parts of Haider Abad, Ali Abad and Dor Khun located south of its entire length. A large portion of lower Baltit is also irrigated with the help of this water channel during summer after 26 June onwards.

³⁵ A "Toree" in Burushaski language is a "hole"/outlet in a water channel provisioned to let a certain portion of irrigation water flow out into a distributary.

alive and for ever.

However the personal efforts, hard work and dedication of Mir Shah Salim Khan himself is also unforgettable and memorable. Because it has been narrated that he personally supervised the entire work and construction of this water channel throughout the whole working days from early mornings till late in the evenings. This way he personally and physically took part in the construction work of the water channel during the entire duration of its completion. A number of rich and well to do men of Baltit Hunza also deserve the suitable recognition and commendation for the services they had rendered by slaughtering and sacrificing their goat, sheep and bulls etc. for arranging feasts and providing foods and meals for the men employed and working on the construction of this channel.

66. Misunderstanding/Indignation of Mir Salim Khan with his son Ghazanfar Khan

There was a period when Mir Salim Khan had got murdered his eldest son Jamal Khan, and had sacked and removed Wazir Punno from his position, when he also placed his son Ghazanfar in a separate house and under a strict social boycott, after an annoyance with him. He had issued his firm orders not to have any kind of contacts whatsoever and had enforced a social boycott of Ghazanfar. No body was allowed to talk to him and he was not to be provided/extended any sort of help and assistance. No body therefore dared to even make a shave and hair cut for Ghazanfar. He was allotted a piece of cultivable land called "Harai Mal" where he himself was ordered and compelled to carryout farm work etc personally to earn his own food and livelihood. For about two years the conditions remained the same when Ghazanfar personally cultivated, toiled and worked in the fields and earned his livelihood. He therefore continued to suffer and face extreme hardship, when one day one of his young sons died in his home. It now became very difficult for Ghazanfar to bury and dispose off this dead child all by himself. Till a nobleman and an Akabir by the name of Mr. Amin Farash learnt of this dilemma faced by Ghazanfar. He also secretly informed another person

Mr. Daulato son of Hooko, and during the thick of a night, which was a very dark one, Ghazanfar took the pick and shovel, Amin carried the body of the dead child in his lap and Daulato took water in a leather/skin pitcher and all three proceeded towards the graveyard, and buried the dead body of the child in this manner. However they were extremely apprehensive and scared of Mir Salim Khan's wrath. Because it had become the law and custom of the state, during that era, that whenever the Mir got annoyed or got estranged from any one for violating his orders, the punishment fixed for such violators was either confiscation of his lands and property, or removal from an appointment, if an appointment holder, or selling into slavery or a death sentence or demolishing of his house if he was a commoner.

Mir Salim Khan on being informed of this happening summoned and asked Farash Amin as to the reasons for extending such a help and assistance to Ghazanfar and committing such a gross violation of his orders. Amin who was called "Farash", for he was incharge of the granaries/stores of Mir Salim Khan and was his treasurer, in reply told Mir Salim that who else except the true loyals like him would dare help Ghazanfar in this hour of desperation and difficulty. He assured Mir Salim that he was still remained as his most loyal and trusted servant. If it was not possible for Mir Salim to trust even people like him, then it was better to kill and eliminate Ghazanfar altogether rather than to keep him alive in this manner and condition. The best and sane option therefore was to bring Ghazanfar back to his fold and trust as he was innocent. "Don't you realise, how repentant and guilt ridden you feel after murdering your eldest son Jamal Khan?" Asked Amin from Ghazanfar. These solid reasoning of Amin convinced Mir Salim Khan and therefore he condoned and forgave Ghazanfar and as a consequence of these arguments brought him back to palace and into his care and trust and resumed to handle and look after him with usual affection and love.

67. Annoyance of Mir Salim Khan with his son Amin Khan

Amin Khan was one of the sons of Mir Salim Khan. A few wicked and trouble creating men opposing Amin Khan had launched a vicious and engineered campaign

against Amin Khan. Amin Khan was alleged and accused of hatching ploys, conspiracies and plots against his brothers as well as against his father Mir Salim Khan. People accused Amin Khan of nurturing evil designs against his brothers and father and was purported to have made plans to overthrow Mir Salim Khan with the active help and assistance of his advisers, supporters and friends/well wishers. This sort of a situation and environment had been created by the people who had developed a habit and culture of creating disaffection and who had created different groups and parties of divergent views and agendas. These men of various groups and parties vigorously launched campaigns against each other and were in habit of backbiting and creating mistrust and confusion. This was resorted to gain wealth, positions, appointments, horses and lands etc. In particular Mr. Kuyo son of Behram and his sons were accused of being among the prominent intriguers who were blamed for promoting dissention, instigating, guiding and encouraging Amin Khan to strive to take over the throne and become the Mir of Hunza. Amin Khan was the foster son of Mr. Budin (Shahab-Din). Foster mother of Amin Khan Mst. Sue was the daughter of Mr. Behram and sister of Mr. Kuyo.

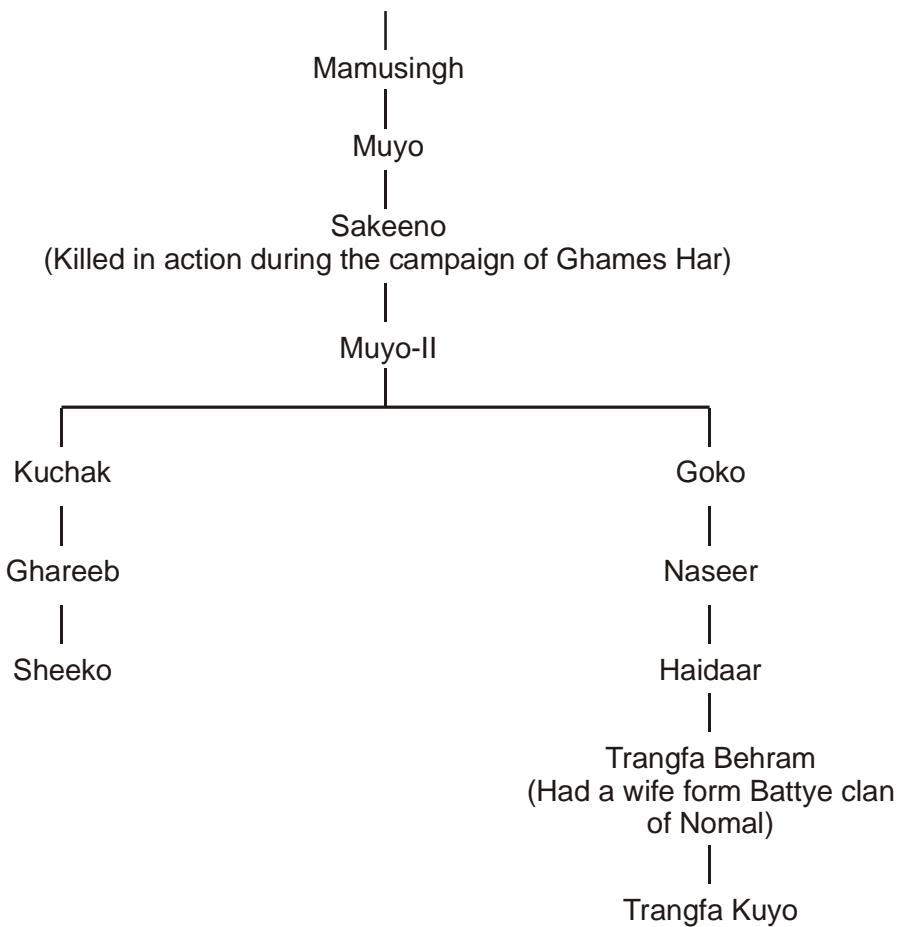
Mir Salim Khan conducted a thorough investigation and inquiry into the whole affair and the possible involvement of Amin Khan and his companions in such conspiracies. Amin Khan and his foster father were found innocent and were cleared of all allegations. However sons of Mr. Kuyo were found to be guilty of crime of hatching of conspiracies, and hence were declared as the real culprits. Therefore, Mir Salim Khan dispatched Mr. Kuyo and his whole family towards Yarkand to be sold there as slaves. When the news of departure of Mr. Kuyo and his whole family reached the ears of a person Mr. Barak, resident of Blacksmith's village (Berishall), he went running to Mir Salim Khan. Mr. Barak advised Mir Salim Khan and suggested to him that Mr. Kuyo and the entire family may not be punished and sold in exile. Instead, he suggested, that his two sons, Mr. Turab and Raza Quli may only be sent into exile. Mir Salim Khan therefore agreed to the suggestions and advice of Mr. Barak. Mr. Barak was the adopted father of Mir Salim Khan and Mir Salim Khan used to address him as father. Mir Salim Khan always sought and solicited the advice and suggestions from Mr. Barak

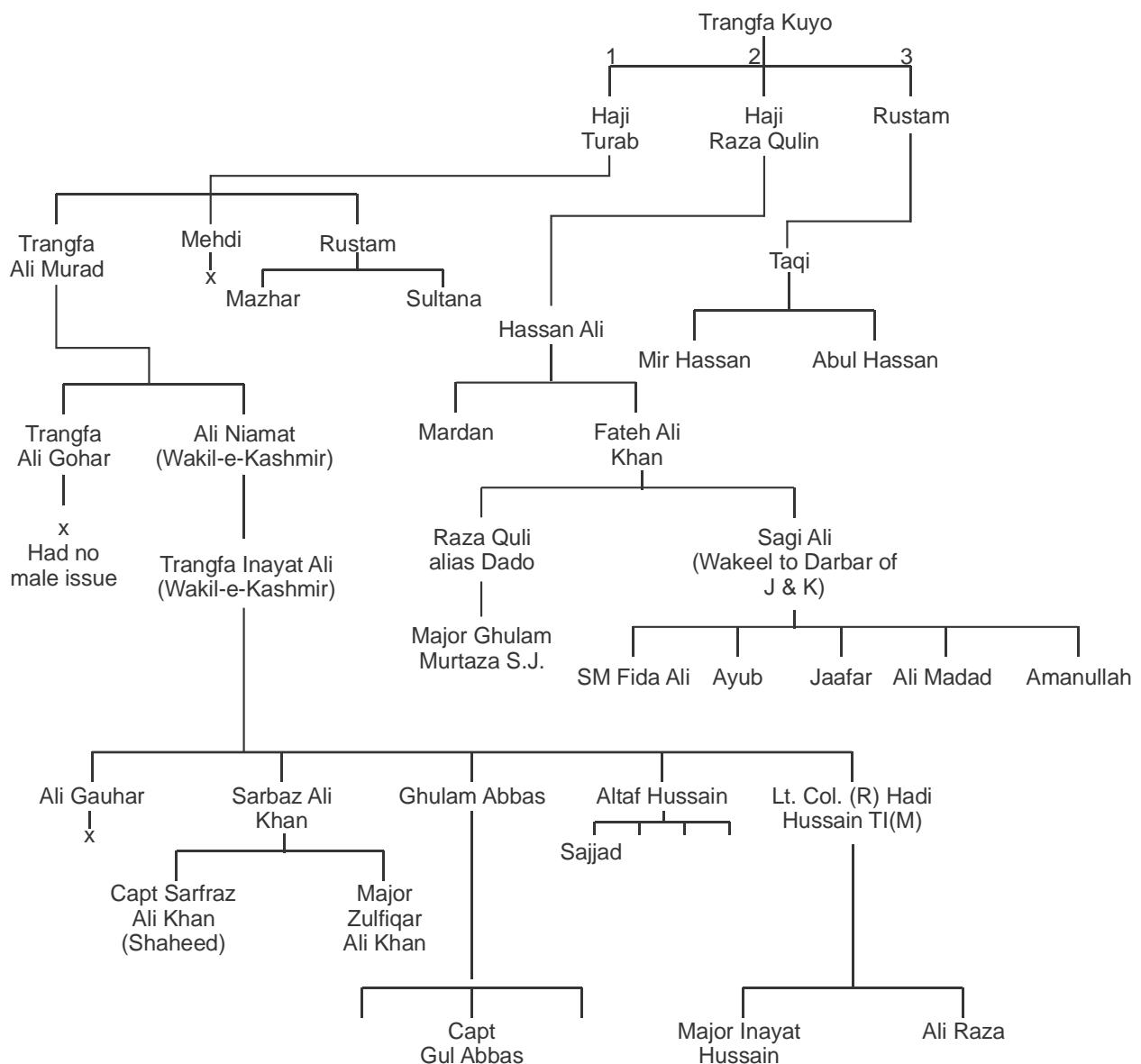
for all his major undertakings, projects and adventures. Therefore the family members of Kuyo were called back while they were on their way to exile and by then had reached Altit village. However the two sons Mr. Turab and Raza Quli, both were exiled/banished. Till the two brothers having left Hunza finally reached the town/city of "Balakh" via Wakhan and Badakhshan. They also made a pilgrimage of the holy shrine of "Mazar-e-Sakhi" and sought and acquired the religious and theological education during this stay at these holy places of their faith. The two brothers had also managed to go to "Baitullah Sharif" or the Khana-i-Kaaba for pilgrimage. The two brothers later returned to Hunza during the rule/reign of Mir Ghazanfar Khan. Both these brothers were called "Hajis" and Mr. Turab was also known as "Akhund Turab". He was given the appointment of "Dewan Begi" during the reign of Mir Ghazanfar Khan. The detailed account of this aspect will be dealt with in the succeeding paragraphs of this book.

Following is the genealogical tree of Akhund Turab and Raza Quli.

Barcha

(Foster brother of Azur Jamshed and
forefather of Barchating clan/tribe
of Village Ganesh)





68. Mr. Barak Adopted Father of Mir Salim Khan

There lies a village in the near vicinity of village of Ganesh and adjacent to and south east of settlement of Baltit (and Karimabad) and this village is called Berishall by the inhabitants of Hunza. This village is inhabited by people of various origins and lineages as some are from Baltistan, a few from Wakhan origin and one of their forefathers came from Punyal. As each one of these ancestors and forefathers were professional men of skills and artisanship, hence they had all settled together in one

locality. Most of them are Blacksmithship in addition a number of them were professional musicians and master craftsmen of various musical instruments. Many others were professionals of various other arts and crafts and experts in making tools for use in agriculture, and domestic chores. These craftsmen, skilled artisans and professional artists had arrived at Hunza spread over a long span of time and during the various events of course of history. These men initially did not observe any ethics and did not differentiate between good and bad social customs and habits. They did not observe the difference in "Halal and Haram" as well. It was because of this reason of not following a standard code of ethics, and code of conduct and social behaviour that these people were counted and considered as the most abhorred and of lowest and meanest of categories and social order among the people of Hunza. Hence they were given the name "Beritzs. However as of present era these people have gradually parted with the old bad habits and unethical social behaviour and have given up the dirty practices of immoral and unethical conduct. They have now accepted and joined the community of Momins of Ismailia sect and hence the name of their village is now known as "Momin Abad." They have now endeavoured and are in pursuit of acquiring both religious and worldly education, religious education and have fathomed many a strides towards a normal social order and code of ethics.

It was from this village that a wise man by the name of Barak had belonged and who had been declared/taken as his adopted father by Mir Salim Khan. Barak was a very wise, intelligent and shrewd man of great foresight. Mir Salim Khan, therefore, consulted with this man on matters of state affairs and sought his advices and suggestions. One day, when "Barak" could not find an opportunity to meet the Mir in seclusion, as usual, he came to the open court and in a metaphorical gesticulation hinted at Mir Salim Khan and said "O! the world illuminating Sun! I observe and notice, with concern, that a lot many wild plants have overgrown in your fruit orchards of Altit. If you continue to maintain and allow these to grow unhindered and in such an abundance, you will one day have less or no fruits and only the branches and leaves spread all over your orchard. You may therefore like to trim and cut a number of them. Mir Salim Khan, therefore, went to his fruit orchards at Altit the very next day. He then

got down to trim and prune a number of the fruit trees and plants. Barak, on becoming aware of and on learning about this kind of reaction from Mir Salim Khan, immediately went running and straight to Mir and submitted to him that he had not meant to trim and prune the actual fruit trees. He had in fact politely and metaphorically pointed to Mir to get rid of some of the courtiers and companions who were wicked and disloyal to him. Barak felt that Mir had over a period of time sided himself into the company and friendship of unscrupulous, unethical and rowdy men of bad character and ill intentions,, and was patronizing the evildoers. Hence you are advised not to continue with this practice lest you may one day be harmed." Only then did Mir Salim Khan was able to understand the symbolic language, and gesticulation.

69. Sending of his Representative Called "Elchi" to the court of Amban of Yarkand by Mir Salim Khan (1810-11)

In accordance with the old and previously existing customs and tradition Mir Salim Khan sent his own son Ghazanfar Khan along with annual tribute as his representative i.e. "Elchi" to the officials of "Khaqan-e-Chin" residing at Yarkand for strengthening the ties and renewing the pledge to remain friendly and loyal to the emperor of China. Accordingly Ghazanfar Khan left Hunza and reached the court of "Amban" at Yarkand and renewed and reaffirmed the old pact and pledges of friendship and loyalty. He requested for further increase in quantity of the presents and donations. Hence "Amban" accepted the demands and requests of Mir Salim Khan and granted him the title of "Khan of Kanjoot" on behalf of the "Khan-e-Azam" or great emperor of China. Thus Mir Salim Khan was formally addressed with the title of Khan-e-Kanjoot. He also increased the quantity of presents and donations and grants and fixed them on an annual basis. These presents and grants consisted of Bricks of Black and Green tea, cotton cloth of white and black colours, Chakman (چکمن) crockery items made of China clay, jackets and rolls of silk cloth and cloth called "Tawar", and fully saddled/ready to use horses. Ghazanfar was instructed to convey to Mir Salim Khan the advice for him to continue sending and delivering the annual tribute of Gold dust to Yarkand during the autumn season, through his own men, without fail, so that these men were able to

obtain, collect and take away the fixed presents and donations from the Khan-e-Azam (Ologh Khan) for the Mir and noblemen/notables of Kanjoot on an annual basis. As per request and desire of Mir Salim Khan all the agricultural lands purchased at the location of Khawaja Laiq (Ghojareeq) (or may be Khawaja Areeq) by Salim Khan-I and succeeding Mirs and those acquired by and purchased by Mir Salim Khan himself were handed over to Ghazanfar Khan. This way Ghazanfar Khan consolidated all the lands previously purchased and the pieces of lands now acquired; and handed them over to the tenants for cultivation and fixed annual revenue to be paid by these tenants of his lands. He also got constructed a large spacious/dwelling (Haveli) and returned from Yarkand for Kanjoot.

When Ghazanfar Khan returned from his successful visit of Yarkand and reported back to Mir Salim Khan, Mir Salim Khan and his courtiers devised plans and made arrangements to acquire the required quantity of annual tribute of gold dust. Under this arrangement existing scale of the quantity of wheat levied as revenue on the inhabitants of every village was increased manifolds. Sixty "Gharbals" of wheat was levied on Baltit as revenue for payment of tribute of gold dust to Amban of Yarkand. The same type and quantity of revenue was levied on the settlements of Ganesh and Altit in the same manner and this revenue was called "Ghun" (غۇن) as per the terminology of that era. This tax was also levied on the inhabitants of "new settlements"³⁶ including Gujal and Shinaki according to and in proportionate with the number of households in each settlement. The men of lower categories i.e. the load carriers (Baldah Khuyantz) were detailed to wash the sands along the banks of the river to sieve and extract gold dust. It was made compulsory for such men to spend one to two months annually, during the spring and autumn seasons, along the river banks when water levels were low, and to extract gold dust from the sand. This way the men of "Baldah Khuyantz" category performed the task of extracting gold dust from the river sand according to a

³⁶ New settlements: (Thuwantz Khununtzs) a term used when referring to the newly settled villages of Haider Abad, Ali Abad, Dor Khun, Hassan Abad and Murtaza Abad etc. This list also included Ahmad Abad, as these were new settlements during that era as compared to Altit, Baltit and Ganesh Khuns.

roster of duty and paid the fixed quantity of gold dust. The process of washing and sieving the sand on the Hunza River bank and extraction of gold dust through this method is called "Maru" in Burushaski language. The person who carries out this action is called "MARUTZS and the wooden board used for this purpose is called Khuraapo. The man who washes the sand is called "Khuraap Goyin". The revenue of such a gold dust is called "DIKI". The assistants to the sand washers are called "Boyo" (BUYĀ).

The wheat revenue levied in lieu of this gold was purchased by the Wazir, Trangfa or notables called "Mutabiran" against gold dust. Gold dust acquired as the cost of such wheat was then delivered and paid to the Mir. The reason was that they could fetch double the quantity of wheat against payment of such gold dust. In case of non-purchase with gold dust, the wheat grain was deposited with the Mir in kind. Entire quantity of gold dust meant for the tribute was collected from the sand washers and gold extractors by actually weighing the gold dust as per the fixed quantity and weight. This weighing of gold dust was personally performed either by "Trangfa" or Wazir himself. Such persons detailed to wash sand and extract gold dust for payment of tribute to China belonged to the lowest category among the inhabitants of Hunza and were nominated/detailed on this duty at the discretion of "Trangfa" and Wazir.

As a result of the above mentioned system and arrangements of revenue collection, sufficient quantity of gold dust was collected. Out of this total quantity, sixteen (16) tolas of gold dust was taken out and sent to "Amban" in Yarkand and later to "Dotai" of Kashghar, through one of the trusted notable or an expert interpreter as annual tribute to Khaqan-e-Chin during the autumn season, and the notable (Akabir) who carried this gold to Yarkand was called as "Elchi of Yarkand". Such "Elchis" were always chosen and despatched from amongst the notables (Akabiran) of Gujal valley i.e. Gulmit, Fusso, Ghulkin or Gircha.

The same very "Elchi of Yarkand", on his return journey to Hunza, collected the annual revenue from the tenants of the lands at Yarkand, owned by the Mirs of Hunza. This revenue consisted of many items in kind, like cotton, wool, rugs, Namda (felt

carpet), Ghee and butter, oils, rice, soap and sugar/Ghurr "Qund" etc. These items along with the items of presents and donations from "Amban" of Yarkand totalling "sixty (60) man loads were brought to Hunza for Mir Salim Khan on an annual basis. After receiving these revenues and presents, Mir granted and issued some of these to his courtiers/notables and needy, according to the occasions and the status and position of every such person. It had its protocol and traditions. White cotton cloth, cotton and salt etc. was given to ordinary subjects and the needy people for use as "Shroud" (کفن) for their dead.

70. Arrival of Syed Shah Wali

The version or "tale" of arrival of Syed Shah Wali to Hunza, generally and popularly believed by the folks of Hunza is that he descended on Hunza through Ultar nullah, as he came via and crossed over the snow peaks and glaciers of Ultar Mountain accompanied by his wife, family and many followers and disciples. This is an exaggeration, which has been a very peculiar and well established custom in our areas since ancient times as the stories of the people of the past eras (اساطیر الاقرین) are narrated as a fables and myths. The fact of the matter, as narrated through authentic oral tradition familiar with the person of Shah Wali, is that he belonged to a "Sadaat" family of Badakhshan. Because of the unfavourable circumstances for him he was forced to leave Badakhshan along with his wife and family. He crossed over into Chupurson valley over Irshad³⁷ Pass. It has been said that on arrival, he saw/noticed that the grave of "Baba Ghundi" was wide open and a fresh dead body of a young baby was lying in it. He also saw that a "Yambu"³⁸ was placed under the head of this dead baby. Shah Wali picked up the "Yambu" then covered the open grave and left for Kanjoot and arrived in the court of Mir Salim Khan. Mir Salim Khan, on the request, and desire of Shah Wali allowed him to stay at the locality or place called "Shiqakiyantz"

³⁷ Irshad Pass: It is a mountain pass over 18000 feet 5500 metres high and located north of Chupurson valley and connects Hunza with Wakhan corridor.

³⁸ Yambu: It was the name of currency used in Chinese Turkistan at that time made of gold or silver.

(This place is the north west portion of Baltit village).

As the people of that era reposed complete faith and belief in the sanctity and spirituality of Shah Wali and had been totally impressed by his greatness, they requested him to cause (through his powers) a sizeable increase to the irrigation water of Bulolo Spring. On receiving this request Shah Wali along with the people, one day, took a matchlock and headed for the source of the water in the nullah. On arrival at the Bulolo springs, he stood in front of the water source and addressed the people and said that this water which is coming out of the spring is actually flowing out of the mouth of a jinn (دیو). I want to fire into the mouth of this jinn with the matchlock, so that the quantity of water is increased. He then fired with the weapon into the source of spring water. The quantity of water flowing out got a little increased as compared to the usual quantity. Shah Wali said that only one tooth of the giant/jinn (دیو) has been broken and it is because of that reason that the quantity of water has not increased substantially. Now I am afraid and feel pity, that if I fire into it again the jinn may awaken from its sleep and hibernation and would cause harm to your Mir and the rulers of your country. It is, therefore, now prudent for you to be content and judicious and accept this much of increase in the irrigation water.

When Shah Wali had spent a certain period of time or a few years in this manner, Mir Salim Khan intended and wanted to get him murdered. The reason was that Shah Wali had a very handsome and beautiful wife and Mir Salim Khan wanted to marry this lady after he had eliminated Shah Wali. However Shah Wali got wind of the aim and intentions of Mir Salim Khan. He, therefore, got highly disappointed and left the place and reached the village of "Thole" situated in lower portion of Nagar State and got settled there by making it as his abode.

After passage of many years, Shah Wali finally fell sick while at village of "Thole". During his period of this sickness he sent a message to the people and his followers in Hunza to send him his shroud from Hunza. Hence the people of Hunza sent him his shroud as per his wishes and desire, which reached him while he was still alive. He

again expressed his wish and desire through his last "will" that his body be taken to Hunza and to be buried at the location of "Shiqakiyantz", Hunza. However after his death his dead body was forcefully snatched away from the inhabitants of "Thole" by the people of "Ghulmet" and was buried at Ghulmet. The people of Ghulmet later constructed a tomb called "Ziarat" on the grave. The people of "Thole" though did create a lot of hue and cry and made protests to get the tomb constructed at "Thole" but to no avail. The living quarters and accommodation used by Syed Shah Wali are still found at the village of Thole.

It has been narrated that after the burial of the dead body of Syed Shah Wali at "Ghulmet" village, the irrigation water from Ghulmet nullah continued flowing even during the wheat cultivation season. However previously and prior to burial there was seldom enough water in "Ghulmet" nullah during the wheat sowing season. Hence the inhabitants of "Ghulmet" always had to sow "Barley" crop, as irrigation water could only be available at that season and they could never cultivate wheat crops in the past.

When the people of Hunza were deprived of possession of the dead body of Shah Wali, they then made an effort and managed to acquire/obtain a few items of his body like a few hair from his head, some quantity of the water with which his body was washed, and a small piece of the "Shroud" he was wrapped in for burial and brought these items to Hunza. These items were then buried at the location of "Shiqakiyantz" and a tomb or "Ziarat Gah" was constructed. This tomb was named as "Aastanai Syed Shah Wali" (آستانہ سید شاہ ولی) meaning the Shrine of Syed Shah Wali. The people of Hunza offered their alms, offerings, oblation and Charities on this tomb at the commencement of each year. A lamp was kept illuminated throughout every night round the year on this "Aastanah" or shrine, so as to be able to obtain and earn blessings and peace for the departed relatives and their souls.

The tomb/shrine or Ziarat presently existing in village "Ghulmet" and commonly identified as "Ziarat Syed Shah Wali" is the actual grave of Shah Wali where he is buried. This grave was refurbished and reconstructed with white stone or white marble

under the auspices of Mir Shaukat Ali Khan, the present Mir of Hunza. A huge amount has been spent, which was collected out of the donations and offerings of travellers on the tomb itself and some portion donated from the Mir's pocket. Thus Mir Shaukat Ali Khan son of Subedar Major Muhammad Ali Khan, the present Mir of Nagar has got constructed a beautiful shrine made of white stone over the grave of this saint Shah Wali.

The personal walking stick of Syed Shah Wali was also buried in the same grave after the death of Shah Wali, and hence was preserved. However this walking stick was later stolen from the grave by a person by the name of "Chorowar Shah" of Ali Abad Hunza and brought to Hunza. The stick was then placed/kept inside the mosque of Shah-e-Mardan in Ali Abad and secured there. This stick is taken out of the mosque on the occasion of oath taking or swearing ceremony of any person and is placed inside back again after the ceremony is over. This very stick is still available and present in this mosque as of present times also (as of 1962 AD).

71. Raids and Plundering/Lootings of Surrounding Areas by Hunza Men

During the initial days of taking over of Mir Salim Khan as the Mir of Hunza, when the contacts and relations with the "Begs" of Sariqool were not as yet firmly established, the Mir would launch the raiders of Hunza to carryout the raids, plundering and lootings against the Kirghiz, and Sariqooli nomads living in their pasturelands, and high Pamirs. These areas included the places like Ghujak Bai, Taghdumbash, Manarah, and Buzai Gumbaz etc. where the Kyrgyz, and Sarikoolies lived in Yurts/tents along with their herds of sheep, goat and other domestic animals and grazed their animals. The raiders of Kanjoot carried out raids on these nomadic settlements and plundered and looted them and brought back fat tailed sheep, yaks, goats, felt carpets, wool, silk, butter, ghee and oil etc as booty to Hunza. All this plundered and looted treasure was handed over to Mir Salim Khan. If someone ever ventured and tried to steal and take away even a small piece of thread or a needle he was awarded severe and exemplary punishment.

In fact the house of such a culprit was demolished and raised to the ground as a punishment. However this looted booty and treasure was later distributed among the people of Hunza and everyone received his share according to his status, position and appointment. Remaining treasure was deposited into the coffers of Mir Salim Khan and were stored and kept in safe custody for use during the time of need.

In the same manner and as per the custom and rules of the game, the chosen intrepid and bold men of Hunza carried out similar raids in Nagar also during the seasons of autumn and winters. They carried out such raids and looted and plundered herds of sheep, goat, cows and bulls etc. either by stealing or with forceful snatching and brought all this looted booty to their homes in Hunza. This was utilized as the traditional meat food during the winter season. In the same manner the people of Nagar also made similar raids on Hunza and stole, looted and plundered the people of Hunza and took their booty to Nagar. A person by the name of Trangfa Mamuro of Ganesh was well reputed and an expert in this type of adventure to Nagar. He along with his selected few companions used to make many a trips to Sumayar. This group of robberers would handcuff and tie up the hands and feet of the shepherds of Nagar and carry away their sheep and goats by carrying them on their backs and shoulders, and thus provided sufficient traditional winter meat for their consumption during the long and cold winter season. These raiders and robberers were also sent to "Raskam" and "Oprang" areas as Kyrgyz Nomads lived in these areas too. The robberers and raiders of Hunza carried out such raids only on the orders of Mirs of Hunza. However such raids were not carried out every year on a regular basis, but were conducted infrequently.

72. Acquisition of Education and Following up of Religion by Hunzukutzs

As per customs and traditions of Hunza, since ancient times, there existed no means and opportunities of acquiring literacy and education without the consent and permission of the ruler of the era, hence it was impossible to acquire education. During the return journey of Mir Salim Khan from Wakhan/Badakhshan to Hunza a literate

person by the name of Ali Sher from Mazar-e-Sakhi had accompanied him and had arrived at Kanjoot. This man was appointed as the tutor and "Akhund" or religious teacher of Mir Salim Khan and he was the follower of "Isna Ashri" sect of Islam. The sons of Mir Salim Khan received lessons and were tutored Qura'an and in some basic religious education by this man. The masses were forbidden from acquiring education without the permission of the Mir. However a few men were allowed only to acquire education of Qura'an, Namaz, and the fundamentals of Islam etc. Though it was strictly forbidden to learn any sort of writing skills. Anyone who was allowed to get religious education, if seen and found with a pen/writing material was strictly prohibited and censured not to learn but forget about the pen. This was done in order to ensure that nothing should be leaked out to the outside world regarding the situation and existing environments of internal conditions and matters of Hunza and its rulers. It was because of this very reason that not a single person out of the population of a few thousand could be found who could write. Though the common people and masses of Hunza themselves were also not as keen and interested in getting/acquiring education and literacy. They were more inclined and interested in agricultural pursuits and herdsmanship. Any teacher/tutor and "Akhund" who imparted/taught religious or other education to any person charged his students by employing them on farm work in his lands/fields or he was paid with "Grass/fodder" called "Rishqa" as his fee/remuneration.

In addition to the above mentioned Akhund Ali Sher, many other such "mullahs", Akhunds and religious teachers from Badakhshan, Wakhan and Baltistan, made frequent visits to Hunza as messengers and envoys to Mir Salim Khan. It was from such visitors that keen and fond persons of Hunza interested to acquire education got benefited and made their all out efforts and endeavours to acquire education and literacy. Though the people were permitted to acquire only religious and Qura'anic education, and the basic rituals for burial of dead, according to the teaching and faith of "Isna Ashria"³⁹ sect, they however also learnt the calendars of Hijra⁴⁰ and "Shamsi"⁴¹

³⁹ Isna Ashria: Shia sect of Islam who believes in "Imamat" but recognise 12 Imams.

⁴⁰ Hijra Calendar also called Lunar or Qamari Calendar. 1st of Hijra corresponds to 16 July 622 AD.

i.e. the Islamic calendar and the calendar in use in Iran and Turkistan and also the dates of good and bad omen as per the faith and belief of Isna Ashria sect. The whole population of Kanjoot, during that era/period was the followers of the sect of "Isna Ashria". A "Matam Sarai"⁴² was therefore constructed at the locality of "Bata Khai" in Baltit village of Hunza. The people observed the religious rites of "Matam" or beating of chests, during the Qamari month of Asad (Leo) as well as during the Hijra (Lunar) months of Muharram. However "Aashura" was fixed and observed on the 10th day of month of Asad (Leo). The people of Hunza however were converted to "Ismailia Sect" during the last years of Mir Salim Khan's rule and life. Account of this event will be written in succeeding paragraphs of this book.

73. Social Set up, Degrees and Ranks of Inhabitants of Hunza

As there has never existed any tradition of superiority/preference over each others among the inhabitants of Hunza as a consequence of their origin and pedigree, therefore a social order of precedence in pre-eminence and rank has got evolved, based purely on meritocracy by virtue of capacity and displayed competence of an individual or family, spread over a long period of time and accordingly, various appointments, degrees, ranks, offices and dignities have been attained by the capable and competent among the inhabitants and therefore a class/category system and social order of precedences had taken roots. Consequently a social order⁴³ has come into being, based purely on merit, i.e. on individual capabilities, pre-eminence, competence, power of personal influence and displayed qualities of leadership. At the top of this social order was the clan/family of Mirs of Hunza. The next category or rank was the clan/family of Wazirs of Hunza. Third in the line of social order were the

⁴¹ Shamsi Calendar based on movement of Sun

⁴² Matam Sarai: The Community Hall used for beating of chest called "Matum" in the memory of martyrdom of Hazrat Imam Hussain (A.S) the third Imam and second son of Hazrat Ali (R.A)

⁴³ The ranking and social order practiced in Hunza followed the pattern of an organised military system where the promotion and elevation was on merit, and displayed qualities.

noblemen/notables called "Akabiran" or KURPATING in Burushaski language. Fourth in the line of social ranking were the "Muqqadimaan" or heads called Baar (BAR) of their own respective tribes/clans. Fifth category and level was the foot soldiers called "Shadarisho in Burushaski. Sixth in the social order were the "load carriers" or workers called "Balda Kuyo" or Tsil Gala Sho (TSHILGALASHO/BALDAKOYO), the seventh in the line of social order were the gold extractor/washers called Khuraap Guyo (XURAP GOYO), eighth category was of "Thang-Um", those who rebelled and disassociated themselves from their homes and families and took refuge and joined the ranks of slave servants in the palace/fort of Mir and are called "THANG-UM", and the last and the ninth class/category was of the blacksmiths, musicians and the skilled artisans called "Bericho" (BERITZS) in Burushaski language who are the skilled professional artisans of this little kingdom.

A suitable and competent blood relative (preferably a son or a brother) belonging to the immediate or inner most family circle of deceased or preceding Mir was chosen by the Wazirs and notables (Akabiran) and was installed as the Mir of Hunza. The remaining male members or sons and brothers of the preceding Mir were either killed/murdered or sent into exile. It is because of this reason that the clan/family of Mir's has not grown into comparatively a large tribe in Hunza. On the other hand no one else except from the lineage and descendants of Mirs have claimed the title and right of "Miri" of Hunza. Every Mir of Hunza, since ancient times has hailed from this one family alone and the Mirship of Hunza has therefore remained strictly a hereditary legacy in this single family (since the era of Girkiss). Hence a custom and tradition had got developed in view of the veneration and esteem of this family, according to which a Mir could abuse and scold any person, but such an abused person was not allowed, expected and not permitted to reply and return the same abuse and the abusive language. If any such person dared to use counter abusive language for the Mir, he was declared as an offender or criminal/malefactor and was fined and punished according to the customs and traditional rules of the state. If a person displayed disrespect to Mir and caused him anguish and anger, or embarrassment he was deprived of whatever reward and appointment he was granted earlier and such honours and awards were taken

away from him.

Wazir of Hunza has been the traditional commander of fighting forces (lashkar) of Hunza State. Handling of military matters including mobilization, administration, employment on operations of the "Lashkar" and planning and execution of every large and small military expedition, and all other offensive and defensive manoeuvres was the responsibility of Wazir of Hunza. This was performed either personally by Wazir himself or he would depute one of his sons or brothers considered suitable/competent, to take over such responsibilities. The appointment of Wazir of Hunza has also always remained with a single/particular family of Hunza since ancient times. However there have been a few instances and occasions when this coveted appointed was given to someone else outside of this family, but the duration of such arrangements have remained short and limited and restricted to single individuals during the course of the history of Hunza and no other family has retained this appointment on a hereditary basis.

The total number and strength of notables of Hunza called "AKABIRAN" has not remained large and numerous but a small number of men have "existed" in this class and category. The persons of this rank and category were those who held the important appointments of "Trangfagi", "Yarfagi" and Farashi or Elchi etc. Such appointments were not allotted to persons of any other class/category except for the category of "Akabiran" notables called "Kurpating" (A Trangfa was always a Wazir in waiting).

If a person, from the class and category of "Sawaran" (horse-men) called "BAR", excelled and displayed extreme bravery in combat or in a battle, he was promoted to the next higher category/class of Akabir's called "KURPA" as a reward and elevation.

In the same manner if a person from the category/class of foot soldier called SHADAR SHO, displayed and made an extra ordinary feat and proved his mettle in any field including combat, he was also promoted to the next higher class/category of social order, called (BAR) BAAR.

All able bodied men who belonged to the class/categories from including foot soldiers or "BAR"/"SHADARSHO" to Akabiran or KURPA TING" were all considered to be part of fighting men of the national combat force (LASHKAR⁴⁴) mobilized during an emergency and on as required basis. All these combatants of such categories prepared and readied themselves for combat/mobilisation on a short notice and pre-arranged signal and got mobilized as per a standing operational procedure and custom and tradition of the Hunza social order. Such men always remained alert, on call and ready to move on a short notice. They kept ready and available their personal weapons like sword, shield, arrows and bow, matchlock and its accessories, cooked bread (food) and some quantity of flour (Atta) etc and the small leather combat bag, and the inflatable water expedient made of animal skin, and joined their allotted contingent on receiving a pre-arranged mobilization orders. This was the way of mobilizing a military force (LASHKAR) in Hunza. There has never been a system of maintaining a regular standing combat force in Hunza.

The "appointment" or post of "Muqqadams" called "UYUM" in Burushaski was meant to be for persons from the class/category of "BAAR" (BAR). There were four such "posts" in each village inhabited by a particular clan/tribe. The four "Muqqadams" were headed by a man holding the appointment called KADAKO (KARAKO). This small council of four "MUQADDAMS" and one "KADAKO" was authorised and responsible to hear and settle minor disputes and cases like, divorce cases, proximity of trees/plants to agricultural fields/lands etc. Whenever a case or a dispute exceeded the jurisdictions of this basic council, it was referred to "Trangfa" and then to Wazir of Hunza. The cases exceeding and getting outside the decision power and jurisdiction of Trangfas and Wazir, would finally be referred to the Mir of Hunza. Mir of Hunza would assemble his court/assembly of notables and would give his verdict/final decision of a case after it was thoroughly argued and suitably discussed in his open court or assembly called MARAKKA.

⁴⁴ Lashkar: Individuals belonging to FOUR categories i.e. social ranking were eligible to be included as the "fighting" category. These were from category TWO, THREE, FOUR and Five alone.

The tasks and responsibilities assigned to the class/category of “load carriers” or porters called BALDAKUYANTZS or TSHILGALA SHO is to carryout “RAJAKI” or KAR-E-BEGAR for the Mirs of Hunza. Men in such categories also carry loads and luggage of Mirs, and the state lashkar from one village to the next village of their area of responsibility. The cultivation, ploughing, watering and handling of crops for Mirs from Mir’s agricultural lands is yet another task performed by the men of this category. A few men, one or two in number out of this category were detailed as domestic servants and worker in the homes of Wazir and Trangfas. There were in fact traditional hereditary “households” which provided such services. These persons were paid in kind in shape of twelve “Gharbal” of wheat per year as his pay/wages. However only nine (9) Gharbal of wheat per year was paid to those who cultivated, watered and looked after the agricultural lands of the Mir.

A small number of men from among the category of “load carriers” were detailed by the Wazir or “Trangfas” of respective villages, on the task of sieving/extracting of gold dust, by washing the sands along river banks. Such persons were spared and made available to perform this task for a month or two during the seasons of spring and autumn once in a year. Such persons carried out this sand washing duty and procured the required gold dust. These type of “men-were” called DIKI.

Whenever a person from the category/class of the “load carriers” performed an extraordinary feat and excelled in his job in any field and on any important occasion/event, he was promoted to the next higher category/class of Shadar. The appointment of “CHARBUGI”⁴⁵ was particular to the men of this category. The appointing authority to the appointment of “Charbu” was either Trangfa or Wazir of Hunza.

The strength of total number of men in this class i.e. the load carrier or

⁴⁵ Charbu: A man holding this appointment was responsible to carryout announcements of all sorts through the shouting calls from a central and vantage point. Each tribe had a “Charbu” who was also hereditary.

“BALDAKOYN” exceeded the total number of men put together in the higher categories/classes. The total number of men falling in the categories/ranks of Akabiran (KURPATING) to “SHADARSHO” during the reign/era of Mir Salim Khan did not exceed three hundred men who were considered as part of national army or “LASHKAR”. Rest of the population consisted of “load carriers” or “BALDAKUYO” and they numbered much more than the above categories put together. Such “load carriers” were not permitted to handle weapons like sword and shield, or arrows/bows and matchlocks etc. but were only allowed to do the portering. (They were non combatants) and other tasks connected to logistics of a lashkar.

The duties assigned to the “BERICHO” during combat was that a few men one or two were detailed and sent forward as scouts who carried out the duties of scouting and forward most observers and provided early information and intelligence/early warning about the location and dispositions of the enemy force. If during this duty such a scouting person was killed no one was bothered or worried, as they were considered to be an expendable material or war fodder. A “BERITZ” was considered to be the meanest and lowest in the social order of Hunzukutzs. However as of present era, these people are renamed as “MOMINS” and their village is called as MOMIN ABAD, now. They have also got rid of their bad, unethical and mean old habits and dirty social customs and practices.

The persons falling in the category/class of “THANG-UM” were also looked down upon and were considered to be the men of lowest and meanest class and lax morals. Such people were considered ignoble, pervert and of a loose character. This is primarily because of the background and reason that such persons came from amongst those who were taken as prisoners of war or were stolen from neighbouring states and surrounding areas. They were therefore employed as slave servants to perform menial jobs. They were the war booty. The others in this category were those men or women of Hunza itself who would rebel against their own parents or husband and wife or the entire family and would take refuge in the palace or Harem of the Mir at their own will and without permission of parents or husband and who would voluntarily absolve

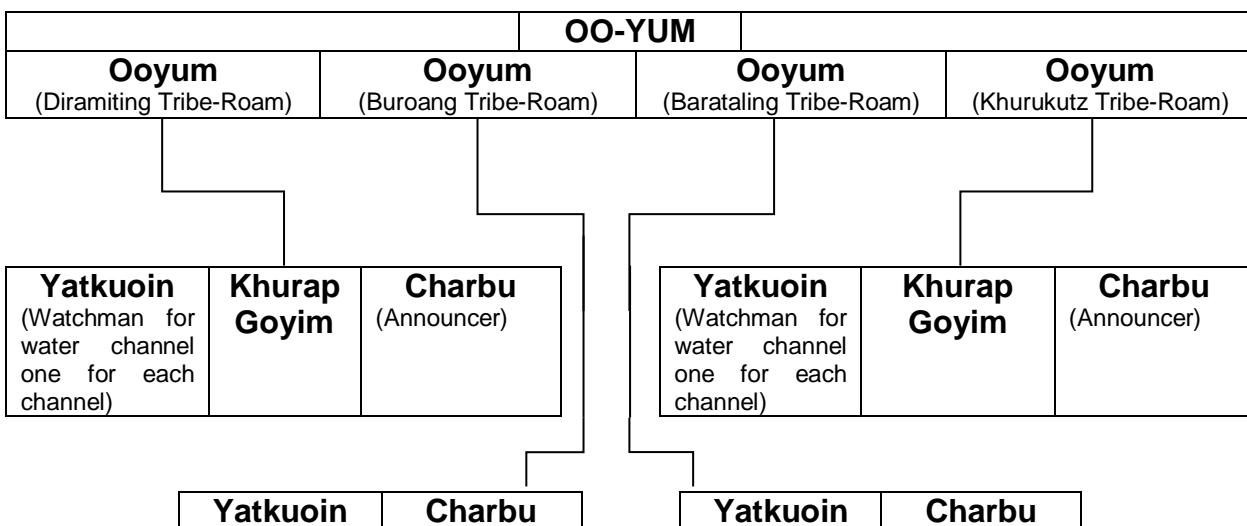
themselves of any sensibility towards their families or social values. Such person would then make the Mir's "Harem" as their permanent abode. As per custom and tradition no relative, either father or husband was allowed to take back such a women (daughter or wife) who would have taken asylum and refuge in Mir's palace, at her own accord. In case a person wanted to take back his wife or daughter etc from the Mir's asylum, he had to pay a certain compensation. In absence of non-payment of a compensation such a woman of this category automatically became a slave servant, specifically "water carrier" for the palace of the Mir, and was considered to be from amongst the category of THANG-UM in Burushaski language.

In the same manner if a man wished and desired or opted to be free of social obligations of his family/tribe or committed a crime or theft, he would enter the Mir's palace and seek refuge and asylum at his own accord and would forego the rights of inheritance and possession of land and property of his father. Such a person was employed on collecting and providing fire wood for the kitchen of the Mir's palace or was employed to look after the herds and cattle of Mir and was included into the category of slave servants of Mirs called THANG-UM. The Mir acquired absolute legal and moral rights on the person of such men. Hence the Mir could then nominate and detail such persons as servants to his sons or daughter at his own discretion. If such a person specially the female Thang-Um was abused or even sexually harassed or abused by any ordinary inhabitants of Hunza, this constituted no crime. However as of present and modern era such social evils and acts have been abolished and no traces are left of such un-ethical old customs and traditions by the grace of Almighty Allah and His blessings.

Outline Organisation of State Structure Ancient Era of Hunza State

		 THUM The Mir of Hunza			
Servants and Integral followers of Thaang (Fort)		Officials, Functionaries and servants of Thaang/Fort			
Yarfa — (Incharge of Thaang's/Fort's integral agricultural lands, orchards and tracts of lands for producing fodder)	Ashtan — (Mir's Horse's Horse Keeper – Incharge Mir's Horses Stable)	Ghumaali — (He was responsible to draw flour from the stores and issue it to the kitchen of the Mirs staff and also supply fire wood to the kitchen)	Hu-Yeltartz/Bu-waltartz — (Attendant to sheep, goats and cattle).	Thaang-Um — A number of slave servants (male and female)	Mir Munshi (The Mir's clerk/secretary for correspondence) Mahram-e-Khaas (The special confidant) Ghulchin — (Incharge Mir's kitchen, food, beverages, fruits and the wine cellars). Yasawal — (Butler/Head of Waiters) The Head Cook — (Usually an expert female cook) Mir Shikar — (Hunting Falcon Handler) Incharge Body Guard Incharge Levies (after 1892 British invasion) Beritzcho — (Band of local musicians)
Faraj (Incharge of State's Entire revenue collected in kind and on hoof and stored in grainaries/stores of Thaang/Fort)	Yarfa or Yarpa (Supervisor of Mir's agricultural lands and orchards etc. in each Khun/settlement)	 WAZIR	Dewan Begi (Commander of Qara Tang Raiders Party and also the treasurer of its booty)	Elbanchi (Who collected revenue from Kirghiz nomads and also produce of lands of Mir in Yarkand. He was also responsible for selling slaves)	
Sardar-e-Lashkar (Commander of the State's combat body – Wazir himself. Or his brother or son – Lashkar mobilized as when required as there was no standing body of combat troops)	Peeps (Incharge State's arms, explosives and armoury. He was also responsible to produce/manufacture explosives, bullets, cannon balls and propellants)	Trangfa (Administrative head/executive of each large Khun) having four or less roams/tribe)	Arbab (Title of Trangfa in Gojaal – A Trangfa from Main Hunza was also superimposed for Gujal large villages)	Elchi (Envoy to the Khaqan-e-Chin through Amban of Yarkand and Kashghar)	Wakil-e-Kashmir (Envoy to Kashmir Darbar after 1869 AD)

TRANGFA	
Charbu	Karako
(The senior most Charbu of Diamiting tribe/roam of Baltit – directly responsible to Wazir and Trangfa of Baltit)	(The senior most Oo-yum)



Note: Genesis of this organisation is based on the four tribes/roams of Baltit and those of Altit and Ganesh Khuns. Newer settlements of Hyderabad, Ali Abad and Murtaza Abad also had the same four tribes of Baltit. The ruling elite belonged to the three Khuns of Hunza Main control Valley and upper Hunza or Gujal (Herber) and lower Hunza (Shinaki) were administered through "Trangfas" appointed from Main Central Hunza Trangfa families. Though there were Arbabs and Trangfas belonging to local families – but Trangfas from Central Hunza Valley were superimposed over the local Arbabs and Trangfas.

74. Trade and Commerce

There existed no formal import or export trade during the era of reign of Mir Salim Khan. This was because of the reason that the needs of the daily life were fulfilled through waylaying and robbery. The raiders of Hunza occasionally used to go to a locality called Qaratang and waylay and loot the caravans of traders, pilgrims and ordinary travellers, travelling on the route between Yarkand and Laddakh (A minor branch of old silk-route). Although a few items of daily use would become available from Badakhshan, Wakhan and Sariqool once in a while, but which were very expensive and insufficient in quantity. It was because of this reason that the inhabitants of this land lived in a state of object poverty and just enough. Once in a while a few traders called

“KILOCHO” did make a visit to Hunza from a place called “KOLI⁴⁶” and brought trading goods to sell in Hunza.

75. Medicine, Medical Treatment and Medical Facilities in Hunza

During the era of reign of Mir Salim Khan the “Akhunds” or the religious scholars made an endeavour to prescribe herbal medicine and treat/cure the sick and ill to some degree of effectiveness and according to their own utmost capabilities. Such “Akhunds” after identifying and diagnosing the symptoms and signs of a disease would consult the available books of homeopathic and herbal medicine and prescribe a suitable traditional herbal medicine. A number of such Herbal medicines and medicinal herbs were kept and stored carefully by all those who could afford and had the means in their homes for use during the times of need. Such herbs/medicines included items⁴⁷ like (Jadwaar) (جدوار) (a herb), (Memerane Chin) (میران چین) medicine useful for eye sight (MOMYAYI) (مومیایی) a medicine similar to wax (QARANFIL) (قرنفل) clove (FULFULE SIAH) (بلبلہ سیاہ) black pepper, (HALELAH ZANGI) (بلبلہ زنگی) yellow pepper, (HALELAH) (بلبلہ) fruit myrobalan, (JOAZ) (جوز) nutmeg, (ZARD CHOBA) (زرد چوبہ) turmeric, and ordinary salt (NAMAK) (نمک) etc. Such medicines were acquired through raids, robbery, looting and plundering in Qaratang, Wakhan, Badakhshan, Sarikool and Yarkand. Some of these medicines were also procured from Gilgit and from places as far away as Kashmir and Baltistan. But the quantity used to be small. Most of these items were procured and provided through the hands of Mirs of Hunza.

Some of the men (and even women) were so highly skilled, capable and experienced in treating of broken arms and leg bones, that their patients so treated would recover and get well only in week’s time. These specialists in bones, also treated

⁴⁶ Koli is a valley/settlement located on the right bank of Indus River opposite the present town of Pattan in Kohistan and is inhabited by a mixed race of Kohistani and Pushto speaking people good at trade and commerce.

⁴⁷ It is presently very difficult for me to find a suitable translation for the above named herbs/plants and herbal medicines. Hence the blanks are left for the correct translation.(Translator).

dislocated joints like shoulder joint, ankle joint etc with such precision and expertise that the joints would fit back perfectly in their original and natural positions and no deformity occurred. It was so perfect that even the modern qualified specialised doctors and orthopaedics of our present era cannot be considered and counted at par with their expertise and precision.

The treatment for a blood clotting (سخت چوٹ) and concussion (منجمد خون) was the standard “CHAR FATEELAH” (چار فتیلہ) the four ingredient, prescription of those ancient years and days. This was prepared, by grinding into a powder form, the (ZARD CHOBAH) (زرد چوبہ) yellow turmeric and mixing it with a grilled raw egg in salt and then splashing this mixture on a swab of cotton boiled in boiling water and then applying this cotton swab on the affected part of the body. This type of treatment not only cleared blood clotting but also prevented any sort of swelling as well.

76. Professions and Occupations of Inhabitants of Kanjoot

The inhabitants of Hunza, during the era of reign of Mir Salim Khan had the ability of having skills in the following occupations and professions:- The primary and basic occupation of every high ranking and low ranking Hunzukutzs was agriculturing and farming. Every household also possessed some number of sheep, goat and cattle head. These included, sheep, goats, cow and ox etc. Though the animals like camels, yak, fat tail sheep, ass, horse and mule are not indigenous to Hunza. However only the Mirs and ruling households have been indulging in the breeding process of such imported/acquired domestic animals. Horses were procured and acquired from Wakhan, Badakhshan and Yarkand and the, Bactrian type two humped, camels were acquired from Sariqool and surrounding steppes and pasturelands/Pamirs.

“Shepherding” was also the occupation of every male offspring of Hunzukutzs. The herds of sheep and goat were taken to the pastures and meadows on the upper reaches of mountains, during the summer seasons. Crops were also cultivated in many of such pastures. As per traditions of Hunza (Central) women were not assigned the

responsibility to go to pastures during the summer grazing seasons. However as per customs and traditions practiced in Gujal valley, it is only the women who proceed to pastures for looking after their herds of goats and sheep and yaks etc. during the short duration summer season. These women are skilled and experienced in milking the domestic animals and preparing various by-products from this milk.

One of the profession/occupations has been the “carpentry”, though a small number of men are found in this profession. The reason for this scarcity was that it was difficult for an ordinary Hunzukutz to acquire or provide for the hand held tools required for this occupation. However some men have been carrying out “engraving” and “carving” on the wooden artefacts. Such samples of engraved arts and carvings can be seen and found on the doors, ceilings and, MEHRABS, of mosques and houses of noblemen of Hunza, even as of present days and times. Famous engravers and carpenters among those of Gujal are the two men still well known, one by the name of Mr. Ghareeb and the other Mr. Kotok.

“Weaving” i.e. the weaving of “Pattu” and silk cloth (سرگز و گلایم) has been one of the oldest occupations/professions existing in Hunza since time immemorial. A large number of men have been learning and acquiring this skill and have been practicing this profession. A “Weaver” charged one “Gharbal” of grain as wages for weaving nine rolls of “Pattu”. Weaving of rugs called “Paloss” and “Sharma” i.e. the rugs made of Yak/goat hair, has also been an old and common profession/occupation in Hunza. The professions of “Blacksmith” and “Goldsmith” have also existed since well before the rule/era of Mir Salim Khan. Making Baskets of various sizes, shapes and uses made from branches of a special willow tree/plant has also been in existence and in practice since time immemorial and has remained as one of the occupations of inhabitants of Kanjoot.⁴⁸

⁴⁸ **Note:** These professions/occupations are those which were practiced by the “Burusho” populace. The professions particular to “Bericho” are Musicians, blacksmiths, manufacturing of musical instruments, farm tools and iron/steel tools and utensils etc. Goldsmithship is a Burusho profession..

77. Holding of Daily Darbar (Maraka) by Mir Salim Khan

Mir Salim Khan assembled and held his “court” called “Darbar” or Marakka everyday in the late mornings. The proceedings of Darbar commenced at late morning hour (i.e. after 10 O’ clock in the morning). The Wazir and the notables called “Mutabiran” or Akabiran, took their allotted seats and sat according to their precedence, importance and ranking in the social order. Gun men carrying swords and matchlocks stood guard at the back of the Mir. Waiters called “Yasawals” stood waiting and alert in a corner of the Darbar or Marakka ready to execute any orders issued by the Mir. The “Mahrum” also remained in attendance and remained ever ready and alert to execute the orders of the Mir. They also carried metallic kettles, called “Masharbah” filled with water. The Mir and his Courtiers discussed and debated on matters and subjects of every conceivable and possible aspect of the socio economic, political and military environments and matters of their era and life. If there was a petition, dispute or case to be decided by the Mir, an open discussion was conducted. Every aspect and implications of the case or dispute, under hearing, was thoroughly argued, debated and discussed by everyone present in Darbar. The final decision/verdict was then issued by the Mir in the light of the discussions and arguments in the Darbar. No case/dispute was left undecided or in pendings and nothing was postponed or adjourned till next hearing. Every case submitted for decision/fair trial was decided and finalised on the spot. In case the dispute or the litigation under trial was a difficult and complicated one, it was decided through a unanimous vote by all the courtiers present. The local set of musicians also remained present and played tunes (called Hareep) on demand. The playing of music at the end of midday nap of the Mir had also transformed in to a customary and traditional ritual/formality.

When at the conclusion of the proceedings of Darbar when it was time for lunch, the food was provided and laid out. Yasawals or the waiters distributed and served food and “naans” (“Shapik” or Qistah) among the groups of courtiers. The food was laid out separately for the Mir and he also gave away portions and pieces specially of meat and “naan” to notables according to their status and influence and importance. Large plates

called "Fatah" were used to serve the food which was shared by groups of 5-6 men making a circle around the pot/plate, called Hanik.

78. Turning of Attention By Mir Salim Khan Towards Resettlement/Reclaiming of Chupurson Valley.

As it has already been narrated in this book that Chupurson Valley was a well cultivated and densely populated area and was a prosperous and affluent place during the ancient era. There were one thousand households of nomadic Kyrgyz herdsmen and one thousand households of settled Tajik people inhabiting Chupurson valley. The fort at the place called Ishkik (ISHKUK) had six gates/entrances. In fact according to some accounts there were seven forts in the whole valley. The inhabitants and people of this valley were very prosperous and affluent but were the subjects of Tarra Khans rulers of Gilgit.

79. Tale of Baba Ghundi

Ancient era story tellers have narrated the tale of Chupurson thus; that the inhabitants of Chupurson by virtue of and owing to their prosperity and opulence had become extremely arrogant, haughty and insolent to the extent that they had forgotten even about the existence of their own creator i.e. the almighty God. Hence a time had arrived when a natural disaster of a great magnitude had struck them, and they all were buried under the earth and soil along with their riches and belongings . It is said that there was a very large lake or pool of water near the fort of "Ishkuk". There appeared a very large alligator/serpent in this lake which with its own tongue demanded from the residents of the valley to sacrifice themselves as its meal. The people requested this large serpent not to ask for sacrifice of the entire population in one go. They instead suggested, that they were ready to offer sacrifices on daily basis as per demand and daily requirement of this serpent. The serpent/alligator consented and acceded to their request and asked them to provide one person, a yak and a large lump (Pushori) (PUSHORI) of ghee/butter on daily basis as his meal/ration. It warned that failure in

fulfilling this demand on daily basis would result in the swallowing up and eating of everyone of them by the serpent in one go. The inhabitants of Chupurson agreed to comply and commenced to send the required sacrificial item on daily basis, and on a "turn by turn system.

On one of such days came the turn of a man who had a daughter, a wife and himself in his household. The man, therefore, offered himself as sacrifice and said to his wife and daughter that he will be going to the serpent/alligator along with the yak and the ghee/butter lump (PUSHORI) as the turn to offer this sacrifice had come to their household. The wife did not agree and instead offered herself to be the sacrificial food. The daughter requested both her father and mother to let her go as in case of any one out of them loosing his life, would result in the discontinuation of the very lineage and existence of the family/household. Hence it was prudent that she the daughter – became the sacrifice. So please allow me to proceed; said she. Hence after a long discussion and a stubborn insistence of the daughter, it was finally agreed to offer the daughter for the sacrifice. Thus the man and his wife with extreme grief, sorrow and tears in their eyes despatched their beloved daughter along with the remaining sacrificial items. She was given a very emotional final send off by kissing her eyes and forehead by her parents.

When this young lady arrived at the banks of the lake/pool, a very elegant and noble looking man having a white beard and dressed in a green dress and holding a sword and shield in his hands suddenly appeared from the heaven and came across this young girl and asked about her well-being and conditions she was undergoing. The girl submitted and informed the holy man about everything happening around and with her own self. The holy white bearded man clad in a green dress told the girl that it was alright and OK and let me have a sharp nap till the time of appearance of the huge alligator. The girl consented. He, therefore, rested his head on the lap/folded knees of the girl and instantly went to a deep sleep. As soon as the white bearded man went to sleep, the alligator suddenly and instantly appeared out of the deep blue waters of the lake. It appeared with a deafening and frightening thunderous and loud cry and raised

his ferocious head and jaws over the surface of the water. The girl got extremely scared, frightened and afraid of this huge and frightening monster and few drops of tears coming out of the eyes of the highly scared, frightened and apprehensive girl dropped onto the face and forehead of the holy white bearded old man. He got suddenly awakened and saw that the monster had come out of the water/lake. He, therefore, immediately, took out his glittering sword from its sheath and took the shield in his other hand and cut the alligator into pieces within a blink of an eye-shield.

Having become free and relieved, after killing and cutting into pieces the monster, the holy man consoled the girl and told her to go back to her home safe and sound and inform her parents, relatives and all other inhabitants of Chupurson about the killing and eliminating of the "monster". He also instructed her to advise and tell all the people to pray and request to him in case they ever happened to face such a situation and such a monster again in future, as he said, he was the "Imam Muhammad Baqir". Having uttered these words the holy white bearded man of spiritual and divine being disappeared from in front of the poor girl's sight. The girl then returned back to her home in an utmost happy and extremely hilarious state of mind and body where she saw that her parents were crying and weeping for loosing their beloved and only daughter. When they saw their daughter back with them, they were frightened and scared of the consequences and admonished her for bringing about a great disaster for the whole valley, by coming back alive. The girl told them in reply that, "No, I have not come back for being scared of my life! Instead the monster has been killed by Imam Muhammad Baqir. I have now come to you to convey the message of Imam Baqir (A.S) and to give you this great good news and also to convey the same to all other inhabitants of our valley, so that you all come to the lake and see for yourself the heaps of the pieces of the dead monster."

On learning this good news everyone of the men, women and children of Chupurson valley started running towards the lake. On arrival they all saw for themselves that the monster had in fact and actually been killed and made into heaps of pieces, so they all returned to their homes happy and pleased. They all then got down

to routine of daily life and started to live a normal and peaceful life once again. One day while living in this manner they all decided to test and confirm the sayings (or Farman) of Imam Muhammad Baqir (A.S) as conveyed to them by the girl, and together prayed, requested and appealed to the Imam to come to their help. On their this collective request and prayers the same "Imam" (aali muqam) did appear and was seen in a green apparel, holding a long green lance and riding on a green horse. He went around and saw every nook and corner of the whole Chupurson valley but found nothing wrong and no disaster whatsoever. He, therefore, felt offended and disappeared.

By a mere coincidence every one of the inhabitants of Chupurson valley, during that same very night, had an identical and common dream, and saw that "Imam", the holy and the magnificent, was highly annoyed and was telling them all not to deceive him and not to tell lies. He said that he would soon find about the truth or otherwise of all their deeds and words and if found telling lies and resorting to deceit, he would punish them all by drowning them in a huge flood and bury them all underneath the earth. He warned them not to call him without facing any disastrous or difficult situation. However the inhabitants of Chupurson did not believe in their own commonly occurred dream. They once again made an appeal to test the reality and accuracy of their request. In this way they falsely and deceptively summoned the Imam for help. The Imam, appeared for the third time in this manner and the prayers of the people and made a detailed visit of the whole valley from the tops of the mountains to the bottom of the valley on every occasion and every corner of the valley and found that there existed no trouble and no signs of any disaster. Hence the holy "Imam" got extremely annoyed and enraged and disappeared.

During this period there was a half sensed old man by the name of Baba Ghundi, who begged and lived among the inhabitants of Chupurson valley. The children and the people of the valley followed him, chased him and would make a fun of him rather than looking after him. They would call him by names and thus would tease him. One day Baba Ghundi got fed up of hunger and this maltreatment and in desperation entered into the hut of an old woman. This old woman at that moment was boiling some milk,

but the milk was in a small quantity. The milk started boiling and at the same time its quantity kept on increasing till a time came when it got filled upto the brim of the pot in which it was being boiled. This milk never decreased in quantity even when it had stopped boiling. The old lady considered this to be a blessing and a good omen occurring because of the sacred and spiritual arrival and presence of this holy man into her home. She, therefore, gave some of it to the old man to take it. The old man took the milk to his full and satiated his hunger. However the quantity of the milk did not decrease even by a minor quantity. After taking the milk to his full appetite the old man, who was "Baba Ghundi" told the old woman "O" my mother you should not venture to get out of your hut tomorrow, as the holy "Imam" had desired and decided to punish the inhabitants of Chupurson by drowning and burying them all collectively under a huge flood and debris the next day. If any item of yours or any utensils are lying outside of your hut please arrange to get them inside now. The old man uttered these words and disappeared from the sight of the old woman. It rained very heavily during the same night and a very heavy and flash flood erupted in the same nullah. The entire soil of the valley also boiled up and it turned into a huge mud flood flowing down like a lava. Soon the whole valley along with the entire population and their entire belongings were swept away and got buried underneath the surface of the earth. It has been narrated that the sounds of mowing of cows and other animals were continued to be heard from underneath the earth for many days after the flood had subsided having buried everything. God knows better. (وَاللّٰهُ عَلٰم)

However the old woman had a deep sleep during that night and when she came out of her hut the next morning she saw that the entire Chupurson valley was flowing and flooded as the entire soil of Chupurson valley had literally boiled up and had turned into a huge black flowing lava. She saw that the holy Imam was riding on his horse on top of that fast flowing mud flood with his double pointed spear in his hand. The old woman also saw that her sieve was floating and spinning on top of that flowing torrent in the close vicinity of the holy Imam. The old woman appealed and asked for help. The Imam consented and grabbed the sieve with the help of his spear having a two pronged tip and handed it over safely to the old woman. Even as of present times the same "hut"

which was the abode of the woman called as "KAMPIRE-DIYOR", in Wakhi language, remained untouched and undamaged during this huge flash flood. The same hut which belonged to the old woman still stands in its place and intact as of today. In view of this ancient era tale regarding the destruction of Chupurson valley the inhabitants of Gujal valley and the entire Kanjoot valley call this shrine as Baba Ghundi Ziarat and the "Ziarat Gah" (shrine) is associated with Imam Muhammad Baqir (AS). The faithful therefore pray and ask for fulfilment of their wishes and aspirations at this holy shrine. The Mirs of Hunza and the inhabitants of Hunza therefore offer their sacrifices of goats and sheep annually on the beginning of first month of winter season. Hundreds of goats, sheep and yak are slaughtered at the site of this tomb/Ziarat every year as offerings. This Ziarat and its boundary wall was constructed of raw stones and mortar. However in the year 1926 Mir Muhammad Nazim Khan got a wooden dome called "Gumbad" or a cupola constructed on top of the grave and the boundary wall was replaced with a wall made of dressed stones.

As this tomb or "Ziarat" had become a rendezvous and a centre of spiritual attraction and belief of most of the people of Hunza and Gujal hence many a symbols and landmarks associated with this tomb and valley are considered as symbols of miracles and marvels created by Imam Baqir. There is an imprint of a horse head on a black and white stone located on the banks of Kunda nullah, this is believed to be the horse of Imam. There is found a large stone/boulder with a flat top near the village of "Shahra-e-Sabz", this is considered to be the "Prayer rug or Jai-Nimaz" of the Imam. Yet nearby is another stone on which there is an imprint identical to a horse shoe which is called the horse shoe of "Duldul" (Imam's horse's name). In the same manner there is an imprint of a horse saddle on another large stone near the locality of "Khirman", this is symbolized with the "saddle" of horse of Imam. On yet another flat top boulder/stone in this valley, there is an imprint of a three fingered hand/palm, this is called "Panjai Shah" or the Palm of the Imam. In short the believers and most of the people consider all these stones sacred and holy and thus they carryout (طواف) (Tawwaf) circumambulation or the ritual of circling around the stones, even as of present era. However the enlightened men of strong belief in Islam refrain from such rituals. Instead such people

of true faith look upto and refer to the Hazir Imam or the Imam of the present era. Hazrat Imam Nazaar (A.S) has amply explained his concepts on such practices in his following stanza:-

ه امروز بمن پی نہ برد عاقل
فردا سجادہ امید گند لوح مزارم

Translation:

“Today when I am living and physically alive and available to provide guidance and show the right path the wise men of this world do not heed any attention and do not follow me and my teachings. But when I die and am buried, only then the people of this world make my grave-stone as the centre of their faith and belief and expect to aspirations and their wishes.”

This Tomb (Ziarat Gah) has been got repaired, renovated and restored by Mir Muhammad Jamal Khan the present ruler. (The last Mir of Hunza who remained the Mir with effect from 1945 to 1974-6).

As the subject was the resettlement or making of Chupurson valley inhabitable, hence, once again on to the subject itself. In short Mir Salim Khan turned his attention towards developing and populating the Chupurson valley. Kyrgyz tribesmen/nomads who cultivated the lands during summers and inhabited the valley during winters along with their families and herds etc, had gradually shifted to the pasture lands of Pamir plateau and places beyond in the North. Hence the lands of Chupurson had been abandoned and became vacant therefore the lands had remained uncultivated and barren for many years. However the Kyrgyz nomads grazed their herds of sheep, goat, yak and camels etc. during the winters. Mir Salim Khan disallowed this practice and made them to leave this valley for ever through intimidation and by use of force. He therefore arranged to cultivate barley crop in the locality of Istimum and Dankuts (DANKUTS). He also settled Gugalis in these localities and kept his herds of goats and sheep and transport animals, like horses, mules and donkeys etc. and those of Gugalis under the supervision of these men from Gujal. However the Kyrgyz nomads carried out frequent raids and created trouble and problems for the new-settlers. Mir Salim

Khan as a punitive response sent a strong force of chosen brave men of central Hunza under the command of Wazir Dara Beg son of Darwesh to punish and evict these troublesome nomadic people. Wazir Dara Beg took his force to Chupurson and with his military skills and abilities defeated these nomads and killed many of them and had made heaps of their dead. He was finally able to push the remaining Kyrgyz over the passes and across the mountains and evicted them once for all. This force had killed a large number of Kyrgyz men hence many a graves of these Kirghiz slain men can still be found in the areas located between Misgar and the passes of Kilik and Mintaka even to this day.

Having been relieved of the dangers of any further Kirghiz raids, Mir Salim Khan got down to construct accommodation for shepherds, cultivators/tenants and their escorts. For this purpose he got initiated the construction of a fort located adjacent to Baba Ghundi Ziarat on the banks of Chupurson River on a raised dyke. However the construction work had not as yet been completed, when Mir Salim Khan suffered from colic pains and dysentery and fell seriously sick. His condition deteriorated every next day, hence was, therefore, evacuated back to Gulmit.

80. Arrival of Shah Hussain son of Shah Ardabeel

It has already been mentioned that Mir Salim Khan himself singly had converted to the sect of Ismailia but the rest of the inhabitants of Hunza were still the followers of Shia Isnaashria Sect of Islam.

The oral tradition is, that during the lifetime of Mir Salim Khan a religious scholar by the name of Shah Ardabeel of Badakhshan had arrived at Hunza. He had been discussing with Mir Salim Khan the matters and details regarding the preaching of sect of Ismailia and Mir Salim Khan had during these parleys accepted his preachings and had converted himself into the Ismailia sect of Islam. Mir Salim Khan had therefore carried out "Baiaat" (بيعت) or affirmation/deign of Imam of the day at the hands of Shah Ardabeel. However because of the unfavourable environments and paucity of time, Mir

Salim Khan had prevented Shah Ardabeel from preaching for the sect among rest of the people of Hunza. He had told Shah Ardabeel that rest of the inhabitants may be invited to convert to the sect of Ismailia as and when the conditions and environments were conducive and ripe and when time permitted to do so. In view of this undertaking Shah Ardabeel had returned towards Badakhshan after taking leave from Mir Salim Khan. However, when Shah Ardabeel was about to depart, Mr Salim Khan asked him as to the method and procedure for adopting the rituals of his own burial if in case Mir Salim Khan died before Shah Ardabeel or someone else was able to return to Hunza as rest of the inhabitants of Hunza were still followers of Shia Isnaashria Sect. Shah Ardabeel in reply said that God willing (Insha Allah) one of the preachers/missionaries of Ismailia scholars will in that case appear in Hunza and that same man will bury him (Mir Salim Khan) with his own hands. Hence as per this prophecy of Shah Ardabeel, the missionary by the name of Shah Hussain arrived at Hunza on the day when Mir Salim Khan was to breathe his last. While on his death bed Mir Salim Khan repeatedly would ask his attendants as to whether someone had arrived from the north eastern direction. Finally he was informed, while still on his death bed, that, a man was seen riding on a horse and who had reached the locality of "Gaaz" in Gulmit. On hearing about the news of arrival of this man, who was Shah Hussain, Mir Salim Khan disclosed the secret he had kept to himself so far and said that promise and saying of Shah Ardabeel was in fact true and correct. When Shah Hussain finally arrived at the bed side of Mir Salim Khan, Mir Salim Khan offered his thanks and gratitude to his creator. As the ailment was fatal and Mir Salim Khan was still struggling to survive only through will power in anticipation of arrival of such a person, he soon surrendered his soul to his creator and breathed his last. On death of Mir Salim Khan, the same Shah Hussain personally conducted and carried out the last rituals for burying the dead body of Mir Salim Khan. Shah Hussain personally got hold of the water pot and sprinkled water while Mahram Sharif gave the last bath to the body of Mir Salim Khan. Shah Hussain then carried out other rituals of wrapping the dead body in shroud and leading the funeral prayers of Mir Salim Khan and thus the Mir was buried according to the rites and rituals of Ismailia faith as practiced in Badakhshan. Shah Hussain organised the ritual of "Chiragh

Roshan" or "lighting of lamp" on the third day of the death of Mir Salim Khan and in this way initiated and introduced this ritual in Hunza. The ritual of "Chiragh Roshan" did not exist in Kanjoot prior to this occasion. It is not known as to how much age Mir Salim Khan had attained, however, Mir Salim Khan's rule/reign was said to be spread over a period of thirty three years. He died in the Hijra year of 1239, corresponding to the year 1823 AD, and is buried in the settlement of Gulmit (Gujaal).

After the death of Mir Salim Khan his sons got anxious about acquisition of throne as his successors. Due to this power struggle amongst the sons of Mir Salim, Shah Hussain could not obtain an opportunity and was deprived of preaching of Ismailia faith and therefore had gone back to Badakhshan without being able to achieve his goal and mission.

81. Installation of Ghazanfar On the Throne of Mir of Hunza.

Four sons of Mir Salim Khan i.e. Amin Khan, Ghazanfar Khan, Shah Sultan and Abdullah Khan were left behind after the death of Mir Salim Khan, as eldest son Jamal Khan was sentenced to death during the lifetime of Mir Salim Khan. Out of these four sons, the two Amin Khan and Ghazanfar Khan were the principal claimants of the Throne of their father. Both the sons were now preparing to have a show down. Amin Khan supported by his well wishers, supporters and loyalists and Ghazanfar Khan also with his backers, supporters and companions therefore got down to get into a power struggle to wrest the throne from each other. However the backers and supporters of Ghazanfar Khan were stronger and numerous, thus the cloak and crown of "Miri" was placed on the body and head of Ghazanfar Khan through the hands of Mr. Shaithaam of Ganesh Khunn. However Amin Khan and his companions were not reconciling to this decision and were planning a coup when Ghazanfar Khan on one day during late evening hours ordered band of his local musicians to start playing their band at the doors of his house at Gulmit ordered made them to do so throughout the night and till the next morning. In the meantime he himself slipped out of his home secretly and discretely through a back door/secret exit along with his supporters/close associates

immediately after the last light of the same day and left Gulmit for Hunza/Altit.

Amin Khan and his companions had planned and mad a resolve to carryout a night raid on the palace of Ghazanfar on the same night. They were however perplexed and remained uncertain in view of the constant playing of the local band at the doors of Ghazanfar. They remained inactive and indecisive for they could not ascertain that whether Ghazanfar would be awake or otherwise and could not act throughout the night. However the dawn broke out in their this state of uncertainty and it was then revealed to them that Ghazanfar had already left for Hunza, while the musicians were playing their band at his doorsteps throughout the night. Ghazanfar had slipped out of his house through a back door and left Gulmit sometimes after the last light but well before midnight and had reached Altit in the next morning. On learning this news, Amin Khan and his companions got upset, dishevelled and highly disappointed, and sat together to consult each other for taking the next step. During this consultation it was unanimously decided that Wazir Punno was to be murdered first before proceeding to attack Hunza. This was feasible and convenient as Wazir Punno was to arrive at Gulmit on the same day from his visit and return journey from Yasin.

Wazir Punno had accompanied one of the daughters of Mir Salim Khan and had gone to meet Mehtar Suleiman Shah of Yasin during the last days of Mir Salim. Mr. Sarhang Muhammad of "Fasso", who was one of the "Muatabars" (notables) of Gujal was also accompanying Wazir Punno. While still en-route on their return journey from Yasin, Mr. Sarhang had already come to know about the death of Mir Salim Khan at the locality of "Reshet" through the word of the shepherds of that place. He however had kept it secret from Wazir Punno. A shaman (Bitan) by the name of Hatam was also accompanying Wazir Punno. Hence this shaman or Bitan Hatam, informed Wazir Punno about the death of Mir Salim Khan and the intentions of Amin Khan of killing Ghazanfar and Wazir Punno both, to grab power. Wazir Punno having learnt about this from Bitan Hatam, enquired also from Mr. Sarhang as well. Mr. Sarhang was thus obliged to inform him of the complete details of death of Mir Salim Khan and its after affects then unfolding. On learning about these details, Wazir Punno took a pledge/oath of loyalty for

Ghazanfar Khan and obtained the same from Mr. Sarhang as well and left "Reshet" for Gulmit.

Wazir Punno was a friend as well as a loyalist of Ghazanfar, he therefore made a resolve to support Ghazanfar. The reason being that Ghazanfar was fostered, brought up and cared for at the home of Wazir Punno, since the very infancy and childhood of Ghazanfar Khan. The details of this aspect are narrated thus; "That at the time of his birth, Ghazanfar was handed over or given to Mr. Suko son of Ali of Altit village for fostering and brought up. When Ghazanfar was still a milk sucking baby his foster father Suko died and Ghazanfar's foster mother Mst. Machhaari became a widow. During that same period there had spread the epidemic of small pox disease in Hunza. Hence in order to protect the child the above mentioned widow took the sucking young, Ghazanfar to the pastures or "meadows" of "Gurpi" and this way saved him from contracting this dangerous disease. This lady kept Ghazanfar at "Gurpi" in the shepherds huts for three months period and this way kept him safe and sound. By this time the after effects of this epidemic became extinct and the disease totally disappeared from Hunza, she therefore brought Ghazanfar back to her home at Altit. On noticing and observing this state of the affairs, Mir Salim Khan proposed and suggested that the widowed lady be married to Wazir Dara Beg (father of Wazir Punno) so that the grooming, fostering and bringing up of Ghazanfar could be made convenient and in a much befitting and proper manner. This arrangement was considered appropriate, due to the reason that wife of Wazir Dara Beg, who was the sister of Mr. Suko had also died during the same period and the Wazir was also a widower. Accordingly Mst. Machhaari was married to Wazir Dara Beg and as a result young Ghazanfar Khan, was then being brought up at the home of Wazir Dara Beg, till his adulthood. It was because of this reason that Ghazanfar Khan had a lot of love, affection and intimate association with the sons and grandsons of Wazirs of Hunza. He was specially attached, inclined and friendly and was full of affection for Muhammad Raza Beg son of Wazir Punno who was one of the grand sons of Wazir Dara Beg, as both were of the same age."

Once again coming back on to the subject under narration; Wazir Punno and Mr.

Sarhang on reaching the village of Fasso came to know, through the men of Mr. Sarhang that Amin Khan and his companions had intended and resolved to murder Wazir Punno, hence they had by design stayed (paused) back at Gulmit, after Ghazanfar and his companions had managed to reach Altit. On listening to such disturbing news, Wazir Punno got worried about his own safety and security and made a mental appreciation, but proceeded to Gulmit in the same state of mind. He reached Gulmit by late morning and reported straight to Amin Khan to pay his Salam (respects) to him. On reaching Amin Khan Wazir Punno paid him his respects as per customs and traditions as given to a Mir. Wazir Punno, even before Amin Khan's any utterances, himself initiated a hot discussion, and commenced to abuse and discredit and condemn Ghazanfar and his companions. He said that if I have remained the Wazir of Mir Salim khan, then it is a fact that I have on many occasions personally heard Mir Salim Khan saying that the successor was no one other than Amin Khan himself, and that Mir Salim Khan had considered and nominated him as his sole successor. After such consoling sentences and arguments, Wazir Punno proposed and suggested to Amin that he wanted to immediately proceed to and go ahead of Amin Khan to Hunza and reach there as soon as possible, so that he with tact and deception could be able to arrest Ghazanfar and his companions through some ruses and tricks. The Wazir also stressed and emphasised and said that if I get late they will be able to obtain support and assistance from Nagar, which will be a matter of shame and dishonour for me and my ancestors. This will also make our job more difficult. Amin Khan and his companions got convinced of the Wazir's arguments and feigned intentions and fell prey to his these deceptive suggestions. Wazir Punno left for Hunza right from in front of Amin Khan. He also took along Sarhang Muhammad and they both travelled fast and in a great speed and reached Altit before the sun had set. On arrival at Altit he saw and observed that Ghazanfar and his companions had holed themselves up inside the fort and had closed the gates of the fort very firmly and strongly. Wazir Punno immediately arrived inside the "fort" and he first offered his condolences, as per customs and traditions, to Ghazanfar Khan for the sad demise of his father Salim Khan and later felicitated him for taking over as Mir of Hunza and then initiating the dialogue admonished Ghazanfar and his

companions as to the reasons and stupidity for leaving Baltit Fort open for Amin Khan which was the new seat of Mir of Hunza and hiding in Altit Fort!!

It was therefore decided to immediately proceed to Baltit Fort. Hence Trangfa Punno with a small contingent of a few men was left behind as in charge for safety and security of Altit fort while rest of them all took Ghazanfar along and reached Baltit Fort. A little while after the sun set, Amin Khan also arrived at Altit along with his companions. On arrival he observed and saw that Ghazanfar had already occupied both the important forts of Hunza and almost all the people of Hunza were inclined towards him and were supporting Ghazanfar. Wazir Punno himself had also turned as the right hand man of Ghazanfar. Thus Amin Khan had become totally helpless and was left without any support. He along with his few loyalists were therefore taken into custody by the supporters and companions of Ghazanfar. Amin Khan was then placed under house arrest in the house of his chief adviser. It has been narrated that during that season the position of the sun was in the slot of the star of Asad (Leo – the month of July/August).

According to oral tradition it has been narrated that when Amin Khan had spent eight months and two weeks under house arrest in the house of his chief advisor he made an attempt to murder Mir Ghazanfar Khan. On that day Mir Ghazanfar Khan had desired and planned to go out on a hunting trip along with his close associates. Accordingly he got prepared to depart and as per the custom and traditions, his gunmen preceded and came out of the fort ahead of him. By a coincidence, at this very moment, wife of Wazir Punno had, for some reason, climbed onto the rooftop of her own house, when by a mere chance, she happened to look towards the house in which Amin Khan was kept under house arrest. She observed that a few holes were made in the walls of this house which faced the route/path on which Ghazanfar was about to pass through. This wise and intelligent lady immediately sensed the danger and went running to the Mir's fort immediately. By that time, Mir Ghazanfar Khan had just exited/came out of his palace/fort and was on his way out, for the hunting trip. On receipt of this information Mir Ghazanfar was advised to postpone/cancel the trip, and he was taken back inside the fort. The gun men who had preceded and gone ahead of him were also called back and

sent back inside the fort. The main gate of the fort was then closed, shut and secured firmly. Immediately after this action, Mir Ghazanfar Khan sent a few of his notables (Mutabiran) under a strong escort to immediately take Amin Khan into custody and arrest him. On arrival at Amin Khan's house it was found that he along with his companions was in a mood and state of implementing his plan of murdering Ghazanfar and staging a coup. He was, therefore, immediately arrested and was taken into custody. All of his other companions involved in this conspiracy were also arrested and put into prison separately. Amin Khan was then despatched towards Gujal the same day. He was imprisoned in the village Ghulkin in Gulmit settlement. A person by the name of "Faraghat" was detailed with him to look after his needs as his servant. After about twenty days or a month's time the same Mr. Faraghat had mixed "poison" in the dried apricot juice called "Chhamus" prepared for Amin Khan, on behest of and under secret instructions of Mir Ghazanfar Khan. This "Chhamus" (juice made of dried apricot) was taken by unsuspecting Amin Khan as per the normal routine but he soon came to know of the poisoning immediately after he had taken it. Hence he died and was declared to have died a natural death.

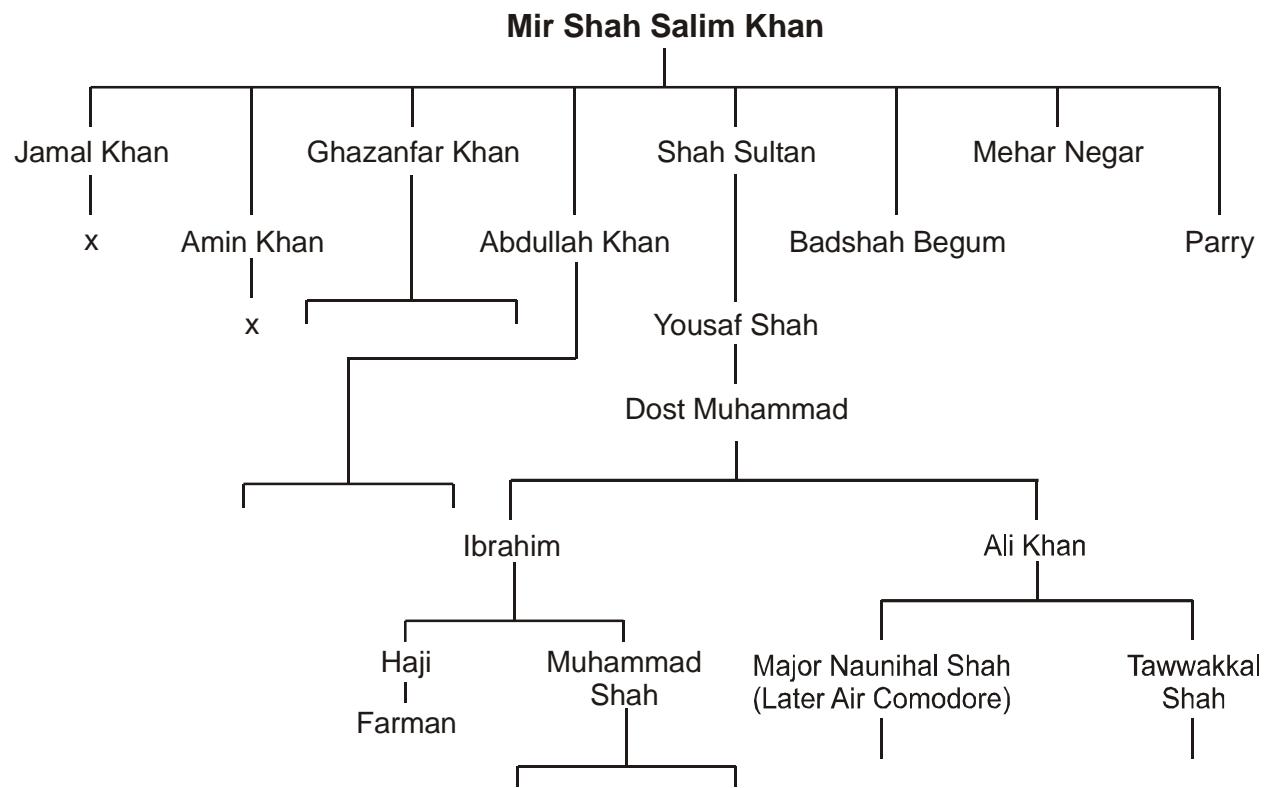
Supporters and advisors of Amin Khan were of two categories. In Baltit these were from the clan/family of "Ghulwating" who were foster parents of Amin Khan responsible for apparel and dress. Such foster parents were responsible to look after him by providing clothes, dresses and food etc after the period of infancy milk fostering was over. Amin Khan's foster parents for milk during infancy were from Ganesh, who looked after the child during his infancy by providing him milk of his foster mother. A person by the name of Mr. Budin was from among this fostering family and was Amin Khan's foster father. This Mr. Budin had three sons, named Jawahir Baig, Daulat Baig and Qaraa Baig. Hence these three formed as foster brothers of Amin Khan. Out of these three foster brothers, Qaraa Baig broke away from Amin Khan, committed betrayal and treason with Amin Khan, and joined hands with Mir Ghazanfar Khan. Qaraa Baig swore and pledged to be loyal to Mir Ghazanfar Khan and took oath of allegiance. He then made all out efforts to eliminate Amin Khan. It has been narrated that Amin Khan was in fact poisoned on the suggestion and advise of Qaraa Beg. It is

also alleged that it was Qaraa Beg himself who had detailed a person of his own family by the name of "Barak" to deliver the poison to Ghulkin. The poison was mixed in the juice (Chhamus) through Mr. Faraghat and hence Amin Khan was eliminated. It was in recognition of this service rendered by Qaraa Beg, that Mir Ghazanfar Khan accorded utmost regards, respects and confidence to him as compared to remaining of his confidants (Mutabiran). Mir Ghazanfar Khan even invited Qaraa Beg on his personal meal-spread (Dastar Khawn) (دستر خوان). He was appointed to the "Yarfagi" of Akhan Abad. This appointment was held by Muhammad Reza Beg son of Wazir Punno prior to his appointment. Although Muhammad Reza Beg was the most trusted and beloved closest friend of Mir Ghazanfar Khan. It has been narrated that Muhammad Reza Beg never ever became annoyed with or estranged with Mir Ghazanfar Khan, till his death, and he died issueless. Mir Ghazanfar Khan had personally lead the Janaza or funeral prayers and is said to have lowered the body of Muhammad Reza Beg with his own hands into the grave. Mir Ghazanfar is said to have had tied some quantity of gold in a corner of the shroud of Muhammad Reza Beg.

82. Shah Sultan son of Mir Salim Khan

Death of Amin Khan placed Mir Ghazanfar Khan at ease and in relief, but he continued to remain wary and worried of any possible treachery and harm from the persons of Gushpurs Shah Sultan and Abdullah Khan, his two remaining younger brothers. However Shah Sultan made an appeal for mercy and requested/assured Mir Ghazanfar Khan not to be mistrustful and suspicious of him, but let him remain alive as an ordinary subject. In view of this appeal Mir Ghazanfar Khan accepted and acceded to it and took an oath and pledge of loyalty and allegiance from Shah Sultan. A piece of agricultural land was then allotted to Shah Sultan in Altit where he got married to a woman of ordinary family of Burusho folks and got settled in that village. He had a son by the name of Yousaf Shah from the womb of that wife. Yousaf Shah had also a son by the name of Dost Muhammad Alias Dosto who was partially paralysed and lame from both legs, but could walk. This Dost Muhammad had two sons, the first one is

Ibrahim and the second one is Ali or Aliyo. Following is the genealogical tree of Shah Sultan:-



83. Gushpur Abdullah Khan son of Mir Salim Khan

At the time of the death of Mir Salim Khan, his youngest son Abdullah Khan was still of tender age. However Mir Salim Khan was highly attached to him and he was his most beloved and blue eyed son. It was out of this extreme love and affection that his marriage was arranged with the daughter of Mehtar Suleiman Shah of Yasin, whose name was Bibi Mutreba whereas Ghazanfar was married to the daughter of Sher Shah brother of Suleiman Shah, and who was called with the name Bibi Ji.

In compliance with the will and pronouncement of Mir Salim Khan, Mir Ghazanfar Khan had allotted lands to Abdullah Khan in the village of Ghulkin of Gulmit and had settled him there. Abdullah Khan's wife Bibi Mutreba had reached the age of adulthood and puberty and she was a very beautiful young lady. However Abdullah Khan because

of his young and tender age could not perform and discharge the responsibilities of a husband. Because of this situation the condition of that beautiful and well brought up lady had been deteriorating. Hence Mehtar Suleiman Shah was therefore informed of her this state of affairs by Mir Habib Khan of Nagar through one of his most confidential and trustworthy notables (Mutabir) Mr. Daulato Kucharya. Mir Habib Khan conveyed his desire and wish to marry her to himself. On learning this news through Mir of Nagar, regarding the deplorable condition of his daughter, Mehtar Suleiman Shah sent across a stern message to Mir Ghazanfar Khan. The message was that "Suleiman Shah had come to know that Abdullah Khan was still a minor boy and that the Mehtar's daughter was not attended to and not being looked after properly and that she was made to shepherding the "cows" and cattle in Ghulkin. He no more wished and desired to see his daughter in such a poor condition."

On receiving this stern message and warning, Mir Ghazanfar Khan became scared and worried and soon left for Yasin along with this lady and his best selected men and notables. He proceeded to Yasin via Chilinj Pass and Assum Nullah. On receiving the news of arrival of Mir Ghazanfar and his companions to Yasin, Mehtar Suleiman Shah got highly annoyed and enraged. He was so infuriated and annoyed that he decided to kill and murder Mir Ghazanfar and his entire entourage. However this was averted when his daughter reported to him and told him about the respect and good treatment and behaviour, she had been receiving from Mir Ghazanfar and the people of Hunza. As a result of this Mehtar Suleiman Shah decided not to harm and kill Mir Ghazanfar and his entourage. Instead he invited them to his court and received them with utmost affection and respect.

Ghazanfar Khan had taken along the best well reputed and chosen men of Hunza with him to Yasin. Among them were men like Wazir Punno, Trangfa Punno, Yarfa Murad Beg and Shah Alam of Altit and many others of great virtues and repute. Hence these noblemen of Hunza made conversations with tact, diplomacy and utmost caution and impressed Mehtar Suleiman Shah. This further made a positive impact on him and he finally was pleased and got acquiesced with Mir Ghazanfar Khan, and

agreed to marry his this daughter to Mir Ghazanfar. Hence Bibi Mutreba was married to Mir Ghazanfar and the festivities of marriage were arranged and celebrated as per customs and traditions. It has been said that a "pomegranate" was tied on top of a tall popular tree as a target for the sport of archery. This pomegranate was so accurately and ably targeted by Mir Ghazanfar with his bow that the entire seeds of this pomegranate were smashed and scattered around. Next to Ghazanfar came Wazir Punno, who also ably and accurately took on his target with his matchlock and smashed it. When the archery and muskettery/shooting event was over, a bull was brought in front of this gathering as per the customs and traditions of Yasin on such marriages. It has been narrated that the "arrow" used by Yarfa Murad Beg was thrown with such a great force and speed and in so great a velocity that it not only pierced through across the body of this bull and passed beyond but it further passed through an earthen wall nearby and got struck into the legs of a donkey grazing nearby. After this came the turn of Trangfa Punno. Hence the body of the same bull was pulled up and brought to him. The dead bull's head and tail were pulled and stretched and the bull was placed in a standing position. Trangfa Punno was a short man, hence a stone of suitable size and height was placed besides the bull for him. Having stood on this stone he struck his sword onto the neck of the bull with such ferocity, strength and power that not only the neck was cut through but the sword went down cutting the forelegs of the bull as well. On observing such feats and manly actions being displayed by these Hunza men, Mehtar Suleiman Shah got highly and extremely impressed with the might and prowess of Hunzukutzs and expressed his utmost delight and extreme pleasure. He, therefore, made a prompt suggestion to make a pledge to have unity and best of relations with Mir Ghazanfar and both were therefore accordingly united and in best of relations after this event.

After a few days Mehtar Suleiman Shah gave permission to leave and accorded a befitting send off to Mir Ghazanfar Khan and Bibi Mutreba. The notables (Mutabiran) of Ghazanfar were pleased to receive gifts like matchlocks, horses and Chappans etc, according to their status, influence and importance, from Mehtar Suleiman Shah of Yasin. It has been narrated that a large quantity of presents and souveniers such as

horses, crockery made of both steal and China clay etc and other such items had arrived into Hunza. In short Mir Ghazanfar Ali Khan returned to Hunza having achieved his aim and goal from the court of Mehtar Suleiman Shah and started to treat Abdullah Khan with added love, affection and attention. He tried his utmost to keep Abdullah Khan happy and contended and started looking after him with extra care for the reasons that Abdullah Khan was the son of sister of Begans of Sariqool. Mir Ghazanfar therefore, could not afford to discontinue or sever relations with the Begans of Sariqool. In fact after passage of a few years Mir Ghazanfar Khan gave his own daughter Mst. Bibi Zaidah to Abul Hassan Beg son of Bobosh Beg in his marriage, and Mst. Bibi Jamal to Tajjamul Beg son of Gauhar Ashqaqah. This way the friendship and mutual good relations between Begans of Sariqool and Mir Ghazanfar Khan continued to prosper as cordial and as strong as before and in fact these relations got further strengthened.

When Abdullah Khan grew in age and attained adulthood, he was made the "Regent" or Governor of Whole of Gujal Valley by Mir Ghazanfar Khan. The entire revenue of Gujal valley was allotted to him. His abode was in the village of "Ghulkin". Abdullah Khan, during his this tenure of governorship, had got a water channel constructed and developed/irrigated the localities of Jalal Abad and Shala Mar. However these places are waterless as of present times. A place called "Yash Pindaan" has also remained under his possession.

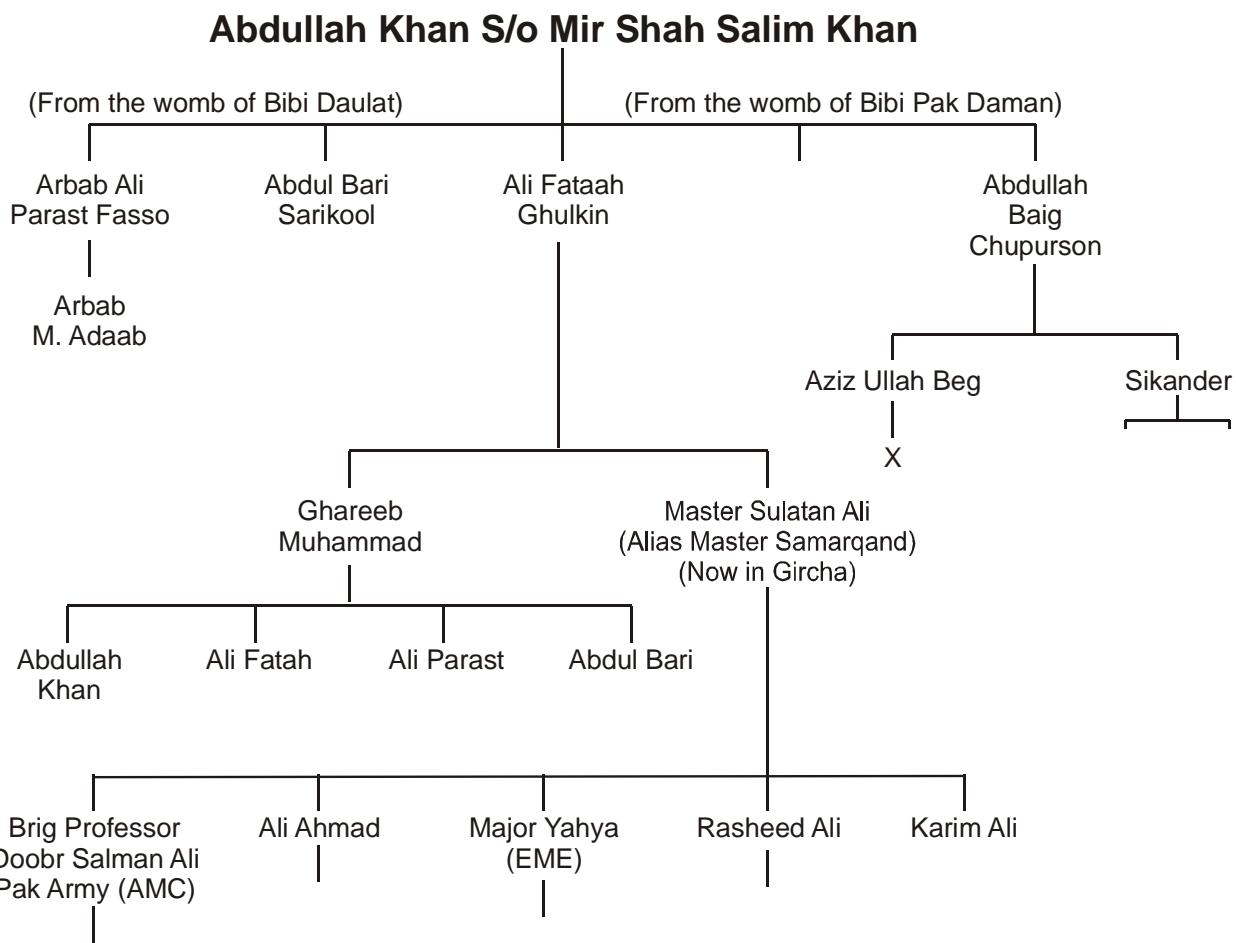
Abdullah Khan was a huge man of a heavy physique and resembled a monster, who was cruel and harmful to the ordinary people around him. He used to feel pleased, happy and satisfied by torturing and teasing the people. It is said that he had kept a few ferocious killer dogs which he used to keep in chains. He would let go and free these dogs from the chain as and when he so desired and felt entertained. These dogs are said to badly attack and maul the passers-by people which pleased and satisfied Abdullah Khan as he enjoyed such torture being meted out to the ordinary human beings. Hence a local proverb, is still commonly quoted, because of him and that is "Abdullah Khan and his dogs".

Abdullah Khan was the commander called Dewan Beggi of the contingent responsible for Raids in Qaratang and other places. He was also incharge for collection, storage and safe custody of looted and plundered booty from such raids in Qaratang and elsewhere. However he never is said to have personally and physically participated/took part in any of these raids. It has been narrated that on one of such raids in Sarigool, he did made an attempt to participate, but had to turn back from the home side slopes of "Kilik Pass" for he had developed a severe headache. The place from where Abdullah Khan had turned back is still known as "Maidane Khan" or "Khan's flat patch".

Abdullah Khan had taken away, by force, a woman by the name of Bibi Daulat from her husband Mr. Muhammad Nazar Baig of Fasso, and had got married to her. He had two sons, Mr. Ali Parast and Abdul Bari from the womb of his this wife. After Bibi Daulat, he had got married to her sister Mst. Pak Daman of village "Maring" of Sarigool. He, therefore, had two more sons, Mr. Ali Fataah and Abdullah Baig from the womb of his this wife Mst. Pak Daman.

As of present times, the offsprings and descendants of Abdullah Khan son of Mir Salim Khan are inhabitants of village Fasso, as Mir Ghazan Khan-I, son of Mir Ghazanfar Khan, had allotted them the lands and property of Muhammad Baig and had given these to Ali Parast. Abdul Bari is said to have his family in the village of "Wuchha" of Sarigool as he had fled in company of Mir Safdar Khan (1891).

Ali Fataah has his offsprings/families in the village of Ghulkin, they are Ghareeb Muhammad and Master Sultan Ali. Abdullah Beg has his sons settled in Chupurson. They are Sikander etc. Family tree of Abdullah Khan son of Mir Salim Khan:-



All four sons of Abdullah Khan remained neglected and oppressed during the rule of Ghazan Khan-I. They continued to remain neglected and sidelined during the tenures of rule of Mir Safdar Khan and Mir Muhammad Nazim Khan as well. However Ali Fataah was holding the appointment of "Mir Shikar" during the era of above mentioned last two Mirs, Whereas Ali Parast had the appointment of "Arbaab".

84. Despatch of Emissary called Elchi by Mir Ghazanfar Khan to the court of "Amban" of Yarkand

Mir Ghazanfar Khan, as per the old customs and traditions and following the footsteps of his father continued to send the tribute in shape of sixteen tolas of gold dust to the court of Amban of Yarkand as offerings for the Khan-e-Azam (Great Khan or the Khaqan) of China. This tribute along with some other gifts and presents were sent

through his emissaries/representative called "Elchi". Over and above to this gold dust some additional gifts and presents were also sent for the Ambans of Yarkand and Tashghurhan. In return he received through the same "Elchi" the fixed dresses of honour (خلعت), presents, gifts and assistance on behalf of Khan-e-Azam the Khaqan of China, for the notable of Kanjoot. The details of such items of gifts/donations is as under:-

- a. Twelve (12) "Toop"⁴⁹, Tawar⁵⁰ of China.
- b. Six (6) horses fully equipped with Saddlery and reins etc.
- c. Twelve (12) bricks of black tea leaves.
- d. Twelve (12) "Jing" or packets of green tea (Aroma tea), Jasmin Tea.
- e. 500 x rolls of cotton cloth-green/
- f. 500 x rolls of Cotton cloth-white.
- g. One x pair of royal jacket called Posteen-e-Shahana (Leather Jacket).

In addition to the above mentioned items, many other gifts of different varieties, like China clay crockery, tea pots, tea leaves, royal leather jackets called Posteen, and special kettles called "Chai Josh" (چائے جوش) etc were also sent as presents and gifts from the Amban of Yarkand to the Mirs of Hunza. A copy of one of the letters, hand written personally by Mir Ghazanfar Khan in Persian language is attached as Annexure - at the end of this book as a documentary proof. The possible English translation of this letter is included as below:-

Translation of the letter written by Mir Ghazanfar Khan addressed to the "Amban" of Yarqand

⁴⁹ Toop: Rolls called Thaan (ٿاڻ) in Urdu.

⁵⁰ Tawar: Chinese silk of finest quality.

To, the honourable court of Soula Amban, June Dang, Koshkhai, Janjmann Hashi, C.G. the absolute ruler of the capital of Yarqand,

May the "Possessor of all the virtues and qualities" protect you and grant your person of high esteem, character, honour, greatness and generosity, a long, prosperous, successful and ever lasting life and may the creator of the universe enlarge and prolong your august, generous and just tenure of rule and governance and may he keep you ever happy (a very long salutation, praising, flattering and praying for the success and long rule of Amban).

After having offered my utmost respect and sense of submission to your great self and having said my prayers for your good health it may be mentioned and is to inform you that everything and everyone is fine and OK within the limits of my this territory and country. By the grace of God. We all, always and every time, remain in prayers and ask from our God for your good health, honour and well-being and ask from him for your everlasting rule and stability.

After that it is not hidden from you, that since olden times, we have been sending, a tribute to the great Khan (Khaqan-e-Azam), the symbolic quantity of fifteen tolas of gold dust, and the same had already been despatched as a tribute for this year, in the hands of our Elchi (envoy). In addition the additional four tolas of gold due to be presented to your own self has also been handed over to the same Elchi (envoy). It is also humbly submitted that, with the kindness and generosity of Honourable Ulogh Khan, in return for our tribute, we have been receiving many gifts since the olden times; and these gifts included 12 x rolls (Thans) of Tawar (Silk cloth), 12 x bricks of black tea, 12 x packets of green tea, four horses fully equipped with complete sets of saddlery and reins etc and one piece of Royal Leather Jacket. These items of gift from the Great Khan have continued to be sent to us since long and no reduction whatsoever has been made in this quantity, as a tradition and custom. In the same way, the Beg Rulers and Ambans (of Yarkand) have also been sending us presents, since ancient times; and these include, six bricks of black tea, six packets of green tea, one leather jacket (Posteen) and one roll of Tawar (silk cloth). In addition and with the kind favours and generosity of the Khan-e-Azam (The Great Khan of China) yet more quantities of gift items have been sent to Hunza by the Ambans and rulers of Yarkand and these are:- 6 x horses, four rolls of Tawar, six bricks of black tea, six packets of green tea, and one Posteen (Leather Jacket), and no reduction whatsoever has been made so far in the best of tradition; as we have also remained your humble servants since long and we fully know and recognise the great Ulogh Khan. We also have been on many occasions, participating in many battles and adventures for the Khan, as part of our support and reinforcement to his efforts.

The fact and reality may also be noted that we have accepted the subjugation and submission to the Great Khan purely at our own will, consent and wish and that no one else has ever coerced us or forced us to this submission. Hence we are paying the symbolic tribute in shape of gifts and presents, regularly on annual basis, and every year without fail. We are delivering this tribute to the Great Khan ourselves after our Elchi travels for a whole month through the most treacherous and dangerous and vulnerable route which is infested with way layers, "looters and

robbers."

Translation of yet another acknowledgement letter, hand written by Mir Ghazanfar Khan personally to the Amban of Yarkand is as under:

We always pray to God and ask from Him, his blessings for further enhancement in your good fortunes and high stature and ask him, in our prayers for your long life, at all times.

After that it should not be hidden behind the curtains of secrecy, that we have handed over the fifteen (misqaal) tolas of gold dust due against Kanjoot since ancient times, payable to the great Khan (Khaqan-e-Azam) annually, and hope and pray that the same has reached your generous court without any minutest reduction, as we have extracted it in a purest form possible and with a lot of efforts. I also am sure that the additional four misqaal ($1 \times$ masqaal = $4\frac{1}{2}$ mashas) of gold dust would also have been presented for your viewing and inspection as a present/gift payable to Amban of Yarkand, as we have also handed it over to our "Elchi". All that which is payable annually and every year by Hunza, since old times has been dispatched, and it is expected that it would have reached you safe and sound. After that, it is prayed and submitted that our requests and appeals may also have come to your knowledge. It has been a tradition since old times, that all those Ambans, who have been coming to this place on the orders of Ulokh Khan and who have been ruling this country, have all been regularly and unflinchingly sending us the gifts and presents, with the kind sanction of Ulokh Khan, in the following manner:-

For example – six (6) rolls (Thaan) of Tawar (Silk Cloth), six (6) horses fully equipped with complete saddlery and reins, twelve (12) bricks (cakes) of black tea leaves, twelve (12) packets of green/jasmine tea leaves and $1 \times$ royal leather jacket (Posteen) have all along been sent to Hunza. As no one has forced us into his subjugation and submission, but we ourselves have accepted the friendship and symbolic patronage of Ulokh Khan at our own sweet will and consent and have been paying the symbolic annual tribute of gold dust regularly (on annual basis). Our Elchi (Envoy) reports to the court of Khaqan-e-Azam (The Great Khan) during the autumn season every year and presents the small quantity of gold dust as a symbolic tribute, at his court at Yarkand. In return and as a reciprocal gesture, our same "Elchi" receives the fixed gifts and presents payable by Khaqan-e-Azam to Kanjoot. The Elchi also receives the additional gifts and presents due from Ulokh Khan, Ambans and Beg rulers separately. We have all along been receiving the following gifts and presents from Ulokh Khan.

Twelve (12) rolls (Thaans) of Tawar (Silk Cloth), six (6) horses fully equipped with complete saddlery and reins, twelve (12) bricks of black tea leaves, twelve (12) cakes (packets) of green, jasmine tea leaves, and one (1) piece of posteen (Royal Leather Jacket).

This has been the custom and tradition of payment and compensation by the kind courtesy of Khaqan-e-Azam (The Great Khan).

In addition following tributes are being paid separately by Khufa Amban and Beg Hakim (Beg Ruler) and their combined gifts and presents sent to Hunza are: Twelve (12) rolls of Tawar, Twelve (12) bricks (cakes) of black tea leaves, twelve (12) bricks (packets) of green jasmine tea leaves. It is not prudent to mention about anything else. These gifts and presents are fixed as tribute, payable to Kanjoot (Hunza) on annual basis since ancient times. It is because of this reason that our "Elchi" and his accompanying men reach your honourable court after travelling for a complete one months duration, braving and facing the vigours and difficulties of cold weather and harsh and difficult terrain and passing through the route infested with robbers way layers and bandits. We travel along the entire route under the constant and ever existing threat and danger of bandits and after saving ourselves, manage to reach your court. During the performance and course of this journey, a few of our men even embrace martyrdom en-route. Ulogh Khan, by virtue of his such kind acts, courtesy and gifts and presents, has brought a whole world under his sway and subjugation and has earned for himself a reputable and good name. He has conquered the whole universe through his kindness, generosity and courage. In addition it may be noted that no worthwhile presents and gifts have been added and included from your side, over and above of the usual gifts and presents so kindly sanctioned and approved by the great Ulogh Khan for Hunza (Kanjoot). Be it known to you that a sizeable quantity of pure gold dust is delivered at the door steps of your generous court from our side.

Sd/- Mir Ghazanfar Khan

Emissary of Mir Ghazanfar Khan, called "Elchi" continued to make visits to Yarkand every year during autumn season to deliver the annual tribute of sixteen (16) mishqals of gold dust with Amban. The same "Elchi" returned to Kanjoot having received and carrying back the presents, gifts and donations from Yarkand. Twelve more persons accompanied this emissary or Elchi and separate/additional presents and stipends were fixed for payment to each of these twelve persons. At the time of despatch of this entourage of the "Elchi" the "Amban" of Yarkand would issue a travel permit called "Yol Khat" or the letter of passage to every post and "Beg" en-route which contained orders and instructions for them to provide all necessary administrative support and security to the men of Khan of Kanjoot in shape of providing them and their horses etc food, fodder and shelter during their journey back. All this was free of cost. This was done right upto the boundary of Kanjoot.

The same "Elchi" who made an annual visit to Yarkand was also responsible to

collect and transport back the revenues and taxes in kind from the tenants tilling and looking after the agricultural lands of Mirs of Hunza at the location/place called Ghujareeq (Khwaja Areeq). This revenue consisted of cotton cloth, rice, special kettle like pots called "Chajoosh" and "Cheedin" or cooking pots made of raw iron mixed soil and "Qamach dans" or the special pots in which a local speciality of bread is baked. This bread is called "Khimisdon". A number of other items were also collected and these included "Yamboos" and horses of "Yabu" breed. These items were those which were provided in exchange for the slaves sold out, as Mir Ghazanfar used to send such slaves or men who were made prisoners of war or who would have been abducted during various raids on surrounding areas, by the raiders of Hunza. Such prisoners were then made as slaves and some were sent to "Yarkand" to be sold there. In order to authenticate such transactions a true copy of a letter written by the incharge at "Ghujareeq" to Mir Ghazanfar Khan is attached with this book as Annexure "C". However following is the English Translation of this letter:-

The exalted excellency, Mir Shah Ghazanfar Shah, may the Almighty Allah always enhance your stature and keep you elevated throughout your life, and may he for ever raise and heighten your honour and exaltation.

May you be showered with infinite prayers, best wishes and profoundest Salams from the side of this slave servant, Daulat Muhammad Bai, of yours. After my fondest prayers for you, it is to inform you that your this abject beggar is in the best of his health, is safe and sound and living in a completely peaceful environment by virtue of being under the kind shadow of your great and honourable personality and influence and your loving and respectable good self. Every morning and evening and in fact throughout the whole day and night, and always we pray and ask from the most supreme and the most exalted court of the creator of the whole universe, that may he shower upon you his kind blessings. It is our ever lasting wish and desire that, may he, the most generous, the most beneficent, omni present, and omni potent supreme being and the most benevolent of all, protects your noble self and your pure personality, from the calamities of the blue sky, and the evil dangers of the black earth and may he keep you safe and sound and forever on the throne of your kingdom, and may you continue to remain the cherisher of friends and companions and exterminator of foes. Ameen! O! the provident of the Universe!___

Secondly it may be submitted that your kind self had remembered me and had sent a "slave" towards this abject being, and who has since been sold out for one hundred and fifty (150) Tunga's, and have purchased and have already despatched the following items towards your gracious self:-

Two (2) pairs of dresses of Al-Heien, each for thirty (30) Tungas both for sixty (60) Tungas, Two (2) Al-Jeins each costing twenty (20) Tungas, both for forty (40) Tungas, one set of string of hundred (100) coral beads (Rossary) for fifty (50) Tungas and one pair of Baiqasb of Bukhara (بیقسب بخارا), for twenty five Tungas, the sum total of 175 (Hundred and seventy five) Tungas, worth of items have been sent to you. In addition Mirza had been sent to this place and the elders and notables of this area had meetings with the Ambans. The Ambans were very kind and hence have allowed them to leave after according utmost attention and kindness. Further it is requested that in anticipation of your noble self's magnanimity and kind hearted benevolence, Hussaini and others like Khudadad etc along "Qoochqar" have been sent towards yourself. Certainly and hundred per cent surely, kindly inform them regarding your good health and circumstances, and send them back as soon as possible, after showering upon them your favours and benevolences and having made them prosperous and happy with your generosity and munificence.

As regards the "Dagger" a generous kindness is solicited. This material world is unstable and temporary and everyone has to leave it for good one day. Hence it is better to leave behind a good name and reputation and a good fame. It is much better that big men and great elders leave behind them a good character and are remembered with respect and fame and known for their deeds of welfare. God Almighty, by choosing you as one of his beloved ones, has bestowed upon you this great stature and by elevating you to such a great height and authority, has granted you a wide spread good reputation around our part of the world. This poor being along with his kith and kin, during the days and nights, and on five (prayers) times a day, prays for you and asks the creator for his kindness for you, who is the supplier of all needs of us all, and ask from him for your good health and well-being. Having submitted this for your kind ears and eyes and having informed you about my own well being and good health, I venture to present my this apostle in your exalted court. May your coming days be full of virtuous deeds and contributions and may your friends and companions remain ever loyal and faithful to you.

Your letter regarding the two persons had been delivered to me. I have explained about the contents of this letter to the elders and notables of this place, and who have understood and perceived the whole matter and are fully convinced and have endorsed it with pleasure. However this slave servant cannot provide a cure and a solution to this problem/ailment.

*Seal of the stone of the Ring of
Daulat Muhammad Bai son of
Aadeenah Muhammad Bai*

Mir Ghazanfar Khan used to distribute and grant/donate most of the presents, gifts and donations which were sent to him every year by the Ambans of Yarkand on

behalf of the Great Khan of China, and the items received from his holdings in Yarkand, to his notables, companions and subjects according to the position, importance and status of each one of them. Specially the white cotton cloth was donated and provided to the people and ordinary subjects for use as "shroud" (کفن) for their dead. Cotton and salt was given to the masses to enable them to offer alms called "NIAZ O KHAIRAAAT" (نیاز و خیران).

85. Suleiman Shah's request for Military Support from Mir Ghazanfar (1823-1828 AD)

Mehtar Suleiman Shah son of Badshah, the ruler (Mehtar) of Yasin in view of an assault by the forces of Mehtar of Chitral and their conquest of Yasin, was forced to give up his throne and therefore had fled to Gilgit and taken refuge and asylum under the protection of Raja Ghori Thum Khan of Gilgit (1790-1814 AD). Raja Ghuri Thum looked after him with utmost care, respect and honour and also gave one of his daughters in marriage to Suleiman Shah. Suleiman Shah was a person of pernicious and mischievous nature and he was an intriguer an injurious character. Hence he successfully managed to create distrust, suspicions and misunderstandings between Raja Ghuri Thum and his close confidants and companions through backbiting, intrigues and conspiracies. A point or limit had reached when Raja Ghuri Thum was plunged into the fatal mistake of murdering a number of his best and brave men and notables of Gilgit. When a few years went by in this manner, Mehtar of Chitral got his lashkar poised to attack and capture Gilgit. Hence Ghuri Thum had to despatch his lashkar (forces) to Punial to defend against this force. Battle ensued at the location of Seenghal. Suleiman Shah finding this to be a golden opportunity and through intrigues and conspiracies in league with the elements opposed to Ghuri Thum, managed to murder him during this occasion and became the ruler of Gilgit himself. Under these circumstances many of the honourable and dignified men and some notables of Gilgit despised this heinous act of Suleiman Shah and supported and helped Muhammad Khan alias Khan son of Ghuri Thum and expelled Suleiman Shah from Gilgit. However Suleiman Shah made his base and camp at the location of "Gahkooch" and took over

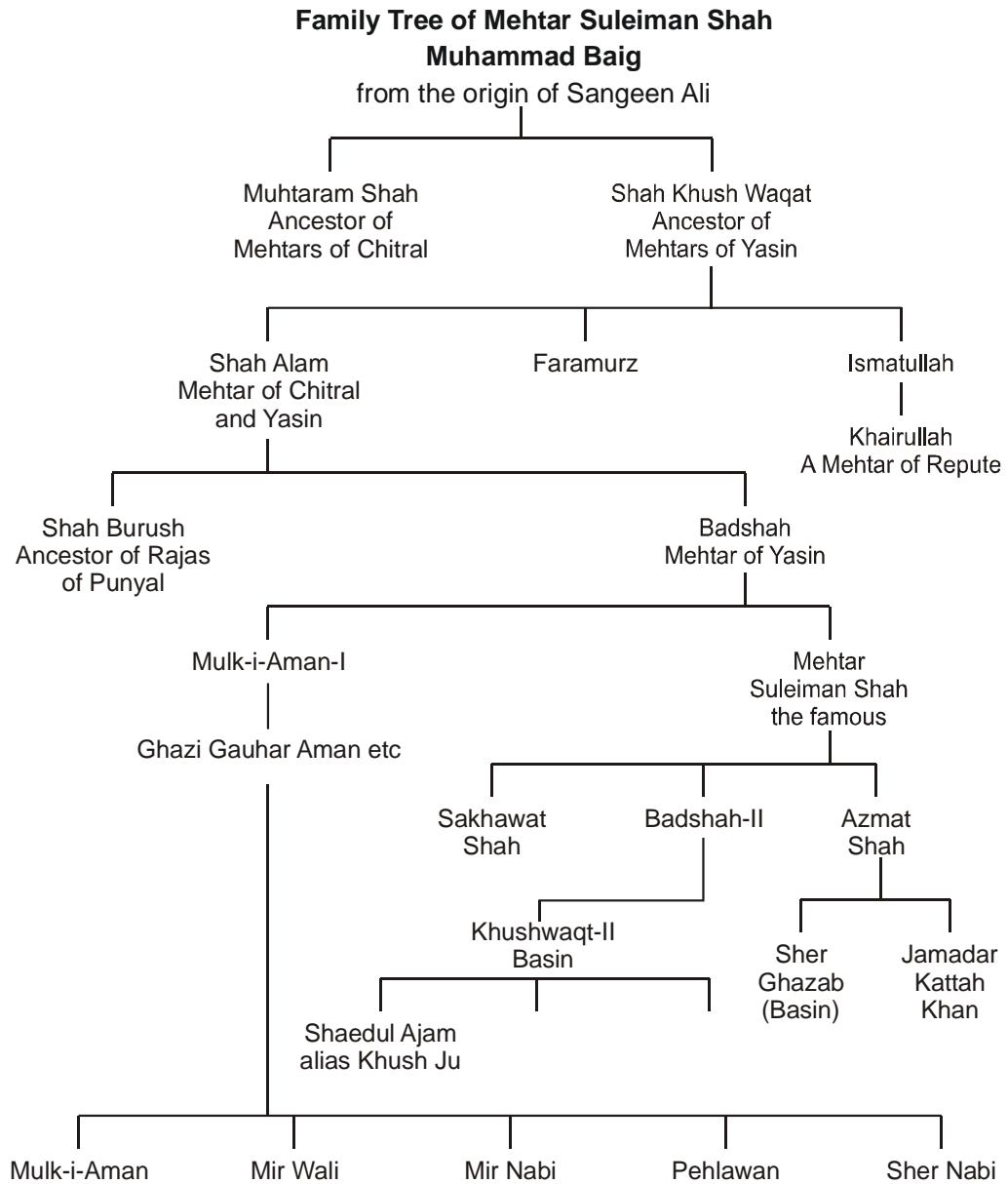
as ruler of Punyal. He was later on able to conquer Yasin as well. He, however, stayed back at "Gahkooch". During the course of these fluent events some of the supporters loyalists and well-wishers of Suleiman Shah at Gilgit assured him of their help and support to him. Suleiman Shah, therefore, invaded Gilgit and the Khan (Muhammad Khan) and his two sons, Abbas Khan and Asghar Ali were captured and made prisoners. Suleiman Shah later got Khan and both his sons murdered and hence the lineage of Muhammad Khan got severed as no male heir remained alive. However a daughter of the Khan by the name of Mst. Sahib Numa, who was the wife of Tahir Shah son of Deeng Malik, remained alive at village Ghulmet of Nagar.

Once Suleiman Shah became the ruler of entire area including Warshgoom, Mastuj, Punyal, Gilgit and the surrounding areas he became even more lustful ambitious, eager and lascivious for expanding his sway and domain, and hence, aspired and resolved to capture "Bunji" and "Gore" as well. He, therefore, requested and asked for reinforcements and military assistance from Mir Ghazanfar Khan of Hunza. On his this request Mir Ghazanfar Khan despatched a force (Lashkar) comprising the best chosen fighting men of Hunza, to Gilgit.

It has been narrated that Suleiman Shah after capturing Gore turned his attention towards Bunji. During his this campaign one of the fighters of Hunza, by the name of "Dur Shaghli" had swam across the Indus River and had this way provided a water crossing expedient and had facilitated a river crossing which enabled the entire invading force of Suleiman Shah to smoothly and successfully cross over the Indus River to other bank. Though the mighty River Indus at that time was in a high flood. In this way Suleiman Shah captured the oasis of Bunji and brought it under his sway by snatching it from the Raja of Astore.

It has been narrated that when Dur Shah Ali (Dur Shaghli) arrived back at Hunza along with the rest of the contingent, Mir Ghazanfar Khan was extremely pleased with him and expressed his utmost pleasure for this gallant man. As a reward and as per his

own request Dur Shali was, exempted, forever, from the task of manual dredging⁵¹ and annual maintenance of the water channel of Samarqand Dala of his portion of responsibility. Hence the dredging and annual maintenance of his portion of this water channel is carried out by the masses of his village even till the present period.



⁵¹ Dredging/cleaning of water channels is an annual regular traditional event/feature of Hunza people when the people dependent on a water channel clean and take out the accumulated silt and sand in the respective channel. This is done in the month of February and March when the ice gets melted and the silt/sand becomes soft/free of frost.

86. Provision of Reinforcements to Raja Habib Khan of Nagar by Mir Ghazanfar and Suleiman Shah

According to authentic oral tradition, it has been narrated that Dullah Shah was the successor of Mughlot (of Nagar). Dullha Shah was succeeded by Ali Dad as Raja of Nagar. Ali Dad was succeeded by Shah Kamal, Shah Kamal by Rahim Khan and Babar Khan his son became the ruler as his heir. Babar had three sons, Habib Khan, Uzer Khan and Deeng Malik. When Babar Khan died two of his sons became the claimants of the throne of their father and entangled themselves in a power struggle. The third son Deeng Malik was allotted his abode in the village of Ghulmet.

Azur Khan (Uzer Khan) managed to install himself on the seat of his father and banished his brother Habib Khan. Habib Khan, therefore, sought refuge and asylum with Mir Ghazanfar Khan as he was the son of his sister. However Mir Ghazanfar Khan advised Habib Khan to go to Mehtar Suleiman Shah who was also the father-in-law of Habib Khan, and seek assistance, help and reinforcements. Accordingly Habib Khan proceeded to Gilgit via the route passing over Chillinj Pass and through Ishkoman and reached Mehtar Suleiman Shah's court at Gilgit. Hence there is a place on this route located in the vicinity of Chillinj Pass called as "Hubbi Manzil" even to this day.

On reaching Gilgit, Habib Khan sought help, assistance and reinforcement from Mehtar Suleiman Shah. Mehtar Suleiman Shah considering this to be a golden opportunity accepted this request and with active participation and consultations of Mir Ghazanfar Khan, Raja Uzer Khan of Nagar was removed from the throne. Azur Khan (Uzer Khan) along with his son Alif Khan and many Nagar men were made prisoners. Out of these prisoners most of them along with Uzer Khan and his son Alif Khan were taken by Suleiman Shah to Gilgit. Remaining half of these prisoners including Rahim Khan son of Alif Khan, and Babar son of Rahim Khan (Late) son of Uzer Khan were taken to Hunza by Mir Ghazanfar Khan. In this way the seat of Rajagi of Nagar fell into the hands of Habib Khan.

When even year had not yet passed since the taking over of Habib Khan as the

Raja of Nagar when Habib Khan made consultations with Mir Ghazanfar Khan and requested him to bring back Uzer Khan and his son Alif Khan, who were then in the hands of Suleiman Shah at Gilgit, and hand them over to him (Habib Khan). Mir Ghazanfar Khan, as per the saying of Habib Khan, complied and brought Uzer Khan and his son Alif Khan from Gilgit to Hunza. After about two months time, as per an understanding and a pre-planned conspiracy, hatched in connivance with Habib Khan, Mir Ghazanfar Khan despatched Uzer Khan to Nagar under a small escort. Accordingly when Azur Khan and his son arrived at the confluence of Hunza and Nagar rivers, Habib Khan and his companions suddenly came out of their hiding place and murdered Azur Khan and his son Alif Khan at the same spot. However Rahim Khan and Babar Khan, both remained safe and sound at the hands of Mir Ghazanfar Khan.

87. Murder of Raja Habib Khan through with Contrivance/Advice of Wazir Holo

Not even an year had not yet passed after the murder of Azur Khan, when the intentions of Mir Ghazanfar Khan got altered, as he wanted to install his own sister's son Rahim Khan, as Raja of Nagar in place of Habib Khan, who was, during that period, staying in Hunza. Accordingly he made consultations with Mehtar Suleiman Shah of Gilgit and both these rulers in a mutual agreement despatched their combined forces under the command of Muhammad Rahim Beg, who was the governor (Hakim) of Kohi-Ghizer, and Mr. Jambai a resident of Yasin, to remove and repel Raja Habib Khan from the seat of ruler of Nagar. This way the combined forces (Lashkar) of Mehtar Suleiman Shah and Mir Ghazanfar Khan jointly camped at Chaprot and made it a base for conducting further military operations. The news of this assembly of both these forces and their intentions soon reached the ears of Raja Habib Khan of Nagar. He, therefore, despatched his forces to defend his throne against the threat of this united force. It has been narrated that battles and combat actions between these two forces lasted for over two months at the settlement of Chalat without any outcome. As a last resort Mr. Jambai went to Mehtar Suleiman Shah and volunteered to test his luck and fortune and obtained a pledge and promise from him that in case (Jambai) he succeeds in defeating

Raja Habib Khan, he be promised and assured to be given Mst. Gulshah, the daughter of Raja Azur Khan, in marriage as his wife, as this lady was under the protection of Raja Habib Khan in Nagar. He said that if he fails it would be accepted by him as his fate and hard luck. Mehtar Suleiman Shah accepted this offer of Jambai and thus Jambai with the help of his forces carried out a night raid on Raja Habib Khan at Chalt. A large number of fighters of Nagar were taken as prisoners including Gushpur Tahir Shah son of Deeng Malik at this place and the force then proceeded to carryout an attack on the Nagar Fort. At the capital town of Nagar Raja Habib Khan with the help of his best chosen fighters was able to thwart the attempts of attackers and successfully defended his fort. In fact the commander of the attacking force Mr. Jambai was killed in this action. Hence after a few days the combined forces of Ghazanfar and Suleiman Shah lifted the siege of main Nagar fort and returned to Chaproat along with the prisoners and war booty. The prisoners were then distributed equally between the two rulers at Chaprot. Gushpur Tahir Shah along with half portion of the prisoners were taken by Suleiman Shah to Gilgit and the remaining half under Wazir Holo were sent to Hunza as Ghazanfar's share.

Mehtar Suleiman Shah had left behind a small force under the command of Mr. Muhammad Rahim Baig, governor of Kohi Ghizer for the protection and defence of Chaproat Fort. Considering this to be a golden opportunity, Raja Habib Khan immediately despatched a strong force to Chaproat to apprehend/capture Mr. Muhammad Rahim Baig and make him a prisoner. This force sent by Raja Habib Khan carried out a surprised night raid on the small garrison of Suleiman Shah's forces at Chaproat and were able to kill and murder many of the men guarding this fort. However Muhammad Rahim Baig some how managed to escape unhurt and reached Gilgit safe and sound. It has been narrated that a well cared for and beloved young daughter of Muhammad Rahim Baig by the name of Khush Begum lived with her father at Chaproat fort during this period. This young little girl got separated from her father during the raid and was left behind. She, thereafter, fell into the hands of attackers of Nagar. She was, therefore, taken to the court of Raja Habib Khan at Nagar and was handed over to him. This little girl later arrived at Hunza as she was still a child of young age and not as yet

grown up. Detailed account regarding this girl, later a noble lady of repute, is intended to be written in a later chapter of this book.

Under these circumstances when Tahir Shah son of Deeng Malik along with many prisoners of Nagar were held by Suleiman Shah at Gilgit while Gushpur Rahim Khan and Wazir Holo with remaining prisoners were held by Ghazanfar at Hunza, the advisors and confidantes of Raja Habib Khan expressing their fears and apprehensions made Raja Habib Khan suspicious and mistrustful of Rahim Khan and Wazir Holo by repeatedly emphasizing and complaining that both of them were likely to attack Nagar and thus were a source of great danger to the safety and security of Raja Habib Khan. In fact these advisors convinced Raja Habib Khan of the so expected danger from Wazir Holo and reported that he was contriving and indulging into intrigues through which he (Holo) had made plans with the connivance and instigation of Ghazanfar Khan to install Rahim Khan as the Mir of Nagar. Hence they advised Raja Habib Khan to preempt and punish Wazir Holo and take some harsh punitive steps to cause severe harm and anguish to him. Under the influence and pressures of such advices and extreme recommendations from his advisors and notables, Raja Habib Khan got hold of extremely old aged and ailing father of Wazir Holo, his close blood relatives including grand children and even pregnant women of Holo's family and they were all collectively murdered at one spot in Nagar. However Mr. Shujah and Mr. Ghani etc. were in Baltistan during that period and Wazir Holo himself was in Hunza and were therefore spared and remained safe and alive.

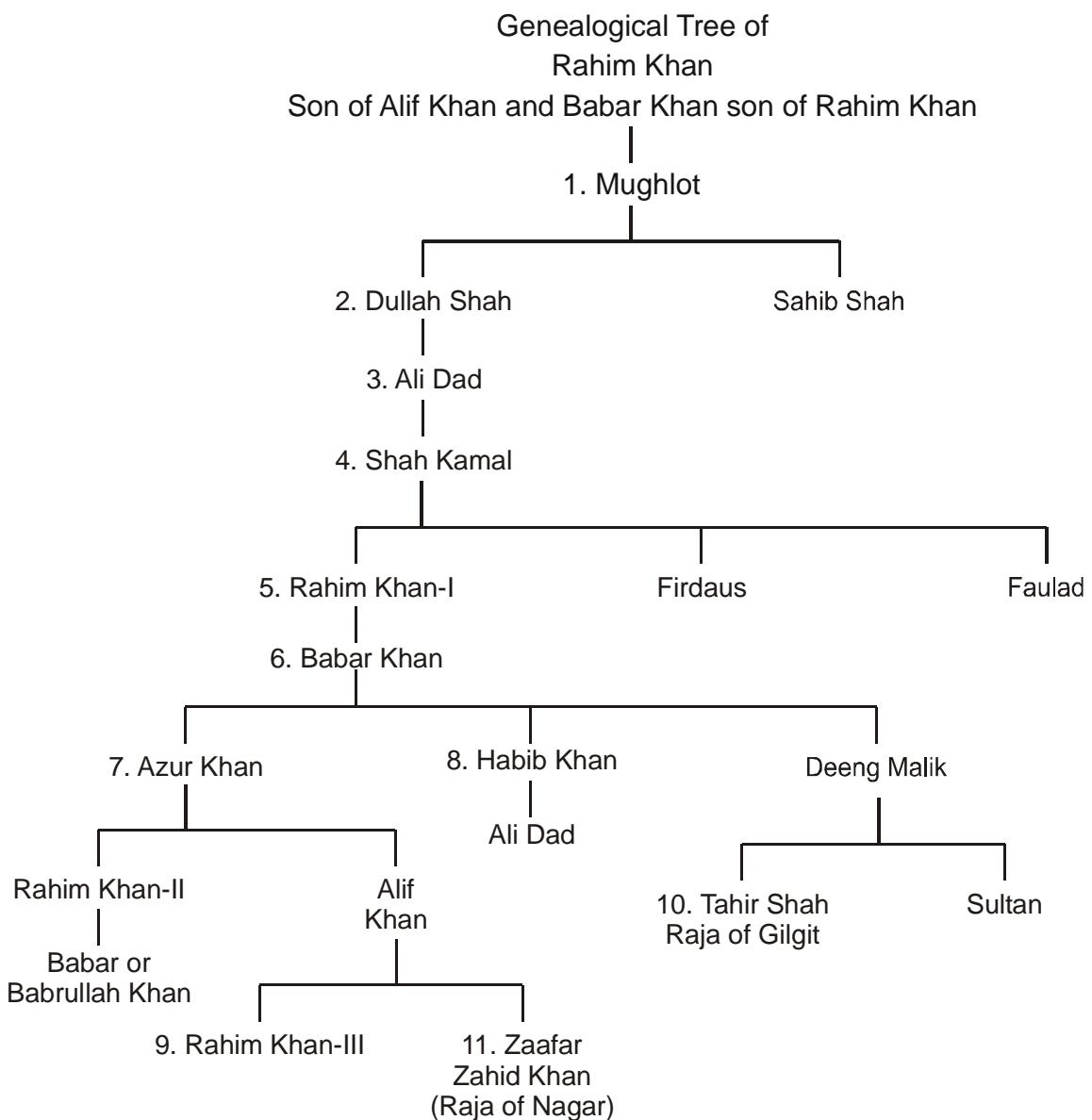
When this pernicious, life consuming and baneful news of cold blooded collective murder of his family members reached the ears of Wazir Holo, he (then) asked permission from Mir Ghazanfar and made a firm pledge and resolve to install Rahim Khan as Raja of Nagar. He, therefore, sought help and assistance from Mehtar Suleiman Shah and requested him to provide him those men of Nagar who were in his custody at Gilgit including Gushpur Tahir Shah. Tahir Shah remained at his home in Ghulmet and recuperated, whereas Wazir Holo with the help of the above mentioned released hostages and many others in Nagar who were the loyalists of Uzer Khan and

his sons, reorganised them all and launched an attack on Raja Habib Khan. Raja Habib Khan could not withstand this assault and he along with his son Ali Dad fled towards Baltistan. The invaders followed in their pursuit and they were caught up and apprehended at the village of Hoppar and were stoned to death in the same village, in the manner in which Raja Habib Khan had done to Azur Khan and his son Alif Khan earlier on. The dead bodies of both the father and son were brought to Nagar and were buried in Nagar. The wife of Raja Habib Khan, who was the daughter of Mehtar Suleiman Shah and whose name was Sarah was expelled from the Mir's palace/fort and was given a small hut or a shanty hovel at the cross section of four paths of Nagar in the vicinity of the Nagar Fort, as her abode. She was, therefore, forced to live and earn her living through begging till her death. Her fate is well described by the following stanza of Hafiz-e-Sherazi:-

ہر کسی آن درود عاقبت کار کے کشت

Translation: Everyone reaps the same crop which he sows.

After that Wazir Holo got installed Gushpur Rahim Khan son of Alif Khan, who had by now grown up as an adult young man, as the ruler of Nagar, and Tahir Shah was made subservient to him.



88. Construction of New Shumal Bagh (Northern Garden)

It has been narrated that Mir Salim Khan, on successful completion of construction of the water Channel "Samarqand Dala" also built a "garden" or a fruit orchard in the locality called "Beeshkar" and named it as "Shumal Bagh". As per oral tradition Mir Salim Khan made it a tradition to assemble his Darbar (Marakka) in this garden during the summer seasons. Mir Ghazanfar Khan also as per this custom and tradition of his father continued to hold his Darbar (Marakka) in this newly constructed

garden during the summer season, when Wazir Holo, during his asylum and refuge period under Mir Ghazanfar Khan advised him to construct such a garden in the vicinity of his fort/palace. Accordingly when a survey was carried out, it was found that there existed no suitable place except the orchard of Wazir Punno. Wazir Punno was therefore consulted and was requested to spare his garden/orchard. Wazir Punno agreed and donated his this garden to Mir Ghazanfar Khan. Mir Ghazanfar Khan made further improvements in this garden and gave it the name of new "Shumal Bagh". He, thereafter, started the tradition to assemble his daily Darbar (Maraka) in this new garden and is said to be taking/serving the daily luncheon as well, during the summer seasons. He is said to have got constructed a tower in this garden where he used to take the mid-day nap during the summer seasons.

89. Murder of Rahim Khan son of Alif Khan at the Hands of Mir Ghazanfar Khan

When only a few months had passed in a state of jubilation and delight after Rahim Khan son of Alif Khan's installation as ruler of Nagar, Mir Ghazanfar Khan summoned Wazir Holo from Nagar and brought him to Hunza and sought his advice regarding the marriage of Rahim Khan with one of the Mir's daughters. After the consultations, it was decided that both the grandsons of Azur Khan be married to the two of the daughters of Mir Ghazanfar Khan each. One of the daughters of Ghazanfar Khan was to be married to Rahim Khan son of Alif Khan and the other one was to be married to Babar Khan son of Rahim Khan (Late). Wazir Holo expressed his willingness with pleasure and hence a suitable auspicious and fortunate date and hour of good omen was fixed with mutual understanding and agreement. On the mutually agreed date the two Gushpurs were made up as the bridegrooms and a marriage party consisting of two hundred and twenty (220) best chosen men of Nagar arrived at Hunza. All the necessary arrangements for celebrating this marriage functions were in place and the singing and dancing (Tamasha) was in full swing, when Mir Ghazanfar Khan summoned Wazir Holo in privacy and seclusion and while disclosing about his real intentions, addressed Wazir Holo and said that "Oh! The wise and sagacious Wazir! I

have an intention and a goal to achieve, which I would not be able to succeed without your help. I earnestly desire to annex Nagar State with my own state so that you become the sole Wazir of both these states and I take over as the Mir of the combined states." It was complete surprise and a sudden shock for Wazir Holo to listen to such utterings of Mir Ghazanfar Khan and he became extremely worried and was taken a back. He, therefore, became dumb-founded and speechless. On seeing him silent, and speechless, Ghazanfar once again spoke to him in a louder and forceful tone and reiterated that there was no time and occasion to be perplexed, worried and to be in any doubt as I have decided firmly and finally and you have no option left except to agree with me and implement the plan of action by keeping in league with me. On hearing this firm resolve, Wazir Holo, while maintaining his outwardly composure intact and normal, counter replied and said to Ghazanfar that "Oh! Magnificent Mir, If you were nurturing such an intention and resolve within yourself then you should have told (informed) me secretly (confidentially) earlier on so that I could have brought the young suckling baby Zafar Khan son of Alif Khan as well with me to Hunza so that it was convenient for you to murder them all collectively in one go". On learning and hearing such an encouraging response from Wazir Holo, Mir Ghazanfar Khan felt relieved and became relaxed and with a calmer state of mind said to Holo that it could still be easy to implement through your hands," as it is you alone who is still capable of eliminating the boy. However, it has to be executed within a day or two by you as I am keeping the entire marriage party including Rahim Khan, Babar Khan and your own eldest son "Kalameen" as hostages with me till the next following day. You now have to proceed to Nagar yourself and having killed young Zaafar Khan, may return to Hunza by tomorrow. The wise, mentally alert, sagacious and sharp Wazir kept his cool and managed to feign his complete agreement with Ghazanfar Khan apparently and outwardly but in his true inner self got into a serious deliberation and dreaded meditation. He, however, outwardly displayed his utmost pleasure and left for Nagar with the consent of Ghazanfar to "murder" young suckling Zafar Khan. He informed Raja Rahim Khan, and Gushpur Babar Khan and other notables of Nagar that Ghazanfar Khan had thought it prudent and suitable that young Zafar Khan may also be included in this marriage ceremony hence he has asked

me to fetch him and safely bring him to Hunza from Nagar and therefore I am proceeding to Nagar myself.

After this Wazir Holo along with a few of his companions left for Nagar. On reaching the dangling and swaying foot bridge, made of birch ropes, over the Hunza river he crossed over and sat down at the Nagar side end of the precarious foot bridge and went into a deep meditation. He was extremely perplexed, and full of anxiety. He discussed the matter within himself in this state of deep meditation. He considered all the aspects, options and implications of the whole dilemma. He said to himself "that in case he fulfils the wishes of Ghazanfar Khan and facilitates annexation of Nagar with Hunza by murdering the sons and children of Rajas of Nagar, it becomes a matter of shame, a blot not only on his own person but onto his entire family, race and the entire coming generations in future, but if he does not carryout the instructions and fails to comply with Ghazanfar's desires and wishes, lives of two hundred and twenty best chosen men of Nagar along with Rahim Khan and Babar are wasted and destroyed. Out of these two worst riddles and options it had fallen on him to choose one of it" as both the options were a source of great torture for him.

Having deliberately and fully pondered over the situation within his own self, Wazir Holo had the moral courage to decide and arrive at the most difficult but correct decision of sacrificing the two hundred and twenty men of Nagar over the honour, dignity and future of the State of Nagar and he, therefore, abruptly smashed the anchor ropes of the birch rope foot bridge with his sharp sword and threw the foot bridge into the raging river below. He sent back those few men who were detailed with him by Mir Ghazanfar, and gave him the message through these men that "Oh! Ghazanfar, I am sacrificing the lives of the two hundred twenty men of Nagar, my own son Kalameen and your own nephews Raja Rahim Khan and Gushpur Babar Khan on the honour and dignity of State of Nagar! The fate of these men is now in your hands! You may like to murder them all or leave them alive! If you murder them all it makes no difference. That many lives can once again be created in a matter of a single night with that "spring of dark, warm and viscous fluid" (Semen)! When this news and message reached the ears

of Mir Ghazanfar he felt extremely repentant and highly perplexed and enraged. He did not spare the lives of two hundred and twenty men of Nagar. "Kalameen" the eldest son of Wazir Holo was the first to be taken to Hunza end of the foot bridge, where he was beheaded with a swift stroke of a sword and his body was thrown into the river. A few other men who were close companions of Mr. Kalameen were also beheaded and their bodies thrown into the river Hunza. Raja Rahim Khan and Babar Khan were also beheaded and not a single man was left alive. Thus over two hundred and twenty best chosen men and notables of Nagar were murdered by Mir Ghazanfar Khan in this cold blooded manner.

Under, such precarious circumstances and difficult environments, Wazir Holo made the strongest resolve to defend Nagar and the Rajagi of Nagar at all costs with the available few men, and women and young boys and weaklings of Nagar as Nagar was suddenly denuded and bereft of its best fighting men. He, therefore, immediately installed the young suckling baby Zaafar Khan as the Raja of Nagar and appointed Tahir Shah son of Deeng Malik as his guardian and regent. According to another version of oral tradition Mst. Gulshah, the aunt of young Zaafar Khan was appointed as the guardian or regent of this young Raja of Nagar.

When Wazir Holo rendered such meritorious services for the family of Rajas of Nagar in particular and for Nagar in general, he was given a historic document of recognition and appreciation on behalf of the still minor Raja Zafar Khan of Nagar, by Tahir Shah and the Rani of Nagar. A true copy of the same letter of appreciation and recognition of services, written in Darri Persian language, copied by the writer of this book, is attached as Annexure "D" to this book. Translation of the letter is given below:-

**Translation of the testimonial/Documents Awarded by the
Raja of Nagar to Wazir Holo**

In the Name of Allah, the most Beneficent, the most Merciful

حَقٌ سُبْحَانَهُ وَ تَعَالَى تَقْدِيسُ ذَاتِهِ وَ صَفَاتِهِ . وَ لَا تَكْتُمُ الشَّهَادَةَ وَ مَنْ يَكْتُمُهَا فَإِنَّهُ أَثْمٌ قَلْبُهُ الْحَمْدُ لِلَّهِ الَّذِي وَالصَّلَاةُ وَ السَّلَامُ عَلَى رَسُولِهِ مُحَمَّدٌ وَ عَلَى آلِهِ وَاصْحَابِهِ اجْمَعِينَ . لَوْ كَانَ انسَانٌ يَرُومُ لِمَامَاتٍ خَيْرًا أَنَّ الْمُرْسَلِينَ ۝

"The God Almighty, whose being has the ultimate seal of divinity and absolute sacredhood. And Ye! Do not hide the truth and the evidence, and the one who hides the truth makes it the sin of his hearth and soul. All praises are for that supreme being Had it been for the human being to remain alive forever, in that case the Prophet of God should not have taken the cup of mortality??

شادی و طرف جمله رهاباید کرد	اندیشه زمرگ مصطفی باید کرد
ماراطمع خام حراباید کرد	او با شرف کمال خود زنده نه مادر

(Translation: We must ponder over the death of our last prophet (PBUH) and must therefore shun all the reasons and ways and means of celebrations, pleasure and rejoice when our great prophet could not remain alive forever, in spite of his excellence, exaltation and spiritual eminence, then why should we be eager ambitious and yearning.)

Nevertheless, the time for the death is fixed and ordained, at the end of the span of one's life. The apparel of life is temporary and the very foundation of this material and worldly life is unstable and hollow.

After this, May it be known that this is a written testimonial made by Rani Badshah Begum, Tahir Shah and Gulshah with their own sweet will and free consent and pleasure, and according to the true spirit of Shariah (Islamic Religious Law) and which is being reduced to a written form, as a written credential. And, we declare and give this evidence purely in the light of one-ness of God. In the foremost it may be recorded that the God himself, His last Prophet (PBUH), Hazrat Ali (AS) and all the innocent and exalted Imamas be the witnesses, both in this mortal material world as well as in the spiritual eternal next world. The basis and the occasion for writing this certificate/document of appreciation has been that Shah Ghazanfar Ali Khan, with the grace of Almighty God, first installed his own nephew Rahim Khan on the Throne of his ancestors, but then after passage of only two or three months, he became ill-wishing and malevolent, and thus invited the orphaned Rahim Khan and the parentless poor Babrallah Khan along with two to three hundred chosen men of Nagar State, on the pretext of getting the two princes married to his two daughters, displacing both from their ancestral seats, through treacherous manipulations and deceit by pretending to invite them to Hunza for a grand marriage ceremony for both. He then resorted to subterfuge and adopted evasive methods and committed malevolence. He made the whole marriage party as his captives and hostages. After that Shah Ghazanfar Khan summoned the sagacious and honourable Wazir Holo into his private chamber in seclusion, and first started a conversation in a pleasant and jolly tone and tenor and after that, resorting to deceit, treachery and cunningness, pretentiously expressed his real intentions and true innermost designs and said to the Wazir!! "The truth and the reality is that a cow grazes and eats grass,

basically to fill its own stomach and not for its calf. In the same manner I also am neither inclined and willing to accept and recognise the Rajaship of my nephew Rahim Khan, nor will I ever tolerate it in future. Therefore I have a strong desire that I myself acquire the Rajaship of Nagar State as well. This has been my earnest, long cherished desire and innermost wish, which I am disclosing to you for the first time on this day. You will now therefore have to proceed to Nagar and bring here young Zaafar Zahid Khan and all other left over able-bodied men of Nagar. I also will fulfil all your inner most wishes and desires, meaning, that I will appoint you the overall Wazir of both Hunza and Nagar, which is bounded in the south west by the settlements of Nilt and Hispar and in the North by the settlement of Hinni and Gujal valley. If you do not trust and believe in my this oral assuring words then, as an authenticator, I hereby swear by the exalted being of Shah-e-Mardan (meaning Hazrat Ali AS) If even after this oath of affirmation, if I ever happen to even have the slightest ill feelings of harming your person, in that case, may the sacred being of Shah-e-Mardan, bring a sudden death not only on to myself but to my entire family and my lineage." But, the wise Wazir Holo was a sharp, shrewd and highly experienced man of politickings, who had gone through and seen and experienced the hots and colds and ups and downs of such treacherous and cunning politicking of such despotic rulers of the world around him, he very wisely and quickly sensed and judged the cunning plots of Shah Ghazanfar and therefore went into a deep meditation and silent mental thought process, and quickly made a correct mental appreciation of the awkward situation on the spot and within himself to handle this sudden dilemma. After that in a state of utmost desperation and anxiety he was compelled to feign obedience and apparent submission to the orders of Shah Ghazanfar, and through pretence, stratagem, skill and evasive tactics, managed to get himself free from the clutches and grip of Ghazanfar and came to Nagar. When he arrived at the banks of the river; the noble and loyal Wazir made a stop over at that spot, and by resting his anxious head on his own folded knees in a state of utmost anxiety, cogitation and reflection, went into a deep state of intense meditation, and silently addressing himself from within said to himself! O, my God! What should I do now?? He then lifted his head from his knees and asked from Shah-e-Mardan for his help; and petitioned to him in the most humble manner and said! O! the master and owner of the realm and O, the master of everything in the universe! Only you are the supporter and helper of the poor and oppressed . Hence one should not be afraid and fearful of any other being other than the God almighty!! As He is the sole authority who creates living beings and He is the one who alone takes away lives!! It is He alone who may defame or degrade anyone and everyone and only he is the one who brings honour, respect and elevation. God is one and his prophets sent by him are the righteous and this is the real and the only truth. The onus of responsibility for the safety and security of the honour, dignity and chastity of all the men and women of Nagar State falls on me. If the honour and chastity of our womenfolk, our daughters and sisters gets violated and destroyed by the enemy, then there remains no use and utility of my own being and life. In such a dire situation, may the pupils of my both eyes get exploded, as in that case I will be rendered disgraceful and dishonourable before the souls of ancestors of Rajas of Nagar and those of my own. What answers would I be able to carry for them on the day of the judgement??

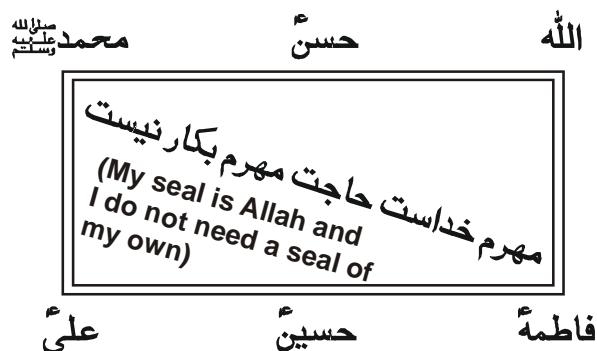
Hence after finally making a firm decision and resolve for the honourable option, he got up from this spot and walked across the locally made birch rope foot bridge and reached the bank on the Nagar side. He then cut the anchor rope (made of birch) and threw the bridge into the fast flowing river down below, and then quickly reached the capital town of Nagar Main. Immediately after his arrival, he swiftly gathered and assembled every available individual of Nagar proper, may he be young or old, male or female, on the roof top of the Fort/palace of Raja Shah Kamal and addressed them. He then informed them about the malevolence, treachery and dastardly brutal act of Shah Ghazanfar. His speech was so emotional and motivating that every single soul of Nagar immediately expressed their total loyalty to him in complete unison and assured him of their total unconditional support and made a pledge to extend their whole hearted and complete loyalties to the respectable ladies of the House of Mughulot, and thus got united. After that, the most loyal and patriotic Wazir Holo took on himself to supply and provide all necessary combat material support to the inhabitants of Nagar and issued the most needed weapons, equipment and other combat material for the defence of Nagar State, from his personal resources. In this manner, by the grace of God almighty, he ably and successfully secured and retained the throne of Rajas of Nagar, intact safely in the possession and custody of the senior honourable ladies of the Royal House.

Raja Habib Khan had, during that era in the recent past, cold bloodedly murdered ten close relatives of Wazir Holo, in his absence, who included his old-aged father, brothers, and grand children at a single spot on a single day in Nagar, as a punishment for his (Wazir Holo's) display of complete loyalty with Rahim Khan. Only one son and a brother of Wazir Holo had remained alive as they had accompanied him to Hunza, as the members of marriage party of Rahim Khan and Babrallah Khan, and they were also sacrificed by him for the safety and security of State of Nagar, and this is how Wazir Holo preserved the sanctity, honour and chastity of his country and the women of Nagar. After that he recalled, Noor Shah, Hashim and Shah Rindan, from their exile in Baltistan, as they belonged to the royal family, in order to further secure and strengthen the State of Nagar.

After that, not even a month had passed, when Tahir Shah had fallen as prisoner, into the hands of Suleiman Shah (of Gilgit). However by the grace of Allah, he had since been soon released and had reached Nagar, where about four months had since passed after his installation as the Regent Raja of Nagar. Hence this covenant and letter of appreciation has been written by Raja Tahir Shah with his own consent and pleasure and which he has got written in presence of and with the knowledge and approval of his own aunts, Mst. Badshah Begum and Mst. Gulshah. This was done, for the reason that no adult male member, except for the four years old Zaafar Khan and the above mentioned two elder ladies were left behind and had remained alive from the house of Raja Shah Kamal Khan of Nagar. Hence, this Wazir, who is a symbol of relief and rescue, alone has saved and secured the honour, dignity and chastity of the domain and the descendants of late Raja Kamal Khan of Nagar. It is in recognition of his these great services, that the entire revenues of the whole Fort of Halwat, from Nilt up to Hispar, have been awarded to him along with the Wazirship of Nagar State. In case anyone person or any portion out of the inhabitants of Nagar State harbours any

ill-will and even thinks of doing a harm to this most loyal Wazir, may such people remain deprived of their very livelihood and any sort of apparel for their body till the end of their life. It is only because of this reason, alone that by the grace of Allah, this wise and enlightened Wazir alone has been the sole man responsible to save, protect and preserve the sanctity and honour of the country of Nagar and its all subjects, and the daughters and sisters of Nagar have been enabled to remain in their own places and homes as they are today. Otherwise the country of Nagar had almost been lost on that fateful day. It is because of his this deed that his good reputation has travelled as far away as Badakhshan. He was therefore given the title and name of "Hurr". The appointment of Wazirship shall never be taken away from the house of this great Wazir even in future, even if a deaf, dumb, blind and totally disabled person is borne of his family as the heir and successor. After that, be it known, that if anyone from the heirs and descendants of Shah Kamal disregards, degrades, neglects and tears away this letter of appreciation, may such a person be entangled, seized and smitten by the disapproval, execration and displeasure of the Prophet (PBUH), Hazrat Ali Murtaza (A.S) and all the innocent and exalted Imamas (Spiritual leaders of descendants of Ali) in this world, and may they be the companions and friends of Yazeed, Muavia, sons of Ziad and Haris and in the next eternal world. May such people be transformed into the bodies and form of a black dog or a swine. Further if such a person makes a claim on the revenues, or levies a revenue on the house of the Wazir, or becomes a contender for the appointment of Wazirship, it is considered illegal (Haraam) upon such claimants, as it would amount for them to have eaten the flesh of a dog or a swine or blood of a dead body. Secondly, be it known that Wazir Chhumaarsingh, the grand father of Wazir Holo, during the era of rule of Shah Kamal Khan, had also lead the forces (lashkar) of Nagar during the famous campaign against Nomal, during which Wazir Chhumaarsingh had personally assaulted Syedabull Shah, the enemy forces commander, and had inflicted a fatal injury on him, and thus as a reward, was granted the fruit orchard of Bagh-e-Firdaus. The succeeding Rajas of Nagar, with their kind gesture have also allotted the entire cultivable lands/fields located between Bhagharmal and settlement of Phekar. In case any succeeding Raja from the family of Rajas of Nagar, takes back these lands and gardens from the descendants of Wazir Holo and his family, it is considered to be illegal (Haraam), unlawful and forbidden by Islamic law (Shariah), for such a usurper. In addition, the revenue of "Gold Dust" called "Marriage Gold" payable by the subjects on the eve of marriages of sons/daughters of Rajas of Nagar, will never be levied on the clan of Wazir Holo, and therefore will be considered "Haraam". It has also been declared and considered as "Haraam" for the Rajas, to levy any kind of tax and revenue on the house/family of Shujah and Shah Murad. All such awards, rewards and concessions are conferred upon Wazir Holo and his coming generations, as a mark of recognitions for his overwhelmingly great and meritorious services which have left the descendant of Shah Kamal so highly obliged and overburdened, that it is not possible for us to fully compensate him for his these favours and beneficence. After that be it the will of Allah, and they may be rewarded by him. A few ladies who are present during this period are, Badshah Begum, Gulshah, Khan Beeb, Salam Khatoon, Aftab Begum, Noor Bakht, Habba Khatoon and Karzam Begum. Tum Tum has been completed, my job has been made easy, Hindu has become a Muslim, infidel has become faithful, Sunni

has become a wanderer. This letter was written on the fourth day of the month of Jamadi-ul-Awwal, Monday, 1245 Hijra (Twelve hundred and Forty Five Years after Hijra) These few sentences and letters have been written by Asghar Ali of Kashmir — hence the service I have rendered is fully evident and apparent and to be noted by all.



After passage of many more years the historical event of plundering of Nagar by the forces of Mir Ghazanfar Khan of Hunza, under the command of Wazir Asadullah Beg, took place, during which the capital town of Main Nagar and its fort was looted, plundered and burnt to ashes and during which period the great Wazir Holo, was too old and had become handicapped in view of loss of his eyesight, while Raja Zafar Khan by then had grown to be in his prime youth and adulthood. Wazir Holo, therefore, conveyed him his request to issue him a fresh letter on the lines of the old one given to him on his behalf by the Rani of Nagar (Zaafar's mother) and Raja Tahir Shah, as the guardians, as this important old letter of appreciation had been looted and lost/taken away during the above mentioned invasion of Nagar by forces of Hunza. Zafar Khan very approvingly acceded to this request and issued him a fresh document under his own seal and name/stamp. This document is now held by Wazir Bahlool son of Ghulam Hussain son of Wazir Holo. A true copy made by the author of this book of this letter is also attached to this book as Annexure "E" However following is the English translation of this document:-

In the name of God, the most Beneficent, the most Merciful — There is no deity except God — Muhammad (PBUH) is the Messenger of God — After that may it be known, that the reason for writing of this covenant/letter of appreciation for Wazir Holo is that, firstly during those days Raja Habibullah Khan brother of Raja Azur Khan, with the help of combined forces of Mehtar Suleiman Shah and Raja Ghazanfar Khan, having invited them both in his support, took over the possession of the domain of Nagar into his own hands and got himself installed on the throne of his ancestors, as the Raja of Nagar. He then banished and sent

into exile, Raja Azur Khan and his son Alif Khan from Nagar, and as a result both became wonderers in the wild. Raja Suleiman Shah, then took both Raja Azur Khan and Alif Khan into his refuge — whereas Rahim Khan son of Alif Khan, who was the nephew of Raja Ghazanfar Khan, was handed over to the protection of Raja Suleiman Shah, by Raja Ghazanfar Khan — After that Raja Ghazanfar Khan through allurement, affability and consolation, asked for and procured Raja Azur Khan (Uzer Khan) and Alif Khan from Raja Suleiman Shah and brought them both back to Hunza under his refuge. Later when a few days or a few months had passed, that Raja Ghazanfar and Raja Habibullah Khan consulted among each other and laid the foundation for a mutually agreed conspiracy and plot (for the murder of both Azur Khan and Alif Khan). And accordingly Raja Azur Khan and Alif Khan, both were murdered in cold blood on the banks of Hunza River. After that not even an year had passed since taking over as the Raja of Nagar by Raja Habibullah Khan, when both Ghazanfar and Suleiman Shah, once again got united and by levying their combined lashkars invaded the domain of Raja Habibullah Khan and as a consequence the entire able bodied male population of State of Nagar, from Hopar to Nilt, fell into the captivity of Suleiman Shah and Ghazanfar as prisoners. During this siege, there were left over a few men with Raja Habibullah Khan holed up inside the Nagar Fort. Raja Suleiman Shah and Shah Ghazanfar invested Nagar Fort and kept an effective siege of Nagar Fort for two and a half. And those few men, who were inside the Fort, had, on one night, sallied off the Fort and had carried out a sudden and surprised night raid on the combined sieging forces of Suleiman Shah and Shah Ghazanfar — and had succeeded in killing about two to three hundred men of this invading forces — and this way had been able to inflict a telling defeat onto the combined forces of Suleiman Shah and Shah Ghazanfar. Both these Rajas, after receiving such a sudden set back and humiliating defeat had been compelled to lift the siege of the fort and had withdrawn their forces. However, most of the able bodied men of Main Nagar and Hopar village (who had been made captives) along with Wazir Holo were handed over to Raja Ghazanfar on the recommendations and under influence of Rahim Khan (who himself was under the refuge and captivity of Ghazanfar at that time). Later on, Raja Habibullah Khan, acting on the complaints, allegations and advices of his back biting and tale bearing advisors and notables around him, who were against Wazir Holo, and for his alleged support for Rahim Khan, had brutally and cold bloodedly murdered the aging and old father of Wazir Holo, along with his brothers, elders, nephews, other young close relatives and all the small grand children and son of Wazir Holo, at a single spot on a single day. On hearing this sad news, Wazir Holo (while in the captivity of Ghazanfar) took hold of Rahim Khan son of Alif Khan and took leave from Raja Ghazanfar, and also took along all the men of Nagar and Hopar (who were in Hunza as captives of Ghazanfar) and invaded Nagar and had then expelled Raja Habibullah Khan from the (Nagar) Fort and had installed Rahim Khan on the throne of Nagar. Later on when about two months had passed, Raja Ghazanfar Khan sent one of his mediators (to Wazir Holo) at Nagar and made a proposal, saying that he had at that time two marriageable daughters and that he had earmarked one of them for marriage with his nephew Rahim Khan and would give his other daughter in marriage to Babrallah Khan, and had asked Wazir Holo about his opinion on this proposal. Wazir Holo, in reply had agreed and said — approval and acceptance of such an arrangement and your this

proposal amounts to the fulfilment of our dreams and desires and it is like flowering of the rose-bud of our common aims and aspirations, and the lamp of our unity and close association has been lighted. This has given us both a fresh, renewed and re-invigorated sense of greater pleasure and joy — may this freshly lit light happily illuminate the brightness of our coming days — as at this point of time Rahim Khan has been able to achieve his long cherished goal. After this, Raja Ghazanfar Khan got fixed an auspicious day and hour of good omen and fortune, and invited Wazir Holo for the marriage ceremony and asked him to bring both Rahim Khan and Babrallah Khan (along with the marriage party) to Hunza on the already fixed/appointed time and the day. Accordingly Wazir Holo accompanied by two hundred and twenty two (222) notables, who were the cream of Nagar, along with the two bridegrooms, arrived at Baltit Hunza on the appointed time and the day. Immediately after the arrival of this marriage party, Raja Ghazanfar Khan, surreptitiously and discretely placed his men as guards and wardens around this party (and made them as captives and hostages). Next day early in the morning, Raja Ghazanfar Khan summoned the wise, able and shrewd Wazir (Holo) into his private chamber in total solitude and privacy— and said to him — I have called you for a needful of mine — Wazir replied! What do you need!! Please say it! — Raja Ghazanfar said — that the truth is that I have not done any good to my own maternal uncle and have been disloyal to him and have not placed a hand of kindness and mercy on his head, and shoulder!! How can I ever expect and hope for any loyalty and good deed from my own nephew!! He will, on one day, for sure; take the revenge for his elders and forefathers!! A cow grazes grass to fill its own stomach and not for its calf!! Hence as of now, I have decided and made a firm resolve to also take over the possession of the throne of Nagar. You are presently holding the appointment of Wazirship of the domain bounded by Nilt and Hopar/Hispar only — Here is now available to you the additional Wazirship of the area from Hinni to Gujal (Hunza)!! I will be the ruler inside and you would be the ruler outside and on ground — I will be the Raja of the whole population and you will be my Raja— Whatever may be your wish and desire, I will fulfil the same. On listening to such an unexpected conversation, the sagacious and shrewd Wazir felt highly upset, extremely perplexed and totally taken aback and immediately went into a state of sudden anxiety and became dumbfounded and standstill. Raja Ghazanfar (on noticing his this state) quipped and asked him as to why had he been looking so worried and perplexed? Wazir Holo, while controlling his emotions by taking advice and assurance from within himself and his sharp senses, soon replied, with utmost confidence and composure and said that you have wrecked and almost ruined your own plan and objective with your own hands!! Had you sent me across the same message (while at Nagar), secretly and confidentially before my departure from Nagar, I would have brought along, Zaafar as well. Raja Ghazanfar, in reply said that this job can easily be performed even now with your hands. Hence you must now immediately proceed to Nagar and must come back after successfully executing and finishing this task. Your son, Kalameen, is going to stay here with me. In case you are able to perform my this task for me; in that case, it will be my responsibility to fulfil your each and every wish, desire and demand. And if you ever made an effort and tried to play a trick with me or commit betrayal with me, then in that case I will play the suitable and befitting politics with your this son, and will retaliate. Therefore the

onus and burden of responsibility for suffering the pains and agony for this punishment to your son will all rest on your own shoulders.

Wazir (Holo) after taking leave of Raja Ghazanfar, got up from his place and started moving out of the room. When he reached near the exit door of the room, he abruptly made a pause, and by swiftly turning around towards Ghazanfar, stood there at a stand still with his hands folded and placed on his abdomen/chest and in a humble posture. Raja Ghazanfar called out for him and inquired from him as to what else he was asking for? The sagacious, sharp and experienced Wazir, replied and said Yes, I have a personal demand and a request. In case you agree and make a firm promise to honour my this demand, only then I am more than willing to go back to Nagar and do the needful. Otherwise even if you have to slash my head from my torso, I am not at all willing and ready to go to Nagar. These sentences and utterances of Wazir Holo gave an added assurance and confidence to Ghazanfar regarding the intentions and reaction of the Wazir and he, therefore, very generously asked the Wazir about his this desire and demand. The shrewd, sharp and intelligent Wazir re-started his conversation and said that the inhabitants of Nagar have, as yet, not provided me with an opportunity to take my revenge from the murderers of my old father, my brothers, son and my grand children. In case I succeed in implementing and executing your plan and task, then I make a demand on you to hand me over all the killers of my father, brothers, son and grand children, without any condition and hesitation and without listening to the arguments of people of Nagar, so that I am totally at ease and free to take a befitting revenge, from the murderers. When Raja Ghazanfar heard such genuine looking utterances from the very mouth of the Wazir, he immediately expressed his utmost pleasure and with a smiling face, he replied and informed the Wazir that he was handing him over the total authority over the fate and destiny of the entire inhabitants of the states of both Hunza and Nagar, and that the Wazir had the complete authority and total liberty to either execute or kill anyone or spare the lives of all at his own sweet will and discretion. After the conclusion of this conversation, Wazir Holo exited out of the room, and immediately left for Nagar. When he arrived at the river bank, he crossed over to Nagar side of the river bank and reached the location of "Sallasa". There he paused for a while and then sat down to take a short rest. He then soon rested his anxious and worried some head on his grief stricken folded knees and went into a deep meditation. He then addressed himself from within, and started pondering, and argued within and said that in case he implements the demand and desire of Ghazanfar, his own land of Nagar gets ruined, destroyed and molested. As a consequence of such a devastating decision and scenario, even the souls of the late Rajas of Nagar, and those of my own forefathers and ancestors are going to be annoyed and displeased with me and my soul. And in case I do not implement the design of Ghazanfar, then the precious lives of Rahim Khan and Babrallah Khan, along with those of the two hundred and twenty two (222) chosen men of Nagar, who are the pick and the cream of my beloved land, and who are held in the captivity of Ghazanfar as hostages are going to be wasted!—He once again made a counter argument within himself and reassuring himself said tat there is bound to happen whatever the God has ordained, so therefore, let the will of the God prevail. As however and in any case the honour, dignity, freedom and chastity of the children, women, mothers, sisters and daughters of

the land of Nagar must be protected at all costs. And then having finally decided upon his this second course of action, he immediately got up from his place and swiftly severed the anchor ropes of the birch rope local foot bridge with his sharp sword and threw the bridge into the raging river deep down below. When Ghazanfar found the foot bridge in such a broken state, he got highly astonished and felt surprised and had to bite his fingers in total disbelief. When Wazir Holo arrived at the capital town of Nagar, all the men, women and children went into a state of deep mourning and started wailing and weeping. The Wazir, however, like an affectionate and loving father, assured them all and gave them the necessary strength and courage by consoling and comforting them all with utmost affection. He then gathered and assembled the few left over able bodied men and notables of Nagar and through encouragement, consolation and tactful handling, took them all to the senior most/eldest Begum/Rani of the royal family then living in the Nagar Fort. He then arranged for, procured and issued the necessary weapons, like swords, shields, bows, arrows, matchlocks and other arms, ammunitions, explosives and war material from his own home and resources, to the available combat worthy men and women. By the grace of God almighty and with the blessings of the last Prophet (PBUH), Ali Murtaza (A.S) and the innocent Imams, he then installed the still suckling Zaafar Khan on the throne of Rajas of Nagar. However, after that, the few remaining notables who were left behind, assembled again and came to Wazir Holo as a delegation and recommended to him and strongly persuaded him to take over as the Raja of Nagar himself as Zaafar Khan, at that time, was still a milk sucking baby. Wazir Holo responded and said that the legacy of the Rajaship belongs to the Rajas of Nagar whereas my legacy and association is with the Wazirship, hence I will perform the duties of the Wazir with your cooperation and consultations as I very well know and am experienced in this responsibility. However, I have a request of my own!! The notables asked him as to what was his request. Wazir Holo replied and said to them that they all must go to the eldest Begum and Zaafar, and convey his request to them to kindly write a letter/document in favour of his family and Shujah and Shah Murad. Kindly ask them to award/grant me the remaining and left over/pending revenues of Rajas of Nagar, payable by the inhabitants of Nagar from Nilt upto Hispar, and in addition it may be written that the appointment of Wazirship will never be taken away from the house and family of Wazir Holo. When the notables heard about his this desire and demand, they immediately came to the eldest lady and Zaafar Khan, and conveyed the request. The eldest lady readily accepted the request and said that in this noble deed may the God almighty be pleased, his Prophet is pleased, the souls of our ancestors are pleased and Zaafar is pleased, and hence this letter is being written on behalf of and with the consent of the entire subjects of Nagar and Zaafar Zahid Khan. However Wazir Holo has got written this letter not only for his own home alone, but has also got it written for the houses of Shujah and Shah Murad as well. Even if there are one thousand homes/households from these three houses, in future, taking of any revenues by Rajas from all these houses, is illegal (Haraam). Even if there remains a deaf and dumb in this family, any royal revenues are illegal and Haraam. Taking of such revenues from these houses would amount to eating the flesh of a dog and taking the blood of a woman's menses. Further be it known that if someone makes a claim over the lands of Manbashar, Bagharas and Phekar and Garden of Raja in Phekar, lands of seeds of grass and lands of Dadimal, which have been

granted to Shujah Khan by Raja Tahir Shah, and usurps these, or any Raja takes them back, it will amount to taking of the flesh of a dead body and a bear. Further, that the Garden of Firdous (Bagh-e-Firdaus) which had been granted by Raja Firdaus to grand father of Wazir Holo for his brave act of facing Syed Abul Shah at the battle of Nomal and for killing him. If any of the Rajas in future makes a claim on this Garden, he will cease to be from the lineage and family of Raja Kamal Khan. Further be it known that the appointment of Wazirship from Nilt to Hispar is not to be taken away for ever in the future from the family of Wazir Holo even if there remains a deaf and dumb or disabled single person or even if a minor girl is left over in the family of Wazir Holo — its, taking away is Haraam — is Haraam. And if anyone nurtures any sort of ill will in his mind and thoughts against Wazir Holo, his heart and mind may get carved and slashed. Or even if a Raja commits such a thing, then that Raja ceases to be a descendent of Raja Kamal Khan, and would become and alien. And if any Raja even thinks of usurping the royal taxes and revenues of Halwat and decides to take away from the descendants and offsprings of Wazir Holo, such a Raja would be taking the bitterest and dirtiest lawa of the bottom of the hell. After that be it known that if any heir of Shah Kamal, disregards, rejects, cancels or disfavours this written document/letter of appreciation, at any stage and takes away the above mentioned lands or gardens, from the descendants of Wazir Holo, may he get entangled in the worst kind of divine wrath and punishment of God, his Prophet (PBUH) and Ali Murtaza A.S) and may he remain deprived of the patronship of the Prophet (PBUH) of God almighty and companions of righteous and innocent Imams (A.S) and instead he be destined to fall, in disgrace, under the shadow of the flags of Yazeed and Muaavia and may they meet the fate of the sinful and part of their lot in hell on the day of the judgement. And if there occurs any sort of sin or fault on the part of any children of the descendants of Wazir Holo, in that case may he face the divine vengeance and rage of God almighty and wrath and anger of the lion of god, and may he die of a sudden and abrupt death in his youth. And may he be deprived of and get deprived of twelve Imams, and their deprecation, on the day of the judgement and resurrection and instead may he go under the flag of and may he be the companion of Shimar Zil Jooshan (شمر ذی الجوشن) and Ibn-e-Ziad on the day of resurrection.

Further be it known that the rights and just claims/dues of Wazir Holo, without any doubt are the obligation, trust and liability on the heads and shoulders of the Rajas of Nagar till the day of judgement. Rights and dues of Wazir Holo, to our utmost endeavour, have been rendered and paid and have made an effort to relieve ourselves, which God almighty well knows. However this letter has been re-written afresh, by Raja Zaafar Zahid Khan with his pleasure and consent, as the original letter had been looted and taken away during the plunder of Nagar (by the Hunza raiders).

مہر انگشتی

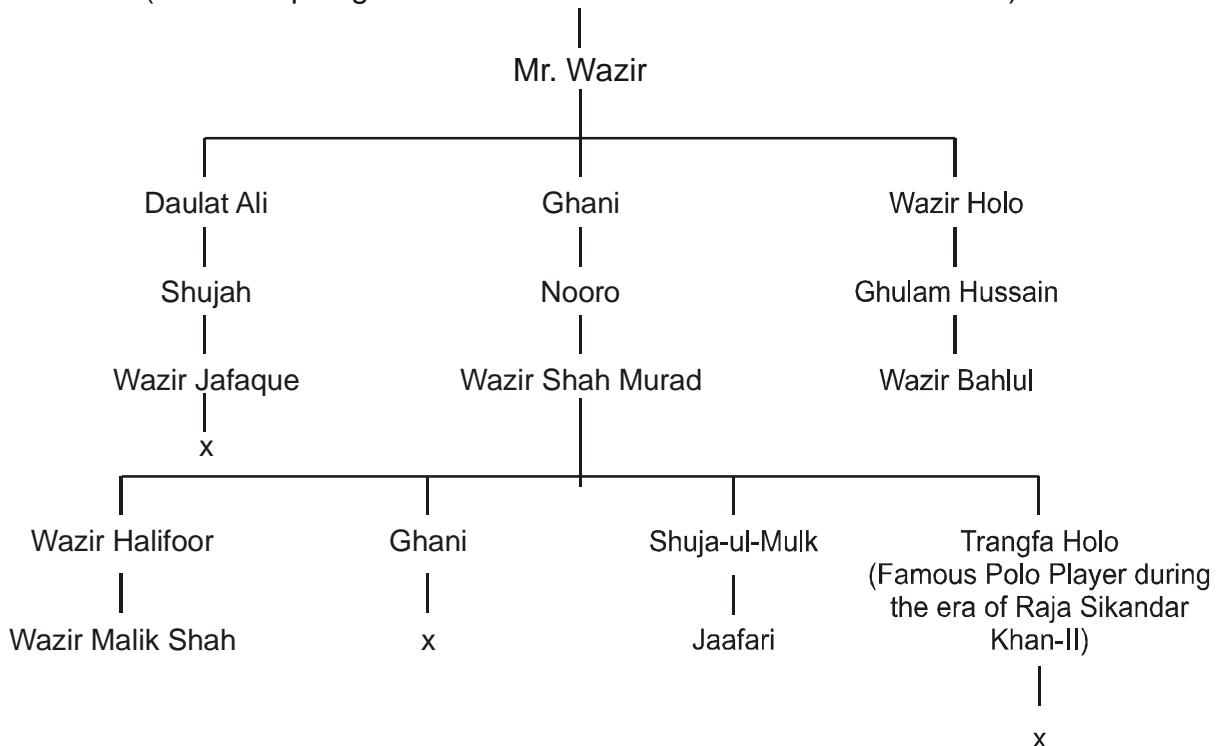


راجہ
شاہ سکندر خان

مہر نگینہ زعفرخان

در گرمی آفتاب محسوس
زیر علم علی است زعفر

Genealogical Tree of Wazir Holo
Wazir Chummar Singh
(From the pedigree of Barcha foster brother of Azur Jamshed)



90. Affinity Between Mir Ghazanfar and Raja Tahir Shah of Nagar

It has been narrated that just after a brief period immediately after the installation of Raja Zaafar Khan (infant) the notables and elders of Nagar advised and strongly persuaded Wazir Holo to take the reins of rule of Nagar in his own hands once for all, as Zaafar Khan was still a very young child. However Wazir Holo did not appreciate and accept this proposal. He, therefore, devised another plan and appointed Tahir Shah as the de-facto Raja and Regent/guardian of young Zaafar Khan. Meanwhile Mir Ghazanfar Khan once again managed to establish kinship with Raja Tahir Shah, by giving his daughter Mst. Bibi Roshan in marriage to Sikander, son of Raja Tahir Shah and also got his son Ghazan Khan married to Mst. Murad Begum, who was one of the sister of Zaafar Khan. During this period, Mst. Khush Begum daughter of Muhammad Rahim Beg of Yasin, who had been brought to Raja Habib Khan as a war booty from

Chaproat, was handed over to Mr. Mahmal Beg, the mediator and go between man of Hunza, by Raja Tahir Shah. This girl had fallen in to the hand of Nagar forces during their raid and capture of Chaproat Fort. Raja Tahir Shah while handing over this little girl, Khosh Begum told Muhmal Beg that the girl belonged to a very noble family, and that her father had been murdered by the inhabitants of Roashan village when he had returned after his defeat at Chaproat, and that her uncle Mehtar Suleiman Shah had also since been killed. Raja Tahir also told him that had anyone of the above two men remained alive, he would have returned her to them. However it is the bad luck of this girl that both her father and uncle are no more alive in this world. I, therefore, desire that this girl, when she attains marriageable age be married to one of your own sons. Thus Mahmal Beg, the confidential go-between man of Mir Ghazanfar took over the possession of this girl and brought her to Hunza. He later got her married to one of his sons Safar Beg. This girl Khush Begum was later on taken away from Safar Beg's marriage by Wazir Asadullah Beg, who married her to himself. It is from the womb of this lady that the well reputed personalities of Hunza, like Khan Bahadur Wazir Humayun Beg and Muhammad Raza Beg were born of Wazir Asadullah Beg.

However Murad Begum the first wife of Ghazan Khan—I died within a short period of time. Therefore, another of her sisters or a sister of Zaafar Khan, by the name of Noori Jehan was married to Ghazan Khan-1. Mir Safdar Ali Khan was born of this Noor-i-Jehan. All these above mentioned events took place during the reign of Raja Tahir Shah son of Deeng Malik of Nagar.

91. Capture of Gilgit through the Contrivance/Politics of Wazir Holo

About five years had passed since after the appointment of Raja Tahir Shah as the Guardian of Zaafar Khan, when Wazir Holo became aware of the inner desire of Tahir Shah, that he wished to be the absolute Raja of Nagar. Wazir Holo, therefore, devised a plan and contrivance to invade Gilgit and install Tahir Shah as Raja of Gilgit, as Izzat Khan Raja of Punyal was the Raja of Gilgit during that period after defeating

and killing Mehtar Suleiman Shah. It has been narrated that when Suleiman Shah had completed about seven years of Rule of Gilgit and surrounding areas, Izzat Khan, one of the Rajas of Punyal invaded Gilgit and after conquering Gilgit and surrounding areas became the Raja of Gilgit. Mehtar Suleiman Shah, during those days, was staying in Yasin, He, therefore, left Yasin to counter attack and retake Gilgit from Izzat Khan. Izzat Khan took battle positions at a location called Chu Harr (Sher Qilla) to confront Suleiman Shah. The battle ensued and luck favoured Izzat Khan in this battle and Suleiman Shah was taken as prisoner. Izzat Khan, therefore, killed Suleiman Shah. As soon as Suleiman Shah was got killed, his brother Mulki Aman and his son Gauhar Aman became the claimants for the seat of Raja of Yasin. Izzat Khan, therefore, got married one of his daughters to Gauhar Aman son of Mulki Aman and appointed him as the Raja of Yasin. Raja Gauhar Aman had two sons by the names of Mir Nabi and Sher Nabi from his this wife. Izzat Khan thus became the Raja or ruler of all areas which were conquered by Suleiman Shah and these included areas of Barenis and Yarkhoon in Chitral, Darkot, Yasin, Ishkoman, Punyal in Warshigoom and upto the areas of Gore, Haramosh and Chaproat located in the periphery of Gilgit. When Raja Izzat Khan ruled these areas for about five years, the people of Gilgit rose against him in favour of Raja Tahir Shah of Nagar, as he was married to Sahib Numa, the daughter of Raja Ghuri Thum of Gilgit, and as per a plan and contrivance prepared by Wazir Holo, Izzat Khan was assassinated and Tahir Shah of Nagar took over as Raja of Gilgit and became the ruler in this manner.

As Mir Ghazanfar Khan of Hunza was also equally involved in these machinations in support of Tahir Shah of Nagar and Wazir Holo's plan, the areas of Chaproat and "Shin Barr" were, therefore, given to his area of influence, and thus these areas came under the rule and jurisdiction of Mirs of Hunza for the first time as part of Hunza. Wazir Holo, therefore, became Wazir of both Gilgit as well as Nagar, as even by this time young Raja Zaafar Khan had not yet grown mature and was still a young boy, therefore, Sikandar had been appointed as guardian of Zaafar Khan in place of Tahir Shah. When Sikandar performed the responsibilities as Guardian of Zaafar Khan for three years, the people of Nagar wanted him to go to Gilgit to join his father Tahir Shah

as they wanted Zaafar Khan to take over the reins of ruler of Nagar directly in his own hands. Hence Sikandar was despatched to Gilgit. Sikandar thus departed for Gilgit, and reached the village of "Chhalat" and made a stop over at that place. He then sent a request and message to his father Raja Tahir Shah at Gilgit to send him reinforcements and support so that he could throw Zaafar Khan out and seize power as Raja of Nagar himself. His father Raja Tahir Shah did not agree and prevented Sikander from doing so and reminded him that it was not possible and feasible to fight a battle between the people of Gilgit and Nagar and said that if the people of Gilgit are killed it was a loss to them and even those of Nagar are killed again it was their own loss, as the people of both these areas were their subjects. He also reminded Sikandar that his own two sons, Babar and Ghuri Thum, who were being brought up in the house of Trangfa Meerza in Nagar, could become the causalities of war if a battle was fought by attacking Nagar. In addition he reminded Sikandar that his womenfolk were also still residing in Nagar. He, therefore, concluded his arguments not to invade Nagar, and instead let the right of rule of Nagar remain with Zaafar Khan, which was the best option he advised.

92. Conversion of Inhabitants of Hunza into the Sacred Sect of Ismailia (1838 A.D)

The important event of beginning of propagation and preaching of the sect of Ismailia faith in Hunza has been narrated through authentic oral tradition in the following manner. That when about fifteen years of rule of Mir Ghazanfar had been completed the Mir thought of inviting Syed Shah Hussain son of Shah Ardabeel from Badakhshan, so that he was able to preach for the Ismailia Sect in Hunza, as Mir Ghazanfar Khan had promised with Syed Hussain, at the time of death of Mir Salim Khan, to invite him for the purpose of preaching. In accordance with his this promise Mir Ghazanfar Khan despatched Haji Turaab son of Kuyo of Ganesh to Badakhshan to formally invite Syed Hussain to Hunza. The religious teacher or the missionary (Pir/Daai) accepted the invitation of Mir Ghazanfar Khan and left for Kanjoot (Hunza). Syed Hussain travelled via Burughul Pass (in upper Chitral) and through Wurshigoom (Yasin) and reached village Hinni (Hindi) in Hunza. Mir Ghazanfar Khan, sent an entourage of his notables

under the leadership of Wazir Zada Zeenat Shah to Hindi for the reception of the holy religious preacher (Pir). On arrival of this entourage at Hindi and their audience with the religious scholar, Wazir Zada Zeenat Shah immediately accepted the preaching and invitation of the Syed and converted into the Sect of Ismailia on the hands of this religious scholar/Pir and became the follower of Imam of that era right at the spot. However, Haji Turaab, who was accompanying the religious Pir from Badakhshan, prevented other notables of the entourage from doing so en-route and before reaching the court of Mir Ghazanfar Khan. Hence the whole reception party along with the Syed Pir left Hindi and arrived in the court of Mir Ghazanfar Khan at Hunza. On reaching the Mir, Haji Turaab complained to the Mir about the event of Wazir Zada Zeenat Shah's acceptance of Sect of Ismailia at the hands of the Pir Syed Hussain at Hindi. He complained to the Mir and reported against Zeenat Shah, that Zeenat Shah had offered the Syed to be not only his Pir but also the Mir as well.

Mir Ghazanfar Khan got afflicted and felt offended on hearing about this news regarding the conduct of Zeenat Shah, and as a mark of his displeasure he did not accept the Sect of Ismailia on the hand of Pir Syed Hussain and deliberately put it off to a future occasion. The Mir then asked Pir Syed Shah Hussain to leave Hunza. This way the Syed/Pir once again went back without achieving his goal and objective.

During same very days another such religious scholar and Pir by the name of Syed Yaqoot Shah son of Syed Shah Abdur Rahim-I, who was also one of the Ismailia scholars and missionaries of Zebak, Shakhdara of Badakhshan arrived at Kanjoot. This missionary had recently been to Mahallat in Iran to see and perform the "Deedar" of Imam of the era and had returned via Herat to Khuqand to Seriqool and then to Kanjoot. When Mir Ghazanfar Khan learnt about the arrival of this scholarly religious man, he despatched an entourage/party consisting of notable of Hunza to the village of Misgar to give a befitting reception and bring this Syed and Pir to Hunza with honour, respect and utmost care. Accordingly Syed Yaqoot Shah, arrived in the court of Mir Ghazanfar Khan. Mir Ghazanfar Khan this time honoured this Pir and accepted the religious fealty/allegiance (بیعت) of Imam on the hands of Syed Yaqoot Shah and became a

follower of the Imam of that era who was Agha Khan⁵² the first. The ritual of fealty/homage was then carried out by Wazir Punno and the remaining people of villages of Baltit, Altit and Ganesh who accepted the allegiance of Imam Agha Khan the first on the hands of Syed Yaqoot Shah and became Ismailies and ennobled themselves with this faith.

After this mass conversion, Syed Yaqoot shah appointed his representatives called "Naibeen" to teach the Ismailia methods, tareeqa, faith and teachings. Such men were from amongst those people of Hunza who were literate and they were called "Khaleefa" (خليفة). These were the religious men who conducted rituals for nuptials (Nikah), funeral prayers, daily prayers and "lighting of lamp" or "Chiragh Roashan" (چراغ روشن) etc. according to the teachings and instructions of Ismailia Sect as followed by the Ismailies of Badakhshan, during that era, and hence these were also practiced in Hunza hereafter.

However the religious teachings and instructions of Syed Yaqoot Shah were simple and few at that time. His first and foremost religious instruction for the people was to accept and believe in the "Imamat" of Hazrat Ali (AS) as first Imam and the Khalifa. The second instruction for the believers was that they must interpret and perform the seven basics/fundamentals of Islamic belief (Shariah) according to the instructions and precedences set by the Imam and the explanations and clarification/interpretations as made by the Imam of the era. The duties and rituals of prayers and religious duties be carried out/Performed in accompaniment of special musical instruments like (Daff) Tambourine and Harp (Chang) in a musical congregation of listening to religious songs (محفل سماع). The people were not prevented from taking wine and drinking practices, as at that time the people of Hunza were used to drinking of wine etc. and indulged in this practice very heavily. Thus drinking was declared legal or "Halal" only to not to alienate the people from this new sect of religion.

⁵² Hazrat Imam Shah Hassan Ali Shah Muhammad Husain al-Hussaini The Agha Khan—I (1233-1298A.H) (1820-1880 A.D)

Syed Yaqoot Shah, after staying for twenty five days in Hunza asked for leave from Mir Ghazanfar Khan and departed. He left behind a number of poems and stanzas on various subjects in the collections of Mir Ghazanfar Khan at the time of his departure, as a token of his services and in memory of his this great adventure and achievement. A few samples from this collection of such poems/titles in form of tetra-stitches or quatrains are included in this book for the information of readers of this book. Following are the quatrains:-

تادرہ عشق پائی کوبان نشوی
محرم بحریم بزم جانان نشوی
در مطبوع عشق کر حلالت خوانت
تابسل تیغ امر و فرمان نشوی

Translation:

"If you don't struggle on the path of the eternal love and passion (love of Got) you would not succeed in entering the inner circles of the truly beloved being i.e. the God's blessed people. Who will consider you as legal (Halal) in the kitchen of the righteous, until you slaughter yourself with the knife of the divine instructions and orders issued by the one who has the divine authority to do so."

When this wretched fellow Yaqoot Shah son of Shah Abdur Rahim, may God forgive his sins and crimes, returned from the court of the benevolent (Imam) personality and reached Sariqool through Khoqand, I wanted to proceed to Wakhan through/via Pamir. However not having found the route/access and passage, I turned towards Kanjoot. In Kanjoot his majesty Shah Ghazanfar Khan very kindly accepted the message and call of the true path of God and hence became the follower of the correct path (Ismailia Sect). May almighty approve and accept his this good deed. Two poems from the works of the predecessors of this caravan are being left behind (at Kanjoot) in memory of my this trip so that this wretched fellow is remembered and not forgotten by all who happen to read them. Written on second of Jamadi-us-Saani 1254 Hijra (One thousand two hundred fifty four Hijra (which corresponds to 1838-39 AD).

The two long laudatory eulogium/encomiums, left behind in his own hand writing

by Syed Yaqoot Shah himself, are available in record but are not being included in this book as the book will get unnecessarily too lengthy. However the first and last stanzas/verses are reproduced below, so that the theme and the subject covered is glimpsed and understood by the reader. One of the two verses are from the works of Sheikh Fareeduddin Attaar which are as following:-

Exordium of the poem:-

چشم بکشا که جلوه دلدار
متجلی است از درودیوار
او به پیش تو ایستاده چو سرو
سرفو بردہ تو نرگس وار

The last verse of the poem:-

لیک باید که کار فرمائی
ورنه خون خوردن دل عطار

Translation:

'O' you! open the innermost and real hidden vision (eyes) of yourself so that, and only then, will you be able to see the presence and existence of the almighty, who is all emanating and radiating from every door and wall of this universe.

He, (the almighty) is present and standing erect in front of you like an erect cypress tree (سرو کا درخت) but you are standing with your head hanging down and ashamed like a plant of Narcissus (نرگس) or the eyes of a mistress.

O! man, it is but important that you play your role at your own behest! Otherwise Attar (the poet) is left with no option but to take the blood oozed out of his broken heart!

The following other verses are from the works of the poet Meerza Sufi, who has explained through them the interpretations of the seven basic principles of Shariat and has explained his faith and belief in a poetic form:-

1.

- ایدل طریق بندگی درست کن شعار
با غیر درست از همه خوبان بگه کنار

He has completed his poem with the following last verses:

2.

- شاهما بیوشن ذلت صوفی بتفو خویش
کز جرم بیکران شده پیش تو شرمسار

Syed Yaqoot Shah, with his own signature and hand writing has also included the following verse in the collections of Mir Ghazanfar Khan:-

3.

- سرم چو سگ بکند توریا امام زمان
نای سم سند توریا امام زمان

Translation:

1. Oh! My heart and soul get to learn and know how to pray, obey and worship he the real and actual creator and the beloved one as every other one who appears to be beautiful and attractive is false and hence get yourself detached and alienated from such false beauties.
2. O! The real and actual king may you kindly hide and bury the mean and blissful act of "Sufi" with your utmost forgiveness as he is extremely repentant and ashamed of his plentiful wrong doings and ashamed of these in your court!
3. O! The Imam of the era, my head is tied with the rope/chain of loyalty and obedience like a dog is.

O! Imam of the era I may become a sacrificial animal of the horse shoe of your riding horse!!

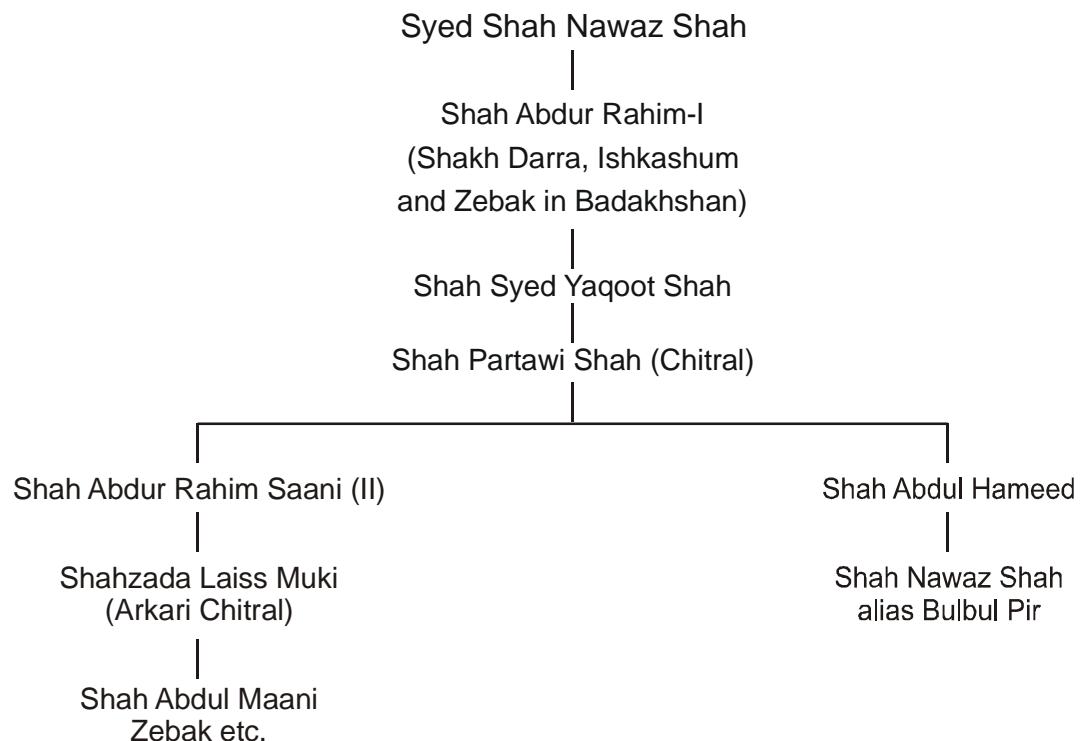
This old manuscript (بیاض) or note book of Syed Yaqoot Shah is still available

and can be found in the library of Mir Muhammad Jamal Khan, the present ruler of Hunza (Ruling period 1945-1976). I have copied the above couplets from this original and old note book and am reproducing them in my this history book. In case the whole laudatory poems are once more available along with the handwritten memoirs of Syed Yaqoot Shah, these may be included in a Photostat form, at the end of this book in future.

Thus when Yaqoot Shah departed and left Kanjoot, the inhabitants of Hunza now started to call themselves as "Maulai" instead of "Shia" as the Imam of the era was addressed and remembered with the title of "Maula". However they still followed the mourning, lamentation and chest beating and did not abandon the practice of taking the names of the twelve Imams. As a consequence they became followers of multiple faiths initially. They did not either forego or relented the rituals of old and dark ages. The beliefs and rituals of tomb worship, sooth Sayers (Shaman) and belief in dreams by people and worship of fairies and ginns etc. continued to be practised.

When the news of preaching and spread of Ismailia Sect among the inhabitants of Hunza was received by other religious scholars and missionaries of Badakhshan etc, many other such scholars also followed suit and started to visit and converge on Hunza. One of the scholar preachers Syed Ghulam Ali Shah son of Syed Hussain came twice to Hunza, as a few people along with Wazir Zada Zeenat Shah had entered into the circle and fraternity of Syed Hussain. Later Pir Ghulam Ali Shah also brought many a people in his fraternity/circle or followings (حلقہ ارادت). These people were, therefore, called the disciples/followers of Syed Shah Hussain or Mureedan-e-Shah Hussain. In the same manner Khawaja Shah Talib, Khawaja Shah Dad and Mirza Ismail etc the Khawajas of Sarigool made visits to Hunza. These preachers brought the inhabitants of Gujal into their respective spheres of influence and circle of preachings. Hence the people of Hunza till the present days are the disciples and from the various circles of influence of these different scholar preachers. Some belong to the circle/ring of Syed Yaqoot Shah and his heirs, a few others to that of Syed Ghulam Ali shah son of Syed Hussain and so on. Some are the disciples of Khawaja Shah Dad, Shah Talib and Mirza

Ismail etc respectively. Following is the genealogical tree of Syed Yaqoot Shah son of Syed Shah Abdur Rahim:-



However as of present era, the heirs descendants and successors of the above mentioned scholars, religious teachers and missionaries have been left and stranded in far flung areas and therefore have fallen behind and backward. Many of them have remained ignorant and deprived of their traditional traits of being literate and knowledgeable both in religious, spiritual as well worldly education and literary pursuits, thus they are no more capably of providing guidance and direction to the people of their areas so that the instructions of the Imam of the era could reach the laymen through them as was their legacy.

However the Ismailia faith was propagated and introduced into the countries of Chitral and Gilgit many centuries prior to its arrival and introduction in Hunza. The account of this prior introduction is narrated thus; that a military commander or a "Sardar" by the name of Taj Mughul invaded Chitral and then Gilgit to conquer these places and then to preach and spread the Sect of Ismailia in this area. He, therefore,

conquered both these areas and established his rule at Gilgit. It has not however been ascertained as to his actual status or position. It is not known whether he was a ruler or a military adventurer. However it is said that he had come from the direction of Badakhshan and was able to conquer and capture Gilgit. Raja Tarra Khan the then Raja of Gilgit at that time was wise enough to convert into the Ismailia Sect at the hands of Taji Mughul and accept his allegiance. This conduct of Raja Tarra Khan pleased Taji Mughul and he, therefore, handed him over his country and the seat of ruler and retained him as the Raja of Gilgit. However he got constructed a "tower" at the foot of the "Jutyal Mountain", as a memorial of his invasion of Gilgit, and this "Tower" is known as "Mughul-e-Shikari" even as of present day, and went out of Gilgit along with his force and his companions.

Hence, since the era of Tarra Khan, through six generations, and upto the era of Mirza Khan, the Rajas of Gilgit have remained the followers of Ismailia Sect. When finally Raja Mirza Khan of the Rajas of Tarra Khan dynasty was compelled to flee towards Baltistan as a result of invasions and attacks by the rulers of surrounding areas and was forced to take refuge and protection of rulers of Skardu. He, therefore, fled to Skardu and during his refuge there got married to one of the daughters of the ruler of Skardu. It was in Skardu that he was called as "Mughuli" and later the followers of Ismaili faith in the entire areas of Chitrar and Gilgit were also called as "Mughuli".

Raja⁵³ of Skardu conquered, and then plundered the entire area upto the limits of Chitrar and liberated Gilgit for Meerza Khan. It is since that era till date that the Rajas of Gilgit have been the followers of Sect of Isna Ashria. However as of this era, Raja Jaafar Khan son of Gushpur Karim Khan son of Raja Ali Dad is still a follower of the Ismailia Sect, details of this case are intended to be written in subsequent paragraphs of this book.

⁵³ It was Raja Ali Sher Khan Anchen of Maqpon dynasty, during whose rule (1595-1633) this dynasty had reached its peak when control was exercised over all the minor kingdoms of Baltistan. Ali Sher Khan Anchen (the great also invaded, conquered and subjugated Ladakh, Gilgit, Chilas and Astore and even campaigned as far as Chitral.

Views and opinions of the writer of this book regarding the origin and whereabouts of Taji⁵⁴ Mughul are! that he was most probably an important personality, who was neither a ruler nor an Amir from either Chitral, Gilgit or even Badakhshan. Hence it is believed that after the fall/debacle and destruction of the famous Ismailia stronghold of “Al-Maut” (الموت), a group of the dispersing forces of Ismailia fighters may possibly have got assembled or regrouped in this mountainous areas of Kohistan after the fall and destruction of “Almaut” fortress at the hands of Tatars/Changes Khan’s hordes/invaders. These men called “Fidayeen” may have been organised by this man “Taji Mughul” who then may have made themselves responsible for preaching and spreading the Ismailia Sect in this entire region.

However the sect of Ismailia faith in Badakhshan area was introduced and initiated during the era of Hazrat Maulana Mustansir Billa Bu Tammim who was the Fatimid Imam and ruler at Cairo in Egypt (1036-1095 A.D) (927-487 A.H) and who had appointed Hakeem⁵⁵ Nasir Khisrau from the learning centre called “Darul Hikmat” of Al-Azhar Egypt as the preacher and missionary for the entire Khurasan region. Hakim Nasire Khisrau, therefore, had left Egypt (in 1052 A.D) and had got settled in a village called “Yumgan” one of the villages of Badakhshan. He stayed at that place till his last days and is, therefore, buried in that village. It is because of this reason that many of the books written by the great Hakeem (Doctor/Scholar) have been and are available and obtainable from “Yumgan”. The preachers and missionaries who spread this faith in these limits and areas (Chitral, Gilgit, Hunza) belonged to the province of Badakhshan and surrounding areas.

⁵⁴

Taji Mughal:

⁵⁵

Hakeem (Scholar/Doctor) Nasir-e-Khusrau (Hazrati Pir) was born in village Qubadian of the ancient city of Balkh (Bactria) in the year 1001 A.D. (394 A.H) in a prosperous and well to do Shia family. After his personal search and research he reached Al-Azhar in Cairo in the year 1047 A.D (439 A.H) in search of the truth. He then came to Balkh in 1052 AD (444 A.H) as the Hujjat-e-Khurasan. He then shifted to village Yumgan of Badakhsahan and has spread the Ismailia faith in Khoqand, Qartbean, Wakhan, Sariqool, Shighman, Chitral, Yasin and Gilgit etc.

93. Reconcilement and Establishment of Ties of Friendship between Mir Ghazanfar Khan and Gauhar Aman, Mehtar of Yasin (1839-40 AD)

When Raja Tahir Shah died a natural death after completion of about five years of his rule over Gilgit, his son Sikandar became the Raja of Gilgit as his heir. When about three years had passed since the rule of Raja Sikander over Gilgit, Gauhar Aman son of Mulke Aman decided to invade and capture Gilgit. He wanted to once again annex the former domain conquered by his uncle Suleiman Shah, to his own domain. In order to achieve this goal he took a force comprising five hundred fast soldiers and another five hundred mounted horsemen and left for Gilgit. When the news of this invading force reached the ears of Sikandar, the Raja of Gilgit, he immediately went into consultations and discussions with his notables and functionaries. Wazir Shukoor Ali, the Wazir of Gilgit and some other notables suggested and recommended to Raja Sikandar to send Wazir Holo as his envoy to negotiate and conclude a peace treaty with Gauhar Aman and to also arrange to establish nuptial ties. However Wazir Holo did not agree to go as the envoy. As a result Wazir Shukoor Ali along with a few other notables of Gilgit were despatched towards Gauhar Aman to convey him their aims and objectives. Mehtar Gauhar Aman, however did not pay any heed to the requests of Wazir Shukoor Ali by saying that he had come to conquer Gilgit and not to establish any nuptial relations with Sikandar. Hence Wazir Shukoor Ali was murdered by the men of Gauhar Aman, and Gauhar Aman proceeded towards Gilgit. When Gauhar Aman arrived at the location called "Sharoat" he was met/opposed in force by the forces of Raja Sikandar under the command of Trangfa "Meerza" of Nagar, who was also the foster father of Raja Sikandar. On this Gauhar Aman sent an ultimatum/message for Meerza to surrender and accept the subjugation of Gauhar Aman and hand over the forces to him. However Meerza in reply to the message of Gauhar Aman said that it was no time for surrender and subjugation but for a show down in battlefield only. "In case I am defeated and get killed you will become the conqueror and myself the conquered and only in such an eventuality will I be forced and compelled to obey and get subjugated." Such words from Meerza infuriated Gauhar Aman and he ordered his men

to kill Meerza. However, Wazir Rehmat of Kohi Ghizer, who was accompanying Mehtar Gauhar Aman, intervened and advised him to not to kill Meerza. Hence Meerza was not killed even after the capture of Gilgit by Mehtar Gauhar Aman.

After this battle Gauhar Aman entered Gilgit with the gait and posture of a conqueror and took Gilgit into his possession. Raja Sikandar was forced to flee towards Bagroat, along with his entire family and the remaining supporters and forces. He therefore got entrenched himself inside the fort at the locality/village of "Sinaakar". Mehtar Gauhar Aman went in pursuit and followed Sikandar and confined him to the fort by surrounding/besieging the fort. After about nine long months of this siege the food and rations etc inside the fort got exhausted and Raja Sikandar was compelled and forced to come out of the fort and surrender along with his forces. He asked for mercy and clemency from Gauhar Aman, but Gauhar Aman did not accept his appeal and request for mercy. Raja Sikandar was, therefore, brought to the locality of Sonikot (سونی کوٹ) at Gilgit and murdered in cold blood with the stroke of a sharp sword.

However Mr. Karim Khan, brother of Raja Sikandar had succeeded to get away and flee and was able to reach the village of "Gore". He then reached "Astore" and later went to Kashmir and took refuge and asylum in the court of representative of Maharaja Ranjeet Singh the ruler of Lahore.

So in this way Mehtar Gauhar Aman conquered Gilgit and brought it under the sway of his rule and domain. However the areas of Chaproat and Sheen Bar remained with Mir Ghazanfar of Hunza. As Gauhar Aman, was at peace with and had friendly relations with Mir Ghazanfar Khan, he sent a message to him and expressed his keen desire to see and meet Wazir Zada Zeenat Shah. Mir Ghazanfar obliged and sent Wazir Zada Zeenat Shah along with suitable and befitting gifts and souvenirs to the court of Mehtar Gauhar Aman at Gilgit.

94. Mehtar Gauhar Aman Shah's Desire for seeing/meeting Wazir Zada Zeenat Shah

In accordance with the wishes and desire of Mehtar Gauhar Aman, Mir Ghazanfar Khan despatched Wazir Zada Zeenat Shah son of Wazir Punno along with suitable and worthy gifts and souvenirs to the court of Gauhar Aman Shah at Gilgit. It has been narrated that Mehtar Gauhar Aman Shah had sent an entourage of his notables and officials as reception party up to the place called "Tsilmish" to honour and receive Zeenat Shah. This reception party had therefore received Zeenat Shah with utmost honour and respect and took him to the court of Gauhar Aman at Gilgit with great pomp and show and protocol. Mehtar Gauhar Aman is said to have been extremely pleased and impressed with the personality of Zeenat Shah during his this meeting as the Wazir Zada had an imposing personality and was a man of very strong, tall, heavy and impressive built and physique. Thereafter after a few days the Mehtar accorded leave to the Wazir Zada and sent him off along with a lot many gifts and souvenirs to Hunza. He also sent a message to Mir Ghazanfar at the hands of the Wazir Zada offering and proposing to jointly invade Nagar through a combined effort, so that all the area, down stream of village of Pissan including Chhalat and Chaproat, could be awarded and given into the possession of Mir Ghazanfar Khan.

Mehtar Gauhar Aman also sent a few pairs of falcons (eagles), as gifts, through Wazir Zada Zeenat Shah. A few men called Mir Shikaran were also sent along with these falcons/hawks, as there existed no such custom/tradition of maintaining falcons and their handlers called Mir Shikar in Hunza till that time. It was after this event that the custom/tradition of falconry and maintaining of their handlers called Mir Shikar got introduced in Hunza. Thus when Wazir Zada Zeenat Shah arrived back at Hunza with the message and gifts from Mehtar Gauhar Aman Shah, Mir Ghazanfar Khan developed a strong desire to annex the areas down stream of the village of Pissan and readily agreed to the proposal of Mehtar Gauhar Aman Shah.

95. Account of the Joint Attack on Pissan Fort carried out by the forces of Mehtar and Mir

When Mehtar Gauhar Aman despatched his combat forces to Nagar under the command of Mr Badan, Mir Ghazanfar of Hunza also in a coordinated plan moved his forces under the command/leadership of Wazir Zada Zeenat Shah, to Nagar. Included in this force were the best chosen warriors and fighting men of Hunza and brave and illustrious warriors like Mr. Mamuro and Mr. Doodaseen etc. On receiving the news of this threat to his domain, Raja Zaafar Khan of Nagar, then in his prime youth, also swiftly reacted and despatched his forces to the Pissan Fort under the command of Wazir Zada Mr. Shah Murad son of Nooro, and Jafaq son of Shujah who belonged to the illustrious house/family of Wazir Holo. This force reached Pissan Fort well in time and confronted the joint forces of Mehtar Gauhar Aman and the Mir of Hunza. During this period/point of time the illustrious Wazir Holo had become handicapped and disabled because of loss of his eye sight which had rendered him blind.

The forces of Mir of Nagar took defensive positions inside the Fort of Pissan and became besieged. The attacking joint forces were, however, unable to conquer/capture this fort swiftly. Under these circumstances one of the inhabitant of Hindi by the name of 'Bako' had the ingenuity and resources to suggest and produce a wooden ladder tall enough to scale the walls and ramparts of the Pissan Fort. With the help of this wooden ladder the brave warriors of the joint forces were able to enter the fort. On entering the fort the men of Nagar forces were then overcome and defeated. However during this close quarter hand to hand combat Mr. Badan, the commander of Gauhar Aman's forces was killed. On realising and seeing a certain defeat, the Wazir Zadagans (Scions of Wazir of Nagar) conceded defeat and requested for a cease fire and surrendered. They accepted the terms and conditions of the attackers and pledged allegiance and therefore accepted subjugation. They also pledged to never again head for Chaproat nor to make a claim on Chaproat in future also. They instead accepted to become the subjects of Gauhar Aman.

In short the combined forces, after plundering the fort, returned to their respective

areas along with the war booty. Thus the oasis of Chaproat remained in the possession of Mir Ghazanfar Khan as hitherto. When every thing got settled down, Mir Zaafar Khan of Nagar personally reported to the court of Mehtar Gauhar Aman at Gilgit, and formally made a pledge to be an obedient servant of Gauhar Aman. In recognition of his this act of allegiance and submission, Mir Zaafar Khan of Nagar was given in marriage one of the daughters of Gauhar Aman as a reward. This daughter was dumb/mute and was called "Goongi" (گنگی). Mir Zaafar Khan had two sons, namely Uzar Khan and Alif Khan, from the womb of this lady. Much later (1852) this very dumb/mute lady was taken prisoner of war by Hunza forces during a ransacking and plundering event of Nagar and was married to Mir Ghazanfar; and a son by the name of Tawakkal Shah was born to her in Hunza.

When the remaining/surviving forces of Nagar arrived back at Nagar after the conclusion of the battle at Pissan Fort, the people of Nagar had become appreciative of the bravery and wisdom of Mr. Shah Murad. Hence they expressed their desire that Mr. Shah Murad be made the acting Wazir of Nagar so that he could perform the duties of Wazir for the handicapped Wazir Holo as his successor. However Mr. Jaffaque son of Mr. Shujah, who was an uncivilized and unmannered man, made a claim on this coveted appointment. Mr. Shah Murad, a polite and noble man, agreed to his this claim as both of them were equally entitled as per the customs and traditions, as Wazir Holo had no grown up son of his own who could have been given this appointment as his heir.

96. Rescue and Recovery of Bibi Roshan from her Confinement in the Nagar Fort

It has earlier been written in this book that Bibi Roshan, daughter of Mir Ghazanfar, had been married to Shah Sikander son of Tahir Shah of Nagar. When the people of Nagar relieved Shah Sikandar of the regency of Nagar and by giving his right appointed Zaafar Khan as the full fledged Mir of Nagar as it was his right, Bibi Roshan, therefore, was left behind in the custody of Zaafar Khan. As a result Bibi Roshan had

become destitute and deprived, and remained in the fort as a hostage, in disgrace and in a state of indignity. Mir Ghazanfar Khan soon learnt about this state of affairs of his daughter and became aggrieved and annoyed. He therefore summoned his well-wishers and courtiers and shared his this grief and sorrow with them. He then asked and requested them to retrieve and rescue his this daughter as it was a matter of shame, disgrace and dishonour for him and the people of Hunza to let his daughter remain/live under such dishonourable circumstances. He pleaded to them to take his daughter out of this shameful confinement sooner and at all costs. The Mir's well-wishers and his loyal men thus pondered and went into serious consultations to full fill this important task. During these consultations Trangfa Daulat Ali son of Moosinagh came to his house and confided with his son Muhammad Ali on this matter. He told his son that in spite of his old age he was determined and willing to go to Nagar and retrieve and rescue Bibi Roshan from the Nagar Fort. He therefore grabbed his sword and got ready to carryout a night (one man) raid on Nagar Fort. However his son Muhammad Ali, who was in his prime/full youth interrupted his father and declared that it was a matter of great shame for him to allow his old father to fall into the hands of "Nagarkutz" (people of Nagar) in this old age. Thus he got up and decided to go to Nagar to do the needful; saying that in case he was taken as prisoner and even if killed by the men of Nagar it was suitable and befitting and of no consequence.

After this argument Muhammad Ali son of Trangfa Daulat Ali got ready for the mission, mounted his horse and left for Nagar in the darkness of a dark night. He galloped his horse along the banks of the Nagar river and reached a spot immediately below the Fort of Nagar. He dismounted from the back of his horse, secured his horse by tying its reins to a stone on the river bank and headed straight for the fort. Muhammad Ali was an expert in conversation in the Nagar dialect and spoke in their tone, tongue and exact accent and voice. He was also well familiar with the paths, tracks, streets and every nook and corner of the Nagar village as he used to visit Nagar very frequently during the periods of peace and tranquillity between the two states.

In short this Muhammad Ali adopted the style and disguise of a Nagar man and

walked straight for the Main Gate of the Nagar Fort by covering his face and head into the collar of his Shuqa (Chogha) and with a gait of a typical Nagar man. On reaching the main entrance of the Fort, he saw that the doors of the main gate were being shut by the man on duty as per the customs, traditions and standing orders of the state according to that era and old traditions. It was during this process that Muhammad Ali was able to enter the fort from the very main gate. He then managed to hoodwink all those he encountered and was able to reach the room in which Bibi Roshan was being kept and this he did with the help of the girl who was carrying fire wood for Bibi Roshan. On reaching Bibi Roshan, he saw that she was trying to lit a fire with the help of a few thorny straws of fire wood as there was no sufficient firewood. However a small quantity of dried thorns and bushes were provided by the girl servant. At first Muhammad Ali could not properly identify and recognise Bibi Roshan. However after firmly ensuring her identity and having recognised her with surety, he wrapped her in a "shawl" and flung her onto his shoulders and swiftly and hurriedly walked back towards the main gate of the fort. On reaching the gate he saw that the gates were firmly closed and the man on duty was lying down on his bed and was about to go to sleep. In this situation Muhammad Ali called out to the gate-man in the typical tone, dialect and accent of a Nagar man, that he had forgotten the rope and tools of agriculture out in the fields and wanted to quickly fetch them in. He therefore asked him to enjoy and continue his sleep as he himself will close the door on return. However the gate man admonished him and said that this was no time to either go out or enter the fort. You may possibly be an enemy man. However Muhammad Ali did not listen to the sermon and immediately opened the gate and rushed out of it and hurriedly and swiftly arrived at the spot on the river bank where he had earlier tied his horse. He quickly placed Roshan Bibi on the back of the horse and immediately mounted on the saddle of the horse and got his horse into a gallop. However by then the people of Nagar had been alerted and had come to know about this bold action and were now in his hot pursuit. They soon realized that someone was galloping his horse along the river bank. They quickly located him as it was a dark night and his horse's shoes were producing sparks and flashes. Hence on finding his location and direction, the pursuers decided to follow him along the common

beaten track so that they could be able to reach ahead of him and block his route. However Muhammad Ali was able to soon get out of the reach of the men of Nagar and he crossed both the rivers of Nagar and Hunza just in time. On the other bank of Hunza River, the men from Ganesh were waiting for his arrival as per plan. On seeing this the men of Nagar, pursuing Muhammad Ali, did not dare cross Hunza River and thus withdrew and fell back. Thus Muhammad Ali had successfully rescued and brought Bibi Roshan and was safe and sound back at Ganesh. However when the people of Ganesh looked at Bibi Roshan and saw her in this battered and dilapidated shape they could not believe and recognise her and started admonishing Muhammad Ali. They told him that was he blind that he had brought a different woman instead of Bibi Roshan? Had he not seen or found Bibi Roshan, that he had got hold of a different woman from the streets of Nagar? On listening to such arguments objections and Bibi Roshan herself started howling and pleading and said that she was Bibi Roshan, the daughter of Mir Ghazanfar and that they should not consider her or call her someone other than Bibi Roshan. She has fallen into this miserable state as a result of the harsh treatment meted out to her during her ordeal at Nagar Fort. Hence Bibi Roshan was therefore taken in front of Mir Ghazanfar. Mir Ghazanfar on seeing his daughter in his palace got extremely pleased and happy with Muhammad Ali and his father, Trangfa Daulat Ali. He Therefore showered on them many a gifts, prizes and rewards.

After the passage of many years, Raja Zafar Khan of Nagar expressed his desire to marry this Bibi Roshan and accordingly took her into his marriage. He had his eldest son Muhammad Khan born of this lady. The present Gushpurs of Chhalat namely Mr. Khusrao Khan, Abbas Khan, Badshah and Tahir Shah are the sons of this Muhammad Khan eldest son of Raja Zafar Khan of Nagar.

97. Account of Capture of Zeenat Shah of Hunza and Mst. Khiso of Nagar at the hands of Adversaries

As the men of both Hunza and Nagar had become accustomed to the tradition of raiding each other's territories and carrying out of loot and plunder of everything,

specially of goat, sheep and cattle, they could lay hands on, therefore according to this tradition and habit Hunza men would go to Nagar to carryout raids and would plunder and loot everything including goat, sheep and cattle etc and would provide stocks of meal for winter season. In the same manner, they would also lay hands on any person, women or a young boy, wherever they could find a chance and would abduct them and bring them to Hunza, and were, then sold out to traders in Yarkand and Badakhshan in lieu of other goods and horses etc. The same was done by the men of Nagar. However Nagar men could not compete with Hunza men in such raids and plunders as Nagar men were not so efficient and strong to defeat the Hunza men. Nagar men were seldom successful only in grabbing an odd man or a few sheep etc from the villages of Mayun and Hussain Abad. The Hunza men however used to carryout successful raids and robberies at Sumayar, Asqurdas and main town of Nagar itself and brought back many a looted booty.

In accordance with their this old traditional custom, on one of such like raids during a summer season, the raiders of Hunza went to the main capital town or "Khun" of Nagar and carried out the usual plundering and looting and got hold of everything they could lay hands on. Among such booty was also included a daughter of Wazir Holo, by the name of Mst. Khiso, who alongwith a few other persons had been abducted and brought to Hunza along the Balk route. It has been narrated that due to extremely hot temperatures and heat of the summer the above mentioned lady (Khiso) could not keep pace with the returning raiders and lagged behind. She was, therefore, carried back to Hunza by two brothers Raza Ali and Razo, on their backs who belonged to the house/clan of Quli Kutzs. It is said that Mir Ghazanfar Khan and the inhabitants of Hunza had felt so extremely pleased and jubilant over the abduction of the daughter of Wazir Holo that they immediately decided to carryout yet another such raid soon after. Hence a large raiding party was assembled and despatched to Nagar. This time the Hunza men also devised a deception plan to carryout the raid. This large raiding part was split into two groups. The smaller group proceeded to Nagar along the banks of the river on the direct route/track whereas the larger one took the indirect and hidden route via Balk and sneaked into Nagar undetected. However the smaller group moving over

the direct route along the banks of river Nagar, on reaching a spot on river bank below and in the vicinity of Nagar Fort abruptly turned back and started dragging one of their own men, whose name was Ghulam Shah of Altit. This ruse/tactics was adopted to deceive the men of Nagar and make them believe that this group was abducting a Nagar man, as it was being conducted in the open and in broad day light so that the Nagar men were able to easily observe this drama. This deception plan of distraction did work as intended and Nagar men soon noticed the activities of this group from their fields and villages. Hence very soon a group under the command of Wazir Jafaque of Nagar immediately started a hot pursuit of this group of Hunza men. However by the time the Nagar men could catch up with the group, Hunza men had already crossed the Hunza River and were safely on Hunza soil. On seeing the Hunza group out of their reach the Nagar party turned back towards Nagar and proceeded along the banks of Nagar River. When this party reached their crossing place at the banks of Nagar River, the Hunza group then followed them and opened fire on this party. It is said that one of the bullets had pierced through the heels of Wazir Jafaque and had therefore injured him seriously. It is said that Wazir Jafaque could not recover from this wound and died soon. It is said that Wazir Jafaque was a sour, uncivilized and ill tempered man. He remained on the appointment of Wazir of Nagar for only one year.

On the other side the larger group of Hunza raiders which had taken the route of Balk, had reached Nagar undetected and carried out the loot and plunder of Nagar. After grabbing hold of whatever they could lay hands on, the party withdrew and started back for Hunza. However while this was going on, one strong, awesome and brave man of Nagar by the name of Muhammad Shah son of Ajzdar, who was busy in his fields and thrashing crops (Darts), saw this group. He immediately took his wooden/thrashing stick in his hands and started to follow the withdrawing raiders group of Hunza men. Thus Muhammad Shah son of Ajzdar, a huge, strong and awesome man soon arrived at the tail of the raiding party. He was able to overpower and grab hold of the stragglers one by one. Every person he got hold of he ordered him to turn back to Nagar. He was so strong, powerful, dreaded and awesome that no one dared to disobey his orders as everyone was appalled of him and dreaded him. Thus in this way he took many a men

of Hunza as prisoners. By this time a large number of other Nagar men had also joined Ibne Ajzdar. Hence he with the help of these Nagar men was able to overpower and apprehend Wazir Zada Zeenat Shah of Hunza who was the commander of Hunza raiding party. Son of Ajzdar's (Ibne Ajzdar) along with other companions was soon able to also get hold of Farhat Beg and Daulat Ali. In view of the greater strength of Hunza men now opposing him, Ibne Ajzdar could no longer continue with his pursuit and withdrew.

In short, this brave son of Ajzdar herded the captured/apprehended prisoners of Hunza like a flock of sheep and goat and took them to Nagar as the Hunza men had got exhausted and were fully tired because of the hot weather and extreme exertion. Hence in this way some very important notables of Hunza like Wazir Zada Zeenat Shah, Farhat Beg, Daulat Ali and Balkhan etc had fallen into the hands of Nagar men. At the same time daughter of Wazir Holo of Nagar along with a few men of Nagar were still in custody of the people of Hunza. Under this situation both the opposing sides now had a desire to carryout a mutual exchange of such prisoners. It was agreed to carryout a clean exchange on one to one basis and pay a ransom for those found surplus in the hands of the other party. According to this agreement it was proposed that Mst. Khiso of Nagar be exchanged against Mr. Balkhan of Hunza. However Mr. Balkhan refused to be freed in exchange for Mst. Khiso and instead he suggested that this arrangement be applied to Wazir Zada Zeenat Shah son of Wazir Puno. This way it was finally agreed that twelve ordinary men of Hunza be exchanged/freed in exchange for Mst. Khiso as this arrangement would then result into a clean exchange as Nagar people held a larger number of Hunza prisoners. Hence the exchange of prisoners finally took place in this manner and Wazir Zada Zeenat Shah along with other Hunza men were freed and brought to Hunza and in exchange Mst. Khiso daughter of Wazir Holo along with her companions were freed and sent to Nagar.

It has been narrated that during this event and occasion, Wazir Holo of Nagar had sent a message to Wazir Punno of Hunza saying that he had sent back Wazir Punno's son Zeenat Shah safe and sound In spite of the fact that Wazir Punno had, in

the past, got the eldest son of Wazir Holo, Kalameen, and two hundred and twenty other men of Nagar murdered and their bodies thrown as fish feed into the river Hunza, Wazir Punno of Hunza in reply is said to have sent a message to Wazir Holo of Nagar saying that "O! the wise and enlightened Wazir Holo, the piece of work now done for you by me is the one which you should not forget for ever, and you should not waste it in this manner. Had my son Zeenat Shah been killed in the manner in which your son Kalameen was murdered, It would not have been a matter of great concern as it is said that soldiers are meant to be killed in battle like the sheep and goat are meant to be slaughtered for food/fodder. The service I have now rendered for you is so great and immense that you and your generations should continue to remember it till the end of the world or till the doomsday. The service which I have rendered is that I have looked after your daughter and kept her under my lap as if she was my own daughter. I have kept her safe, sound and in great care and have protected her chastity and am handing her over to you safe and sound. Otherwise it could have been easy and conveniently possible to get her married to a person of the "Beritz" clan of the lowest category thus turning your daughter and her generation into the class/ and category of "Beritz" the lowest of Hunza class.

98. Account of Arrival of Raja Karim Khan For Seeking Support From Maharaja Ranjeet Singh of Lahore (1841-42 AD)

When Mehtar (Ruler) Gauhar Aman the famous completed one year (twelve months) of rule at Gilgit after he had defeated Shah Sikander, the forces of Maharaja Ranjeet Singh, the ruler of Lahore, invaded Gilgit.

The reasons and circumstances leading to the invasion of Gilgit by the forces of Maharaja Ranjeet Singh are narrated to be that when Mehtar Gauhar Aman Shah defeated and killed Shah Sikander, the Raja (ruler) of Gilgit, Sikander's brother Karim Khan son of Tahir Shah fled towards the village of "Gore". He then finally reached Kashmir via Astore. Karim Khan then conveyed his request to the court of Maharaja Ranjeet Singh against the atrocities of Gauhar Aman through Sheikh Ghulam

Mohiuddin the representative of the Maharaja at Kashmir. Karim Khan requested Ranjeet Singh to punish Gauhar Aman for his atrocities. The request of Karim Khan was readily acceded to by the Maharaja and the Sikh forces under the command of Colonel Nathi Shah of Gujranwala, Punjab, were despatched to punish Gauhar Aman at Gilgit. Karim Khan also accompanied and guided/assisted this Sikh force. When Mehtar Gauhar Aman received information about the arrival of the invading Sikh army at Gilgit, he at once and without any hesitation left Gilgit for Punial and established his defences/base at Punial. He then took over the direct rule of Punial in his own hands and settled down as the ruler of Punial and Yasin.

When in this manner Colonel Nathi Shah conquered Gilgit in the year 1842 A.D with the help of the Sikh Army, he installed Karim Khan son of Tahir Shah as the Raja of Gilgit as the heir and successor of his slain brother Shah Sikander and his father Tahir Shah. Officials representing the government of Lahore were also appointed to assist Karim Khan and the Sikh Army was garrisoned/stationed at Gilgit for the first time to look after the security aspects of Gilgit.

The Subedar of Kashmir during this period of time despatched another Sikh force to Gilgit with the intention and orders to conquer/capture all other surrounding states of Gilgit i.e. Punial, Yasin, Hunza, Nagar and Chilas etc. This Khalsa Army or Sikh force was sent under the command of Mithra Daas. Colonel Nathi Shah was placed under the command of this commander Mithra Daas. Hence this officer Mithra Daas turned his attention towards conquering of places like Punial, Yasin, the domain of Mehtar Gauhar Aman. However by this time Mehtar Gauhar Aman had reached and established his defences at a place called "Biarchi" which serves as the boundary between the areas of Gilgit and Punial even as of today. Hence a battle was fought between the forces of Mehtar Gauhar Aman and the invading Sikh army of Mithra Daas, at this place called Biarchi. The forces and men of Gauhar Aman fought the battle so bravely and ferociously that most of the Sikh Army was annihilated and wiped out. Finally Mithra Daas and Colonel Nathi Shah were compelled to send a messenger/envoy to the court of Mehtar Gauhar Aman asking for a truce and treaty after negotiations. During these

negotiations both the parties agreed not to infringe on each other's territories. The boundary or the limit being the above mentioned place called Biarchi. Hence both the forces discontinued the fighting/battle or a ceasefire was enforced.

99. Invasion of Hunza by Sikh Forces under the Command of Shamah Singh (1842-43 AD)

During the period Mithra Daas was busy attacking the forces of Mehtar Gauhar Aman another Sikh Force under the command of Shamah Singh was sent to invade Hunza. Sardar Shamah Singh was able to carryout a night raid/invasion of Hunza by taking Hunza forces by surprise when they were in utter ignorance and totally unaware of this force. However the ever alert observers posted on the towers of the fort were able to detect the raiding force and alert the fighting men of Hunza just in time to face this attack. This had been possible because of the traditional arrangements of placing such sentries and watchmen on the observation posts and towers of the forts of Hunza as a standing operational procedure laid down by the rulers and military commanders of Hunza. Hence the Hunza force was able to assemble and put up a ferocious fight. By the grace of almighty Allah not a single man of Hunza was even wounded. In fact most of the men of attacking Sikh force were either killed or taken prisoners. Their commander Sardar Shamah Singh was hacked to death by two brothers by the names of Tzhori (TSHORI) and Diro (DIRO) with their swords. These two brothers then separated/slashed away the head of Sardar Shamah Singh from his body, placed it in an earthen locally made pot (Baloshh) and is said to have buried it under a large boulder located within the premises of their family fruit garden, as a memorial/trophy of their bravery.

100. Beginning of Rule of Maharaja Ghulab Singh in Gilgit (1942 A.D)

In short, Mithra Daas retreated from Gilgit in total defeat and utter disgrace and without achieving any of his objectives, left Gilgit. Colonel Nathi Shah succeeded him at Gilgit who was appointed as the commander of the forces to look after the conquered areas of Gilgit. He retained the total powers of the government and Karim Khan was performing as Raja of Gilgit under his personal supervision. In the year 1846 AD when the Sikh Forces were still stationed/present at Gilgit Town the British Indian Government handed over the possession of State of Kashmir to Maharaja Ghulab Singh. Under these changed circumstances, Colonel Nathi Shah reported to the court of Maharaja Ghulab Singh at Kashmir (Srinagar) and obtained the permission to further expand the domain. The Maharaja accorded him the sanction, permission and authority to continue and took him into his service. On being accepted into the service of Maharaja Ghulab Singh, Colonel Nathi Shah returned to Gilgit and this time he was leading a force of Dogra Army. The Dogra Force under the command of Colonel Nathi Shah took over the charge and affairs of rule of Gilgit and Sikh Force was relieved and sent back to Lahore.

101. Account of Demarcation of Boundary between Gilgit and Hunza by Colonel Nathi Shah and Raja Karim Khan of Gilgit (1847 A.D)

When the possession of Gilgit was handed over to Maharaja Ghulab Singh the ruler of Jammu and Kashmir, two British officers by the names of Mr. Vans Agnew⁵⁶ and Lieutenant Ralph Young (of Bengal Engineers) were sent to Gilgit to carryout physical demarcation of boundaries and limits of territories with surrounding areas of Gilgit. During those days the valleys of Sheen Barr were in the possession of Mir Ghazanfar of Hunza;. The above mentioned two British officers arrived at Chaproat. From there they sent a message to Mir Ghazanfar asking for his permission to meet him prior to the

⁵⁶ Mr. Vans Agnew was an officer of British Indian Civil Service and was a member of Boundary Commission. He was killed in Multan in 1848.

demarcation of boundaries between Gilgit and Hunza. They wanted to visit Hunza in order to discuss this matter with him. However Mir Ghazanfar Khan bluntly refused to give them permission to visit Hunza and have any talks on this matter. He also warned them not to even dare to carryout any such demarcations of boundaries. These officers however disregarded such messages sent by Mir Ghazanfar and carried out the demarcation of boundary. During which they declared/annexed the villages of valley of "Sheen Barr" as part of the Gilgit territory. This provocative act of the two British officers was considered by Mir Ghazanfar Khan to be on behest and behalf of Raja Karim Khan and Colonel Nathi Shah of Dogra Regime. Such an act of provocation, therefore, highly infuriated Mir Ghazanfar and he decided and got preparations going to carryout the traditional raids for loot and plundering of five villages of Nomal and Jutal etc which were under the suzerainty of Gilgit rulers.

102. Account of Raids by the Forces of Mir Ghazanfar on Villages of Gilgit (1847 A.D).

On receiving the news of physical demarcation of boundaries between Gilgit and Hunza, in which the areas south or down stream of Budalus were included into the territories of Gilgit, and the Mir of Hunza was dispossessed of the Valley of "Sheen Barr", the Mir went into fits of extreme rage and was highly infuriated. He, in order to take a befitting revenge, ordered his forces to carryout a surprise raid on Nomal and its surrounding hamlets. Hence a force was organised under the command of Wazir Zada Zeenat Shah to carryout this punitive action. The best fighting men of proven record and reputation were included in this special contingent of superb raiders. A few names of the best and bravest among them are Trangfa Mamuro son of Dumoyo and Dudah Sane of Ganesh. The two men were considered to be the best fighters who could only be matched with each other. Many such great warriors of Hunza from the Khuns (forts) of Hindi, Baltit, Altit and Ganesh were also included in this force. All these men were the most experienced and distinguished warriors with many a heroic deeds to their credit. Thus such a special raiding force of special men was despatched to village Nomal. This force as per the expectations of the Mir and people of Hunza carried out a lightening

raid on all five villages of Nomal, Naltar, Jutal, Juglot, and Matum Daas etc. and looted and plundered the villages in their traditional systematic manner. Special target were the Kashmiris of Nomal who were lifted and abducted along with their kith and kin and were brought to Hunza as war booty. Most of these people were then sold out in the slave markets of Yarkand and Badakhshan. When the news of this looting and plunder of these villages by the Hunza men, reached the ears of Raja Karim Khan and Colonel Nathi Shah they were also equally enraged and infuriated and both decided to immediately invade Hunza to take their own revenge.

103. Invasion⁵⁷ of Hunza by Raja Karim Khan and Colonel Nathi Shah and their Annihilation at the Place called Harumann (1848 A.D).

When the news of the raid and plundering of the villages of Nomal, by the Hunza raiders, reached the ears of Colonel Nathi Shah and Raja Karim Khan, they immediately made a firm decision and resolve to invade Hunza. They therefore sought and obtained permission from Maharaja Ghulab Singh, the ruler of Jammu and Kashmir. They accordingly brought reinforcements and supporting forces from the Rajas and Wazirs of Baltistan. Baltistan by then had been annexed to the territories of Jammu and Kashmir and was completely under the rule and subjugation of Maharaja Ghulab Singh. About five hundred Baltis were employed as porters for carrying the war material for the fighting force. Another one thousand regular soldiers of Dogra Army were then despatched for invasion of Hunza. Ironically Mir Ghazanfar and the people of Hunza remained ignorant and unaware of this impending threat to their little kingdom till the time Dogra invading force was able to reach the location of Bayees⁵⁸ (BAYEES) undetected.

⁵⁷ This invasion had taken place in the year 1848-49 A.D. as mentioned in the book "Tareekh-Jammu (History of Jammu) written by Al-Haaj Maulvi Hashmatullah Lakhnavi who had remained "Wazir-e-Wazarat of Gilgit during 1894-1903)

⁵⁸ Bayees: This is a place located above the village of Mayun Hunza, the farthest main village of Hunza down stream.

During those days, by a mere chance, two "Hunters" of village Hindi, by the names of Mr. Habeel son of Urko and Haidaro son of Rahmat Beg were present in that area as they had gone into the side valley of "Rooi Barr" in search of game on a hunting trip. The two having failed in finding a game were returning to Mayun village through the Mayun Nullah and when they reached the place "Bayees" (Bayēss) they suddenly saw the sea of this advancing huge army. They immediately understood that this was an invasion force moving up for Hunza. They swiftly decided on a plan according to which Habeel stayed back in a hide to observe and keep a track of the movements and actions of this force whereas "Haidaro" made a dash towards the village of "Mayun" to inform the villagers and subsequently the Mir of Hunza. Having informed the people of Mayun, Haidaro immediately left for Hunza. He managed to reach Hunza by late morning the next day and was able to inform Mir Ghazanfar Khan about the invading Dogra force. One receiving the news of this invading force Mir Ghazanfar Khan immediately assembled a sizeable force and despatched it towards Mayun village under the command/leadership of Wazir Zada Zeenat Shah son of Wazir Punno. Other commanders were Mamuro, Dudah Sen, and Shah Murad of Ganesh. Many a brave men from Altit, Baltit and the "new settlements" (Haider Abad, Ali Abad etc) were also included and despatched to take on and defeat the invading army of Dogra forces. Thus the forces of Hunza were soon able to assemble and then reach the village and "Khunn" of Mayun within a short period of time. By this time the invading force was not yet able to enter the Mayun fort as the inhabitants of Mayun and Mr. Habeel were successfully defending the village and were denying the enemy the luxury of easily entering the "Khunn". The real battle therefore commenced and ensued after the arrival of main Hunza force. During the heat of battle however, Wazir Zada Asadullah Beg with the help and guidance of Mr. Habeel successfully led a small special contingent of specially selected fighting men over the mountains and reached in the rear of the enemy column by making a wide swift detour thus blocking the enemy from his rear and above. This small special contingent immediately took hundred and eighty (180) loaded Balti porters as prisoners. Among the porters taken prisoners were one Raja and one Wazir of Baltistan. When the light of the day turned into the dark of the night, the army and

soldiers of Colonel Nathi Shah and Karim Khan no longer could stand the ferocity of battle with Hunza men and started retreating. The valiant fighters of Hunza followed and went into the hot pursuit of these retreating Dogra soldiers. The Hunza men managed to reach the retreating Dogras at the place called Harrumann. It was at this place where the Hunza men were able to launch a fierce and concerted attack on the retreating army. The army was sandwiched between the blocking force of Asadullah Beg and the pursuing main force of Zeenat Shah. It was at this stage when Asadullah Beg killed Colonel Nathi Shah with the stroke of his sword and Raja Karim Khan was slaughtered by Mr. Shah Murad with his sword. The brave fighting men of Hunza fought so well and with such ferocity that large heaps of deads and bodies of enemy soldiers soon were formed. Many enemy soldiers were taken as prisoners of war. It has been narrated that everyone of Hunza fighters had killed or wounded or taken prisoners at least four or five enemy soldiers each and no one was left out of such heroic deeds during this battle of Harumann. This attacking Dogra force was thus totally annihilated at Harumann in this classical military manner and none of the enemy was able to escape alive, even to tell the story of their disaster. The singer poets of Hunza then had made many couplets/poems describing and praising the brave acts of the Hunza warriors in Sheena language. Many of such "songs" ballads and couplets are still sung on festivals and other such occasions commemorating this important even of the history of Hunza. A few stanzas of one of such songs is reproduced here in this book.

1. WAL LA' MIIREY ZINAT SHAH YAR THE'

BAYEES HAR GINIGA, KUTO KARE'

LO JA QAYIGA PAREGA'

2. WALA' RAJO' KHAAbAR ASADULLAH MEY

MALYO SHAR-DIIN SE JE TAKBIIREK

THE' BAYEES BOIN GINI GEE SHAH JI

MARE' RUPAYI BAGEYANO.

3. WALA EELA MAY KAKO ZAPU,
ZAPU MA SHO THEEN BABAK MA SHO
THEEN ZAPU DIIB NIKHEY BUB AK
MAYARO' THEE

Translation:

1. O! my dear and brave Zeenat Shah you first got hold of the Bayees Nullah and secured the important hill feature and then you trapped the enemy force like in a hole.
2. O! the lion like Asadullah, O! my wise father, through a stroke of a wise strategy and plan of action, you first swiftly reached and occupied the Bayees Boin, of Base of the Bayees slopes and then by killing Shah Ji (Nathi Shah) you made a great war booty.
3. O! the bravest of the brave Kako Zapu (my elder brother Zapu) you made your enemy like a herd of goats of Zapu and hunted him like Zapu hunts a wild goat (you killed Karim Khan).

It has been narrated by the oral historians that an "Artillery gun⁵⁹" named "Fateh Jang" belonging to the Dogra Army was also captured by the Hunza Force in the battle, as a war booty. In addition one thousand one hundred and eighty military flintlocks of that era (matchlocks) and a large quantity of swords made in Gujarat were also captured by the Hunza warriors as war booty. In addition to these weapons many other items and ammunition/explosive carried by this army must have been fallen into the hands of the Hunza warriors. Among the war booty there was also to be found a book of amulets (دعا و تعویزات) and sooth saying from the possession of slain Raja Karim Khan fallen into the hands of Asadullah Baig. This book called as "Hamayil-e-Raja Karim Khan" is still found in possession of the Wazirs of Hunza being the successive heir of Wazir Asadullah Baig.

⁵⁹ Artillery gun:

Out of all Balti prisoners of war many of them were sold out in the slaves market of Yarkand and Badakhshan. A few selected "Baltis" were retained as servants of notables, Wazirs and the Mir Ghazanfar of Hunza. Later a few of them were allowed to return to their home and country as they were scions of Wazirs, Rajas and notables of Baltistan.

Mir Ghazanfar Khan when free from the affairs of the "Battle of Harumann" is said to have awarded/conferred upon Mr. Habeel son of Urko a document in recognition of the valuable services he rendered during the "Battle of Harumann". The contents of this document or letter of appreciation are said to be as follows:

”من کہ میر غضنفر خان ابیں میر شاہ سلیم خان، میر ہنزہ ہستم ہابیل
ولد غیر کو رام چاندی مار قر ارادم بصلتہ خدمت جنگ ہرسون تباشکه واریان من
حتیٰ انجام اولاد میر کو یک دین آپ ہی اجازت حرام پنداشکے دین خنا و امام
محمد باقر گواہ است۔ وزیر ناداہ محمد رضا یگیک ابین وزیر پنچ شاحد است و
این دستاویز را در موسیٰ خزار بر زیارت بابا گندی دو شدہ“

میر غضنفر (جو خسرو سلیم و غضنفر بھر)
(بالطاف شاہی شبیر و شہر)

Translation:

"I, Mir Ghazanfar Khan, son of Shah Mir Saleem Khan, who am the Mir of Hunza, hereby exempt Habeel son of Urko from paying all royal taxes and other such state revenues as a reward for the valuable services he had rendered for and during the Battle of Harumann. I, hereby, decree that neither me nor my coming generations will ever take even one sip of water from the "well" of this man and his family without his permission as I consider it "Haram" for myself to do so. I place God almighty himself and Imam Muhammad Baqir (AS) as my witnesses. In addition Wazir Zada Muhammad Raza Beg son of Wazir Punno may also be a witness. This document is written and prepared in the fall season (autumn season) at the Ziarat of Baba Ghundi.

Seal of Mir Ghazanfar
(of Khisrau, Saleem and
Ghazanfar be seen)

(By the regal consent
of Shabbir & Shabbar)

I, the author of this book, have been making my utmost efforts to search for and locate this piece of document but have not been successful to find a document of such contents. However there was found a document in possession of the heirs of Urko with contents other than the above mentioned one. This document also given by Mir Ghazanfar Khan contained the sanctions granted by the Mir to his foster mother Mst Machhari. This lady after the death of her second husband Wazir Dara Beg of Hunza had returned to her father's home at "Hindi". The Mir in this letter/document had fixed an annual grant of twelve "Gharbal"⁶⁰ of wheat, twelve heads of "rams"⁶¹ and twelve numbers of "cakes"⁶² of butter as livelihood for his foster mother. This document was found to be not in original but it was a true copy of the original letter. Heirs and offsprings of Mr. Habeel narrated that Mir Muhammad Nazim Khan had torn away the original documents when it was once shown to him. However the smaller pieces of the torn letter are still held with and in possession of the offsprings/heirs of Mr. Habeel but the writing is not legible.

104. Initiation of Contacts Between Mir Ghazanfar and Maharaja Ghulab Singh and Establishment of Diplomatic Relations Between the two Rulers (1848-49 A.D).

When Colonel Nathi Shah and Raja Karim Khan along with the entire invading forces of Maharajah Ghulab Singh, were annihilated at the place "Harumann", the artillery gun of Maharaja Ghulab Singh's pride called "Fateh Jang" also fell into the hands of Mir Ghazanfar Khan. After this great debacle, however, Muhammad Khan son of Raja Karim Khan was installed as the titular Raja of Gilgit by the officials of Maharaja of Kashmir. While the complete real authority for the administration of Gilgit got

⁶⁰ Gharbal: Unit in volume for measuring wheat and grain etc which weighs about 12 seers or 11 Kgs.

⁶¹ Rams: Male sheep.

⁶² Cakes of Butter: Butter/Ghee packed in a round shape cake which weighs about one kg.

Note: It may also be noted that only two units of measurement were used i.e. volume and length of hands for measuring grain and linear measurements and there was no unit for measuring weight.

transferred into the hands of representatives of Maharaja of Kashmir. A governor with the title of "Wazir-e-Wazarat" was appointed for heading the Gilgit administration. Strength of the military force garrisoned at Gilgit was then gradually increased and cantonments for accommodating the increasing numbers of military personnel were constructed. Meanwhile Maharaja Ghulab Singh demanded of Mir Ghazanfar for the return of the gun "Fateh Jang" and expressed his desire for a ceasefire and establishment of peaceful friendly relations. Mir Ghazanfar handed over the "gun" to the Wazir-e-Wazarat at Gilgit in exchange for the valleys/territory of Chaproat. In this way the areas/territories of Chaproat once again fell into the possession and domain of Mir of Hunza. It was from/since these very days that diplomatic relations between Maharaja of Jammu and Kashmir and Mir of Hunza got established for the first time and a system of written inter-communications was initiated. It was due to these diplomatic links that Mr. Ali Murad son of Haji Turaab of Ganesh Hunza was appointed as envoy/ambassador called Wakil-e-Kashmir. This Wakil used to make visits to the court of Maharaja of Jammu and Kashmir. Maharaja of Kashmir had then fixed an annual tribute of an amount of six hundred "Chilkees" the currency of that era, for Mir Ghazanfar Khan. Another amount of fifty "Chilkees" was fixed as annual stipend for Wazir of Hunza. In the same manner many other gifts and dresses of honour called "Khalaat", on annual basis, were also fixed for presenting to the notables of Hunza and Mir of Hunza. Subsequently and at a later stage Mir of Hunza was also obliged to send annual presents consisting of one horse, two hunting dogs, some quantity of dried fruit and a few "tolas" of gold dust as a symbol of tribute and friendship, to the court of the Maharaja of Kashmir every year. This resulted into the decision by Mir Ghazanfar Khan to levy certain quantity of "wheat" as annual tax to be paid by every household of Hunza who were liable for such taxes. This type of tax/revenue imposed/levied on each household was called as the "Wheat for Kashmir Gold". Another tax/revenue in shape of gold dust was also levied/imposed on a few selected household of the men of lowest category/class of gold extractors. These men were the one's belonging to the "Load Bearer" category detailed to extract gold dust by washing sands on river banks. Such persons are called "DEGI" in Burushaski language.

It was since the era of rule of Mir Ghazanfar⁶³ Khan that "sixteen tolas" of "gold dust" was sent to the court of Maharaja of Kashmir as an annual tribute. This "gold dust" was sent through the hands of a representative or envoy from Hunza called "Wakil-e-Kashmir", every year. This arrangement remained in vogue till the era of rule of Mir Muhammad Nazim Khan. Other events regarding this aspect will be dealt with in a later chapter.

105. Demise of Wazir Punno and Appointment of Asadullah Beg as Wazir of Hunza (1948-49 A.D).

Wazir Punno died a natural death, soon after the Battle of Harumann (1848-49) and the subsequent events leading to a truce and establishment of diplomatic contacts between the Mir of Hunza and Maharaja of Kashmir, in the year 1848-49. The late Wazir had three sons. Eldest was Zeenat Shah, second was Muhammad Raza Beg and the third son was Asadullah Beg. However Muhammad Reza Beg had died during the life time of Wazir Punno. This Reza Beg was a very close and dearest friend of Mir Ghazanfar Khan. He had made his abode at his allotted lands in Ali Abad. In addition he was also the "incharge" called "YARFA" of the lands and other personal immovable property of Mir Ghazanfar Khan at Ali Abad.

Zeenat Shah, the eldest son of Wazir Punno, however had been having extremely estranged relations with Mir Ghazanfar Khan and considered him as his arch enemy since the lifetime of Wazir Punno. He always and every time opposed and contradicted Mir Ghazanfar on every matter. Zeenat Shah called himself with the surname/title of "Suri Alai" meaning the "world illuminating Sun", as the people of Hunza specifically used this surname/title for the Mir of Hunza alone. It has been narrated that Mir Ghazanfar Khan had assigned one of his daughters, by the name of Mst. Bibi Zareen, as foster daughter to the wife of Wazir Zadah Zeenat Shah. Later Mir

⁶³ Mir Ghazanfar Khan was Mir of Hunza w.e.f. 1823 A.D. to 1863 A.D. and this event took place in the year 1848-49 or so.

Ghazanfar was suspected of having established illegitimate relations with the wife of Zeenat Shah, and had betrayed the trust. In addition Mr. Shah Sultan brother of Mir Ghazanfar Khan had also been suspected and implicated of having illegitimate relations with a sister of Zeenat Shah who was the wife of Mr. Muhammado son of Faqir Ali. When the news of these aspersions and rumours/allegations reached the ears of Zeenat Shah, during the life time of Wazir Punno, he had murdered both the women with his own sword while they were sitting together with their babies in their laps in his own home. It is narrated that Zeenat Shah after killing both his wife and sister came out of his home and sent a message to Mir Ghazanfar Khan informing that he (Zeenat Shah) had hunted two female deer (Markhor) for him and invited him to come and take their flesh.

When Wazir Punno witnessed and observed this whole event and the news spread all over, Zeenat Shah gave an excuse and stated that he had lost his senses and mental equilibrium and had gone mad. It was because of this madness, he said, that he had killed both his wife and sister. Mir Ghazanfar Khan, in view of this mental state of Zeenat Shah, therefore, sent a male yak for Wazir Punno so that he could slaughter this yak as a sacrifice and for offering it as alms for good health of Zeenat Shah, and a “Taweez” (amulet) could be written for the same purpose, for having recourse to the deity. It was hoped that this could result in removal and shedding away of the evil shadow/soul which had befallen over Zeenat Shah and his madness could be cured. Wazir Punno accordingly requested Ali Murad son of Haji Turab to carryout the necessary religious and ritualistic prayers (‘’’’’) and prepare an amulet (Taweez) for Zeenat Shah and slaughtered the yak to give alms and offerings. In spite of all these rituals and efforts madness of Zeenat Shah did not subside and remained uncured. He continued to behave in an abnormal manner and kept talking like a mad man. He always kept a matchlock and bow and arrows in his hands, and started sitting on the rooftop of his house, which was in the close vicinity of Mir Ghazanfar’s palace in Baltit Fort. From that day onwards Ghazanfar never dared to look/peep out of the windows and openings of his fort/palace as Zeenat Shah used to aim his flintlock gun on these windows and would fire an odd shot pretending to hunt sparrows and birds of prey.

On witnessing this mental condition of his son, Wazir Punno despatched Zeenat Shah to Badakhshan in order to get some spiritual treatment for his this mental ailment. Zeenat Shah, therefore, went to Badakhshan. During his stay in Badakhshan, Zeenat Shah arranged for a girl for marriage with his eldest son Mahabat Shah. He tied the nuptial knot with the lady by the name of Mah Begum daughter of Qazi Madoon of Khaibarah family/clan. After fixmaking this arrangement at Wakhan, he came back to Hunza and declared that by the grace of God he had now been cured and recovered fully from the ailment of mental disorder. However he shifted from Baltit to Ali Abad as, by then, his brother Muhammad Reza Beg had died issueless and his lands, house and property at Ali Abad had fallen vacant.

In view of the above mentioned events and incidents related to Zeenat Shah, Mir Ghazanfar, after the death of Wazir Punno, was extremely worried and perturbed and desired to appoint Asadullah Beg as Wazir of Hunza someway or the other, as he never wanted Zeenat Shah to be the Wazir as heir to Wazir Punno. Therefore in accordance with the customs traditions and prevailing precedences Wazir Asadullah for being at Baltit, took over as Wazir and started to perform the duties of Wazir of Hunza and Zeenat Shah by then shifted at Ali Abad, could not be the Wazir. During this period Raja Muhammad Khan son of Karim Khan of Gilgit wanted to take into marriage two daughters of Mir Ghazanfar Khan, one with himself and the other to be married to his brother Mr. Firdaus Shah, hence accordingly, he formally proposed for the two daughters of Mir Ghazanfar for the marriage.

106. Establishment of Matrimonial Relations Between Mir Ghazanfar and Raja Muhammad Khan of Gilgit (1851-52 A.D.)

Soon after the death of Raja Karim Khan, in the battle of Harumann, his son Muhammad Khan son of Raja Karim Khan was installed as the titular Raja of Gilgit by the Maharaja of Jammu and Kashmir, as his legal heir. After some time Raja Muhammad Khan became desirous of establishing matrimonial relations with Mir

Ghazanfar Khan and proposed for the marriage with one of the daughters of Mir Ghazanfar Khan for himself and another daughter for marriage with his brother Firdaus Shah. Mir Ghazanfar Khan accepted the offer/proposal of Raja Muhammad Khan and fixed the marriages of two of his daughters. Mst. Bibi Zareen, the foster daughter of Wazir Zada Zeenat Shah, was proposed to be married to Raja Muhammad Khan and Mst. Parri Chhera, foster daughter of Farash Ameen, was proposed for marriage to Firdaus Shah.

After carrying out necessary parleys and discussions and sorting out details the date for marriage was fixed. The marriage party along with the two brides under the supervision of Zeenat Shah therefore left Hunza for Gilgit on the appointed date. When the news of establishment of such friendly and matrimonial close relations between Raja Muhammad Khan of Gilgit and Mir Ghazanfar Khan of Hunza struck the ears of Mehtar Gauhar Aman and Raja Zaafar Khan of Nagar they were immediately shocked and startled and started burning in the fire of jealousy and suspicion. The two, therefore, decided to create mischief, disturbance and tumult to undo this arrangement. Both Zaafar Khan and Mehtar Gauhar Aman, therefore, decided to jointly invade Gilgit in complete harmony and mutual co-ordination.

107. The Second Invasion⁶⁴ of Gilgit by Gauhar Aman and the Episode of becoming Captives by two daughters of Ghazanfar Khan (1852 A.D.)

As a consequence to the debacle at Harumann (Hunza) and annihilation of Colonel Nathi Shah and Raja Karim Khan, along with their forces the officials of Maharaja Ghulab Singh had strengthened their garrisons at Gilgit, Bunji and Astore, by sending additional forces and posting able/capable officer's at these garrisons. Two cantonments were also constructed at Gilgit at two different locations. One Cantt was constructed at the high grounds of Naupura and the other in the heart of Gilgit town

⁶⁴ This has been amply covered by al-Haaj Maulavi Hashmatullah in his book "Tareekh-e-Jammu" (Urdu) on pages 696 to 699.

right, in the belly of the town (which is the present day Gilgit Scouts and Northern Scouts Cantonment).

Zaafar Khan, the Mir of Nagar, who was the son-in-law of Mehtar Gauhar Aman, considered Gauhar Aman to be his ally, mentor and patron. Mehtar Gauhar Aman was also and always desirous of retaking and conquering Gilgit and constantly remained anxiously awaiting an opportunity to fulfil his this long cherished desire. Under such then prevailing conditions, Mir Zaafar Khan therefore gathered sufficient resolve and mental courage to assist and support Mehtar Gauhar Aman in his campaign. Hence he was able to rally and obtain help and support from most of the inhabitants of Gilgit. Mehtar Gauhar Aman had also been able to collect and rally around him a large force from Darel, Tangir and Chitral which were then under his domain. When the marriage party from Hunza in company of the two daughters of Mir Ghazanfar, arrived at Gilgit and got busy and became occupied in the proceedings and activities of marriage ceremony unaware of such a raid, the men of Mir Zaafar Khan carried out a sudden surprised night raid on this party. Under these circumstances the marriage party was taken by surprise and as an immediate reaction, Wazir Zada Zeenat Shah managed to climb on to the roof top of the house in which the marriage ceremony was being conducted and started to escape by jumping from one roof top to other. Unfortunately however when he reached the roof top of a stable, the rickety roof gave away and he crashed through the roof and fell down on the floor of the stable. The raiders of Nagar under Wazir Shah Murad were, therefore, able to kill him by stoning him to death, while he had felled down on to the floor through the crashing wooden roof.

Mr. Mehar Jan of Lone caste and resident of Kasharote Gilgit, and Mr. Sue Malik resident of Barmuss Gilgit, the two most authentic narrators of oral tradition of Gilgit, have personally narrated to me the details of this unfortunate incident. They said that the tales of bravery and heroism of Zeenat Shah were still resounding and existing among the people of Gilgit till our times. It has been narrated that Zeenat Shah in spite of his entanglements and the precarious condition continued to defend himself very ferociously and bravely and killed all those who dared to reach near him, with his sword,

and never allowed any attacker to harm him. However when he was wounded by a gun shot, that he could no longer stand on his two feet and had fallen down. It was only then that he was stoned to death. After a few days, his dead body was buried in a place which is in the near vicinity of the present Raja bazaar of Gilgit. His grave is called the “Martyr’s Grave” (قبر شہیدی) by the locals of Gilgit. It is this “Martyr’s Grave” which is in fact the grave of Wazir Zada Zeenat Shah son of Wazir Punno of Hunza.

Both the daughters of Mir Ghazanfar Khan were then made captives and taken into his own possession by Zaafar Khan. Raja Muhammad Khan and his brother Firdaus Shah managed to escape safe and sound and fled towards Darel and therefore were able to save themselves from the hands of their enemies. Later Muhammad Khan reached Kashmir from Darel and died there. Firdaus Shah later was able to flee towards Badakhshan where he is said to have died afterwards.

During the night while the men of Raja Zaafar Khan were busy carrying out the raid on the above mentioned marriage party, the forces of Mehtar Gauhar Aman at the same time were attacking the forts and both Cantts of the Maharaja’s forces and were busy besieging and surrounding these garrisons and forts. Under these prevailing conditions a woman who was wife of a Gorkha/Dogra soldier was able to slip out of one of the forts/Cantts and managed to flee and reach Bunji Garrison. She thus delivered/disclosed the news of the invasion/attack of Gauhar Aman on the two Cantts at Gilgit and the plight of the besieged Gorkha/Dogra forces, to the commander of forces at Bunji who was Bhoop Singh.

The escape and arrival of this woman at Bunji is a matter of a great surprise and a riddle. In view of the full summer season the river (Indus) was flowing to the brim and was in high flood. It is narrated that the soldiers and officers of Maharaja’s forces used to live with their families in Gilgit forts/Cantts. This woman was shrewd and brave enough to have slipped out of the besieged Gilgit garrison after the forces of Gauhar Aman had attacked and besieged the forts and Cantts at Gilgit. When she arrived at the banks of River Indus opposite Bunji, she searched for a foot bridge or ferry or a crossing

expedient but failed to find one, and became helpless. However by a mere coincidence and by a chance she saw an ox or a bullock which was getting into the river. She got hold or grabbed the tail of that ox and crossed the river with the help of that ox and was able to reach Bunji and informed Bhoop Singh about the debacle at Gilgit. When Bhoop Singh came to know about the pathetic plight of the forts/Cantts at Gilgit, he immediately alerted and assembled his troops and rushed towards Gilgit for the relief and rescue of the besieged forces.

However by that time Ghazi Mehtar Gauhar Aman had already completed his operations by besieging and then completely annihilating the entire forces of maharaja garrisoned in both the garrisons/forts at Gilgit. He had also, in anticipation of reinforcements coming from Bunji, sent a strong contingent of his forces to establish a blocking position/ambush at the narrow bottle neck of Neeli Dhar on the route between Bunji and Gilgit. This contingent had swiftly arrived at a strong blocking position and was able to establish an effective ambush position, to stop and deny Bhoop Singh's forces from reaching Gilgit. The blocking position was so ideal, effective and so ably occupied by the forces of Gauhar Aman, that when the forces of Bhoop Singh arrived at these positions, they were completely trapped. There was no way out left for them either to move forward or turn back, towards Bunji. The forces of "Bhoop Singh" thus remained tightly trapped along narrow footpath for many days. These men were without food and water. Thus in this way "Bhoop Singh" along with his entire contingent (1200 or more) was killed and his army was completely annihilated at this location. Most of them were killed and a few were taken as prisoners. This location is now known as "Bhoop Singh Parri". However this place is called as "Neeli Daar" by the locals and people of Gilgit.

All of the remaining men of the marriage party of Hunza had managed to escape and were able to reach village "Nomal". However at the village of Nomal, Mirza Hayat son of Farhat Beg was also killed by the men of Syed Muhammad Shah. Any how rest of the men safely made it to Hunza. Mir Ghazanfar Khan by now became fully aware of all these sad and unfortunate events and was utterly perturbed to know that his two daughters were in custody of Zaafar Khan at the location of "Sinaakar" and were in

captivity. He also came to know that Zeenat Shah and Mirza Hayat, two brothers of Asadullah Beg had also been killed. Mir Ghazanfar Khan became extremely grieved and enraged. He therefore made plans to rescue his two imprisoned daughters. He with tears full in his eyes requested the brave men of Hunza to make all out endeavour and utmost efforts to rescue his daughters from the clutches of his enemies.

Later it was mutually agreed and decided that a strong force consisting of all able bodied men of Hunza be assembled and sent to Bagroat valley under the command of Wazir Asadullah Beg. The force was accordingly assembled and despatched towards Gilgit. When this force arrived at the location of "Kono Daas" opposite Gilgit on the left banks of Gilgit River "Hanni Sarry" it was found that there existed no bridge or rope crossings over the flooded river. They also saw that there was no facility whatsoever available to cross the Hunza River at the banks opposite village Danyore. This river was also in high flood as it was the summer season and it was not possible to cross both the rivers without the help of a foot bridge or a rope bridge or a ferry or any other river crossing expedient. Hence the force could not make it to Bagroat as well. Asadullah Beg was thus left with no option but to go for an invasion and plunder and destruction of Nagar itself. He, therefore, immediately, made a decision on the spot and swiftly returned to Hunza to invade and ransack capital town of Nagar to avenge the death of his brothers.⁶⁵

108. Plunder and Destruction of Nagar by Hunza Forces Under the Command of Wazir Asadullah Beg (1852 A.D)

Raja Zaafar Khan along with his entire fighting force from Nagar was at that time in the company of Mehtar Gauhar Aman Shah at Gilgit and they were all busy

⁶⁵ It seems probable that Mir Ghazanfar Khan had actually plotted to eliminate Zeenat Shah and had laid out this conspiracy to murder Zeenat Shah in league with Mir Zaafar Khan and Mehtar Gauhar Aman in the year 1848-49 or 49-50 AD., as a sizeable force from Hunza by other accounts had participated in the campaign of Mehtar Gauhar Aman and been part of the force which had trapped and annihilated Bhoop Singh, and his army by its deployment in the left bank of River Gilgit opposite, the ambush site.

celebrating their victory against Maharaja's forces at Gilgit and destruction of Bhoop Singh's forces at "Neeli Daar". He was celebrating and enjoying the victory at Gilgit; oblivious of the bad luck and destruction which was to strike him soon. During this period Wazir Asadullah Beg along with the brave warriors of Hunza left for Nagar. Before their departure a plan was discussed to find ways and means to cross over the roaring Nagar River as it was not possible for such a force to cross this river without the help of a foot/rope bridge at this time of the summer season. One Haider Beg son of Taimur, a notable from Ganesh village, came up with a suggestion and proposal for solution of the river crossing problem. He said that he had on a previous occasion while shepherding his sheep/goat had measured the gap over River Nagar at a certain location (Chaqdan). At this point, he reported, the width of the river was found to be equal to the length of the wooden ladder used for climbing the walls of the Ganesh Fort. Thus his plan and proposal was accepted and the ladder used for climbing the walls of Ganesh Fort was carried along by the attacking force. The force arrived at the banks of the river Nagar at a place called "Chaqdan". There was a narrow gorge formed by the sheer cliffs of mountain walls located on both sides of the river. Hence the ladder was thrown across the river at this gorge which formed as a crossing expedient/foot bridge. This way the whole of Hunza Lashkar (force) crossed over to the other side safely. This force then proceeded directly for the Nagar Fort (Khunn) and reached the fort. This force then carried out a thorough and systematic looting, plundering and ransacking of the entire capital town of Nagar. No house was left untouched. The force then entered the Mir's fort and palace of Raja Zaafar Khan and completely looted, plundered and ransacked the entire fort and palace. Every thing of any value was plundered and taken away. After the looting and plunder was complete, the fort and ancestral palace of the Rajas of Nagar were set on fire. Many women from Nagar were taken captives and prisoners and were brought to Hunza. A message was sent to Mir Ghazanfar Khan to despatch one of his brothers to Nagar so that the administration of Nagar could also be looked after under the rule of Hunza. However Mir Ghazanfar Khan did not agree, as he was apprehensive that Mehtar Gauhar Aman may react to this move and may launch a retaliatory attack on Hunza. Mir Ghazanfar Khan, therefore, sent a reply to his Wazir

and other notables to return back to Hunza as they had already fulfilled his long cherished desire as he wanted burning of only a water mill of Mir of Nagar. They had now burnt the entire village/town of the capital of Nagar which he considered to be more than enough to satisfy his ego, and revenge.

This invading force of Hunza men had looted, plundered and ransacked the capital town of Nagar and its fort so thoroughly and completely that nothing was left on ground except for the ashes, coal, burnt out and blackened soil and demolished houses. Entire families including women and children of Raja Zaafar Khan were rounded up, made captives and brought to Hunza as war booty, and were to be sold as slaves. Every cow, ox, sheep, goat and cattle was looted and brought to Hunza and were presented to Mir Ghazanfar Khan. Among the wives of Mir Zaafar Khan was Mst. Bibi Hazma who was the daughter of Mehtar Ghazi Gauhar Aman, who was at the final days of her pregnancy. She, therefore, soon gave birth to Alif Khan son of Zaafar Khan while in captivity at Hunza. Mir Ghazanfar Khan later got "Bibi Hazma" in to his own marriage after she had given birth to the above mentioned Alif Khan.

Mst. Suleimani who was the daughter of Wazir Holo of his wife from Wurshgoom origin and who was still unmarried and virgin was also brought into his own marriage by Mir Ghazanfar Khan.

Mir Ghazanfar Khan was so pleased and happy for the services rendered by the men of Hunza that he immediately withdrew the tax/revenue of one "Khar⁶⁶" of gold dust previously being paid by every house hold on the occasion of marriage of their sons and exempted them. Total revenue on a son's marriage being "two Khar" of gold dust. Hence the people were still to pay "One Khar" of revenue/tax to be paid on the occasion of marriage of a son, payable to the Mirs of Hunza. While the Mir was obliged to provide used fine fur clothes and silk cloth (رنگ چارق) on the occasion of marriage of daughters of his subject.

⁶⁶ One "Khar" (خ) of gold dust is equal to 1½ tolas.

Mir Ghazanfar Khan however gave a separate and special letter and title deed to Wazir Asadullah Beg written in his own handwriting. Through this document/title deed Mir Ghazanfar Khan had exempted Wazir Asadullah Beg and his offsprings and future generations from paying any kind of state taxes/revenue whatsoever forever in the future also. This document was last held in the possession of Wazir Dado Dara Beg in safe custody. However there is found no trace of this document after he had fled towards Yarkand (1891 AD) where he died at a place called "Qamol".

109. Establishment of Matrimonial Relations Between Mir Ghazanfar Khan and Mehtar Ghazi Gauhar Aman (1852-53 A.D).

When the news of plunder and destruction of capital town of Nagar by the Hunza forces was received by Raja Zaafar Khan at Gilgit, he requested and begged Ghazi Gauhar Aman to provide him with support and reinforcements to enable him to invade/attack Hunza. However Ghazi Gauhar Aman did not accede to his request as a prudent measure partly due to the possible danger of an attack by the Maharaja of Kashmir and partly because of other conditions and circumstances prevailing at that time. The forces of Maharaja were at that time garrisoned at Bunji and Astore and their strength at those places was on the increase. In view of this situation Gauhar Aman himself was busy in strengthening his defences of Gilgit and he, therefore, considered it prudent not to get involved in a row and animosity with Mir Ghazanfar Khan.

In short Ghazi Gauhar Aman despatched Raja Zaafar Khan to Nagar. Both the captive daughters of Mir Ghazanfar Khan and sister of Muhammad Khan and Firdaus Shah also accompanied Zaafar Khan as Raja Zaafar Khan had got married to this sister of Muhammad Khan and Firdaus Shah during this turmoil. Ghazi Gauhar Aman authorised and instructed Zaafar Khan to capture and take possession of Chalt and Chaproat.

When Zaafar Khan arrived at Nagar, he witnessed the horrible scenes of burnt out fort and his ancestral palace which had turned into a heap of ashes and coal. He

was also informed that Mir Ghazanfar Khan had sold out many a captives of Nagar as slaves in the slave markets of Yargand and Badakhshan. It was a matter of great shock for him to also know that Mir Ghazanfar Khan was also getting married to his wife (Zaafar's) who was the daughter of Ghazi Gauhar Aman. After personally witnessing all these atrocities committed against his country by Mir Ghazanfar Khan, Raja Zaafar Khan wrote a very long and painful letter to Ghazi Gauhar Aman describing in details the whole grim situation and sent it to him through a delegation comprising notables of his court. He requested Ghazi Gauhar Aman for help and support to punish Mir Ghazanfar Khan for his this act. A true copy of this letter is attached as Annexure "____" at the end of this book. However following is a translation of this letter in English:-

"Raja of all the Rajas, Raja Gauhar Aman may God's protection be upon you _____ till the sky full of planets is in motion, and the provider of sustenance (God) to this universe continues to provide the same on his earth. May the Creator of the human beings and the universe, with his blessings and extreme kindness keep Raja Gauhar Aman, his Rani and all his siblings and offspring in good health and sustain the kingdom of your family till the end of the world (doomsday) — as strong and as prosperous as ever, and for ever!! by the grace of the ever potent creator!"

Your excellency and your Highness! O, the king ! having the greatness of Fareedoon!, pomp and show of Dara!, Courage of Jamshed!, strength of Rustam! And the justice of Nausherawan; you are the epicentre and source of hope and aspirations and refuge for the oppressed! O! kindest of the kind! May the God of both the worlds protect you:- from the edge of the swords of your enemies, from the treacheries and evil magic of infidels, deceit of cunning men, jealousies of jealous men, malevolence of the malevolent, the calamities of earth and sky, the abominable and may you be saved and protected from the wreath and disaster of the "loft of the era of the end of the world". And you may for ever remain kind to the friends and harsh to the enemies, by the grace and blessings of "Noon" (noon) and Saad (ساد)! " stanza:-

دریغ این درد را در مان ندیدم
بسوی آن جناب امید وارم

Translation:

*"It is a pity that I don't have a cure for my these pains and agony.
Your highness is the only source of my hope and aspirations to*

whom I look forward for all help and hope.”

Though, in anyway, one must always praise and submit to God almighty in both the situations of despair, hardship, bad luck and misfortune or in a situation of happiness, prosperity and better times.

من خود که نہ مُرده ام نہ زندہ

چون شمع ز نم ز سوز خنده

“I myself am neither living nor dead! I am in a state of laughing cynically and pitifully like a blinking/flickering lamp (شمع) (عَيْنٌ) on my own state of affairs and condition.”

We are so desperate that we are fed up of our very own existence. During the occasions of my five times prayers I always pray for you in the authority of creator and sustainer of everything on earth to protect you. O! the man of kindness. Let it be obvious and clearly visible to your enlightened conscious that I the wretched slave of your's is pinning all my hopes in your personality next to God almighty! I have no one else to look up to other than yourself and will continue to do so. May the God almighty give you a long life and strengthen your rule, and may he protect your kingdom. May your good fortune, felicity and the rule remain firmly extended and remain so permanently. May you be able to continue to benefit and enjoy from your long and extended life time.

مدام اقبال و دولت باز بادت

ز عمر خویش بر خوردار بادت

Translation:

May your good fortune and prosperity keep on recurring forever. And may you live a very long life and continue to enjoy the fruits of such a long life.

“From now on may you kindly forgive me for any of my unwanted acts, of incivility, _____ I may have unwittingly or out of my stupidity committed in front of your person which may have offended you! Please do forgive me!”

As our status and worth is like the small and fragile chicks whereas you are like that kind mother hen which provides refuge, protection and comfort to its young delicate chicks, under its strong, comfortable and kind/warm wings. Your kind and firm/stable rule extends from the far end of Kohistan and upto Nagar, and your orders are enforced in the entire area. We all are subjugates and obedient servants of your highness. We are under your rule and will continue to remain so for ever.

بندۂ آن ترو تشریف تو
من کیم زمان بر زمان تو

Translation:

"We are the slaves of your person and your gubernatorial and august personality and stature. Who am I! Only your obedient, servant!"

By God! Wallah! Billah! Tallah! We will never fall away from your company throughout our lives, neither will we ever dare to violate your orders nor disobey you!!

هر کس کہ خلاف رامی تو کرد
جان و دل او کباب باشد

Translation:

"Whosoever ventures to violate and disobey you; may his heart and his very being get roasting."

From this day onward we will be the friends of your friends and enemies of your enemies. I am sure that your will come to the rescue of your helpless daughter for the sake of her honour and chastity and will set on fire the granaries and treasures of our common enemy with the fire of your honour and rage of revenge. As the paternal love and affection for "daughter is enormous and excessive. There is also a saying of prophets (أولاد و اکباتن) meaning that daughters are the piece of one's lever. In addition may I inform you that Ghazanfar had sent his messenger across to me and demanded of me to hand him over his elder daughter, so that he in exchange would hand me over the daughter of Raja Gauhar Aman. I have trusted his words and have handed him over his daughter. Next Ghazanfar offered to give his daughter into the marriage of my son. In order to create a friendly environment we have maintained a regular exchange of our messengers and the contacts. However at present we are in a state of an uneasy and perpetual anxiety and suspense and in a state of alert. The men of Ghazanfar are in a state of alert round the clock and you are well aware that there exists no chances of a truce and compromise between us and Ghazanfar. We are extremely worried about your health and well being; as we have not received any sort of a message like a letter, piece of paper or an oral message. We are not aware of the prevailing situation at your end. Kindly despatch towards us a man of your trust immediately on receipt of my this letter, so that we are at ease and relieved. God forbid if there is any threat and danger to your person, we must immediately extend a hand of help and cooperation. If in case by the grace of God and the prophet, you are safe, sound and in good health, kindly do inform us soon. I have despatched my notables to your good self. This is a time and opportunity which demands

courage and determination; kindly "gird up" the loins and by grabbing the sword of valour and bravery please come and help us; the helpless people of Nagar. Please be assured that we will always remain grateful and indebted to you till the doomsday. We want to prove your right on us and want to be assured of patronage. This is a matter of honour and integrity of both of us in both the worlds, so that your piety and good deeds are imprinted on the dossiers of your book till the end of the world and after life. As soon as my envoy of notables reaches you, please wake up if you are asleep, and please immediately march out for Nagar if you are awake and aware, as this is the right time to help us. If the time is wasted, then every effort will be useless. "An imminent and impending threat and danger should be pre-empted" i.e. "necessary pre-emptive actions must be taken to thwart an impending/probable danger." In addition the situation here is such that I have sent my men to Chhalat and Chaprot and they are positioned there. Kindly send two or three of your own men to those places so that the men of Ghazanfar are denied the free passage to the place of infidel dogs. You had also forewarned and instructed us regarding the "Sheen Barr". However out of our utmost lethargy and slackness we have forgotten the instructions for which we beg your pardon. It is also to inform you that Ghazanfar has reportedly sold out the female servants of your honourable daughter along with many of our men in the slave markets of Badakhshan and elsewhere. It is, therefore, necessary to take a cognisance of this aspect. Luck/success/felicity/fortune be favourable to your crown and the time and era be favourable to your aims and objectives. Salam of the writer of these words may also reach the venerable Raja the great noble."

(Seal of Raja Zafar Khan)

When the envoy comprising of notables of Raja Zaafar Khan arrived at Gilgit and delivered the above letter and message to Mehtar Ghazi Gauhar Aman, in reply he warned and admonished Zaafar Khan and sent him a stern message to establish friendly relations with Mir Ghazanfar Khan afresh. He also instructed Zaafar to also return all other prisoners and the other daughter to Ghazanfar and hand them over to him. Thus as per the desire and wishes of Gauhar Aman, daughter of Ghazanfar Khan was sent back to Hunza and Zaafar extended the hand of truce and friendship towards the Mir of Hunza to commence the friendly relations once again and afresh. In return Ghazanfar Khan also released and returned to Nagar every one of the Nagar men, women and children in his captivity less those who had already been sold out as slaves, by then. All these were thus handed over back to Zaafar Khan. However Bibi Hazma, mother of Alif Khan, wife of Raja Zaafar Khan who was the daughter of Mehtar Gauhar Aman and who was "dumb" by birth and could not speak/talk and was called as "Gongi

"Rani" or the "Dumb Rani" had once again conceived and was pregnant from Mir Ghazanfar Khan, hence she was not handed over to Zaafar Khan. As narrated earlier, Mir Ghazanfar Khan had got married to this "Bibi Hazma" wife of Raja Zaafar Khan after she was brought to Hunza as a war booty from Nagar and after she had given birth to Alif Khan son of Zaafar Khan. This same lady gave birth to "Tawwakkal Shah" son of Mir Ghazanfar Khan after she was married (forcibly) with Mir Ghazanfar Khan.

Yet another lady by the name of Mst. Suleimani, daughter of Wazir Holo of Nagar, who was also among the captives from Nagar, and who was still young unmarried and virgin at the time of attack on Nagar, was also taken into his marriage by Mir Ghazanfar Khan. This lady has been the mother of Bibi Hayat, Bibi Nabat and Bibi Gulshan, daughters of Mir Ghazanfar Khan.

When Raja Zaafar Khan of Nagar was deprived of his wife he was left helpless and with no option and even then was obliged, in view of the warnings and admonishment by Mehtar Gauhar Aman, and was forced to establish friendly and cordial relations with Mir Ghazanfar Khan. In response Mir Ghazanfar Khan gave his own daughter Mst. Zebunnisaa in marriage to Raja Zaafar Khan. Raja Zaafar Khan had four sons, namely Ghuri Thum, Deeng Malik, Sikandar and Babar from the womb of this wife, Mst. Zebunnisaa.

Meanwhile Mehtar Gauhar Aman had also established matrimonial relations with Mir Ghazanfar Khan as Mir Ghazanfar Khan gave in marriage, his daughter Mst. Bibi Zarreen, released from the captivity of Raja Zaafar Khan; to Mir Ghazi son of Mehtar Ghazi Gauhar Aman. This lady had given birth to two sons of Mir Ghazi whose names are Sher Ghazi alias Mulolo and Badshah. This lady was later taken into marriage by Kamal Khan at Nomal after she had fallen widow. She stayed at "Baseen" and breathed her last at that place.

Ghazi Gauhar Aman, by way of political expediency, was compelled and obliged to establish cordially, friendly and matrimonial relations with Mir Ghazanfar Khan by ignoring even his greatest sin and crime of abducting his daughter from Nagar and

getting forcibly married to her without the permission and consent of Gauhar Aman, as during that period of time Mir Ghazanfar Khan had become very strong, most feared and reputed in the entire region. The fighting skills, bravery and heroism of the warriors of Hunza was also accepted and fully acknowledged to be at its peak and they were being considered undefeatable. This impression was strengthened because of the then recent total complete and outstanding victory against the invading forces of Maharaja of Kashmir at Harumann (1848). It was because of this combat action and freshly gained reputation for bravery and warring capability that Mir Ghazanfar Khan was unanimously considered to be the strongest of all Rajas in the region. Hence there was a saying in Sheena language "RAA BARRO GHAZANFAR, CHEESH BARRO DIAMER"; meaning Ghazanfar is the biggest/strongest among Rajas of the era; as Diamer Mountain is the tallest among all mountains." (His combat forces (Lashkar) commanders were the two brothers, Wazir Zada Zeenat Shah and Wazir Asadullah Beg, while other prominent warriors were, Mr. Zapur, Mr. Mamuro, Mr. Duda Sen and Shah Murad of Ganesh as by custom and tradition the Mir or any of his close relatives were not obliged and expected to lead the lashkar. This was the duty of the Wazir of Hunza assisted by his blood relatives and Trangfas).

110. The Flag⁶⁷ of Hunza State

Since ancient times and time immemorial the tiny kingdom of Hunza and its ruler had a flag which contained the signs of a bow and arrow. Before proceeding on a military campaign, a ram would be slaughtered as an offering and sacrifice and this flag would then be unfurled and waved and martial songs/tunes were sung and played and special tune on a special drum and kettle was played and the tune was called "Yudeni".

⁶⁷ In fact there are two types of flags i.e. the one which is the flag of the ruling family, which also is the flag of the state. While the others; four in number, are martial flags possibly one for each tribe (or my be each major Khun). The four flags possibly are some form of present day regimental colour. These four martial flags were the ones which were unfurled and waved during a pre-mission special dance, carried out on the sacred, divine and mystical tune played on a special large kettle drum, and which was called "Yudeni" while the state flag was fixed in the courtyard of the fort as a symbol of the State of Hunza.

This custom and procedure of playing the local band and unfurling and waving of flag and playing of the tune is "YUDENI DESTSALUS" in Burushaski language (meaning to awaken the special tune which was considered to be heavenly and super natural and which was produced by the special drum kept in the fort and which actually announced the occasion for combat and as per the description of Mr. E.F. Knight in his famous book "Where Three Empires Meet" " _____ on the top most tower of Hunza castle a magic drum is suspended in the sight of all men, which is beaten by invisible fairy hands whenever a war in which the Thum is about to engage is destined to prove success to his arms"). In the year 1852 A.D. (1269 Hijra) Mir Ghazanfar Khan added a sign of human claw/pawn in addition to the sign of bow and arrow in the martial flag of Hunza, to commemorate and celebrate the invasion and plunder of the capital town of Nagar in that year. This sign of paw/claw denoted a sign of unity among the Hunza people. This Hunza flag continued to be maintained in this shape till the era of Mir Sir Muhammad Nazim Khan (1938) and later his son Mir Muhammad Ghazan Khan (1938-45). However Mir Muhammad Jamal Khan the present Mir (1945-1976) (or the last Mir of Hunza) has added a sign of a male lion bearing a flag in his mouth. The flag carriers and its unfurlers and wavers, as a tradition and custom, hail from the clan of "Datusingh" of Hunza, who still are residing in Hunza.

111. Joint Attack on Chaprot by Akbar Aman and Asadullah Beg

When Mehtar Ghazi Gauhar Aman, the Raja of Gilgit and surroundings areas, laid the foundations of a matrimonial, friendly and cordial relations with Mir Ghazanfar Khan of Hunza he immediately got into talks and consultations with Ghazanfar to devise ways and means to take possession of valley of "Sheen Barr". The inhabitants of "Sheen Barr" were divided from within after the victory of Gauhar Aman and occupation of Chalt and Chaprot etc by him. Some of them were inclined and in favour of loyalty and allegiance to Mir Ghazanfar. A few others among them desired to be loyal and subjugated to Raja Zaafar Khan. Yet another group of people wished and wanted to remain under the direct rule of Mehtar Gauhar Aman himself. However most of the

inhabitants of many of the villages of this valley wanted to have the right of self determination and self rule. This group was committed and had a strong resolve to remain independent. Because of the frequent changes of orders by Gauhar Aman in this regards there arose a state of chaos and confusion which resulted into greater dissent and disunity amongst the inhabitants. As a result of such conditions of chaos and confusion the men of Zaafar Khan stationed at Chaprot wanted to exploit this situation in their favour and decided to instigate and support this group. Under these prevailing circumstances and in such a situation Mehtar Gauhar Aman sent a punitive force under the command of Akbar Aman his own brother, to "Chaprot" to punish these people. Meanwhile Wazir Asadullah Beg with a few men left Hunza for "Sheen Barr". On reaching Chaprot, Asadullah Beg noticed that the inhabitants of "Sheen Barr" had become united and a few selected men like Trangfa Behram of Budalus, Budolo of Barr, and Mr Chiliso of Chaprot with fifteen other fighters had taken up defensive positions at a location called "Sholi" (SOLI) to resist stop, and repulse the attacking forces of Akbar Aman, brother of Gauhar Aman. When the forces of Akbar Aman reached this position they could not proceed any further and their advance was halted. On seeing this situation Wazir Asadullah Beg gathered a group of few men of Sheen Barr who were the well wishers and loyalists of Mir Ghazanfar Khan and advised them not to resist and oppose the forces of Akbar Aman. He told them instead to welcome and look after this force and send them out of their country through peaceful means. He told them that this time Mehtar Gauhar Aman had, with his will and consent, released all the villages of "Sheen Barr" to Mir Ghazanfar Khan. In this way and manner Wazir Asadullah Beg was able to convince and prevail upon them and, therefore, sent Mr. Badar and Kator, the two notables of Sheen Barr with this message towards the defenders at the location of "Sholi". When this advice and suggestion of Wazir Asadullah Beg was delivered to the defenders at "Sholi", Mr. Budolo from amongst them declared that it had now become very difficult to defend ourselves from both our front and our rear. It is, therefore, preferable, he said, to now leave this place and return and kill Asadullah Beg first. However his companions did not agree with his opinion, and abandoned the defences at "Sholi". On seeing his route open Akbar Aman resumed his advance and entered

Chaprot, along with his force (Lashkar). He then looted and plundered Chaprot and "Sheen Barr" and collected a huge war booty which he took away as a present for Gauhar Aman. Before returning to Gilgit along with his force he handed over all the villages of "Sheen Barr" valley to Asadullah Beg for the possession of Mir Ghazanfar Khan.

Wazir Asadullah Beg who was a man of great wisdom, foresight and serious consideration, stayed back at Chaprot in order to establish and ensure peace and tranquillity in the area. He then paid his full attention to rehabilitate and restore order and peace and introduced many reforms. He got strengthened the boundary walls and the defences of the fort of Chaprot and gave it a stronger look and shape. He then got down to deal with the inhabitants of that valley with a kind and friendly policy. As a result of such a fine policy almost all of the inhabitants of "Sheen Barr" became inclined towards and in favour of Mir Ghazanfar Khan. Hence at that point of time Mir Ghazanfar Khan sent his son "Rehan Shah" to Chaprot and appointed him as his representative for the valley of "Sheen Barr". Mir Ghazanfar later himself got married to two woman, Mst. Rozah daughter of Show and Mst. Kursumi both from Sheen Barr. Purpose of these marriages was to express unity and solidarity with the people of Sheen Barr. Wazir Asadullah Beg also got his (adopted) daughter Mst. Sukhi married to one Mr. Dali of Barr, to achieve the same purpose. This Mst. Sukhi was not in fact the real daughter of Wazir Asadullah Beg. Instead she was the real daughter of one Mr. Numeer. This Mr. Numeer did not have a son but one daughter only, who was Mst. Sukhi. This man had handed over his this daughter to Mir Ghazanfar Khan at the time of his death. Mir Ghazanfar had further on handed over this girl along with the lands of her father to Wazir Asadullah Beg. Wazir Asadullah Beg had looked after and brought up this small girl in the company of his own daughters. When she grew up and became marriageable, she was got married to above mentioned Trangfa Dali as if she was the real daughter of Wazir Asadullah Beg. This way Trangfa Dali was honoured and elevated among his folks.

In the same manner, Mir Ghazanfar Khan had asked and instructed the

inhabitants of Hunza, Hindi and Mayun to carryout inter marriages with the inhabitants of Sheen Barr. Hence a few people had obeyed and fulfilled these orders and policies. And a few people from Hunza had also shifted and settled at Chaprot. In this way the valley of "Sheen Barr" remained as part of the domain of Mirs of Hunza till the end of the rule/era of Mir Ghazan Khan-I (1870's) when it changed hands and went into the possession of Mirs of Nagar. The details of this event are intended to be narrated later in this book.

While Wazir Asadullah Beg was staying at "Sheen Barr" at Chaprot to stabilize and administer this area, the people of Chaprot arranged for a dance of a "Bittan" (Shaman); a man with powers of foretelling the future events. This Shaman or Bittan, while in "trance" had sung the following song which is being reproduced below for the sake of record and recording of old customs and traditions. Same is written in Burushaski alphabets but sung in Sheena language:-

1. MA GA GEES MAGA GEES AJEY DULA
2. 3ITO TE'L BOM THE' A'JEY GA DULA
3. OMO GA DUT BOM THE' A JEY GA DULA
4. URKE GA GACHAM THEM THE 'A TEY GA DULA
5. DINEGA DON DEM THEE A JEY GA DULA
6. EK JE JUUJ GA DUU THEM THE A' JEY GA DULA
7. DUUYJEGA EK THEM THEE A' JEY GA DULA
8. MEY SEENBARE CHALEGA DULA SE DOME GA DOM THEY

Translation:

"I cannot translate this song exactly word by word but the summary of this whole song meant that Asadullah Beg was winning the hearts and minds of the people of this area through his sweat and consoling words, good intentions, justice and considerate approach."

When Wazir Asadullah Beg listened to this song of the "Bittan" (Shaman) arranged by the people of the area, he also told the inhabitants that he also had a "Bittan", by the name of Mr. Hatam, with him who was very well reputed and well known and wanted to put him to dance and trance so as to know what this Mr. Hatam has to say. The "Bittan" was therefore made to dance and trance. This Mr. Hatam also sang a prophetic song which meant that "Asadullah Beg wants in his earnest and has an utmost desire and intention that he succeeds in bringing greater prosperity to this area and its people." Within a short period of time Rehan Shah son of Mir Ghazanfar Khan was appointed as the representative of Mir Ghazanfar who was able to live in Chaprot with great ease and comfort, as Wazir Asadullah Beg had very ably consolidated the whole situation in favour of Mir of Hunza.

112. Various Wives and the Offsprings of Mir Ghazanfar Khan and his genealogy

Mir Ghazanfar Khan had many a wives. He had equally many a number of sons and daughters from all of his these many wives and women.

His first wife was Mst. Bibi Jee, daughter of Mr. Sher Shah, brother of Mehtar Suleiman Shah. This wife of his gave birth to one son and two daughters and they were Gushpur Bakhtawar Shah, Mst. Zebunnisaa and Mst. Bibi Aftab. Mst. Zebunnisaa was married to Mir Zaafar Khan of Nagar who was the mother of Ghuri Thum, Babar, Mir Sikandar and Deeng Malik, sons of Mir Zaafar Khan.

Mst. Bibi Aftab was given in marriage to Mir Mahmood Shah of Badakhshan. It has been narrated that Mir Mahmood Shah of Badakhshan had presented and sent forty horses fully decorated with and equipped saddle and bridle/reins which were silver coated or of silver colour, to Mir Ghazanfar Khan on the occasion of his marriage with this Bibi Aftab. It has been narrated that among the saddles, sent to Hunza one of the saddles was that of Amir Taimur. This special saddle still in the possession of Wazir Shukrullah Beg had finally been handed over to Mir Mohammad Jamal Khan the

present⁶⁸ Mir of Hunza.

The second wife of Mir Ghazanfar Khan was Mst. Bibi Mutreba daughter of Mehtar Suleiman Shah of Yasin. This lady was first married to Abdullah Khan, the youngest brother of Mir Ghazanfar, who was later taken into marriage by Mir Ghazanfar Khan and had one son and three daughters from his this wife and they were, Mir Ghazan Khan-I, Mst. Bibi Roashan, Bibi Tahira and Bibi Zareen. Bibi Roashan was also married to Raja Zaafar Khan of Nagar, who gave birth to his eldest son Muhammad Khan. Mst. Bibi Tahira, who was the foster daughter of Farhat Beg, was first married to Mir Shah of Badakhshan but was later brought back to Hunza and was then married to Sher Ghazab son of Azmat Shah (of Yasin) and died at the village Baseen (Gilgit). Mst. Bibi Zareen who was the foster daughter of Wazir Zadah Zeenat Shah was married to Raja Muhammad Khan son of Raja Karim Khan of Gilgit but had gone into the captivity of Raja Zaafar Khan on her marriage day as a result of the raid on this party by Nagar men at Gilgit. This daughter of Mir Ghazanfar later was brought back to Hunza and was then married to Mir Ghazi son of Mehtar Gauhar Aman. This lady was the mother of Mr. Badshah, and Sher Ghazi alias Mulolo. However when she became a widow she was later married to Raja Kamal Khan of Nomal, but she remained with her sons at Baseen till her death. Her son Sher Ghazi alias Mulolo had his children and family members at "Gupis".

The third wife of Mir Ghazanfar Khan was Mst. Gul Chehra who was also one of the daughters of Mehtar Suleiman Shah. This lady had fled to Hunza along with her first husband, whose name was Sardar, to seek refuge and asylum under Mir Ghazanfar Khan after the downfall (from power) of Mehtar Suleiman Shah. However Mir Ghazanfar Khan, in order to take this lady in his own possession, had got her husband Sardar stoned to death through his men at the Dorkhan nullah and she was brought to Hunza. She was then given a living quarter in the near vicinity of the residential fort/palace of Mir Ghazanfar Khan at Baltit. After the passage of some period Mir

⁶⁸ This book was written and completed in the year 1962 during the era of Mir Muhammad Jamal Khan who was the last ruler of Hunza wef 1945 to 1974 and died in 1976.

Ghazanfar Khan proposed to her for marriage with himself. However this lady bluntly refused and rejected this offer being in utter grief and pain for her slain husband. It has been narrated that on one occasion Mir Ghazanfar Khan sent a delegation of his selected notables to her to obtain her willingness and consent for marriage with him. When the notables persuaded her and requested her to agree and give her consent for marriage, she is reported to have immediately dipped her both hands in the ashes of the hearth/fire place and thrown/sprinkled the ashes into the faces and onto the heads of all these mediating trusted notables of Mir Ghazanfar Khan. On receiving such an unexpected and sudden treatment from her, the notables had bolted away and ran out of her quarters while cleaning and dusting their faces and head gears/caps. Among the notables was one Yarpa Qarah Beg who did not clean and dust his cap/headdress. It was because he avoided to remove his cap and make his head naked in public. This he did because he did not have any hair on his head and he was totally bald. When these men of this delegation arrived in the court of Mir Ghazanfar Khan, he noticed that the cap of Qarah Beg was full of dust of ashes. Mir Ghazanfar Khan, therefore, inquired from him as to the reasons for this ash full cap. Rest of the notables then narrated the details of their ordeal. Hence this lady continued to refuse the offer for over one year. However Mir Ghazanfar was finally successful to obtain her consent and willingness, and so he got her married to himself. She gave birth to three daughters and they were Mst Naseem Khatoon foster daughter of Yarpah Daulato, Mst Sahib Jamal, alias Bulbul, foster daughter of Farash Ameen of Baltit. Mst. Naseem Khatoon was married to Mir Fateh Ali Shah of Wakhan. She was the mother of Mir Ali Mardan the governor of Ishkoman. Mst. Sahib Jamal alias Bulbul was given in marriage to Raja Bahadur Khan of Astore who gave birth to two sons namely Raja Shah Sultan alias Maqpoon and Ghulam Reza. She also had daughters and one of her daughters was the Rani of Mir Muhammad Nazim Khan (1892-1938). Mst. Parri Chhera was given in marriage to Firdaus Shah son of Raja Karim Khan of Gilgit but was made captive by Raja Zaafar Khan at Gilgit and was later brought back to Hunza. She died at Hunza while she was putting up with her father Mir Ghazanfar and her foster brother Sungi Khan.

The fourth wife of Mir Ghazanfar Khan was Mst. Bibi Misraah daughter of Syed

Muhammad Shah of Nomal who was the mother of Mr. Rehan Shah who was brought up by one Faulad Haja'a. This Rehan Shah was banished from Hunza and was exiled to Kashmir during the rule of Mir Ghazan Khan-I. His offsprings and descendants are said to be still there in Kashmir till the writing of this book.

The fifth wife of Mir Ghazanfar was Mst. Bibi Hazma who was also called as the "Dumb Rani" and who was one of the daughters of Mehtar Gauhar Aman. This lady was actually the wife/Rani of Raja Zaafar Khan of Nagar who was made captive and brought to Hunza during the famous raid of Hunza men on the capital town of Nagar (1852). She gave birth to Mir Ghazanfar Khan's son Tawakkal Shah who was brought up by Farash Sangi Khan of Baltit. This Tawakkal Shah was also got murdered by Mir Ghazan Khan-I at Shimshall, during the era of his rule.

Mir Ghazanfar Khan had yet another wife (sixth) by the name of Mst. Suleimani daughter of Wazir Holo of Nagar, who was also brought as captive at the time of plunder of capital town of Nagar and who was later married by Mir Ghazanfar Khan. Mir Ghazanfar had a daughter by the name of Mst Gulshan from this wife who was brought up by Ghutto Murad of Baltit. This Mst. Gulshan was married to Ali Fatah son of Abdullah Khan i.e. real nephew of Mir Ghazanfar Khan. This lady died issueless.

Yet another lady by the name of Mst. Rozah daughter of Show of Budalas was also a wife (7th) of Mir Ghazanfar Khan, who had no issue from this wife. However after the death of Mir Ghazanfar Khan, his son Mir Ghazan Khan-I had given her in marriage to Farash Sangi Khan who later had four sons by the names of Trangfa Kalbe Ali, Muhammad Raffi, Gul Bahar and Sanaa Khan from her womb.

Mst. Sud Burg was yet another (8th) wife of Mir Ghazanfar Khan. This lady was also given in marriage to Mirza Hassan son of Farhat Beg by Mir Ghazan Khan-I, after the death of Mir Ghazanfar Khan. Mirza Hassan had a son by the name of Mr. Malool from this lady.

Among these many wives of Ghazanfar Khan there was another lady by the

name of Mst. Kursuni from Chaprot (9th). Mir Ghazanfar Khan had a son by the name of "Shaboak" from the womb of this wife. This Shaboak was mentally retarded and was abnormal and hence was handicapped mentally. This son remained alive till the initial years of rule/era of Mir Muhammad Nazim Khan and who stayed at Altit. He was the gardener of the gardens of Mirs at Altit.

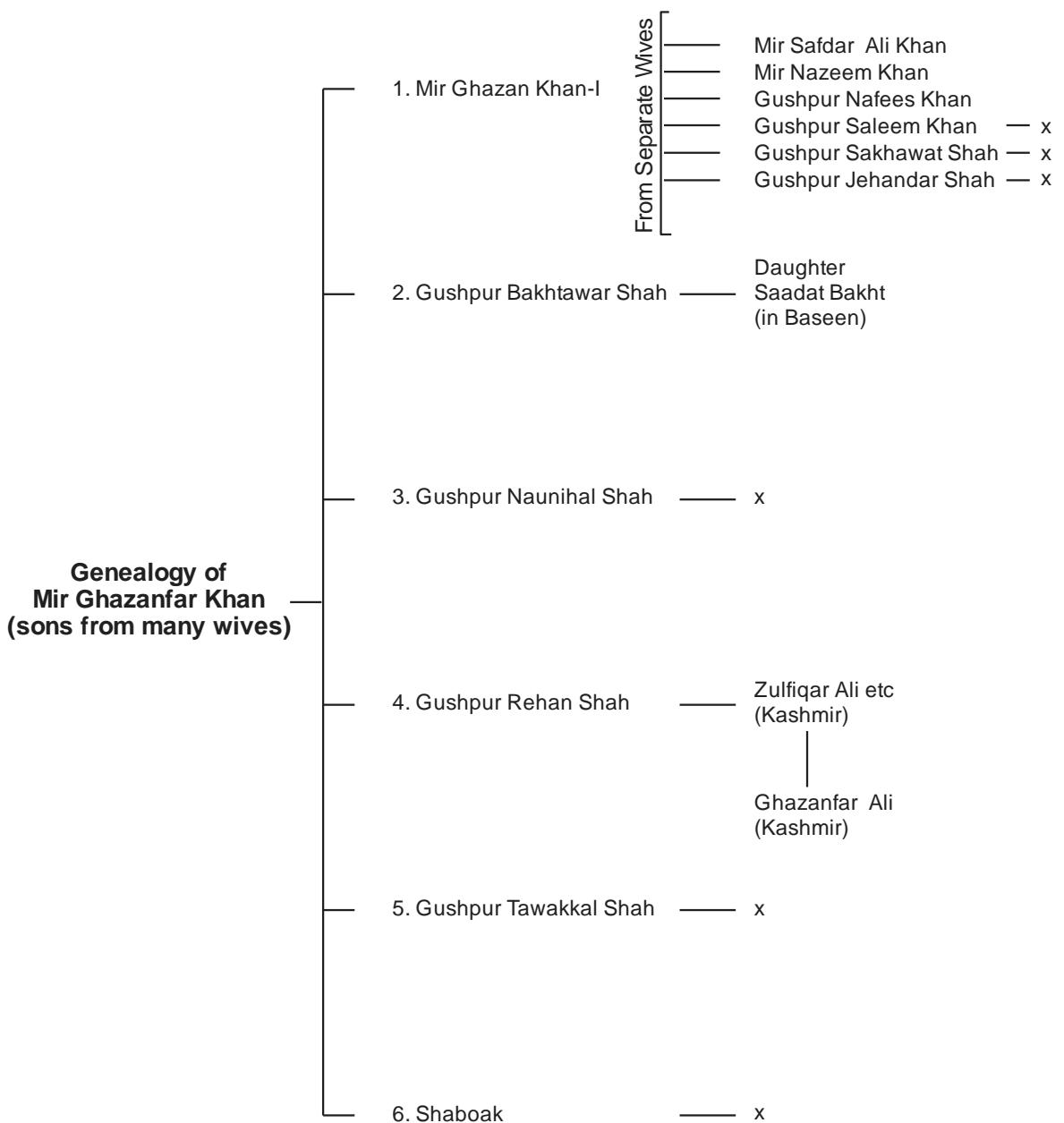
Mst Mehar Mah alias MirMo, daughter of Muhammad Sakhi of Fasso was yet another (10th) wife of Mir Ghazanfar Khan. This wife was the mother of Mst Gulshah who was married to Khawaja Qasim of village Wuchah of Sariqool region and who had a son by the name of Haji Darwesh. Mst Mehar Mah was taken into his marriage by Wazir Asadullah Beg after the death of Mir Ghazanfar Khan. This lady milked the animals and prepared milk products for Wazir Asadullah Beg. However she did not have any issue from Wazir Asadullah Beg as both of them were in their old ages.

Among the wives/spouses of Mir Ghazanfar was a lady from "Shignan" (11th). However I the writer of this book could not find out the name of this lady, in fact I could not retain and remember her name. However it is believed that most probably Gushpur Naunihal Shah was borne of this lady! God knows better!

Among the offsprings of Mir Ghazanfar are included his son Naunihal Shah, daughters Mst. Bibi Zahidah alias Bibi Zaidah and Mst. Bibi Jamal and yet two other daughters Mst. Bibi Hayat and Bibi Nabat. However it could not be ascertained by the writer of this book as to exact maternal details of each of the above daughters. However it is a certain fact that Bibi Zaidah was married to Abul Hassan Beg son of Babosh Beg of Sariqool, and Bibi Jamal was married to Tajammul Beg son of Gauhar Ishqaqah of Sariqool. Mst Bibi Hayat was married to Aishaan Ismatullah of Badakhshan who had given birth to Aishan Ghulam Qadir. This Ghulam Qadir was a horse trader who used to bring horses of repute and thorough bred pedigree from Badakhshan to Hunza during the era of Mir Muhammad Nazim Khan. He used to visit Hunza every year. He used to bring silver plated "reins/bridles and saddles" (زردوزی) woven gold threads as presents for the Mir, Wazir and other notables of Hunza. He also used to

receive presents and souvenirs in return from these personalities. I, the writer of this book, have remained personally well acquainted with this Aishan Ghulam Qadir and knew him well. It has been narrated that Mst. Bibi Nabat was also married to someone at Badakhshan.

Some oral historians and narrators or oral tradition have narrated that Mir Ghazanfar Khan had many more daughters who were married to various Syeds and Akhons of Skardu who used to visit Hunza. God knows better!!



Genealogy of
Mir Ghazanfar Khan
(Daughters from
various wives)

1. Bibi Roshan wife of Raja Zaafar Khan of Nagar
2. Naseem Khatoon
3. Bibi Aftab
4. Bibi Tahira
5. Zebunnissa
6. Sahib Jamal Bulbul (Astore)
7. Parri Chehra
8. Bibi Zarreen
9. Bibi Zahidah
10. Bibi Jamal
11. Gulsha
12. Bibi Hayat
13. Bibi Nabat
14. Bibi Gulshan

Mir Ghazanfar Khan had also kept a Wakhani woman as his mistress. When this woman got pregnant from the Mir, he offered her to one of his closest and most trusted notable and wanted him to marry her. He informed the notable that the woman was pregnant and asked him to marry her and make her his wife. The Mir also promised and told the notable that in case the woman gave birth to a son, he would allot a piece of agricultural land for his this son, as his legal share. The notable accepted this offer of Mir Ghazanfar Khan and got married to this pregnant mistress of Mir Ghazanfar Khan. Later after the conclusion of the period of pregnancy a son was born to this woman and Mir Ghazanfar Khan, as per his promise, allotted two pieces of agricultural land to this notable at Ali Abad as the share of his this illegitimate son.

113. Qara Tang Raids and Waylayings

It was a tradition and custom, followed by all the succeeding former Mirs of Hunza since ancient times, to send selected men of Hunza, under the command of a prominent suitable personality, to carryout raids for lootings and plunders in the areas of Sariqool, Pamirs and Qaratang etc who would loot everything they found en-route and brought back the looted booty to Hunza. This traditional practice and custom of such raids and plunderings was once again fully revived and its foundations re-laid, making it as a regular annual feature, by Mir Ghazanfar Khan, and accordingly he used to send such a raiding party, annually, during the autumn season, on to the route to Laddakh and abodes of Kyrgyz people. Hence in this manner such a raiding party was therefore used to be sent to Qaratang via Shimshaal valley/pass. During the initial days of Mir Ghazanfar Khan (and era of rule of Mir Salim Khan) a prominent man of Hunza, Mr. Sharif son of Wazir Masti Beg, alongwith one of his sisters, Mst. Shareefah, was banished and expelled from Hunza and was sold into slavery in Sariqool area, after rest of his other close relatives were all punished to death at Hunza. This Sharif had later escaped from slavery and reached Nagar where he had got married to a woman from the family of Wazir Chhumaar Singh. Mir Ghazanfar Khan during the initial period of his rule had brought this man back to Hunza along with his wife and children after the death of Mir Salim Khan, and had made this Mr. Sharif as the leader/commander of the Qara Tang raiding party which used to be sent for Qaratang.

When this Mr. Sharif remained as commander of the Raiders of Qaratang for three consecutive years and made annual looting trips via Shimshal valley he was finally eliminated and got rid of by the people of Shimshal by throwing him into a crevice, in the glaciers en-route as they were extremely fed up and alienated of annual passage of this party and his atrocities and many cruelties he committed against them.

However the raiding men of Hunza continued to be sent, as usual and as per the old custom and traditions, to Qaratang to carryout raids/ambushes on the caravans of traders, Hajis and other travellers travelling to Laddakh from Sinkiang during the autumn seasons on annual basis. These raiders would loot and plunder the caravans and would

bring back everything they could lay their hands on. During these raids and ambushes it was a standing practice and ethics not to harm or kill any person of the looted or raided caravans and only their wealth and material goods were snatched and looted by the Qaratang Raiders of Hunza. It was a custom that as and when this party of raiders of Qaratang would arrive back at Hunza, every item of the looted booty would be counted, weighed and measured by an official of the Mir who was called "Dewan Begi" and deposited into the treasury and coffers of the Mirs. No one out of the raiders was given or allowed to take home even a needle or a tiny piece of thread of this looted booty to his home.

One Haji Turab son of Mr. Kuyo (of Ganesh) has also remained as "Dewan Begi" during the rule/era of Mir Ghazanfar Khan. This man also used to accompany and lead the raiders during the raiding forays. However Abdullah Khan, the younger brother of Mir Ghazanfar Khan, had been, storing, handling and looking after the looted treasure/material at Ghulkin village (of Gulmit-Gujaal). He would send this material to Mir Ghazanfar Khan as and when he would be required to do so.

The Hunza men not only carried out raids for robberies in the Qaratang area but they also did so in the areas of Pamirs and villages of Sariqool as well. It has been narrated that once one of such raiding parties had reached as far away as the settlement of Tagharmah, one of the farthest Kyrgyz camps/settlements of Sariqool. When this party of robbers arrived back at Hunza after looting and plundering most of the villages of Sariqool, and carrying a large quantity of looted booty which included, sheep, goats, yaks, namda etc, it deposited every thing into the coffers of the Mir of Hunza and handed it over to the "Dewan Begi". There was nothing left, not even a "needle" to be carried home by any single member of the party. Hence everyone had to return to his own home empty handed. In this situation when one man of the raiding party, by the name of Mr. Chhumaa Singh son of Mr Mumbarak of Barataling Tribe, on his arrival at his home; was asked as to what had he brought from Tagharmah had to say in reply! "I plundered and looted Tagharmah, but have come home empty handed and with only my own "Penis"!! This reply of the man had thence forth became a

common proverb among the men of Hunza and it is still being quoted on such like occasions as of this day. The proverb in Burushaski language is “TAGHARMAH TAQNE HALAR KHOS” i.e. “I plundered Tagharmah but came back home with my own Penis only.” The robbers of Hunza in this manner carried out many such raids for robberies on areas as far away as the farthest places of Pamirs of Northern and Southern Turkistan which were inhabited by the tribes/nomads of Kyrgyz people. A huge number and quantity of animals and other material is said to have been looted from the Pamirs of “Manarah” and “Buzai Gumbaz” during the era/rule of Mir Ghazanfar Khan. These areas were inhabited by the nomadic people of Kyrgyz who are said to possess large herds of sheep, goat and yak. The headman or the Amir of these Kyrgyz nomads is said to have got constructed a palace for his living in this area. This palace was constructed in the shape of an oval or egg called “Bezwi” in Persian language and had a tomb like roof. This shape being called “Bezwi Gumbaz” or “Oval Shaped Tomb”, in Persian language became the name of the entire dwelling. Hence the entire settlement was therefore given the name “Bezwi Gumbaz” or Buzai Gumbuz, after the name of the oval shaped palace of the Amir. Living accommodation called Rabat (Yurt) were built as abode/residences for accommodation of Kyrgyz people during winter season.

This practice of annual robbery called “Qaratang raids” continued till the last days of rule/era of Mir Ghazan Khan-I when these were discontinued/ceased to be conducted (1886).

114. Establishment of Matrimonial Relations by Mir Ghazanfar Khan with the Begans of Sariqool

As Mir Salim Khan (Mir Ghazanfar's father) had already established matrimonial relations with the rulers of Sariqool hence in view of this relation, Mir Ghazanfar Khan and Begs of Sariqool also continued to maintain this relationship. Both these ruler, therefore, continued to keep such relations going and treated each other with much mutual respect. Both the rulers therefore did not discontinue and break the already existing matrimonial links. It was according to this desire and established relationship

that Bubosh Beg asked for two daughters of Mir Ghazanfar Khan in marriage, one of them to be married to his own son, Mr. Abul Hassan Beg and the other one to Mr. Tajammul Beg, son of Gauhar Ishqaqah, i.e. his brother's son. Accordingly one of the daughters of Mir Ghazanfar Khan, i.e. Mst. Bibi Zaidah was married to Mr. Abul Hassan Beg and the other daughter Mst. Bibi Jamal was given in marriage to Mr. Tajammul Beg.

115. Despatch of Hunza Contingent (Lashkar) as Reinforcements and Support to Wakhan (1830 AD)

During the era of rule of Mir Ghazanfar Khan of Hunza one of the rulers of Badakhshan by the name of Mir Shah carried out attacks on the domain of Mir Fateh Ali Shah Miro Khan, the ruler of Wakhan, to conquer Wakhan. Hence Mir Fateh Ali Shah, the ruler of Wakhan, who was also the son-in-law of Mir Ghazanfar Khan, asked and requested for reinforcements and assistance from Mir Ghazanfar Ali Khan. On receiving this request Mir Ghazanfar Khan despatched a contingent of the best selected fighting men of Hunza to Wakhan. This contingent was lead/commanded by Wazir Zada Dado Dara Beg son of Wazir Asadullah Beg and it also included well reputed warriors like Yarfa Murato, Mahabat Shah and Sangi Khan etc. By the grace of almighty and the efforts and contributions made by the Hunza Warriors the aggressor Mir Shah was effectively checked and defeated and hence was forced to retreat by abandoning his aim of conquering the state of Wakhan. This way Mir Fateh Ali Shah was able to retain his position as ruler of Wakhan. He, therefore, on conclusion of the campaign despatched the Hunza contingent back to Hunza along with a lot of gifts and rewards in kind to each and every member of this contingent.

It has been narrated that it was on this occasion that Mst. Mah Begum daughter of Qazi Maazoon Shah was brought to Hunza under the auspices and supervision of Wazir Zada Dado Dara Beg for marriage to Yarfa Mahabat Shah son of Wazir Zada Zeenat Shah as she was earlier designated and earmarked with mutual agreement for the marriage during the visit of Wazir Zada Zeenat Shah to Wakhan for treatment of his

mental disorder. It may be noted that Wazir Zada Dado Dara Beg and Yarfa Zeenat Shah were first cousins both from their fathers and mother's side. It was from the womb of the above mentioned lady, Mah Begum, that both Yarfa Zeenat Shah Saani and Mr. Saifullah were born of Yarfa Mahabat Shah.

116. Murder of Abdullah Khan at the hands of Mir Zada Ghazan Khan-I (1852-53).

Abdullah Khan, youngest son of Mir Salim Khan was murdered by Mir Zada Ghazan Khan son of Mir Ghazanfar Khan, during the era/rule of Mir Ghazanfar Khan, after the event of attack and destruction of Capital of Nagar (1852) had taken place. This has been a major event.

It has been narrated that Ghazan Khan despised, detested and loathed the importance, status and powers wielded and enjoyed by Abdullah Khan. The reason was that the mother of Ghazan Khan had initially remained in the marriage of Abdullah Khan. It was afterwards, that she was married to Mir Ghazanfar Khan as already mentioned earlier in this book. This very fact was despised, loathed and abhorred by Ghazan Khan and hence he considered Abdullah Khan to be a thorn in his flesh and eyeballs and hence they both always remained at daggers drawn.

Once upon a time a team/group of horses was being brought from Badakhshan as presents for Mir Ghazanfar Khan. Among these horses there was a very fine and thorough bred horse specially sent for Ghazan Khan, which was brought as per his personal demand/request. This very special horse was therefore earmarked and dedicated to the name of Ghazan Khan by Mir Fateh Ali Shah himself. When the team of these horses arrived at the village "Ghulkin" and thus into the sight of Abdullah Khan, he carried out a detailed inspection of these horses. Having seen all the horses, Abdullah Khan also had a glance and look on this very special horse. He enquired about the details of this special horse from the men accompanying the team of horses. The owners of the horses were well aware of the sour and bedewelled relations

between Abdullah Khan and Ghazan Khan, hence they tried their utmost to hide the facts. They told Abdullah Khan that this horse had belonged to themselves and was being used as a loader/cARRIER for their personal belonging and was therefore not suitable and was too inferior for his use. However the horse was actually a very fine one and of a superior breed, hence Abdullah Khan ordered them to remove the load etc from its back, and he immediately developed a liking and taste for this fine horse. He, therefore selected this very horse for himself, and retained it for his personal use. He then despatched the rest of the horses towards Mir Ghazanfar Khan. However the accompanying horsemen were then compelled to disclose the fact to Abdullah Khan and therefore told him that this horse was actually earmarked and designated to be presented specifically to Ghazan Khan only. On hearing the very name of Ghazan Khan, his arch enemy, Abdullah Khan got extremely infuriated and went into a fit of utmost rage and contempt and started profusely abusing and calling Ghazan Khan with dirtiest of names an filthiest of abuses.

Such incidents had been occurring between Abdullah Khan and Ghazan Khan on many previous occasions and very frequently when they both had been hurling dirty abuses on each other and exchanged very harsh words. Both these men had, therefore, developed extreme hatred, animosity and contempt for each other which continued to accumulate and increase by the passage of time. It was because of this hatred, animosity and ever increasing contempt for Abdullah Khan, that Ghazan Khan decided to get Abdullah Khan murdered/assassinated. Thus Ghazan Khan with the help and advise of his close associates and companions made consultations and plans to get rid of Abdullah Khan. During such secret consultations it was deduced and agreed upon that it was futile to murder Abdullah Khan as long as Mir Ghazanfar Khan remained alive as he would kill all those who were involved in the murder of Abdullah Khan. Hence it was agreed that Mir Ghazanfar Khan must also be killed first, and Abdullah Khan be murdered after that. Ghazan Khan and his close confidants and companions, therefore, finally made a resolve and final decision and therefore hatched a conspiracy to kill both the brothers in that order.

Accordingly the plotters of this conspiracy, therefore, on one day, went to the house of Ghazan Khan, with their weapons, and hid themselves inside the store room of the house and remained in waiting to ambush and kill Mir Ghazanfar Khan on his arrival. This they did because it was a routine, during those days, when Mir Ghazanfar Khan used to drop in the house of Ghazan Khan while en-route from his fort/palace to Shumal Bagh for his daily darbar in the late mornings. House of Ghazan Khan was located on this route and Mir Ghazanfar Khan had made this a routine to look upto and see the newly born Safdar Khan son of Ghazan Khan, who was born to his wife Noori Jehan, sister of Zaafar Khan of Nagar. Mir Ghazanfar Khan had become used to this routine of visiting his newly born grandson Safdar Khan on daily basis in which he would bring a piece of "Crystallised sugar" called "Qand-e-Nabaat" which he would offer to the young baby to lick it. This piece of crystallised sugar he carried in his handkerchief. Thus accordingly Mir Ghazanfar Khan arrived at the house of Ghazan Khan, his son, on that day as per his this routine of the day.

Hence when Mir Ghazanfar Khan arrived at the house, Ghazan Khan by then had changed his intentions and was unwilling to get his father killed, so he did not open the lock and the chain of the door of the store room in which his conspirating companions were in waiting and in hiding to execute their plot of conspiracy. This way the conspirators remained locked and became blocked inside the store room and were not able to assassinate Mir Ghazanfar Khan. Mir Ghazanfar Khan therefore remained unhurt and after his short routine daily visit to this house he came out safe and alive, but totally unaware of the conspiracy, and went to Shumal Bagh conduct his daily Darbar or Marakka of his courtiers as usual.

After the safe departure of Mir Ghazanfar Khan from the house of Ghazan Khan, the conspirator companions of Ghazan Khan came out of the hiding and cursed and admonished Ghazan Khan for not executing the plan of conspiracy. Anyway after some immediate discussions and consultations they all expressed their fears and apprehension, that their conspiracy was soon likely to be exposed and would soon reach the ears of Mir Ghazanfar Khan. They, therefore, unanimously agreed and

decided to immediately leave for Gujal and proceed to assassinate Abdullah Khan as soon as possible. They considered that in case they delayed this action, this secret would also soon be leaked out, and hence they themselves would be killed without achieving anything. In view of these dangerous consequences, they first went to Karimabad after the last light. This party then spent the night in Karimabad as the cellars and stores of wine etc were located in Karimabad. The party stayed awake throughout this night by wining and dining and also making a woman Mst. Rabia from "Dom" (Beritzs) caste, dance throughout the night, and enjoying with her. Next day at the crack of the dawn they all left for Gujal. However before their departure they murdered the dancer woman to ensure that their secret could not be leaked out. When they arrived at Gulmit village, Ghazan Khan went to the house of his foster brother Arbab Deewana Shah and stayed there. His other (four) companions, who were Gushpur Yousaf Shah son of Shah Sultan of Altit, Mughal son of Shah Alam of Altit, Ghulamo son of Tzhodi of Baltit, and Dushman Khurab son of Trangfa Punno of Altit went straight to the house of Abdullah Khan at Ghulkin. On reaching Ghulkin, these four companions of Ghazan Khan sent a message to Abdullah Khan, purporting and informing him that they were sent to Sariqool on a special mission by Mir Ghazanfar Khan and they were reporting to him on the personal instructions of Mir Ghazanfar Khan. They told him that they were to immediately leave for "Sariqool" after their this meeting with him. On hearing this sudden and unexpected message and the names of these five persons Abdullah Khan became confused and perplexed and rushed out of his house in a state of utter astonishment and confusion. He told them with utmost surprise and confusion, that Mir had not sent him any sort of information or instructions regarding such a party or its activity. He also expressed his surprises and astonishment that such notorious and troublesome people like these men had arrived for such a mission. When Abdullah Khan had uttered these last words to them, suddenly Yousaf Shah approached him making a gesture as if approaching him for a handshake or kissing his hands and when he was about to bow and in the process of kissing the hand, Abdullah Khan was attacked from behind by Mr. Dushman Khurab, with his sword. Abdullah Khan received repeated blows of sword on his back and on his ankles

and got seriously wounded. In a sudden and quick reaction to save himself, Abdullah Khan made a dash towards the stables of his horses. As the horses were present in the stable and these horses were all in best of their strength and body state, they immediately got scared of this sudden happening and started to panic and became excited and out of control. The seriously wounded Abdullah Khan therefore, got entangled among the excited and panicking horses and thus was killed as a result of kicking of hind legs and shoed hooves of his these well fed horses.

When Abdullah Khan was murdered in this manner, the four companions of Ghazan Khan joined him at his foster brothers' house. Soon the supporters and sympathizers of Ghazan Khan at Gulmit also joined hands in his favour and gathered around him. In this way the people of Gulmit and Ghulkin immediately supported Ghazan Khan and got down to make a stand and prepare defences to oppose any forces coming from Hunza who would soon be sent by Mir Ghazanfar Khan. Necessary defensive positions were therefore prepared and occupied at a place called "Buney Himaltar" (BUNE HIMALTAR) to oppose and stop the forces of Mir Ghazanfar Khan.

When the news of sudden departure of Ghazan Khan to Gulmit and news of Abdullah Khan's murder was received by Mir Ghazanfar Khan, he immediately asked Wazir Asadullah Beg to take a force in pursuit of the murderers of Abdullah Khan. Wazir Asadullah Beg immediately collected and assembled a large force and left for Gulmit to punish and apprehend Ghazan Khan. When this force reached and tried to enter the above mentioned "Buney Himaltar" gate they encountered stiff resistance as the "path" passing through a narrow defile/difficult cliff was severed and effectively blocked. They found that a great multitude of people/men were determined to defend and oppose the advancing force. As the path had become precariously dangerous and there was a grave danger of being stoned from the heights above, Wazir Asadullah Beg therefore decided to take a detour and by-pass this dangerous and well defended route. He, therefore, took a detour and climbed the mountain above this path via a pass called "Shune Ghash" and arrived at a place called "Chamman Gul" well behind and in the rear of the defenders, along with his force. On receipt of the news of arrival of Asadullah

Beg along with a large force at "Chamman Gul", Ghazan Khan decided to bolt away and flee towards Wakhan. He, therefore, got his horse saddled and immediately mounted it and left Gulmit for Wakhan. Wazir Asadullah Beg immediately despatched a small force in pursuit of the fleeing Ghazan Khan and his companions, so that they could be arrested and punished three of the companions were immediately surrounded and apprehended but Ghazan Khan along with Mr. Mughul had succeeded to get away and were well on their way towards Wakhan. However when they arrived at Batura Glacier area, the saddlery of the horse of Ghazan Khan got curved and broke. Ghazan Khan was therefore forced to dismount from his horse to refix and retie the saddlery. While he was busy doing this, the pursuing men of Asadullah Beg reached him and Ghazan Khan was thus immediately overpowered and apprehended and taken into custody. He was then produced before Wazir Asadullah Beg at Gulmit. However Mr. Mughul could not be apprehended and he successfully managed to safely escape and reach Wakhan. It is said that he was in possession of a musket called "Shahmaar" which he used to defend himself with, as well as to use it to hunt wild animal for his food for survival. It was in this way that he had succeeded to escape and reach Wakhan safe and sound. It has been narrated that this Mr. Mughul had returned to Hunza later when Ghazan Khan was pardoned and set free.

Wazir Asadullah Beg, after arresting Ghazan Khan and his companions and completing his task at Gulmit returned to Hunza along with his force and presented his report to Mir Ghazanfar Khan. The conspirators were kept under arrest at Gulmit. By this time however, Mir Ghazanfar Khan had become fully acquainted and aware of this entire episode and the conspiracy in which Ghazan Khan and his companions had hatched to murder him at Hunza. Mir Ghazanfar Khan, therefore, despatched Mst. Noori Jehan, wife of Ghazan Khan from Baltit towards Gulmit, with the excuse and pretext that she was being sent to join her husband, Ghazan Khan, at Gulmit. However when this lady reached a place near present day Ahmed Abad village, she was pushed over from a high cliff into the ravine below. This was carried out on the orders and instructions of Mir Ghazanfar Khan by her accompanying man by the name of Mr. Habbah Khan. This ill-fated and unfortunate lady was thus killed in this manner and was buried at the same

place.

Gushpur Yousaf Shah and his two other companions were taken from Gulmit to Ghulkin. These three conspirators and companions of Ghazan Khan were taken round the grave of Abdullah Khan for seven times and each one of them was then beheaded with swords. Dead bodies of all the three slain men were thrown into a single pit and the pit was filled with a heap of earth.

It has been narrated that Mr. Ghulamo was given a choice that he could be spared the death sentence against his personal surety. On being given this option he is said to have asked his killers as to whether the same conditions and option was offered to his other companions for furnishing of such a personal surety or otherwise, specially what was to be the fate of Mr. Dushamn Khurapo? He was told that they were, in any case, to be killed. On receiving this reply he refused to be spared and is narrated to have said that it was useless/fruitless for him to stay/remain alive without his friends/companions. Hence he was, therefore, also beheaded.

As mentioned earlier, Safdar Khan son of Ghazan Khan was still a suckling infant during this time. Mir Ghazanfar Khan, therefore, sent this baby to the village of Berishall or "Dumial" through his men, to be handed over to any woman of this village who could become his foster mother. When this news was received by Wazir Asadullah Beg, he immediately rushed out and went after this unfortunate infant and retrieved this wretched baby from midway and brought him back to his own home. As there was already available a lady by the name of Mst. Rashi Bai, serving in the home of Wazir Asadullah Beg, he handed this baby over to her for his fostering. This Mst. Rashi Bai was from the family of Kachurr Kutz and who had earlier taken refuge/asylum in the house of Wazir Asadullah Beg.

Having recovered the infant Safdar Khan from midway to "Berishall", Wazir Asadullah Beg did not meet/visit Ghazanfar Khan till the cooling down of Mir Ghazanfar Khan's annoyance and rage. However after passage of a few days Mir Ghazanfar Khan himself sent for Wazir Asadullah Beg asking him to appear before him, and asked him

about the reasons as to his absence or annoyance (Wazir's annoyance). Wazir Asadullah Beg in reply said to the Mir, that O! Mir you haven't committed an act of piety and sanity, by killing your own daughter-in-law without any fault of hers!! On top of it you are handing over and sending this orphaned infant, your own kith and kin, to Berishall so that he is brought up in that place. It is a pity, because this boy is the offspring and member of your own family, blood and gene and of your own genealogy." On receiving this reply from his Wazir, Mir Ghazanfar Khan asked for his suggestions and advice. Wazir gave his suggestions and advised the Mir that Ghazan Khan be brought from Gulmit to Baltit and placed under house arrest and in confinement in near vicinity. The infant Safdar Khan be handed over to one of the Burusho household of Baltit for fostering and his brought up. The Mir agreed to the proposal and advice of the Wazir and handed over the baby to Mr. Sukeeno of MATUM KUTZS clan of Baltit. Ghazan Khan was brought from Gulmit to Baltit and was placed under house arrest and in confinement in the same house in Baltit in which Mir Ghazanfar Khan himself, had in the past, remained confined and placed under house arrest by his own father Mir Salim Khan. Mir Ghazanfar Khan then issued strict orders and instructions to all his notables and subjects not to have any sort of contacts and interaction whatsoever with Ghazan Khan. All were forbidden from even talking and conversing with Ghazan Khan. No one was to wish him. Thus a strict and total social boycott was to be enforced on Ghazan Khan. No one was to extend a helping hand and any sort of assistance. Ghazan Khan was given a piece of agricultural land/field for cultivation. This field was called "Harai Mall" (HARAY MAL). Ghazan Khan was required to till this land and grow and obtain his own food, livelihood and rations from cultivation of this field/piece of cultivable land. No one was allowed to help him in his this agricultural manual work. Mir Ghazanfar Khan himself had gone through exactly the same experience of having remained in confinement and under house arrest in the same house with the same instructions of total social boycott, during the rule of his father Mir Salim Khan. It was the same house, same lands/agricultural field and the same conditions for Ghazan Khan son of Mir Ghazanfar Khan as well as it was once before for Mir Ghazanfar Khan himself.

It has been narrated that no one dared to make even a hair cut and shave the

beard of Ghazan Khan for over an year's period. However Ghazan Khan was discretely helped and assisted by one Mr. Aadeenah and his mother in agricultural work/labour and tilling of the field. And the same Farash Ameen who had, in the past, helped Mir Ghazanfar Khan during his tenure of the same ordeal, was once again secretly and discretely assisting and helping Ghazan Khan as well. Though many a men and back biters/tale bearers did report this to Mir Ghazanfar Khan, but nothing could happen as Mir Ghazanfar Khan had a better personal knowledge, experience and perception of the whole affair and good intentions of Farash Ameen.

As Ghazan Khan was by then left without a wife, therefore, the Wazir and other notables, with his consent, suggested/proposed to Mir Ghazanfar Khan to arrange for a lady from amongst the female servants called "Thang-Um" of the palace/fort to be married to Ghazan Khan. By a mere chance/coincidence there was a suitable lady present amongst the asylum seekers called "THANG-UM" in the palace/fort of the Mir. This lady was Mst. Mow Begum daughter of Mir Haya alias Meerayo of Ganesh. This Mir Haya (Meerayo), who had no son, but only one daughter had, during that period, taken asylum/refugee in the fort/palace of Mir Ghazanfar Khan, and thus this man and his daughter Mst. Mow Begum were present and available as "Thang-Umisho" in the Mir's palace. Hence this very young lady was, therefore, married to Ghazan Khan, while he was under house arrest and undergoing this punishment, so that he should not live/remain without a wife. Later Gushpur Muhammad Nafees Khan was born to Ghazan Khan from the womb of his this wife (Mow Begum).

After passage of some more period/years a lady by the name of Mst. Bibi Qurbani, who had fallen orphaned, after the death of her father Mr. Loaq, was brought from Gulmit to Baltit as she was left fatherless and she had no brother. Thus as per customs and traditions of Hunza State she was given asylum/refuge in the fort/palace of Mir Ghazanfar Khan and was included amongst the servants or THANG-UM. Mir Ghazanfar Khan had then earmarked and detailed this Mst. Bibi Qurbani as a mad servant with his daughter Mst. Bibi Zarreen. This Mst. Bibi Qurbani was therefore afterwards detailed and employed as a mad servant with Ghazan Khan during his

confinement to wash his personal clothing etc. It was from the womb of this Mst. Qurbani that, later on, Muhammad Nazeem Khan, the man of high fortune and great stature and personality was born of Ghazan Khan.

Meanwhile Mir Ghazanfar Khan however continued to look after the four sons of slain Abdullah Khan who were Messers Ali Parast, Ali Fatah, Abdullah Beg and Abdul Bari. Mir Ghazanfar Khan gave one of his daughters, Mst. Bibi Gulshan, in marriage to Ali Fatah and looked after him under his personal supervision. Ali Parast was handed over to Mr. Bukhtawar Shah for his grooming and for a better brought up. However, Abdullah Beg, who was still a suckling baby remained with his mother with another family.

117. Construction of Berber Water Channel under the Patronage and Supervision of Wazir Asadullah Beg (1852-55).

As the irrigation of all agricultural lands and fruit orchards possessed by the farmers and cultivators of Baltit were dependent on rains and snowfall alone and the spring water of Baltit stream, and this rain and snowfall was considered to be in control and powers of Mirs of Hunza, therefore, there was always an acute shortage of irrigation water. It was because of this reason, during that era, that only such a person was accepted as ruler/Thum who had the powers and ability to bring and cause sufficient rain and snowfall and whose amulets and prayers etc were fruitful and instrumental. Hence Mir Ghazanfar Khan was the most revered and respected ruler for his abilities and powers to bring sufficient rains and snowfall. It was firmly believed by the subjects that his prayers, amulets and sooth sayings were effective and bore fruit and were powerful and thus the rains came in right time and in sufficient quantities. It has been narrated that Mir Ghazanfar Khan used to make announcements from the roof top of his fort (Baltit Fort) informing his subjects below about his intentions of bringing rain in the next few days or so. He got his instructions announced to his people advising them to secure the drying apricot fruits by removing them from under the open sky and taking them inside under the roofs of their verandas. He also used to advise and instruct

his subjects to postpone the thrashing of crops for a day or two during which he was to bring rains. It is said that the rains did really used to come as per the claim and forecast made by the Thum invariably. The people, therefore, had complete faith and belief and it got strengthened by passage of time as the rain did come without fail. Hence this very faith and belief is still alive and strong among the people of Hunza even to this date⁶⁹.

In the same manner, if it rained very heavily and caused damage and destruction to the crops, fruits and other property, it was considered to be the doings of the Thum and he was made solely responsible for this damage and destruction as well. In such cases the people of Hunza would however collect logs of firewood and make a huge fire. They would then pray collectively around this “big fire” and ask for an immediate reprieve and clearing of rainy weather. They used to prepare amulets, or charms having recourse to the deity, asking protection from almighty, which contained sketches representing rain. Such amulets were then thrown into this large fire for burning. These people also collected white Pebbles and prayers and sooth sayings etc were blowed on them and were then thrown into this fire. This process and ritual was believed to have made its impact and effect and the weather would thus get cleared and rain no more raining.

Whenever there occurred less rain during a season and resulted into shortage and scarcity of all produce from agriculture etc and the crops would fail or bear less produce, the farmers of Hunza would make the Thum directly responsible for such a calamity as well. Thus the people would get alienated and dischanted from the Thum, or they would consider the Thum to be incompetent and less capable/incapable to rule. In

⁶⁹ In this matter it will be worthwhile to quote a few sentences from the book “Where Three Empires Meet” as to the extent and effect of this belief as far away as the Dogras of Kashmir – “The weather was now perfect here, still, mellow and with unclouded skies We were congratulating ourselves on our luck in this respect, when the highest Dogra official (General Soorum Chand) in Gilgit shook his head “When we march, bad weather will at once come; said he that “badmash” Hunza Thum will send it to us.” The Hunzas are credited by all their neighbours, even by the Kashmiris of the highest education and position, with supernatural powers. Hunza is dreaded as a city of magicians. The Thum is said to throw a bit of ox-hide into a certain stream to raise hurricane, blinding snow, and killing frost wherewith to confound his enemies”.

some cases the rage and disillusionment of the people would so increase that it ended at the killing/murder of the Thum. One of such examples is that of "Mirza" who was murdered for failing to bring rain. The account of this Mirza has already been written in this book. In particular the inhabitants of villages of "Hindi" had a very strong and unflinching faith and superstition according to which they considered the Thum of the era to be solely and wholly responsible for bringing rain and snowfall. They even paid an annual revenue consisting of a few rams and called it as "revenue for Rain" to the Mir of Hunza. This type of revenue continued to be collected till the era of Mir Muhammad Ghazan Khan the second, when it was abolished during his rule (1938-45).

The readers of the above paragraph may well have understood and perceived the gravity of the situation with regards to an acute shortage of water in the oasis of Baltit during the ancient era, as the present day water channels including "Berber" did not exist in those days. Irrigation and potable water was obtained from the only source of spring and stream of "Bulolo" in the north west corner of Baltit. It is narrated that the women folk of Baltit villages used to fetch drinking/potable fresh water from the stream/nullah of Harchi with utmost effort and extreme difficulty and labour, as there existed no metallic or steel made pots for carriage/storage of water for domestic use. The women folks used to fetch fresh and cool water all the way from the Harchi Nullah using pots and utensils made of wood, goat skin, hollowed and dried/baked pumpkin etc by carrying such worn out heavy and clumsy utensils and pots filled with water with utmost labour, difficulty and extreme exertion during the heat of the summers. Otherwise the people would be compelled to drink unfresh and stagnant water stored in the ponds which contained harmful insects and larvae swimming in such ponds as the water would be old and stinking and unhygienic. The insects/larvae would later grow as frogs. Under such prevailing conditions and state of difficulty with regards to the acute shortage of potable water, Wazir Asadullah Beg of Hunza during the era of Mir Ghazanfar Khan seriously considered this important matter and got down to solve this basic problem.

An effort, in this regards, is said to have had been put in to construct a water

channel from Harchi Nullah in the past also under the patronage of Wazir Punno and his tribe. However they had not succeeded in doing so for the reason that there was a shortage of running water to cut the vertical cliff faces of conglomerate moraine like composite rock mounds standing along the proposed route of the water channel. Hence the construction work had to be suspended. Another attempt to construct yet another channel by the name of "Murku" was made by Zeenat Shah son of Wazir Punno during the life time of his father but that also had to be abandoned.

However Wazir Asadullah Beg and the people of Khurukutz Tribe (Roam), through mutual understanding, consent, persuasion, encouragement and urging persevered and became firmly united and made a firm resolve to carve out and construct Berber water channel at all costs. One of the major reasons for the willingness of the men of "Khurukutzs" tribe was that their land holdings were located at the tail end and far away from the water source of the Baltit nullah at "Bulolo". This resulted in acute shortage of water for irrigation of their land holdings. At times this water was so scarce that it could not reach their lands at all and thus their crops and fruit trees etc would dry up.

It has been narrated that when Wazir Asadullah Beg finally made a strong and unflinching resolve and made a firm decision to carryout the construction of "Berber Channel", he on one night had a dream. In his this dream he saw that the prophet Khizar (AS) was praying to God and saying that Asadullah Beg was embarking upon the good deed of constructing a water channel and he was in need of the sanction and support of the God almighty." It was by a great chance and coincidence that the very next day there had occurred a huge flooding in the nullah. This flooding had resulted into a phenomenon in which very large boulders and stones were so arranged naturally at the head/source of the proposed channel that these boulders had prepared a natural course and alignment for the head of the channel. On seeing this natural help and a good beginning of the water channel at its head, Wazir Asadullah Beg considered it to be a good omen and a help from the almighty and immediately sought permission from Mir Ghazanfar Khan to commence the construction of this water channel. Mir Ghazanfar

Khan did give permission wily nilly but with utmost apprehensions and extreme reluctance (طوعاً و كرباً). Though he did not like the idea and warned Wazir Asadullah Beg about the difficulties of carving such a channel along the waist of the deep vertical banks of the cliffs of moraine formations. He expressed his apprehensions and reservation as to the feasibility of the project and said that Wazir's own ancestors had, in the past, also made such attempts which had miserably failed. He also warned his Wazir that there was a possibility and great danger of loss of many lives of the subjects of his domain.

Yet many other opposing voices were raised by the inhabitants of Ganesh, Altit and New settlements (Hyderabad, Ali Abad) against the project, with the arguments that there existed/flowed not sufficient water during the spring and initial season of sowing of crops. They expressed their apprehensions, that in case of a successful construction of this new water channel, it was feared, that their portion of irrigation water could be stolen. In such a case their comfort and convenience could be greatly suffered and jeopardised. This would have also resulted into disputes on the rights of the water source and claims made against each other as the inhabitants of "Baltit" had the rights and claim on the water sources of Baltit nullah of "Bulolo" stream only.

However in spite of all this opposition from most of the "Hunzukutz", Wazir Asadullah Beg, along with a determined group of young men of Khurukutz tribe, had made a strong resolve and determination to proceed with the project, and thus they did not succumb/conceded to such pressures. Hence the final necessary formal permission was obtained from the Thum of Hunza. An agreement, pledge and under-taking was reached with the inhabitants of Ganesh, Altit and the New Settlements, that their portion of irrigation water would not be stolen and used/utilized at any cost. This channel would be used only when there flowed sufficient water in this stream. Only the surplus water falling into the river, leftover after all the existing channels irrigating these villages and the share of Mir was fully fed, would be utilised with the help of this newly proposed channel. This implied that the rights and claim on the water of Ultar/Harchi nullah/stream continued to remain with the inhabitants of Ganesh, Altit and the new

settlements and the Thum as before. The inhabitants of Baltit were only entitled to utilise only the surplus water flowing down into the river after fully guaranteeing the ownership of original claimants fullest share, to their best of satisfaction. It was mutually agreed that as the glacial water in this nullah melted and flowed in abundance during the month when the apricots got ripened⁷⁰, hence the water would be fed to this new channel commencing from that month (this corresponds to about the last week of June) onward. The inhabitants of all three settlements/villages accepted this proposal and arrangement on a permanent basis. Wazir Asadullah Beg in order to construct the “Berber Channel”, therefore, made a promise and a pledge/pact with the inhabitants of the three affected settlements, having rights on this water, to only let surplus water flow into this newly constructed water channel when the requirements of the original claimants were fully met and their water channels filled to their full capacities.

As the modern tools like picks, shovels, spades and crow bars etc made of steel and iron were not available and did not exist in Hunza during that era; these were innovated and improvised and made from local available resources. Strong and sturdy long horns of hunted Markhor and such animals were used as picks and pick axes. The spade like tools were prepared from the wood of apricot trees. The crow bars were made from the suitably strong and thick branches of mulberry trees. Finally with utmost belief and faith in God’s help, the construction work on the Berber Channel was inaugurated as per customs and traditions of Hunza and work commenced. The young, healthy and able men of the Khurkutsz Tribe employed their best of the energies and abilities round the clock. Wazir Asadullah Beg was a man of great wisdom, tact and intelligence and he was a wise and enlightened personality. He, therefore, obtained the willingness and also the active assistance of the men of other three major opposing tribes of Baltit through his personal character and skilful handling.

In spite of all these efforts, many people still remained opposed and hostile

⁷⁰ It is a natural phenomenon in Hunza valley that the glaciers of the valley start melting profusely around last week of June and this phenomenon is called as “Bursting” of glaciers in local language i.e. “Dufaltus”.

towards this project of Wazir Asadullah Beg. However all the men of Tribe of Khurkutzs remained at the back of the Wazir firmly united and determined to complete the project. It is but common knowledge that everyone is not capable and fully perceptive of the outcome of such great efforts and projects. Hence many a people had all the intentions and aims to eliminate and murder Wazir Asadullah Beg on many occasions. Such men always talked strongly against Wazir Asadullah Beg in front of Mir Ghazanfar Khan. Unfortunately on one occasion, according to some narrators, twelve young men and according to another source seven young men, of Khurkutzs tribe were buried and killed instantly under a very large and heavy boulder falling on them. This happened on one day alone and this huge boulder is still lying on the same spot as a sign of tribute and momento to the sacrifices of these martyrs of Berber. Because of this accident and great loss of men, the Mir got further infuriated and his opposition to this project got further deepened. However in spite of this great tragedy and great accident, the resolve and determination of men of Khurkutzs tribe did not abate and they never eased their hands off from the hard work. Mir Ghazanfar Khan however continued to admonish, lament and discredit and discourage the Wazir ever increasingly. Wazir Asadullah Beg never felt guilty or ashamed of his work for he was working for a noble cause and had better moral values. He in fact reiterated his resolve and once again re-united all the people of Baltit and restarted with the work of the project with fresh zeal, energy and much increased determination.

There existed a huge moraine made of conglomerate natural earth, stones and boulders of glacial moraine (Murt) along the route of the channel. This mound of moranic material was to be eroded and cut through with the help of running water. In the past another water channel called "Murkoh" was proposed to be constructed to cater for supply of sufficient running water to achieve this purpose. Hence Wazir Asadullah Beg made necessary negotiations with the men of his own tribe (Diramiting). He wanted them to construct this water channel with the condition and promise that the ownership of the "channel" and its water rights would be allotted exclusively to this tribe alone once they had constructed it. He, therefore, convinced them and this tribe agreed to construct this channel as per this condition. Support and assistance of other tribes of Baltit was

also sought and obtained and they all agreed to extend help. Having sought and obtained the willingness and support of all the tribes of Baltit it was finally agreed to commence work on construction of "Murkoh" channel as a preliminary project for the "Berber Project". A large number of "front loaded flint muskets were collected and melted to make a single large "crow bar" of steel/iron. This crow-bar was then used as a tool to drill holes into the rock-faces at difficult and share faces and portions along the route and alignment of the proposed water channel. This was required to be carried out along the share rock faces. Strong and suitably long wooden "pegs" or wooden nails were then inserted into these holes made at suitable intervals. These wooden pegs and nails then formed the anchors for laying the foundation of retaining walls and banks of the water channel. Long wooden logs were then rested/laid on these wooden pegs and foundation stones for the retaining walls were laid on these logs securely laid on the firmly inserted wooden pegs into the share cliff/rock faces. Most difficult portions specially "crevices" en-route were overcome by "throwing across" wooden half carved open pipes made of long and strong trunks/logs from poplar tree. In this way "Murkoh" water channel was successfully carried out and constructed and sufficient quantity of water was brought through this water channel. This flowing water was then utilized to cut and erode the intervening morainic mound and make way for the construction of "Berber Water Channel".

It is narrated that whenever and wherever the working men on "Murkoh" became hesitant to work for fear of their lives in the most difficult dangerous and hazardous portions, Wazir Asadullah Beg would himself personally take over that job. He would sit in the locally made willow branch "basket" (called Giran) himself which would then be lowered with the help of locally made "ropes" made of goat and yak hair. This way he would lay the foundation for the construction of retaining and sustaining wall of the channel. He would be lowered from above over either a share fall or even an over hang. When flowing/running water became available after the construction of "Murkoh" water channel, the construction work on "Berber" made rapid progress as this running water was utilised to cut trenches and smoothen the share walls along the cliff/face of the intervening morainic huge mound (Murt) en-route.

Wazir Asadullah Beg, in spite of immense opposition and hostile attitude from many people and in spite of many complaints, remained steadfast. He remained continuously busy and committed with the project, for three years, with utmost seriousness, dedication, patience and determination and conviction of purpose. He never, for even once, lost his heart, resolve or patience. He treated both his friends and foes with utmost care. He was polite, kind hearted, tactful and thus handled all men very carefully. He treated everyone with respect, reverence and with love and affection. He was, therefore, able to obtain required work and support from all sections of the society.

It has been narrated, that on one day one person Mr. Chumaar Singh son of Sharif while proceeding to take part in the construction work of this water channel, was spotted and seen by Wazir Asadullah Beg while en-route to his work. Wazir Asadullah Beg, therefore called out from the window of his house and invited Mr. Chumaar Singh into his home. Mr. Chhumaar Singh accordingly came to the house of Wazir Asadullah Beg, and after exchange of the customary and traditional greetings and good wishes, sat down besides the Wazir. As there was no tradition of making and offering tea during that era in Hunza, instead a special soup made either from "Qurut" called "Daodo" or the dried apricots in place of present day tea, was served for breakfast. However on that very morning a much richer food called "Mulidah" in Burushaski along with butter oil was cooked as the breakfast at the Wazir's house. Hence Mr. Chhumaar Singh had his breakfast with the Wazir. Both the men also got into a mutual conversation during this breakfast. During the course of this conversation, Wazir Asadullah Beg warned Chhumaar Singh and asked him to be aware of wicked men and backbiters who may be instigating and urging him to betray and deceive the Wazir. The Wazir politely and tactfully advised him not to fall prey to such conspirators against the Wazir, as he considered him to be his brother. He then asked him to immediately warn "Wazir" of any such back biting and conspiracies being hatched against the Wazir, so that he (Wazir) would be pleased with him. The Wazir cautioned him that in any case, it was going to be immediately known to him as the invisible fairly like divine foster mother of Wazir Asadullah would definitely inform him of any such plots and conspiracies which may have been plotted and hatched at his back, by anyone. As Mr. Chhumaar Singh was

also well aware and in knowledge of the legend well known to all, that Wazir Asadullah Beg, had a “invisible fairy and “divine” foster mother” since his childhood and who looked after and protected him, immediately told Wazir Asadullah Beg that, it was a fact that Mir Ghazanfar Khan had been prompting and persuading him to become the Wazir as the appointment had in the past remained with the ancestors of Mr. Chhumaar Singh, as well. He said to Wazir that Mir Ghazanfar had told him and offered him this appointment on many occasions. However he had always refused to have this offer and have been telling the Mir that how could he dare and betray and murder a brother like Wazir Asadullah Beg.

The “legend” of Wazir Asadullah Beg having an invisible, divine and fairy foster mother is narrated in the following manner that when Asadullah Beg, was born of his mother, he did not suckle his mother’s milk till the evening of the day on which he was born; when suddenly sounds of foot steps of someone walking on the roof top of the house were heard. At the same time a female voice called out and said O! my son Asadullah Beg, your mother has not yet given you her milk! Now that I am here, and I am going to feed you from my breasts and give you the milk myself, O! the dearest soul of your mother Asadullah Oral tradition is that nobody actually saw this lady but all present had heard the voice of this invisible and divine lady. When this mother gave milk to this baby from her breasts, the baby boy suddenly stopped weeping And when this invisible mother left the baby after she fed him, she was heard saying that O! son! Your own mother would also now feed you her milk from her breasts. This young baby was christened as Asadullah Beg. It is narrated that this divine, invisible fairy foster mother continued to visit and breast feed Asadullah Beg, once everyday till the completion of “milk feeding” age (about three years). She continued to loudly announce her arrival as usual every day which was heard by all present.” Unquote! God knows better!!

In the same manner many other personalities (of Hunza) of that era opposed and disagreed with the project of Wazir Asadullah Beg and were all out to murder and eliminate him. Hence on one occasion one person Mr. Murato alias Mukia is said to

have confronted Wazir Asadullah Beg face to face and warned him of dire consequences for fruitlessly endangering the lives of the subjects of Mir Ghazanfar Khan. He warned the Wazir to lay hands off the project of construction of Berber Water Channel, otherwise he would be forced to murder him (the Wazir).

However in spite of all such like oppositions, hurdles and threats etc, Wazir Asadullah Beg with the help, support and assistance of his loyal supporters and companions, was finally able to successfully complete the project in three years period. This was done after completion of 3 years after his famous offensive against Nagar and in the year 1270 Hijra corresponding to 1855 AD. It was in this year (1855 AD) that water finally flowed, for the first time, in the Berber Water Channel and reached the present day location of Baltit, lying below the Baltit fort. This all by the grace of almighty!!

According to oral tradition, on that day when the water was to flow Mir Ghazanfar Khan, on his return from Altit, after a polo match arrived at the freshly dugout trench of the water channel at Baltit just below the Baltit fort, and was extremely joyed and pleased to see that a small quantity of water had just reached this point/spot right at that moment. He witnessed that water was made to flow in the freshly dug out trench of the Berber Channel and was now being brought up to the centre of the main village. It is said that Mir Ghazanfar Khan, till that time, despised and hated/disliked this project so much that he never even uttered the very name of "Berber Channel" even for once. However on seeing that the water was actually flowing in the channel, he is said to have had dismounted from his horse immediately and started circumambulation (طواف) around this small streak of water. He is said to have then turned his face towards Wazir Asadullah Beg in utmost respect and reverence and had been giving innumerable prayers and benedictions for his this effort. He also praised and congratulated the companions and all other supporters of Wazir Asadullah Beg for the marvel they had achieved. A lot of butter, milk and such like eatables were then ordered and brought from the coffers of the Mir's fort to arrange for a feast of sorts. Some butter oil, and milk was then poured into the flowing water in the trench of the fresh water channel, as a

traditional ritual for a good omen and also a method of thanks giving. It is said that the quantity of water was so less that it could not carry and take along the loaf/ball of the butter. On seeing this some quantity of milk and buttermilk was then poured into the channel which then carried and took along the loaf/ball of butter through the channel.

Mir Ghazanfar Khan was so pleased, happy and joyed that he is said to have taken off his special royal fur jacket from his body which he was wearing at that time, and as an expression of his immense joy, presented the same to Wazir Asadullah Beg and personally placed it on his body. He is said to have then taken the Wazir along to his fort/palace to award him with suitable rewards and prizes/gifts etc. Mir Ghazanfar Khan is said to have addressed Wazir Asadullah Beg and said that oh! My wise, enlightened and loyal Wazir!, many a back biters and hypocrites had been making a lot many complaints and allegations against you and as a consequence I had got alienated from you. However, in spite of all this back biting opposition and allegations by so many of your opponents and backbiters, I personally had no grudges, complaints and ill intentions for you, whatsoever. And now after this achievement of yours I express my utmost gratitude and thanks to you, for now on wards, even if a retarded and deaf and dumb offspring in my family is born; can conveniently remain as the ruler of Hunza. As the people of Hunza will no more be dependant on rain and snowfall alone as this channel, will for ever, over come the “shortage” of irrigation water and therefore the Hunza men will no longer complain of shortage of water and drought. Later on the Mir presented to the Wazir a horse by the name of “Tughol” which was earlier brought from the ‘Stables’ of Abdullah Khan after he was assassinated. This horse was fully loaded with the most beautiful well decorated, and gold and silver plated saddlery and bridle etc. Wazir Asadullah Beg was also presented with a well decorated royal musket, named as “Beguzar” along with a complete and most expensive “dress of honour” called Khalaat (خلاۃ) as per his stature and personality.

As per oral tradition Wazir Asadullah Beg had soon afterwards presented the same “royal fur jacket” to an old man by the name of Mr. Khush Beg, which was given to him by Mir Ghazanfar Khan. It is narrated that Khush Beg was one of the most

important elders of Hunza of that era. He was one of the closest and nearest confidants of Mir Ghazanfar Khan who enjoyed his respect and confidence. Khush Beg was a very old man who always talked against and indulged in backbiting against Wazir Asadullah Beg in the court of Mir Ghazanfar Khan, and is said to have been a staunch opponent of Berber project. However when the stream of water successfully flowed in the “Berber Water Channel” the same very elderly man is said to have climbed on the roof top of his own home and started praising and shouting in favour of Wazir Asadullah Beg. He is said to have started dancing in a trance on his roof top and making prophecies, good tidings, praising and eulogizing Wazir Asadullah Beg. He shouted and said that Oh! Wazir Asadullah Beg the light and sight of our “eyes”! You have once again enlivened and brightened the good names of your great ancestors! I, who have gone so old now, would sooner or later pass away, and go to the next world and would take along this great news for the souls of the great ancestors of Hunza, that Wazir Asadullah Beg has constructed the heavenly channel and has transformed the whole valley of Baltit into a paradise. He has brought the channel right into the heart of Baltit Khunn like channel of heavens (آب کوثر) .”

This channel was given the name “Berber Gotsil” and Wazir Asadullah Beg had got it extended to the farthest limits and other end of Baltit village during the era of reign of Mir Ghazanfar Khan (1823-1864). Later, Mir Ghazan Khan-I son of Mir Ghazanfar Khan, during his era of rule of Hunza (1864-1886) got it extended further and constructed it up to the new settlements of Ali Abad. This he did to irrigate and reclaim the waste land/slopes called “Madooring” located above Ali Abad oasis. Wazir Asadullah Beg also acquired the lands owned by Gushpur Bakhtawar Shah at Hyderabad village. Hence this “Berber Water Channel” had been extended up to the other end and last limits of Ali Abad settlement though the inhabitants of Baltit, did not approve of, and did not favour this extension.

During the era of reign of Mir Muhammad Nazim Khan (1892-1938), whenever the water in “Berber” got filled to its brim, its irrigation water was allotted to the inhabitants of the new settlements i.e. Hyderabad, Dor Khan and Ali Abad during the

night hours and the water was used by the inhabitants of Baltit during the day hours..

Wazir Asadullah Beg, in commemoration and as a momento of construction of "Berber Channel" also got constructed a "Water Mill" adjacent and next to the boundary wall of "Baltit Khun" or "Walled Village". This he got constructed for himself and for his next generations/offsprings. All the construction wood/timber was donated to him by Mir Ghazanfar Khan which was obtained from the house of slain Gushpur Yousaf Shah son of Gushpur Shah Sultan. This Yousaf Shah, as narrated earlier in this book, was awarded death sentence and was beheaded for the crime of murder of Abdullah Khan. In addition his house was also demolished and raised to the ground as part of traditional/customary punishment. Thus all the wood/timber obtained from this demolished house was utilised by Wazir Asadullah Beg for the construction of the above mentioned water mill.

Another purpose for construction of this water mill within the rampart or security wall of Baltit Khunn was to ensure an uninterrupted supply of potable water and also grounded flour for the inhabitants in case of an invasion and siege by an enemy force. An observation post for sentries and security men/guards was also constructed on the roof top of the building of this water mill so that it could be utilised and occupied by the sentries/observers in case of an emergency and threat from enemy. However as of present period, this observation/sentry post is no more in existence. Though the water mill itself is still present and standing on ground as a momento and living memory of the hard work and great efforts of Wazir Asadullah Beg. A mosque was also got constructed next to this water mill towards the western side. This mosque was constructed in the name of mother of Wazir Asadullah Beg and was meant for conveying reward of virtue for her soul (روح کی ایصال ثواب کے لیے). This mosque is also no more on ground as of today. This mosque was demolished by the inhabitants of Baltit Khunn in order to construct a "large water pond/reservoir". Yet another mosque was constructed at the back of this mosque (i.e. towards west) by Mir Safdar Khan for conveying reward of virtue for the soul of his own mother. This second mosque was also demolished to provide space for the water reservoir. However a third mosque was got constructed to

the further west of the second mosque, by Mir Ghazan Khan-I for conveying reward of virtue to the soul of his own father Mir Ghazanfar Khan. This mosque is still standing (as of 1962) adjacent to the old "Jamaat Khana"⁷¹ of Baltit. However this mosque is also in disrepair and in a dilapidated condition for being so old and may fall down at its own if not attended to.

It may be noted that Wazir Asadullah Beg during his lifetime had been able to construct overhead cover and protection for about fifty/forty yards length of the top of the deep trench of the Berber Water Channel in the vicinity of the Baltit Khunn and fort. This trench was so deep that it had become dangerous for the pedestrians, walking along the banks, and there existed a danger of children and animals falling into this trench. In fact during the initial days a "man" whose name I cannot recollect had actually fallen into this trench and could not survive as a result of fatal injuries caused to him. In view of this hazardous situation Wazir Asadullah Beg had an utmost desire to cover the entire length of this deep trench from top to make it safe permanently for the inhabitants of Baltit. However he could not complete this project during his lifetime. Anyhow after passage of a long period, his son Muhammad Reza Beg was finally able to cover the entire length of the top of the open trench during the era of rule of Mir Muhammad Nazim Khan. Thereafter, this was made entirely safe for the inhabitants. In fact Muhammad Reza Beg had completed the project in such a manner that he got constructed houses and also created agricultural land and fruit orchard on top of this covered trench for his offsprings. He is said to have spent a lot of wealth lavishly on this project. This wealth included sheep, goat, yaks, butter, oil, grain and other such goods obtained from the grainaries and stores of Mir Muhammad Nazim Khan as Muhammad Reza Beg was the Farash/Faraj; meaning the incharge of all revenues of Hunza and the stores of Mir Muhammad Nazirm Khan through whom the entire revenue was collected and stored in kind.

Muhammad Reza Beg, who was a man of great skills and who was a literate

⁷¹ This mosque remained standing till mid eighties (1980s) when it one day fell down on its own. Both the mosque and Jamaat Khana are no more on ground since 1980s, and as of today.

artisan, is said to have carried out all difficult tasks personally by himself. Hence the work of making an artificial tunnel for the “Berber” water channel near the Baltit Fort is a sample of his personal achievement and skills. As of today the water of “Berber Channel” flows out of this “tunnel” like a large spring right at the heart of village Baltit beneath the house of his descendants. A very special taste and flavour is produced in this water after it passes through this tunnel. This unique taste and flavour is well known to those who have been tasting this water. It is because of the taste and flavour of this water alone that it is now well known and has a reputation around the world as “Hunza Water”. Ailing old Hunza men and those on death bed, as a last wish and will, ask for a sip of fresh water from this source. May the blessings and grace of almighty Allah be always with the souls of Wazir Asadullah Beg and his all companions who have completed this great project, Ameen! Oh! The creator of the universe!!!

118. Account of “New Settlements” of Mir Ghazanfar

As it has already been narrated earlier in this book, that Wazir Asadullah Beg had been sent to Sariqool as guardian with the two daughters of Mir Ghazanfar Khan for their marriage with the sons of Begs of Sariqool. It was during his this trip and on his return journey, that the Wazir had seen and noticed the spring and the vacant waste lands of Misgar valley and Wazir had made a decision and resolve to irrigate, reclaim and populate this small frontier valley. Hence after the conclusion of his journey to Sariqool and his return to Hunza, Wazir Asadullah Beg placed his this proposal in front of Mir Ghazanfar Khan at Hunza. On realising the merits and feasibility of the proposal of the wise and good intentioned Wazir and his plan of resettlement of Misgar valley, the Mir immediately accepted and approved the proposal and granted the necessary permission. On receiving the permission of the Mir, Wazir Asadullah Beg took along many a men of Hunza and repaired the ruined and abandoned water channel of Misgar valley originating from the spring and got down to make the lands cultivable and inhabitable. This water channel, as mentioned earlier, had earlier on been constructed by the nomadic men of Kyrgyz tribes of Pamir and the lands of Misgar had remained

under their occupation and cultivation, in the past. These Kyrgyz tribes of Pamir, in the olden times had made it a custom to cultivate the lands of Misgar, Chupurson valley and Khunjerab valley on alternate years and infrequently. At times these lands remained uncultivated and were left abandoned.

However when the people of Hunza took possession of the lands of Misgar and started its cultivation and inhabitation, they were frequently raided and attacked by the tribesmen of "Kyrgyz" who roamed in the steppes/pasture lands of nearby Pamirs and meadows as nomadic herdsmen. The Kyrgyz men in this way plundered and looted the new settlers of Hunza in Misgar valley, during which they got killed themselves and they also killed the new settlers. In view of such raids and attacks, the new settlers of Hunza could not sustain themselves in Misgar valley and would therefore flee and return to Hunza. A point was reached where Mir Ghazanfar Khan was compelled to force the Hunza men and he ordered them to stick to their new settlements at all costs. He, therefore, asked Wazir Asadullah Beg to make necessary arrangements and take such steps so that these new settlers did not abandon the new settlement at all costs. Wazir Asadullah Beg, therefore, thought of a plan and proposal according to which he utilized the existing natural caves⁷² found on a vertical cliff/face of a morainic large conglomerate hillock/mound located at the south eastern end of Misgar valley, and by improvising and shaping their interior like a local dwelling/house. He also got constructed light wooden portable ladders for climbing into these improvised caves. These caves were used as abode for the settlers which they occupied during the nights. These caves and dwellings could only be reached with the help of removable wooden ladders. The settlers, therefore, worked on lands and in the agricultural fields during day light hours and spent the nights in the safety of these improvised caves. The ladders were pulled up during the nights once everyone had climbed up and was inside the caves. This made them safe and secure against any attempts and raids by the Kyrgyz men. Meanwhile Wazir Asadullah Beg, with the desire and as per policy instructions of

⁷² These improvised natural caves are still existing on the same mound at the entrance to the Misgar valley.

Mir Ghazanfar Khan, proceeded to the court of the rulers or Begs of Sariqool to enter into a pact/treaty. Accordingly a pact/treaty was made/reached at and it was agreed to demarcate the boundary between Sariqool and Hunza. It was according to the pact/treaty, made and agreed upon by both sides during this visit of Wazir Asadullah Beg, that the inter state boundary/limit was demarcated and a place called "Dufdar" was demarcated and fixed as the limit/boundary between Hunza and Sariqool. A large gate was, therefore, installed and erected at this point which marked the boundary line between Sariqool and Hunza State. After the installation of this large gate, Kyrgyz nomads were then warned both by the Mir of Hunza and Begs of Sariqool, not to trespass and enter the Hunza territory. In case these nomadic herdsmen wanted to graze their herds and animals on the pasture lands and meadows located within the territorial limits of Hunza, they were required to obtain necessary permission and also pay a tax called "Elbaan" to the Mir of Hunza as revenue for grazing their herds of sheep, goats and other domestic animals. After conclusion of this treaty/pact and demarcation of boundary with the help of the gate, Wazir Asadullah Beg returned from Sariqool and reached Hunza. A golden coated and well decorated matchlock/musket made in Khutan was presented to Wazir Asadullah Beg by the Begs of Sariqool as a momento to this important and historic treaty. This rifle is still available in his family and held in the hands of Izzatullah Beg son of Muhammad Reza Beg son of Asadullah Beg.

In spite of this treaty and the threats and warnings the men of nomadic tribes of "Kyrgyz" continued to carryout raids and attacks on the new settlers of Misgar, but not very often, and troubled the settlers every off and on. This trend continued to remain lingering till the era of reign of Mir Ghazan Khan-I (1863-1886).

119. Re-settlement/Rehabilitation of both the portions of Murtaza Abad Settlement

The foundations for reclamation and habitation of barren and arid lands of both the upper and lower new settlements of Murtaza Abad were laid down by Mir Ghazanfar Khan during his era of rule of Hunza (1823-63). It has been narrated that Mir Ghazanfar

Khan was equally desirous and fond of expanding his domain by bringing under cultivation all available barren and arid areas/lands in Hunza valley, as was his illustrious father Mir Salim Khan. Hence he turned his full attention towards the construction of a suitable water channel for irrigating the thus far barren pieces of lands of present day Murtaza Abad. He therefore earmarked and detailed the peasant/working able men of villages of Baltit, Ganesh and Altit. These men were organised under the able leadership of Wazir Punno of Hunza, who was still alive and performing as the Wazir of Hunza. It was planned to construct a channel along the waist of the cliff of right banks of the "Matsutsil Nullah" (present day Hassan Abad Nullah). This water channel was to be carved through the sheer vertical faces of the loose rocky hills formed by morainic natural material consisting of earth, stones and boulders. Such cliffs and slopes which formed the right bank are called "Murt" in Burushaski language. The whole length of the proposed water channel was equally apportioned and allotted to each tribe and village and they were made responsible to carve and construct the water channel in their respective portions of responsibility. In this way the inhabitants of each village, as mentioned above, got busy in construction of the water channel under the leadership of their respective "Trangfas". The construction of the channel was completed in this way in a matter of an year or two and sufficient irrigation water was provided/supplied through this channel for irrigation of the barren lands of present day Murtaza Abad. As the water channel was new and which passed through the portions made of natural loose earth i.e. "Murt", hence it remained unstable and it soon started to get breached and washed away by the water flowing in it. This resulted into a lot of hardships and constant trouble for the men of Hunza. However in spite of all these hardships and frequent breechings, the determined men of Hunza were able to irrigate and inhabitate the barren lands of Murtaza Abad and got it settled in both portions. The upper portion of Murtaza Abad was allotted to the inhabitants of "Ganesh villages" and the lower part was allotted to the inhabitants of Baltit and the new settlements of Hyderabad and Ali Abad. Hence a few more years passed in this manner during which the new inhabitants/owners of lands continued to irrigate and cultivate the newly reclaimed lands of both upper and lower parts of Murtaza Abad. However finally during one of the

seasons the water channel got washed away, got totally eroded and got breached so severely and so immensely that all the men of all the three villages had to gather for Rajaki once again and were employed to repair and reconstruct the washed away and extensively damaged water channel. It was during this reconstruction work called Rajaki that a huge land slide fell on the working men below and twelve men of Altit village were buried under it and were killed. In view of this tragic accident the men got infuriated/disenchanted and all the men of the three villages doing Rajaki and working on the "channel" stopped their Rajaki work and got together and therefore were rallied by Trangfa of Baltit, Daulat Ali son of Moosinhg and they marched upto the palace/fort of Mir Ghazanfar Khan. All the twelve dead bodies of the men buried and killed by the land slide were also brought to the fort. Trangfa Daulat Ali son of Moosinhg leading the protesting mob had become the spokesman of them all. He made a lot of hue and cry and protested to the Mir for the great loss of these twelve men of Altit. He squarely blamed Wazir Punno and considered him solely responsible for this tragedy. He also admonished the Mir for following the suggestions and proposals of Wazir Punno and informed him that he was blindly accepting such uncalled for suggestions and advices of Wazir Punno. He protested vehemently and blamed him for bringing such a tragedy on the uncalled for, advises and proposals of Wazir Punno. He then rudely told the Mir to either eat the flesh of these twelve dead men himself or give them to Wazir Punno so that he eats their flesh, and handed the dead bodies over to him in this state of rage and protestation. Mir Ghazanfar Khan could not tolerate such a reaction and abhorred/disliked the conduct and such protesting dialogues and speeches of Trangfa Daulat Ali. He, therefore, awarded him a very severe punishment for his this conduct in which the house of Trangfa Daulat Ali was demolished and ransacked and raised to the ground. In addition the agricultural lands of "Gurmunn" awarded to Daulat Ali by Mir Salim Khan at Ali Abad were confiscated/taken away from him and these were allotted to Haji Turaab son of Mr. Kuyo of Ganesh. However the damaged water channel of Murtaza Abad was not repaired or reconstructed and this was abandoned again. Hence the newly created settlements of Murtaza Abad went dry and became once again uncultivable and barren and were therefore abandoned. This settlement was once again

rehabilitated and re-irrigated later on during the era of rule of Mir Ghazan Khan-I son of Mir Ghazanfar Khan (1863-1886).

120. Construction of New Forts and Khunns⁷³ (خون)

There were only three forts and cluster house villages, called "Khunn" (خون) in Burushaski language in Hunza, since the ancient era of ancestors of Hunza. These "Khunns" with a castle or a fort at the apex were Baltit, Ganesh and Altit. These were called the three "Khunns" of Hunza. It was during the era of Mir Salim Khan that the new settlements of Ali Abad, Haider Abad, Hassan Abad and Ahmad Abad were constructed and inhabited by the people of Hunza. Mir Ghazanfar Khan had added the settlement of Murtaza Abad to the already existing old and new villages and settlements of Hunza. He also had a great desire to create many more new settlements and wanted to construct new forts and "Khunns" on all available barren pieces of irrigable land. In pursuance of his this desire and ambition, Mir Ghazanfar Khan gave orders to the inhabitants of settlements of Hindi to settle themselves permanently in the village of Mayun. He also apportioned and allotted his own lands in Mayun settlement among the new settlers, which had been acquired by his father Mir Salim Khan. These lands were allotted to the new settlers in lieu of a fixed quantity of grain which was to be paid or deposited with the Mir on annual basis after the crops were collected. He also allotted and distributed the piece of land along the riverbed which was created and shifted as a result of a huge Shimshal flood caused due to a natural damming of Hunza river (1841) because of a huge scale land slide caused at a location called "Buddung"⁷⁴ and which had

⁷³ Inhabitants of Hunza, since ancient era, have been living in homes constructed in a clustered shape villages in a suitable located portion easily defendable against any outside attack and away from the agricultural areas/fields. Such "village of clustered houses, with the rulers fort/castle/palace at the centre/apex is called Khunn. In military terms it can be translated as a fortified, defendable village as a defensive wall or a rampart was also constructed around such villages/dwellings and the inhabitants had the capability, inside such 'Khunns' to sustain and defend themselves for considerable period if besieged by an enemy.

⁷⁴ This place is located opposite the settlement of Ghames Harr upstream of Ganesh Khun near a place called Multan Tsha.

subsequently busted and is well known as the "Buddung⁷⁵" Flood in local history. A "Khunn" (خون) or a fortress village was also constructed as the new abode for the new settlers. A strong security wall was also constructed all around this "Khunn" (خون). After these elaborate arrangements the settlers from Hindi village were then enabled to inhabit this new settlement on permanent basis. Hence the village was given the name of "Mayun". Prior to this the inhabitants of Hindi carried out only the seasonal cultivation of lands and they came to Mayun to sow and then reap and collect the crops and grains etc which they used to bring to Hindi and did not inhabit the settlement of Mayun. They however now shifted to Mayun and made it as their permanent abode and gave the name "Mayun" to this village.

As per oral tradition Mir Ghazanfar Khan once had personally gone to this new settlement in order to inspect the Khunn and to distribute the land personally by himself. On first night of his arrival the local band of musicians were said to have continuously played the tom-toms and other musical instruments throughout the whole night beginning from the early evening till late in the morning. This was done on the proposal and prompting of one musician by the name of Mr. Fulolo. It was later learnt that this act of playing the local band in full tone and tenor throughout the night had foiled and deterred the men of Nagar who had made plans to raid/attack Mayun settlement and kill Mir Ghazanfar Khan on that same night. But their plans were foiled by the sounds of this very music, and the Nagar men considered it not safe and feasible to carryout the raid. When the news about this secret and the details were known to Mir Ghazanfar Khan he got extremely pleased and happy with Mr. Fulolo. He summoned Mr. Fulolo to his court and asked him about his wish and desire as to the form of reward for his this service and act of bravery and ingenuity. Mir asked Fulolo as to the type of the reward he wanted and the quantity of the reward for his this great service. On being given the choice Mr. Fulolo gave his choice and said that the reward suitable to my person is that I be given a fistful of wheat flour by every household of entire Hunza State on an annual

⁷⁵ As per the records available through geological research books, an earthquake had occurred in the year 1841 A.D and as a result huge slides had fallen into not only Hunza River but this had occurred into the Indus River at Bunji, as well.

basis and for my coming generations. Mir Ghazanfar Khan agreed. It is because of this event and since that era that one fist full of wheat flour called as "Fulolo Full" is collected by the succeeding descendants of this Mr. Fulolo even as of our times, from each and every "household" of entire Hunza State.

Mir Ghazanfar Khan also allotted and distributed the thus far barren slopes/lands of "Duldus" (DALDAS) amongst the four tribes of Baltit so that they could irrigate it. However, he laid down the condition that no trees/plants were to be grown on this land and it was only to be irrigated for sowing and producing fodder/grass for the animals.

121. Sliding of Buddung⁷⁶ Hill and Blockage of Hunza River (Possibly 1841 A.D).

It has been narrated through oral tradition that the "Hunza River" was blocked for almost eight months as a result of a large land slide in which the entire hill/mountain located at a place "Buddung" had slid down into the river Hunza and had formed a natural dam on the river. This had happened during the era of rule of Mir Ghazanfar Khan (Probably in the year 1841 A.D). A lake was formed in the river course which extended upstream upto the bottom of settlement of Khyber in Gujal valley. This place upto which the tail of this lake had extended is, therefore, called "Sarrey Mush" (SARE MUSK) meaning the "head or tail of the lake" in Burushaski language. During this period a religious scholar and a preacher called "Pir", by the name of Khawaja Shah Dad, who was from amongst the "Pirs" of Sariqool, had arrived at Gujal to educate his disciples in Hunza. Hence he was requested to write a "Taweez" (تعویز) or amulet and say some sooth saying prayers to cause the natural dam on Hunza River recede and save them all from its destructive effects. It was feared that the rising water could completely inundate and submerge the villages of Fasso and Gulmit and there was a real danger of these villages getting submerged into this ever rising lake. On their this request Pir

⁷⁶ Buddung is actually pronounced as "Buyoung" by the inhabitants of Ganesh Khunn as this location falls within the limits of their common pasture lands, on the left bank of Hunza River a few kilometres upstream of Ganesh village..

Khawaja Shah Dad wrote a sooth saying amulet or "Taaweez" and gave them along with a fist full of loose earth on which he had also blown his prayers. The people took this "Taaweez" and the soil and threw them on the slide blocking the river. By the grace of almighty Allah, the river water started to overflow over the dam and started to rapidly erode and cut/wash away the natural dam. Soon the dam was busted and washed away and a huge flood was caused. This flood was so large that it completely washed away the lower portion of village Ganesh which is called "Shamess". This flood also washed away the upper portion of village Mayun further downstream. However this flood took such a course at the junction of Mayun Nullah that it added a large chunk of land on river bed to the lower portion of Mayun village by shifting it from the side of village Nilt located opposite in Nagar territory.

It is narrated that the waters of this flood had completely washed away the entire village of Fasso and it had eroded the whole lands of this village. Prior to this flood, the village of Fasso was said to be a wide and large settlement. It was after this devastating flood that the remaining portions of Fasso village continued to be eroded and washed away by Shimshall floods every year. Hence the area of this whole village kept on reducing and decreasing with every succeeding year and then a time came when a very small portion of this village was left over. During the era of rule of Mir Muhammad Nazim Khan (1892-1938), the barren land located above the original Fasso village was resettled and made inhabitable with the new name of Fasso.

122. Account of Drinking Sessions called "Mushrab" (بزم) of Mir Ghazanfar

"Mushrab" (مشرب) as per the terminology of inhabitants of Yarkand/Turkistan means a selected gathering of a formal drinking session which also includes the dancing of professional dancing women. In Persian language also "Mushrab" means a place or a session/gathering for drinking of wine. However in Turkistan such drinking sessions and gatherings used to be formally arranged for and organised during which professional dancing women were hired to dance. Therefore as per this custom of

Turkistan, Mir Salim Khan, also introduced such drinking gatherings and sessions for the first time in Hunza. It was because of this tradition and past custom, that Mir Ghazanfar Khan had also become accustomed to such drinking session/gatherings. He, therefore, used to spend the long nights of winters enjoying himself from such sessions called "Mushrab" and in company of the closest men of his inner most circle. In those days the wineries of Mir Ghazanfar Khan used to remain full of large quantities of grape-wine. His stores of this grape wine or wineries were located in the villages of Altit, Ganesh and Ali Abad and they used to always remain full of this wine. He, therefore, organised, arranged and enjoyed such gatherings of drinking sessions where wine and barbeques were lavishly served. He also made the professional dancing women, dance during these wine and dine sessions. These women were the professional dancers and such gatherings were conducted exclusively for the few selected. Such dancing women were called "Yurghol" (YURGHOL) in Burushaski language. It is said that Mir Ghazanfar Khan, as a policy, did not invite any of his notables singly. It was because this would have created jealousy and animosity amongst his notables. He, therefore, had made a policy according to which he used to invite a few selected notables on such gatherings. However he would not invite or allow such a person to attend these sessions with whom he may have developed some disagreement and who would have become a person of his disliking. This was the style and policy of his politics.

Mir Ghazanfar Khan was also very fond of the sport of "Polo". He, therefore, used to remain busy with "Polo Playing" throughout the year. He had many a thorough bread Polo Horses in his stables. Every horse had a name. He used to present these horses to his important notables called "Akabiran" and "Mutabiran". However the rule was that if such a horse whenever went old or was not to the liking of the notable, it was to be returned to the Mir and a new horse demanded in lieu. On receiving a new horse, the previous one had to be returned to the stables of the Mir, so that it could be presented to another person/notable. No one was authorised or allowed to sell out such a horse presented by the Mir. It has been narrated that one Mr. Khush Beg, was one of the best Polo players during the era of Mir Ghazanfar Khan and he was extremely reputed and considered the finest of all Polo players of his era in the entire Hunza State.

123. "Daily Darbar" (Marakka) of Mir Ghazanfar Khan

It has been narrated, that Mir Ghazanfar Khan also used to hold his Darbar everyday and on daily basis according to the established traditions, and customs of his forefathers and on the foot steps of Mir Salim Khan. This daily darbar or court is called "Marakka" in Burushaski language which was held daily and was attended by the Wazir, Trangfas, notables, functionaries and respectable persons called Moatabaran representing their own clans, tribes and villages, in order to consider petitions, disputes and other matters of policy relating to the administration of the state and the subjects. Hence many petitions would be brought up in this Marakka and were listened to and disposed off dispensing prompt justice. The procedure of the daily Marakka was that the Wazir, and functionaries like Trangfas and some other important notables would first reach the "Salam Khana" of the Mir before he came out and would take their allotted seats. Remaining participants by then would also have taken their respective seats in the "Marakka" and await the arrival of the Mir. Everyone was allotted a pre-designated place for seating in "Marakka" according to his status and importance. Every participant and member of the Marakka was bound to take his seat at his allotted spot only. Such notables and representatives, attending the Marakka belonging to far away villages like Gujal, Hindi, or Altit and Ganesh etc were given accommodation inside the Mir's Fort. Such representative, therefore, at times stayed in the palace/fort for weeks and even months. They were provided, breakfast, lunch and super etc from the "langar" or cook-house of the Mir. Such official guests of the Mir were called "Girzindah" (گرزنده) in Burushaski language. Mir's Gunmen, confidential men called "Mahrams", butlers and waiters called "Yasawalan" and the Mir's hunting assistants called "Mir Shjikaran" would also make themselves available and remain alert at their designated places in the Marakka. The Mir would then arrive at the Marakka with a royal style and some pomp and show accompanied by his Wazir and Trangfas etc. Everyone already present and sitting in Marakka would then rise and stand in honour of the Mir and would sit down only after the Mir had taken his seat and given them a nod granting them permission to take seats. The proceedings of the Marakka would then commence and matters discussed. In case of a litigation or dispute from any of the subjects, it was thrown open

to discussion and arguments. Such cases were thoroughly discussed and opinions of everyone would be obtained/solicited. The case was then decided on merit unanimously after a thorough discussion by all present in the Marakka. However the final verdict was announced by the Mir himself. No written proceedings were prepared and every decision was made orally and was duly accepted and acknowledged by the parties and the courtiers alike and were later implemented. After such court proceedings and discussions on many more other subjects, the time would be late morning or about early noon time. This would be the time for a break for tea or food. Hence the food was brought and served. This would be the early lunch time. The food was laid out on special clothe spread on ground which is called "Dastar Khwan" (دستر خوان). Mir was served his food. The Wazir was also given his food. However the remaining courtiers were served food in a large size pans/utensil making them into groups of three to five men for one large plate or utensil called "Thaali". The Mir having a better and fuller plate would then give some portion of this food, specially meat loafs, to the notables sitting around him or to those who were his favourites. He would mostly send small pieces of meat to everyone of them. This was considered to be an honour for those who received it from the Mir, and so it made them proud and happy. Wazir also was served his food alone, but he also invited one or more of Trangfas or notables over his plate and shared his food with them rather than eating it alone. As per narrations of oral tradition there was a marked difference between the Marakkas of Mir Ghazanfar Khan and that of Mir Salim Khan. It is said that the style, layout, protocols and dignity of Mir Ghazanfar Khan's "Marakka" were much superior and elegant than that of Mir Salim Khan. The notables, elders functionaries Akabireen and Muatabireen of Mir Ghazanfar were more impressive, elegant, orderly, sober and of better clothed and well-dressed. All these courtiers are said to attend and sit in the Marakka with their swords tied in their waist belts. Their costumes would be more ceremonial and elegant. There was a sober and dignified discipline among them. No one talked and made a noise unnecessarily and out of his turn. Everyone expressed his opinion and opened his mouth only when he was asked to do so or was provided his turn. Hence the proceedings of the court or Marakka were conducted in a well organised and civilised manner. No one talked out of his turn.

A sober, calm and quiet environment prevailed in the Marakka and it gave the overall impression of a very formal, gubernatorial and serious affair. The local band and the followers called "Mira Khoran" would also be present in the "Marakka". At times newly arrived and freshly acquired horses would also be brought to the Marakka. These horses would then be inspected and seen by the Mir and the courtiers having knowledge and know how of horses and its breeds. Such experts would then pass their comments and opinions regarding such horses. It was very oftenly that "dance sessions" called Tamasha on the music of the local traditional bands were also held at the end of proceedings of the Marakka. The local bands however played their tunes every mornings and evenings, as a customary routine, at the main entrance of the Mir's palace/fort. This was done everyday without fail as it was considered to be a matter of great pride and honour which enhanced the stature of the Mir in the eyes of his subjects. This was considered to be a "royal" privilege and sign of dignity and is called "Ashushing" (ASHUUSING) in Burushaski language.

It has been narrated that one of the characteristics and peculiar habits of Mir Ghazanfar Khan was that he would take out both his own swords and hand these over to those of any of the two notables of his court who would have developed a dispute amongst themselves. He would then tell both the men having animosity with each other, that their animosity was against his own person. The two warring or opposing notables would in this way come to terms with each other. By this method Mir Ghazanfar Khan would thus remove the animosity and disputes between any two opposing notables of his court.

It is said that Mir Ghazanfar Khan had a habit of issuing orders and instructions and giving advices to his subjects regarding their socio-economic welfare. This was a continuous process. In case he came to know of or noticed that someone was indulging in extravaganza and getting out of his resources and spending beyond his means, he would firmly admonish him and order him to remain within his means and resources and do not cross the limits of his income and available resources. He would warn such a person of dire consequences in which his such lavish habits and spending may result

into financial hardships for his family and children, and they may be left naked, hungry and without any clothing and shelter.

If a crime was committed by any of the subjects, the criminal was brought to the Darbar or "Marakka" and his crime thoroughly discussed in the Marakka. The crime was, in this manner, thoroughly discussed and analysed and rules, regulations, standing orders, and laws/legislations were then formulated and issued in order to make sure that such crimes were not committed in future. Specific punishments, fines and penalties had been fixed and imposed for each and every type of crime. It is because of such elaborate and thorough rules, regulations, laws/legislations and standing orders made and imposed for dispensing of justice by Mir Ghazanfar Khan over his subjects that he is reputed and well known even today for his justice and efficient system of justice for deciding disputes and tackling crimes in the society of his subjects, very fairly and justly. His systems are followed even in present day and are liked and emulated by all law makers of Hunza.

124. A Few Contemporary Rajas of Mir Ghazanfar Khan (Mir of Hunza 1823-1863 A.D).

Mir Ghazanfar Khan had remained the Mir of Hunza for about forty years. (a few months less forty years). During his this long tenure of rule many an important historical events and episodes have occurred in the surrounding areas of Hunza. He had to interact with many rulers and contemporary Rajas of neighbouring states like Wershgoom, Punial, Gilgit, Nagar, Yasin, Baltistan, Sariqool, Wakhan, Badakhshan, Kashmir and Chitral. Many events have taken place relating to these contemporary Rajas of Mir Ghazanfar Khan. Following is the summary of events of each of such contemporary Rajas being narrated just to provide a fair knowledge and birds eye view of the then prevailing environments and style of politicking in the region surrounding Hunza State.

a. Mehtar⁷⁷ Suleiman Shah of Wershgoom (Ruled Gilgit from 1822 to 1828 AD):

Mehtar Suleiman Shah son of Khush Waqteh, one of the most important contemporary Rajas of Mir Ghazanfar Khan, has remained a famous and well known ruler of Yasin and Gilgit. The areas included in his domain extended to the areas of Yarkhoon, Mastuj, Barenis and Turikoh in Chitral limits to the area of Chaprot, Gore and Bunji in Gilgit limits. He was the most famous ruler from Wershgoom (Yasin) who ruled all these areas. He had good relations both political and matrimonial with the Mirs of Hunza and Nagar both, the details of which have already been dealt with earlier in this book. He had appointed a governor in each of his provinces as his representative. Hence a few of his achievements and historical events created by him are given below:-

Mehtar Suleiman Shah of Wershgoom (Yasin) has been one of the sons of Badshah son of Shah Alam of "Khush Waqteh" clan/dynasty. His elder brother Mulki Aman was the Mehtar (ruler) of Wershgoom (Yasin). When Mulki Aman died, his sons Messrs Durre Aman, Gauhar Aman and Mir Aman, who were the legal heirs, were all still very young. In addition to these three sons there were yet another two sons of Mulki Aman who had been just born at the time of his death and were infants. All these sons were called and were known as "Chihilo Yak Aman" meaning forty one Amans. The last son was called as "Chihilo Du Aman" meaning forty second Aman. Both these sons had been born a short time before the death of Mulki Aman, whom he had named as Rahi Aman. Most of the offsprings of succeeding rulers of Wershgoom are the descendants of this Chihilo Du Aman (Rahi Aman).

Out of all these sons of Mulki Aman Durre Aman, the eldest son of Mulki

⁷⁷ Mehtar Suleiman Shah was the one who had brought an end to the old Tarra Khanay dynasty first by murdering Ghuri-Thum-II and later by murdering his sons Muhammad Khan and Abbas Khan in 1822 AD. Thus Abbas Khan s/o Ghuri Thum-II of Gilgit was the last ruler of Tarra Khaney dynasty/family of Gilgit.

Aman, who was still young and of tender age was installed as the ruler or governor of "Mastuj". Mr. Quwwat Khan, younger brother of Mulki Aman became the Mehtar or ruler of Wershgoom in place of his brother. On this Suleiman Shah took over as ruler of Kohi Ghizer province, though Izzat Shah son of Burush was the preceding ruler of Punial.

When about a period of one year had passed in this manner, Durre Aman son of Mulki Aman was deposed from his appointment by the inhabitants of Mastuj and became subjugated to the rule of Suleiman Shah of Kohi Ghizer. When Mehtar Quwwat Khan of Wershgoom witnessed these aggressive designs and actions of Mehtar Suleiman Shah, he immediately expelled and banished Suleiman Shah from the province with the help and active support of Shah Kator, the Mehtar of Chitral, and brought both the provinces of Mastuj and Kohi Ghizer under his own domain of Wershgoom.

On being banished and exiled, Suleiman Shah came to Gilgit and took asylum and refuge at Gilgit with Raja Ghuri Thum the Raja of Gilgit. He, therefore, remained in the refuge and protection of Raja Ghuri Thum for a few more years. As the nature and moral character of Suleiman Shah was opportunistic, unfair, immoral and unstable and he wanted to become a ruler at all costs and through every unfair means, therefore, on finding a suitable and convenient chance and opportunity he one day murdered Raja Ghuri Thum of Gilgit. After committing murder of Ghuri Thum, Suleiman Shah fled away towards the neighbouring states of Darel, Tangir, Chitral and Swat and kept wandering/travelling. The slain Ghuri Thum had a son by the name of Muhammad Khan commonly called "Khan son of Ghuri Thum."

b. Muhammad Khan alias Khan son of Ghuri Thum (Raja of Gilgit 1812-1821):

When Mehtar Suleiman Shah murdered Ghuri Thum and fled away, Muhammad Khan son of Ghuri Thum was installed as Raja of Gilgit as his father's heir. Raja Muhammad Khan after taking over as Raja of Gilgit got down

to avenge the murder of his father. He, therefore, made a resolve to murder Mehtar Quwwat Khan brother of Suleiman Shah, and invade and plunder the state of Wershgoom as a revenge. Hence with this aim he launched his forces towards Wershgoom. However Raja Izzat Khan, the Raja of Punial rose to the occasion and blocked the advance of invading forces of Raja Muhammad Khan midway/en-route at Punial. In view of this prevailing situation Mehtar Quwwat Khan also took his forces from Wershgoom and arrived at Punial to oppose and defeat Raja Muhammad Khan's forces. However as many of the inhabitants and important personalities of Punial had secretly joined hands with Raja Muhammad Khan and had become his allies and supporters, therefore, Mehtar Quwwat Khan was defeated in the battle. He was murdered along with his two brothers Sher Shah and Faiz Aman and a large number of his fighters, were also killed. However Raja Izzat Khan of Punial was besieged in the Fort of "Chuhar". Under these fluid circumstances and situation, Suleiman Shah immediately took over the rule of Wershgoom and arrived at Punial to resist and oppose Raja Muhammad Khan and avenge the murder of his brothers. On this Raja Muhammad Khan and his forces (Lashkar) lifted the siege of Izzat Khan at Chuhar Fort and returned to Gilgit. Suleiman Shah this way had now taken over the control of the entire domain and realm/territory of Khush Waqteh dynasty, and retained Izzat Khan as Raja of Punial. Mehtar Suleiman Shah also appointed his own elder son Sakhawat Shah as the Mehtar of Mastuj which included the areas of Barenis, Yarkhoon and Turikoh in Chitral territory. Suleiman Shah himself stayed back as ruler/Mehtar of Wershgoom by making "Yasin" as his capital. Having established himself firmly at Yasin, he then made his plans and preparations to conquer Gilgit. After completing his preparations he carried out his invasion against Raja Muhammad Khan at Gilgit. He was thus able to defeat Raja Muhammad Khan, and took him as his prisoner and plundered and looted the capital town of Gilgit. As Abbas Khan and Asghar Ali the two sons of Raja Muhammad Khan were at that time at Nagar, therefore, he feared that, with the help and support of Nagar forces, they were likely to invade Suleiman Shah at

Gilgit to take their revenge. In addition Suleiman Shah was apprehensive of an imminent danger of an attack/invasion of Mustuj by Shah Kator the Mehtar of Chitral, he hence could not afford to stay at Gilgit permanently and therefore immediately proceeded back to Yasin.

c. **Abbas⁷⁸ Khan son of Muhammad Khan of Gilgit (1822 AD):**

When Raja Muhammad Khan became a captive/prisoner and was taken to Yasin in the hands of Mehtar Suleiman Shah, his son Abbas Khan, with the help, support and forces of Nagar State reached Gilgit and took over as the Raja of Gilgit in place of his father. However not even an year had passed since his taking over as rule of Gilgit, that Mehtar Suleiman Shah, after re-establishing his firm grip over his domain, once again turned his attention towards re-conquering of Gilgit. Suleiman Shah, therefore, summoned Raja Abbas Khan to his court, through coercion as well as promises. He promised with Abbas Khan and assured him of the release of his father Muhammad Khan from captivity. Raja Abbas Khan fell to the promises made by Suleiman Shah, and believing him to be sincere reported to him at Yasin. Abbas Khan was immediately arrested and was made a captive soon after he arrived at Yasin. He was then taken to Bheri Khunn Fort located in "Thaus" and was imprisoned in this fort alongside his father Muhammad Khan. Muhammad Khan along with his son was later brutally murdered by Suleiman Shah.

Mehtar Suleiman Shah was then able to conveniently conquer Gilgit. Once he extended his domain and included Gilgit to his reign, he became more ambitious of further expanding his realm/territory. He, therefore, invaded and captured the areas of Gore and Bunji as well and annexed them to his domain. During these ventures and expeditions of Suleiman Shah, he was given support and reinforcements by Mir Ghazanfar Khan of Hunza. Hence a contingent of

⁷⁸ The last Raja of Tarra-Khaney dynasty who was son of Ghuri Thum-II and brother of Muhammad Khan the second last Raja of Tarra Khan ruling family of Gilgit.

Hunza warriors also participated in his these operations. Thus it has been narrated that when the forces of Suleiman Shah arrived at the banks of River Indus opposite Bunji, they were unable to cross the river over to Bunji. These forces, therefore, felt the need for a river crossing expedient or a ferry to take them across. At this point a Hunza man by the name of Dur Shali son of Bireno, had the courage and expertise to swim across the roaring Indus River and was able to take across a rope, enabling the forces to erect a local bridge made of ropes. A rope bridge was therefore constructed with the help of this Dur Shali and the entire invading force of Suleiman Shah was able to cross the Indus River, swiftly, safely and conveniently and capture Bunji. Mr. Dur Shali son of Bireno of Ghanesh was therefore suitably rewarded and compensated by Mir Ghazanfar Khan of Hunza for his this outstanding performance in the battle. Account of this reward has already been mentioned in this book earlier on.

d. Izzat Khan son of Burush (Raja of Gilgit 1828-1833 AD):

When about seven years had passed since after the taking over of Gilgit by Suleiman Shah, as ruler, Izzat Khan son of Burush, the Raja of Punial rebelled against Suleiman Shah and refused to remain under his subjugation and suzerainty. He, therefore, declared his independence and also brought Gilgit under his own domain by annexing it to the Mehtarship of Punial. Mehtar Suleiman Shah during this period was staying at Mustuj. On learning about the news of declaration of independence by Izzat Khan, Suleiman Shah immediately left Mustuj for Punial taking along his forces. When the news of this sudden departure of Suleiman Shah from Mustuj for punishing of Izzat Khan reached the ears of Muhtaram Shah, ("Katore the second") Mehtar of Chitral, he immediately invaded Mustuj. In this way Sakhawat Shah son of Suleiman Shah was killed in this invasion. Mehtar of Chitral, therefore, annexed "Turikoh" area with Chitral, and handed over the remaining areas of Mustuj to Mir Aman son of Mulki Aman. This was done because of the reason that Mir Aman and Gauhar Aman etc sons of Mulki Aman were wandering as refugees and asylum seekers, in the areas of

Wakhan and Chitral as a result of the rule of Mehtar Suleiman Shah. In view of this sudden turn of the events, Mehtar Suleiman Shah along with his forces got perplexed and came to a state of "standstill" at Yasin/Wershgoom. Although he wanted to invade both Mustuj and Gilgit but the circumstance did not favour him and therefore he could not find the opportunity to do so.

e. **Gauhar Aman son of Mulki Aman (Raja of Gilgit 1840-41 and then 1852-1860 AD):**

Gauhar Aman and Mir Aman etc sons of Mulki Aman, during the period of climax of the power and rule of Mehtar Suleiman Shah, were forced to flee and were wondering in the areas of Wakhan and Chitral as refugees and asylum seekers. Hence Gauhar Aman came back from Wakhan and sought refuge and asylum with Izzat Khan at Punial. He was granted asylum and protection at Punial. Izzat Khan gave one of his daughters in marriages to Gauhar Aman and honoured him by making him as his son-in-law. This daughter of Izzat Khan is the mother of Mir Nabi and Mir Ghazi sons of Gauhar Aman.

When Gauhar Aman got settled and well established under the patronage and protection of Raja Izzat Khan, he made a resolve and decision to invade Wershgoom (Yasin) so that he could wrest the Mehtarship of Wershgoom from his paternal uncle Mehtar Suleiman Shah who had usurped it from his father Mulki Aman, and bring it into his own hands. He then wanted to rule Wershgoom under the suzerainty and patronage of Izzat Khan. Izzat Khan, therefore, accepted the suggestion/proposal and plan of Gauhar Aman, and advanced towards Yasin with his forces with an aim to invade and capture Yasin. He, therefore, invaded Yasin and Mehtar Suleiman Shah was taken as prisoner. After defeating Suleiman Shah, Izzat Khan handed over the Mehtarship of Yasin to Gauhar Aman. His brother Mir Aman was granted the governorship of Mustuj. Izzat Khan then returned to Punial and took along Mehtar Suleiman Shah as a captive/prisoner of war. Suleiman Shah was later slain within a short period of

time and his dead body was despatched to Yasin for burial at Yasin under the arrangements of Gauhar Aman. Gauhar Aman making the murder of his uncle Suleiman Shah as a pretext and an insult to his family, turned away and rebelled against Raja Izzat Khan, his benefactor. On learning about the rebellion of Gauhar Aman, Izzat Khan immediately removed him from the Mehtarship of Yasin and appointed one Mr. Abdul Hamid, hailing from the dynasty of Khush Waqteh, in his place. Gauhar Aman once again had become a refugee and homeless person and started wandering all over. However he was able to take over/wrest control of the Mehtarship of Wershgoom and Mustuj, within a short period of time. On his return to power, his brother, Mir Aman had to flee towards Swat. Abdul Hamid was killed at Wershgoom . During this period Tahir Shah of Nagar had conquered the Gilgit country.

f. **Tahir Shah son of Deeng Malik of Nagar (Raja of Gilgit 1833-1837 AD):**

When Raja Izzat Khan completed about five years of his rule over Gilgit and surrounding areas Tahir Shah of Nagar invaded him at Gilgit. Tahir Shah carried out this attack on the plans, proposals and promptings of Wazir Holo and Mir Ghazanfar Khan and with the active support and assistance of influential personalities and inhabitants of Gilgit. As a result Izzat Khan got killed and Tahir Shah got himself installed on the throne of Raja of Gilgit. Concurrently the appointment of "Rajagi" of Nagar had already been conferred upon the young/infant Zaafar Khan under the guardianship and regency of Sikandar son of Tahir Shah, at Nagar. Details of these events have already been written in this book earlier on.

When Raja Izzat Shah was killed at the hands of Tahir Shah, there arose great differences and disunity within the family of "Burushah" at Punial. Hence finally Khan Bahadur son of Burush took over as the Raja of Punial.

g. Khan Bahadur Son of Burush:

When Raja Izzat Khan was attacked, defeated and killed at Gilgit, Tahir Shah, had taken over control of Gilgit. Brothers of Izzat Khan who were Khan Bahadur, Khan-e-Dauran and Khan Alam the sons of Amir-ul-Mulk alias Burush, were not capable of launching a counter attack at Gilgit to kill Tahir Shah and re-capture Gilgit to take the revenge for the death and defeat of their brother. However out of all these brothers Khan Bahadur managed to become the Raja of Punial. Inhabitants of Darel and Tangir were also subservient and submissive to him as the mother of Khan Bahadur hailed from a village called "Pungachh" of Tangir valley. When Khan Bahadur remained as Raja for over one year period, his brother "Khan-e-Dauran" hatched a conspiracy against him. As a result of this conspiracy the inhabitants of "Singhal" assassinated him (Khan Bahadur) in "Singhal" nullah, while he was on his way to Tangir. Khan Bahadur had two sons; one was named as Nujoom Khan and the second one was Issa Bahadur. All these men had been the followers of Ismailia Sect since the time of their ancient ancestors.

h. Khane Dauran son of Burush became the Raja of Punial:

After the assassination of Khan Bahadur his brother Khane Dauran became the Raja of Punial. In the same manner and traditions Khane Dauran was also murdered by Messrs Nujoom Khan and Issa Bahadur Sons of Khan Bahadur, when just a few years had passed away. Khane Dauran was killed at Chhu Harr fort. After his murder Nujoom Khan became the Raja of Punial. On this happening, Mr. Mushgholi Khan son of Khane Dauran had to flee towards Wakhan for fear of his life. He was provided asylum/refuge by Mir Shah Jehan Meero Khan of Wakhan. Meero Khan also gave one of his daughters to Mushgholi Khan in his marriage. This lady had given birth to Aafiat Khan son of Mushgholi Khan.

j. Nujoom Khan Raja of Punial:

When a few years had passed without any trouble after taking over as Raja by Nujoom Khan. Mushgholi Khan returned to Punial after ending his exile at Wakhan and murdered Raja Nujoom Khan. Nujoom Khan had a son by the name of Langar Khan. This man was of no stature and personality and was thus a worthless ordinary person. However Issa Bahadur brother of Nujoom Khan, who was a man of reckonable personality and great stature, had to flee towards Yaghistan to save his life from Mushgholi Khan. Mushgholi Khan, therefore, became the Raja of Punial, in this manner.

k. Mushgholi Khan Raja of Punial:

On taking over the possession of seat of Raja of Punial Mushgholi Khan immediately appointed his son Aafiat Khan as his representative and placed him at Gahkooch, the capital town of Punial. He himself went to the fort of "Chhu Harr" and took residence in this fort. During this period, his brother Issa Bahadur launched a number of attacks and carried out many attempts to murder Mushgholi Khan many a times from Yaghistan. However he went back unsuccessful every time. When he found no opportunity and failed to kill Mushgholi Khan, he finally reported to the court of Mehtar Gauhar Aman at Yasin, straight from Yaghistan. He then requested for support and assistance and sought the same from Mehtar Gauhar Aman.

I. First attack on Gilgit by Gauhar Aman (1840-41 A.D):

Mehtar Gauhar was the ruler or Mehtar of Wershgoom during that period. His domain extended from Wershgoom up to Mustuj. It was during this state of affairs that Issa Bahadur arrived at the court of Mehtar Gauhar Aman to obtain his support and reinforcements against Mushghuli Khan. Mehtar Gauhar Aman himself had a long cherished desire to invade and conquer Punial and Gilgit, he, therefore, immediately approved and accepted the request made by Issa

Bahadur, as he considered this to be a golden opportunity to fulfil his long cherished desire. He, therefore, treated Issa Bahadur with utmost care and honour and after collecting his forces took him along and proceeded from Yasin towards Punial and Gilgit, Aafiat Khan son of Mushghuli Khan could not put up any resistance and hastily fled towards Wakhan. Mushghuli Khan was besieged inside the fort of Chhu Harr. When the siege got prolonged, Mushghuli Khan could no longer sustain himself inside the fort and having become tired and fed up, came out of the fort himself alone to ask for his safety and amnesty from Mehtar Gauhar Aman. Issa Bahadur considering this to be a great and golden opportunity rushed on him. However Mushghuli Khan could not stand the onslaught of Issa Bahadur and started running away. Issa Bahadur, however, ran faster in his pursuit and killed him with his shining and sharp sword.

However, Mehtar Gauhar Aman did not consider Issa Bahadur suitable, eligible and deserving for the appointment of Raja of Punial. Instead he annexed Punial with his own domain of Wershgoom. He did not become contended even with that and therefore continued his advance towards Gilgit. He also took along the combatant/inhabitants of Punial and invaded Gilgit. He killed Raja Sikandar of Gilgit (1837-1840) after besieging and defeating his forces. He then became the ruler of Gilgit himself. The detailed account of these events have already been included in this book earlier on and hence no need of going into the details once again.

125. Flight (Running Away) of Issa Bahadur from the patronage of Gauhar Aman (1856-57 A.D.)

Issa Bahadur son of Khan Bahadur of Punial who had remained in the company and protection of Mehtar Gauhar Aman at Gilgit, had come to know of the real intentions of Gauhar Aman from some persons of inner circles and closest men of Gauhar Aman, that Gauhar Aman had made a firm resolve to annihilate the entire Burusha clan/household of Punial. Issa Bahadur on learning this news immediately fled towards

Yaghistan, Darel and Tangir to save his own life. Shujaat Khan son of Raja Izzat Khan was wandering in those areas with his family member since the initial days of downfall of Raja Izzat Khan. Issa Bahadur also reached Darel and Tangir area and joined hands with Shujaat Khan. During this period Maharaja Ranbir Singh, the ruler of Jammu and Kashmir had taken over as Maharaja in place of his father Maharajah Ghulab Singh (in 1856 A.D).

126. Account of Invasion and Conquering of Gilgit by the Forces of Maharaja Ranbir Singh (1860 A.D.)

When Maharaja Ranbir Singh took over the seat of his father Maharajah Ghulab Singh as the ruler of Jammu and Kashmir (in the year 1856), he turned his attention towards invasion and conquering of Gilgit. This had become inevitable as many an important and well known leaders of Punial, Chaproat, and Sai etc had reached his court and requested him to punish and depose Mehtar Gauhar Aman from the rule of Gilgit and surrounding areas. Among those who had made such a request were Shujaat Khan son of Izzat Khan, Issa Bahadur son of Khan Bahadur and Rustum Ali from Chaproat and Mr. Rustum from Sai. This request was made because Mehtar Gauhar Aman had murdered many a important people and was awarding severe punishments to a large number of people of Gilgit and surrounding areas. Most of the people had become fed up and could no longer tolerate the reign of extreme terror unleashed on them by the tyrannical Gauhar Aman⁷⁹.

In short; about nine years had passed after the taking over by Mehtar Gauhar Aman as ruler of Gilgit, when he had fallen sick and had an attack of paralysis on his body. He was still residing at Gilgit, when the invading forces of maharaja Ranbir Singh, the ruler of Jammu and Kashmir, left for Gilgit in the year 1860 AD, under the command of Colonel Devi Singh Nariana. As Mehtar Gauhar Aman was paralysed and

⁷⁹ Mehtar Ghazi Gauhar Aman followed the Sunni sect of Islam and hence he had declared a "Jehad" against invaders as well as followers of other (Shia) sects of Islam and had therefore unleashed a reign of terror against the local Shias and Shias of Nagar.

incapacitated, he, therefore, got his forces readied and prepared under the leadership and supervision of his brother Akbar Aman, who was in turn assisted by Wazir Abdul Wahab, and Wazir Daulat Shah of Gilgit. These men organised and prepared the forces for a show down and the defences and the fortifications of Gilgit were strengthened. When the news of the arrival of invading forces of Colonel Devi Singh Nariana, the commander of Maharaja's forces, at Bunji, were received and later when these forces crossed the Indus River to other side at Bunji, Mehtar Gauhar Aman left Gilgit for Yasin on a carriage/palanquin carried by his men, in this condition of serious sickness. However, by the will and decree of God almighty he gave in his soul and handed himself over to his creator while en-route at the place called Sharoot. His dead body was taken to Yasin. He was buried there in his ancestral graveyard. He had left behind five well known and reputed sons. Eldest was Mulki Aman-II who was in prison as Mehtar Gauhar Aman was annoyed with him. The reason of annoyance was that (he) Mulki Aman the second, had got married to the widow of Badshah son of Mehtar Suleiman Shah, who was the daughter of Mir Salim Khan of Hunza. This he had done without the consent, permission and information of Mehtar Gauhar Aman. Second son was Mir Wali, third was Mir Nabi, fourth Mir Ghazi and the fifth son of Gauhar Aman was Ghulam Mohi-ud-Din, well known as Pehlawan Bahadur.

In short, Colonel Devi Singh soon arrived and entered Gilgit along with his invading force. He surrounded and laid a siege to the Gilgit Fort with Akbar Aman and his entire forces becoming besieged inside the fort. The fort was subjected to intense and heavy firing and artillery bombardment to destroy the walls of the fort. This shelling of artillery guns shattered and demolished the walls of the fort. Wazir Abdul Wahab got martyred during this shelling and firing attack. On seeing the ever deteriorating and dismal situation, Akbar Aman agreed to surrender and handed over the Gilgit Fort to colonel Devi Singh. Colonel Devi Singh, in this manner conquered the fort and occupied Gilgit as the conqueror. It was on that day that the Gilgit country was annexed and made as a part and province of Jammu and Kashmir for the first time. It was since that day that a new system was gradually introduced and implemented to administer and govern the Gilgit area.

127. Account of Administration of Gilgit after its capture by Maharaja (1860 A.D. onward)

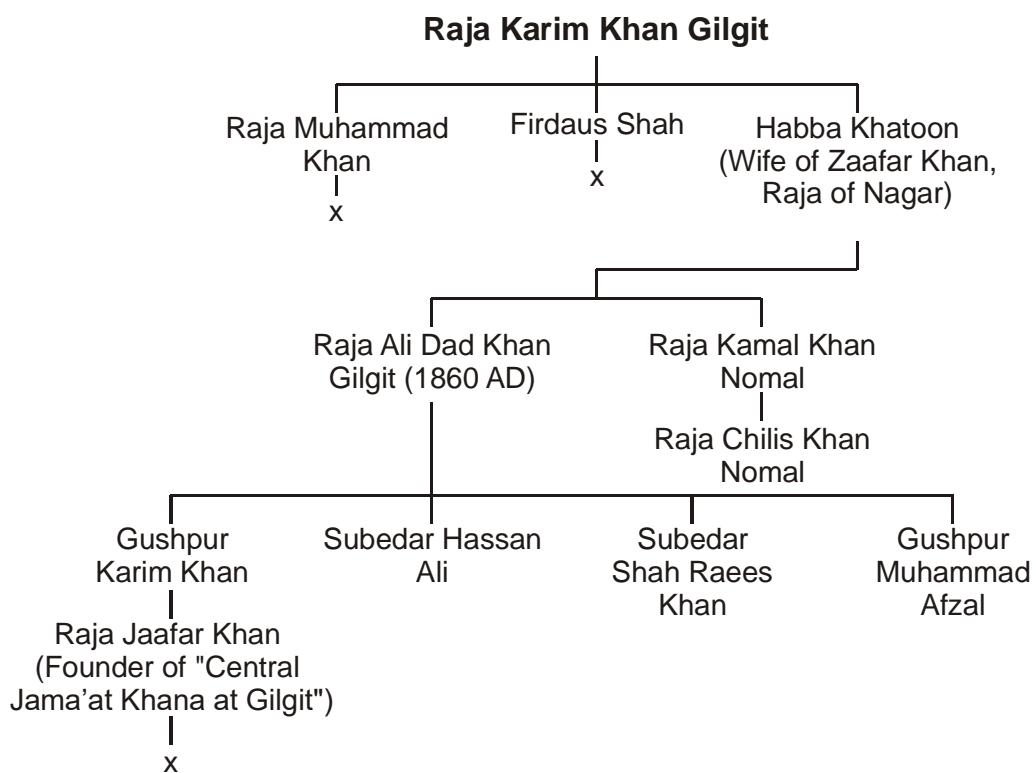
When Colonel Devi Singh conquered and took over the possession of Gilgit he immediately annexed Gilgit to Jammu and Kashmir as a province. After that a lot of effort was put in to administer and govern Gilgit. Many cantonments and military garrisons were constructed to house the Dogra forces. The pony tracks between Kashmir and Gilgit were constructed and widened. The military garrisons at Gilgit were provided all their supplies all the way from Kashmir. Gilgit was declared as one of the provinces of Kashmir and accordingly the administration and other infra-structures of government machinery were created and put into place. The foundation of Wazarat was laid down. A Wazir along with his staff and other officials was appointed and placed at Gilgit. The local inhabitants were also appointed on the official posts and positions according to the policy, regulations and constitution of Maharaja of Kashmir. However a Raja from the Gilgit was invited at Gilgit and was appointed as a titular Raja of Gilgit.

128. Account of Installation of Raja Ali Dad as the Titular Raja of Gilgit (1860 A.D.)

Raja Muhammad Khan son of Raja Karim Khan of Gilgit at the time of his flight to the refuge and protection of Maharaja of Kashmir, during the invasion of Gilgit by Mehtar Gauhar Aman, had no male offsprings and he had died in Kashmir without leaving behind any heir. Neither his brother "Firdaus Shah" had any male offsprings to continue the family tree. However these two brothers had a sister. This lady Mst. Habbah Khatoon was married to Raja Zaafar Khan of Nagar and she was still alive at Nagar. There were two sons from the womb of this lady. They were Ali Dad and Kamal Khan.

In order to revive the old customs and traditions of the area, Maharaja Ranbir Singh had made a policy and tradition and issued instructions and orders to search for and find someone who was a descendant or the offspring of ancient Rajas of Gilgit. In compliance of these orders his officials at Gilgit had carried out the required search and

investigations and had found about the existence and presence of sons of Habbah Khatoon at Nagar. These officials had therefore requested Raja Zaafar Khan of Nagar to hand them over his elder son Ali Dad. Raja Zaafar Khan in compliance despatched his seven years old son Ali Dad under the guardianship of Wazir Shah Murad to the court of officials of Maharaja at Gilgit. On arrival at Gilgit, this young boy, Ali Dad, was given the title of Raja of Gilgit, by the Maharaja. He was kept under the supervision and guardianship of the officials of Maharaja at Gilgit. He was allotted and returned all the lands and immovable properties of his maternal ancestors at Gilgit. A number of stipends and salaries both monthly and annual were fixed and paid to him. About eight men of Gilgit were detailed and assigned to him for carrying out the free labour and work called "Kare-Begaar" in his fields and home. After passage of a few years, on the request and wishes of Raja Zaafar Khan of Nagar, his other son Kamal Khan was also granted the lands and properties of his maternal ancestors at Nomal. Following is the family tree or genealogy of Raja Ali Dad:-



When the commander of the Dogra Forces succeeded in conquering Gilgit, he

became anxious and ambitious to also conquer Punial and Yasin. With this aim in mind, Colonel Devi Singh the conqueror of Gilgit, therefore, advanced towards Punial and Yasin with his forces. He soon conquered both these states and brought them both under his subjugation and appointed, as the Rajas, the descendants of the actual deserving old rulers of these areas. For example, he nominated Azmat Shah son of Mehtar Suleiman Shah as Raja of Yasin and Shujaat Khan son of Raja Izzat Khan as Raja of Punial.

a. Mehtar Azmat Shah son of Mehtar Suleiman Shah:

Serious differences had arisen amongst the sons of Mehtar Ghazi Gauhar Aman at Yasin soon after his death. However, on the same day, when the dead body of Gauhar Aman had arrived at Yasin, Mir Wali had immediately released and freed his brother Mulki Aman-II from his imprisonment and chains. Mulki Aman-II therefore became the ruler in his father's place. However Mir Nabi made a claim on the throne of his brother against Mulki Aman-II. Under such prevailing circumstances Colonel Devi Singh immediately got hold of other contenders like Shujaat Khan son of Izzat Khan, Issa Bahadur son of Khan Bahadur Punialy, and Azmat Shah son of Suleiman Shah of Yasin and proceeded towards Punial and Yasin along with his forces/army. On learning about the arrival of this Dogra Force, Mulki Aman-II fled from Yasin and got himself entrenched in Dahimal Fort. From there he sent a request to the Mehtar Aman-ul-Mulk of Chitral for help and assistance.

Colonel Devi Singh invaded and conquered Yasin. The inhabitants of Yasin therefore submitted to him and accepted his suzerainty. Hence he appointed Azmat Shah son of Mehtar Suleiman Shah as Raja of Yasin accepting him as the real deserving heir and candidate of his ancestors. In the same manner he handed over the Rajagi of Punial to Shujaat Khan son of Izzat Khan.

b. Raja Shujaat Khan Raja of Punial:

As it has already been mentioned in this book previously that Shujaat Khan son of the illustrious Raja Izzat Khan had fled towards Yaghistan after the murder of his father and from where he had reached the court of Maharaja of Kashmir. He had therefore accompanied Colonel Devi Singh during his this above mentioned invasion of Punial and Yasin. His first cousin Issa Bahadur was also with him during this invasion. Hence the officials of Maharaja had appointed him as the Raja of Punial considering him to be most deserving amongst both. Issa Bahadur was allotted and awarded rent free lands (jageer) and estates (fief), in Kashmir and Gilgit as a reward for his services and he was appointed and retained by these very officials as adviser to themselves.

c. Reigns of the rule of Wershgoom falls in to the hands of Mehtar Aman-ul-Mulk (1863-64 AD):

When the officials of Maharaja of Kashmir went back to Gilgit after installing Azmat Shah as Raja of Yasin and Shujaat Khan as Raja of Punial, Mulki Aman-II son of Gauhar Aman, hiding in the Dahimal Fort of Kohi Ghizer immediately sent out a request for reinforcements and assistance to Mehtar Aman-ul-Mulk of Chitral. On receiving this request, Mehtar Aman-ul-Mulk immediately collected his forces and made full preparations for an invasion of Wershgoom. Accordingly he despatched his forces as reinforcements for Mulki Aman under the leadership of his brother Sher Afzal. Meanwhile the inhabitants of Yasin also decided and made a resolve and decided to take side of Mulki Aman. On witnessing and seeing such a rapid development and impending danger, Azmat Shah fled away and reached Gilgit.

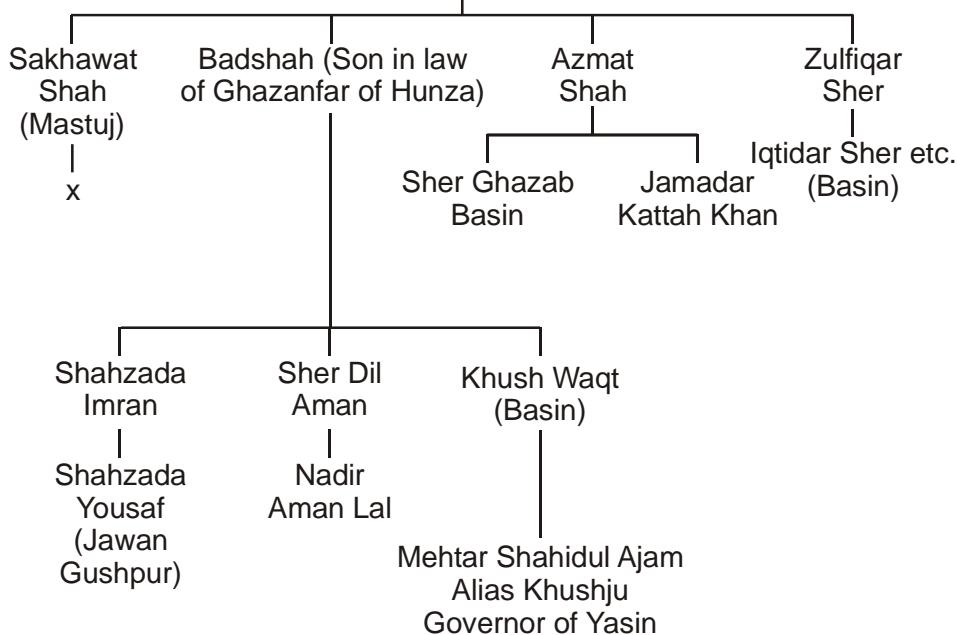
d. Account of Flight of Azmat Shah and his Taking of Refuge under the Wings of Officials of Maharaja at Gilgit (1863-64 AD):

When the news of an imminent attack on Yasin; by Mulki Aman, with the

help, assistance and reinforcements of Mehtar Aman-ul-Mulk of Chitral, reached the ears of Mehtar Azmat Shah at Yasin, he also immediately bolted away and fled towards Gilgit. Azmat Shah had also personally witnessed and observed that the whole population of Yasin had also risen against him and they had become totally alienated from him. He, therefore, made a fast dash towards Gilgit and was able to reach Gilgit during the same night and sought the safety and protection of the officials of Maharaja at Gilgit. This he was forced to do within two or three weeks of his appointment as Raja of Yasin. Mir Ghazi son of Mehtar Gauhar Aman, the freshly appointed Raja of Punial also had to follow suit for fear of his life from his brother Mulki Aman. Hence he also accompanied Azmat Shah in his flight towards Gilgit and both these men within two or three weeks of their appointment were back at Gilgit seeking the protection and refuge from the officials of Maharaja at Gilgit. The officials of Maharaja provided them asylum, refuge and protection at Gilgit. Later these officials granted fief/feud lands called "Jageer" to Azmat Shah at the village of "Baseen" near Gilgit for his livelihood and subsistence. Cash stipends on monthly and annual basis were also fixed and paid to him. The family and descendants of Azmat Shah are found in Baseen as of the present era (1960s). Following is the family tree of Azmat Shah:-

Family Tree of Azmat Shah

Mehtar Suleiman Shah The Famous/Reknown



e. Mulki Aman-II son of Gauhar Aman:

When Azmat Shah had fled towards Gilgit in the face of the invasion of Mulki Aman which was carried out with the help and assistance of Mehtar of Chitral, the entire population of Wershgoom territory joined hands with Mulki Aman. Thus Mulki Aman succeeded once again in becoming the ruler or Mehtar of Wershgoom under the protection, patronage and backing of Mehtar Aman-ul-Mulk of Chitral. Mir Wali son of Gauhar Aman became the ruler of Mustuj. However, Mir Nabi son of Gauhar Aman was murdered by Mulki Aman. Khuswaqt son of Badshah son of Mehtar Suleiman Shah was also in the company of Azmat Shah. On seeing and witnessing such a fluid and uncertain situation, developing in the area, the officials of Maharaja at Gilgit decided to deploy their defensive and security out posts and contingents along the valley at the locations of Chhu Harr, Bubur, Gahkooch and Punial to defend Gilgit. They, therefore, constructed military garrisons, forts and out posts at these locations.

f. Raja Shujaat Khan's Arrest and Nomination of Issa Bahadur as Raja of Punial:

There was a period during which Mulki Aman Saani (the second) was ruling Wershgoom as Mehtar of Yasin under the protection and patronage of Mehtar Aman-e-Mulk of Chitrar. On the other hand Raja Shujaat Khan was performing as Raja of Punial under the wings, protection and assistance of the officials of Maharaja of Jammu and Kashmir, of Gilgit. However Raja Shujaat Khan, being a close relative and for having matrimonial relations with Mehtar of Chitral, maintained cordial and friendly relations with Mehtar Aman-e-Mulk of Chitrar. Because of such good relations there was a continuous exchange and traffic of each other's messengers and representatives between the two rulers. They, therefore, had been sending their respective notables to each other and maintained constant contacts. It was in accordance with this close and friendly atmosphere between the two, that on one occasion Mr. Roshan Ali Khan Raza Najad (رضانزاد)، one of the confidants and notables of Mehtar of Chitral, visited Raja Shujaat Khan and stayed with him at Punial. This Roshan Ali Khan was also the maternal uncle or husband of Shujaat's mother's sister. While he was staying at Punial, the Mehtar of Chitral, Aman-ul-Mulk despatched a few more of his notables towards Raja Shujaat, who were also the close relatives of Roshan Ali Khan and who were amongst the close confidants of Aman-ul-Mulk, to call back Roshan Ali from Punial. Issa Bahadur was eagerly awaiting and looking for such an opportunity to arise/occur. He considered this to be a golden chance and God given opportunity. He, therefore, made a case against Raja Shujaat Khan with the officials of Maharaja at Gilgit. He gave them the detailed information about these contacts and told them that Raja Shujaat Khan had been making plans and hatching conspiracies in close consultations and cooperation with Mulki Aman of Wershgoom and Mehtar Aman-ul-Mulk of Chitral, to jointly invade and attack Gilgit. He also authenticated his claim by informing the authorities of Maharaja of Gilgit about the presence of notables of Mehtar of Chitral at Punial and in the residence of Raja Shujaat Khan during that point of time. He gave them the

names and exact details of these notables of Chitral who had come to Raja Shujaat Khan for the alleged coordination. The officials of Maharaja on receiving this information promptly reacted and took Raja Shujaat Khan into custody. The above mentioned notables of Chitral were also arrested and taken into custody. Raja Shujaat Khan along with his family was then despatched to Sri Nagar and was placed under house arrest in the fort of Harri Parbat. Issa Bahadur was thus installed as Raja of Punial in place of Raja Shujaat Khan.

g. Raja Issa Bahadur the Jagirdar (Feudal) of Punial:

When Raja Shujaat Khan got deposed in this manner, the officials and representatives of Maharaja of Kashmir literally and actually annexed the limits and territories of Punial with Jammu and Kashmir by making it a part of the province of Gilgit. Issa Bahadur by then had become the most trusted confidant of officials of Maharaja at Gilgit, and the Maharaja himself. In view of his this importance he made a request to grant him a Jagir or fiefdom/feud within the limits of Punial along with the title of Raja of Punial. He was accordingly granted a “Jaageer” in this way along with the title of Raja of Punial, and made himself prominent in this manner.

h. Aafiat Khan Son of Raja Mashghuli Khan:

While the above mentioned events were unfolding at Punial, Yasin and Gilgit, Aafiat Khan son of Raja Mashghuli Khan ended his exile and reached back in Punial from Wakhan. It may be remembered that Aafiat Khan had to flee to Wakhan in the face of the attack of Gauhar Aman on Punial whereas his father Mashghuli was murdered at Punial by Issa Bahadur during this attack. Mehtar Ghazi Gauhar Aman had also murdered Aafiat Khan's brother Maqsad Jan along with Madad Khan son of Raja Izzat Khan. It was because of such events and fear for his life that Aafiat Khan had to flee towards Wakhan. This time, on advice from officials of Maharajah, Issa Bahadur gave one of his daughters in marriage to the above mentioned Aafiat Khan and made him the ruler of Gahkooch

considering him to be the legal and deserving heir of his ancestors. He was also given the rights of land revenues of Punial. This way Aafiat Khan was also given the title of Raja of Gahkooch. However Issa Bahadur continued to remain as the Raja of Punial.

129. Demise of Mir Ghazanfar Khan (1863 A.D.)

When Mir Shah Ghazanfar Khan turned sixty six (66) years of age and completed about forty years, less a month or two as the Mir of Hunza, he fell sick and was struck by small pox. He could not recover from his fatal sickness/disease of small pox and died. The circumstances of how he contracted the disease of small pox can no longer be kept as a secret. It is in fact important and necessary to mention the reality behind this secret and bring to light the actual details which lead to the contracting of small pox by Mir Ghazanfar Khan which resulted into his death. This will serve as a lesson and parable for the readers of this book.

Mirzada Ghazan Khan, son of Mir Ghazanfar Khan, was in a state of vexation, and ignominy in the eyes of his father, as Ghazan Khan had committed the crime of murdering of Abdullah Khan, the youngest and beloved brother of Mir Ghazanfar Khan. Ghazan Khan was, therefore, undergoing a special punishment and was in the bad books of his father. Because of this hatred and harsh treatment meted out to him by Mir Ghazanfar Khan, his son Ghazan Khan was having utmost grudge and animosity against his father and had become like a venomous snake. He was always looking for an opportunity and a chance to bring harm to Mir Ghazanfar Khan. However he was finding it extremely difficult to obtain any support from anyone in this regards. On the other hand, he could not tolerate and sustain the disgrace and humiliation he was undergoing. Hence he was finally able to obtain the support/assistance and willingness of one of his sisters, Bibi Tahirah, born of one mother, to secretly hatch a conspiracy to kill Mir Ghazanfar Khan. Bibi Tahirah, who was married to Mir Shah the Mir of Badakhshan had been divorced and was living/staying with her foster brother Mirza Hassan son of Farhat Beg, at Hunza. As per this conspiracy and devils plan, this Mst.

Bibi Tahirah and her foster brother Mirza Hassan were able to secretly mix a small piece of small pox ridden skin into the meals of Mir Ghazanfar Khan. Mir Ghazanfar Khan soon fell sick and got afflicted with the deadly disease of small pox. He could not be treated and thus succumbed to the deadly effects of this fatal disease and died. He was then buried in Karimabad graveyard.

After the death of Mir Ghazanfar Khan everyone of his five sons had an eye on the throne of their father and each of them aspired to take his place. However out of them all Ghazan Khan had been able to succeed his father and become the Mir of Hunza as his father's heir.

130. Installation of Ghazan Khan on the Throne of Mir of Hunza (1863 A.D.)

As it has already been mentioned, that Mir Ghazanfar had five sons. Eldest one was Ghazan Khan, second Bakhtawar Shah, third Naunihal Shah, fourth Rehan Shah and the fifth was Tawakkal Shah. From among all five of them Ghazan Khan had pinned his hopes for the support, backing and sponsorship of Wazir Asadullah Beg and his followers and companions. Bakhtawar Shah had the backing, support and sponsorship of Mr. Mamuro son of Mr. Domoyo and his companions. Rehan Shah, who was staying at Chaprot as the Mir's representative had been aspiring and secretly wishing to become the Mir of Hunza with the help and assistance of his own well-wishers, close companions and advisers.

However after the burial of Mir Ghazanfar Khan and after completing the necessary rituals and other customary proceedings of the burial and funeral event, the notables and other important officials and personalities called "Mutabiran" and Trangfas of Hunza convened a gathering and assembled for a meeting at the location of "Shumal Bagh" of Beeshkar under the leadership of Wazir Asadullah Beg. All available sons of Mir Ghazanfar Khan called Mir Zadagaan were also allowed and made to sit in this grand jirga meeting of the notables. This was a very serious and a very formal meeting.

Mir Zada Ghazan Khan was given the highest and the most senior seat in this assembly and Wazirzada Dado Dara Beg son of Wazir Asadullah Beg stood as his guard behind him with his sword drawn and ready. The main agenda of the assembly and this meeting was thrown open for discussion and it was thoroughly discussed. Some very heated and well participated discussions took place. Finally at the end of these heated discussions and debate, Wazir Asadullah Beg rose from his seat to give a final shape and a conclusion to this long discussion and debate. He delivered his speech to the assembly and addressed them as follows:-

"Oh! The respectable notables, functionaries, advisers, subjects and companions of Mir Ghazanfar!! please be informed and be mindful of the fact that Hunza as of today is in a flourishing condition and a well cultivated well organised and illuminated domain inhabited by a civilised people. Please do not indulge in its sabotage and destruction. Shah Ghazanfar has passed away with a good name and with an excellent reputation. He has left behind a good legacy and enviable tradition for us all. Today, it is imperative for us to maintain his this good reputation, tradition and legacy and should not create dirty dusts of disunity and malice on the skies of Hunza. Instead we must all unite together and install as Mir the one who is the most deserving and we must do it with complete unanimity of views and oneness of decision. I, who have remained the Wazir of Mir Ghazanfar Khan and am still the Wazir of Hunza, consider it my sacred and primary duty and responsibility to put before you the facts and the reality and the truth alone. As of now the truth is that Ghazan Khan is the eldest son of Mir Ghazanfar Khan, and by virtue of this very fact the crown and the gown of honour of the Mir of Hunza is but suited and befitting to his head alone."

At the conclusion of this closing address all the notables and the officials attending this meeting had no choice but to accept this verdict willy-nilly. They had, therefore, to agree with the final decision of Wazir Asadullah Beg. Wazirzada Dado Dara Beg, therefore, placed the cap/crown of Mirship on the head of Ghazan Khan and handed him over the royal sword. On this everyone attending this assembly rose from his seat and in turn kissed the hands of Ghazan Khan and felicitated him for becoming

the Mir as a token and traditional sign of allegiance and loyalty.

On witnessing this event, taking place in front of his own eyes, Gushpur Bakhtawar Shah became extremely perturbed and felt uneasy, as he was expecting and was confident of being selected as the Mir himself. In a state of utter disappointment he turned his face towards Trangfah Mamuro and opened his mouth to make a complain and protest to him. He addressed him and told Mamuro in a complaining tone that oh! My uncle Mamuro! you are giving me a very strange and deceitful treatment!! You have on this day agreed to the verdict of Wazir Asadullah Beg and selected Ghazan Khan as the Mir of Hunza?? Trangfa Mamuro on the same very moment answered him instantly and told him that oh! Mir's son! have you not learnt the phrase and the saying that fast and intelligent men overcome and take control of women through deceit and cunning methods. In the same way the brave and courageous men obtain/extract wealth and fortunes from the Mirs and sons of Mir with the same deceit and cunning!! Well the Mirship was deserving of Ghazan Khan which he has got it now!! Our discussions and words of protest are now fruitless and no more useful. If we make a move to avert it, we will fall into the firm grip and clamp of the strong men and will become captives and may be tormented!!

Hence, Ghazan Khan, in this manner, was installed on the throne of the Mirship of Hunza on that day which was in the year of 1280 A.H. corresponding to the year 1863 AD. He now had a desire to have a wife or a Rani belonging to royal family having a royal blood and origin. This was later duly arranged by proposing to a princess/lady from the family/clan of "Begs" of Sariqool.

131. Marriage of Mir Ghazan Khan To a Princes of Sariqool (1864-65 A.D.)

As narrated earlier, Mir Ghazan Khan did not have a blue blooded royal wife or Rani having a royal pedigree at the time of his installation as Mir of Hunza. His first wife, daughter of Mir of Nagar, who was the mother of his first son Safdar Khan had been

murdered during the rule of Mir Ghazanfar Khan. However he had two ladies as wives belonging to the ordinary families of commoners of Hunza. One was Mst. Mow Begum daughter of Mir Haya (Meerayo) of Ganesh who was the mother of his son Gushpur Muhammad Nafees Khan, whereas the second woman later taken as wife was Mst. Bibi Qurbani daughter of Mr. Loaq of Gulmit who was the mother of Muhammad Nazeem Khan. These ladies were initially detailed with Ghazan Khan as his servants during his punishment period. It was in view of this reason that he wanted to have a blue blooded "Rani" of royal pedigree in his seraglio, which he considered essential and traditionally mandatory. Hence one Princess by the name of Mst. Bibi Fahmeedah daughter of Bubosh Beg of the capital town of "Tung" of Sariqool was brought into the marriage of Ghazan Khan. This Rani was therefore also well known as "Sariqooli Rani" amongst the Hunzukutz. Mir Ghazan Khan had a son by the name of Saleem Khan alias Bappo, from the womb of this Rani, and also had a daughter named Ashrafi from the same Rani.

Mir Ghazan Khan's eldest daughter, Mst. Bibi Mutreba, alias Zeeyo, who was the namsake of his own mother was married to Mr. Anwar Beg who was one of the members of the family/clan of "Begs" of Sariqool and was also a close relative of Bubosh Beg. Two sons of this lady are still to be found in Sariqool and whose names are Mr. Yaqub Beg and Kamil Khan.

132. Plight of Widowed Wives and Ranies of Mir Ghazanfar Khan During the Rule of Mir Ghazan Khan

Mir Ghazan Khan, during his tenure as Mir of Hunza and immediately after the death of his father disposed off the widows of Mir Ghazanfar Khan by arranging their re-marriages with many of his notables. Mst. Sudd Burg was given in re-marriage to Trangfa Mirza Hassan son of Farhat Beg of village Hyderabad. This lady gave birth to a son Mr. Malool for Mr. Mirza Hassan.

Another widow of Mir Ghazanfar Khan, Mst. Roazah daughter of Mr. Show was married to Farash Sungi Khan son of Mr. Ameen. This lady gave birth to four sons of

Farash Sungi Khan. They are Messr. Kulbe Ali, Muhammad Raffi, Nau Bahar and Sanaa Khwan (Khan).

Mst. Mehar Mah daughter of Muhammad Sakhi was given to Wazir Asadullah Beg as his wife, This lady could not give birth to any offsprings for Wazir Asadullah Beg. However this lady performed the duties of looking after the herds of sheep and goat in the meadows and pasture lands of "Sheesh Pur" and produced many by-products of milk i.e. butter and Qurut etc for Wazir Asadullah Beg.

Mst. Bibi Hazma was sent back to Nagar along with her son Alif Khan, as she was the ex-wife of Mir Zaafar Khan of Nagar prior to the plunder and ransacking of Nagar by Wazir Asadullah Beg. Mst. Suleimani daughter of Wazir Holo of Nagar was also sent back to Nagar along with Bibi Hazma. This lady was later married to someone at Gilgit.

133. Plight of Step Brothers of Mir Ghazan Khan (1864-66).

Not even a year had passed since the taking over as Mir of Hunza by Mir Ghazan Khan, when Gushpur Bakhtawar Shah also contracted the disease of small-pox and died of this fatal ailment. He was buried in Karimabad next to the grave of his father Shah Ghazanfar Khan. He did not have a son or a male issue. Though he had two wives. One of the wives was Mst. Mow Begum daughter of Mr. Aliko Jaturya. He had a daughter by the name of Mst. Saadat Bakht from this wife. This daughter was married to Mr. Iqtidar Sher son of Zulfiqar Sher son of Mehtar Suleiman Shah at the village of Baseen (Gilgit). The second wife of Bakhtawar Shah was Mst. Sultan Nasab who was the daughter of Mir Zaafar Khan of Nagar. After the death of Gushpur Bakhtawar Shah, this lady was married to Safdar Khan by Mir Ghazan Khan. However she was divorced as Safdar Khan was still of tender and young age. Mst. Mow Begum, the first wife of Gushpur Bakhtawar Shah, was married to Faizullah Beg son of Wazir Asadullah Beg when she had fallen widow.

Gushpur Bakhtawar Shah possessed his share of agricultural lands and Jageer

at the village of Hyderabad, Hunza. He was a literate person and a man of many skills. Was a very proficient, reputed and expert Polo player and horseman. His horse named as "Qashqah" was so good and well reputed that the elders/white bearded men still praise and talk of him and his this famous horse. He was a good flutist also. Mr. Ali Parast son of Abdullah Khan had been brought up at his house. After the death of Gushpur Bakhtawar Shah, this Mr. Ali Parast son of Abdullah Khan was shifted and sent to the house of Mr. Batti resident of Fasso on the special orders of Mir Ghazan Khan. Mir Ghazan Khan considered and declared Ali Parast as the legal heir of Mr. Batti and declared him as the next of kin and successor to Batti's lands and property. This was done as a personal vendetta and out of vengeance, as Abdullah Khan had forcibly snatched away the wife of Mr. Batti and had married her to himself. Mir Ghazan Khan, as mentioned earlier, had compelled and declared Ali Parast as the heir of Mr. Batti out of his old rivalry and animosity with Abdullah Khan, father of Ali Parast.

Mir Ghazan Khan granted the entire lands and properties of Gushpur Bakhtawar Shah, along with its rights and privileges to Wazir Asadullah Beg, after the demise of Bakhtawar Shah at village Hyderabad. He also gave in writing the title deed of ownership of these lands and properties to Wazir Asadullah Beg. A photo copy of this original title deed is posted and included in this book on the opposite page.

Photocopy of title deed to be attached

This original title deed having the original marks of official stamps (rings) of Mir Shah Ghazanfar Khan, Mir Ghazan Khan and Mir Safdar Khan is still held in safe custody with the author/writer of this book. The lands and properties so granted and allotted are in possession of Faraj Muhammad Raza Beg and Mr. Babar Khan the sons of Wazir Asadullah Beg. (These lands are now further distributed amongst the descendants of these two men, who have grown into a whole community in village

Hyderabad). Following is the English translation of this "title deed"/document:

"Bismillah Hir Rehman Nir Raheem"

"In the name of Allah the most Gracious, the most Merciful"

On this occasion, I, Mir Ghazan Khan son of Mir Ghazanfar Khan, hereby grant the chunk/piece of agricultural land unit at village of Hyderabad to his excellency the great Wazir Asadullah Beg of Hunza as a gift and reward. I solemnly declare that I am doing this on my free will and wish and without any compulsion or any sort of pressure and on my own accord. And, therefore, and henceforth, from this day onward- over the next entire coming generations - that is my offsprings and Safdar Ali Khan will no more have any concern and claim on these lands and will not have anything to do with the offsprings and generations of the Wazir in connection with these lands. He therefore will not make any claim on these lands. My God almighty and his prophet both are the witnesses in this matter, so that there occurs no interference in this matter during the times to come. It is this reason that these sentences are given in writing as the "title of deed" for the ownership of these lands."

Written on 24th of Zil-Hajj 1284 AH. This person Rasool Shah resident of Skardu Fort (Mir Munshi) in the court is having this information, is a witness and who wrote this document."

134. Conspiracy Hatched by Naunihal Shah (1864 A.D.)

After the death of Gushpur Bakhtawar Shah, Gushpur Naunihal Shah secretly got down with his companions and accomplices to hatch and plan a plot/conspiracy. As per this plan of conspiracy this group assembled to work out the details for murdering of Mir Ghazan Khan. When the details had been finalised and the oaths and the pledges

were made and completed by all in this sitting, Mr. Taifoor the famous son of Mr. Bagharthum of Altit, who was part of the same group and sitting in the same meeting rose and went out by making an excuse that he was going out to urinate. On getting out from the house, where the meeting was held, he immediately and in full speed, ran towards the Mirs Fort (Baltit Fort). After a while, his friends became suspicious of his intentions when he was late in returning back to the same house. They, therefore, came out of the house and started running after him. To their horror they found out and then saw him that he was rushing in the direction and on the path leading to the Mir's fort. On realising the gravity of the situation they immediately took out their swords and started running after and in pursuit of Mr. Taifoor. However Taifoor was a very athletic man and he had already gained a good amount of lead, hence he safely made it to the main entrance of the Baltit Fort during that dark and thick of the night. As the main door/gate was closed firmly and locked as per the standing operational procedure and the customs and traditions of Hunza, he started climbing the walls of the fort using the protruding ends of the wooden beams/logs forming part of the outer walls of the fort, as a ladder or holds/supports and succeeded in climbing onto the roof top of the fort safe and sound and out of reach of his sword waving pursuers. He, in this manner reached the person of Mir Ghazan Khan and informed him about the conspiracy hatched against him by Naunihal Shah and his friends and companions. When the next morning dawned, Mir Ghazan Khan issued orders for the arrest of Naunihal Shah and his companions, and they were all accordingly duly arrested. After a few days Naunihal Shah was taken to the graveyard of his ancestors at Altit and his head was hacked from his body with a sharp sword. His body was then buried in the graveyard of his own predecessors.

Meanwhile Mir Ghazan Khan, considering those to be a source of danger, ordered his men to immediately cut the protruding ends of the logs of the walls of the fort, which were used by Mr. Taifoor to climb the fort wall. However Wazir Asadullah Beg intervened and opposed the idea of cutting of these protruding ends of logs and did not allow them to do so. He instead put forth an alternative proposal to solve this problem. He added to the existing wall yet another outer gate/door and got constructed

an outer wall parallel to the original one at a space and interval equal to the length of out cropping and protruding ends of the logs. In this way some additional covered space was created between the old/inner wall and the new outer wall. This newly created covered space was utilized to house the sentries and guards of the fort on ground level. The upper levels were converted into a gully or a sort of tunnel/veranda where stocks of stones were stored to rain them down on any raiding/attacking enemy trying to approach the main door of the fort or making an effort to scale the walls of the fort.

135. Murder of Gushpur Tawakkal Shah (1865-66 A.D.)

Mir Ghazan Khan when free and at leisure from the mischievous and seditious person of Gushpur Naunihal Shah, became fearful and uneasy from the doubtful person of Gushpur Tawakkal Shah and his being. He, therefore, placed him under arrest and put him to shackles. Chains and shackles were tied to his feet and legs. His foster father Faraj Sangi Khan son of Ameen was removed from the appointment of (Faraji) Farajship and granted this important appointment to Wazir Zada Dado Dara Beg. In fact additional powers were authorised and added to this appointment and Dado was made the financial adviser and minister responsible for the collection and handling of the entire revenues of whole of Hunza State. After a few days or months Mir Ghazan Khan awarded life imprisonment to Tawakkal Shah and banished him to the remotest village of Shimshal. Tawakkal Shah remained under house arrest at Shimshal for two years. However even then Mir Ghazanfar Khan could not tolerate the very existence of Tawakkal Shah and was not content even with this confinement. Finally he sent a person by the name of Dulai from Gulmit to Shimshal and through him sent an order to the inhabitants of Shimshal to kill him by hanging him with the help of a rope around his neck. The inhabitants of Shimshal complied and they killed Tawakkal Shah as ordered. His dead body was then thrown into an old grave without providing him a proper burial, ritual and a shroud.

It is said that on receiving the orders for his death and before being hanged to death, Tawakkal Shah took a last bath, cleaned himself and then spread his both hands

in the highest court of his creator and the proprietor of the universe and prayed to him and addressed him saying that "Oh! God I am helpless and innocent, you are the one powerful to avenge Ghazan Khan for his this cruelty and utmost injustice. I have committed no sin and had never demanded from him any thing more than the simple food for myself. He is murdering me for no fault of mine and for no crime as I am totally innocent."

Mir Ghazan Khan, after the killing of Tawakkal Shah, gave in fostership one of his own daughters, Mst Mahe Chehra (Moi) to Sungi Khan, the foster father of Tawakkal Shah. Sungi Khan was also awarded the appointment of "Yarfagi" (Supervisor) of lands at Beeshkar.

136. Banishment and Sending into Exile of Gushpur Rehan Shah (1868-69 A.D.)

Mir Ghazan Khan, when succeeded in getting rid of the seditious existence of three of his half brothers, he turned his attention towards repulsion of the person of his fourth half brother Rehan Shah as well. Rehan Shah was performing the duties of the representative of Mir of Hunza at Chaprot, since the era of rule of his father Mir Shah Ghazanfar Khan. He was still doing as the representative of Mir of Hunza during the reign of Mir Ghazan Khan as well. Wazir Asadullah Beg was also present in Chaprot during those days in order to strengthen and improve the defences and condition of the forts of Chaprot and that valley. This had become imperative in view of the situation wherein Chaprot had become the hub and target of activities of the enemies of Hunza during those days. At times the forces of Nagar State occupied these valleys, and alternately the Mehtars of Gilgit and Yasin made efforts to capture Chaprot valley. Secondly after the death of Mehtar Ghazi Gauhar Aman (1860 AD), Maharaja of Kashmir had conquered and occupied Gilgit during those years. The officials of Maharaja at Gilgit had an eye on Chaprot and were awaiting for an opportunity and pretext to invade and conquer Chaprot. It was because of such circumstances and reasons that Wazir Asadullah Beg was busy and staying at Chaprot for a few months

with Gushpur Rehan Shah, in order to make necessary preparations and arrangements to defend and protect Chaprot, with the help of its inhabitants. He made efforts to enhance the goodwill and respect of inhabitants towards Rehan Shah. Under such prevailing conditions, Mr. Yarpah Murato son of Yarpah Daulato, who was a rival and opponent of Wazir Asadullah Beg and an aspirant of the appointment of the Wazir of Chaprot, started talking, complaining and backbiting against Wazir Asadullah Beg in front of Mir Ghazan Khan. He made an aspersion and complaint against Wazir Asadullah Beg in which he alleged that Asadullah Beg had aligned and united himself with Rehan Shah as the maternal uncles of Rehan Shah were now living at Nomal. He suggested to Mir Ghazan Khan that in view of this close relationship and proximity of Nomal to Chaprot, "Asadullah Beg was likely to join hands with the officials of Maharaja at Gilgit and it was feared and most probable that he may one day deprive you of the Mirship of Hunza and may possibly install Rehan Shah in your place." He then suggested and proposed to Mir Ghazan Khan that it would be prudent that Wazir Asadullah Beg be recalled back to Hunza from Chaprot and Rehan Shah may either be eliminated, or sent into exile. Yarfa Murato in order to press home his game plan, laid more stress and warned Mir Ghazan Khan that his inaction may result into dire consequences and a greater catastrophe for him. Mir Ghazan Khan got convinced, bought the suggestions made by Yarfa Murato and acted on his advice. He, therefore, recalled Wazir Asadullah Beg from Chaprot and despatched Rehan Shah towards the court of Maharaja of Kashmir. He also wrote a letter to the Maharaja of Kashmir saying that "Rehan Shah was his own brother but he had made a plan of conspiracy for a rebellion/revolt against him (Ghazan Khan). Hence he is now being sent towards you so that he is placed under house arrest by your excellency. Kindly do not send him back to me and instead keep him under your watchful eyes and supervision/protection."

Rehan Shah along with his own foster father Mr. Faulad (Fulato) left Chaprot and reached Kashmir. On his arrival, the Maharaja of Kashmir, as per the request and wishes of Mir Ghazan Khan, accorded him asylum and refuge and granted him a (Jageer) piece of land at the location of Butt Malu, in vicinity of Sri Nagar and got him settled there. Maharaja also fixed an annual grant and stipend for livelihood of Rehan

Shah. The children and offsprings of Rehan Shah i.e. his son Zulfiqar Ali and his son Ghazanfar Ali are now found in Kashmir (as of 1962 AD).

137. Construction of a New Polo Ground at Village Baltit (1863-64 A.D.)

As per oral tradition it is narrated that the Polo players of ancient Hunza had been using the Polo ground of Altit as this Polo ground was constructed someway back in ancient times. There existed no Polo ground at Baltit Khun. Mir Ghazanfar Khan, therefore, got constructed a small Polo ground at Baltit which was located just outside the parapet and security wall of the (clustered housing) Baltit Khun. However this Polo ground was not sufficiently wide and was too narrow. In view of this, Mir Ghazan Khan-I, immediately after becoming the Mir of Hunza (1863-64), made a desire to expand, enlarge and widen the existing Polo ground of Baltit. Hence accordingly the Polo ground was widened and expanded within a short period of time, but a lot many fruit gardens belonging to the people of "Burong tribe" were utilised to bring the Polo ground to its present size. A small mosque was also constructed on the southern edge of this ground for "conveying reward of virtue" in favour of the soul of Mir Salim Khan. The date or year of construction of this mosque and the Polo ground is engraved on the door of this mosque. This is also the year in which Mir Ghazan Khan had ascended the throne of Mirship of Hunza. Following is the translation in English of the wordings engraved on the wooden door of this mosque:-

"In the name of Allah, the most Gracious and the most Merciful"

(الصلوة والسلام على تاجر المرسلين محمد وآله واصطهاده العجمين)

**"May many blessing and peace be upon most
virtuous messengers of the Almighty, our Prophet
Muhammad, his descendants and all his companions.
After that it is being mentioned that this mosque has
been constructed and dedicated for the prayers for well**

being of the souls of all pious men and the women and specially for the eternal peace and forgiveness of the soul of Mir Shah Saleem Khan father of Shah Ghazanfar Khan, the deceased father of Mir Ghazan Khan his heir who has got this mosque constructed in the year 1280 A.H. during the year of Horse and when the festivals of Nauroze and Eid-e-Ghadeer both have fallen on the same day i.e. on this Sunday.”

It has been narrated that on completion of construction of this Polo Ground (along with the mosque) it was inaugurated on the day of Nauroze (21 March) by racing a camel according to the traditions and customs of Hunza. This camel was ridden by Faraj Dado Dara Beg son of Wazir Asadullah Beg on the orders of Mir Ghazan Khan (as it has been a custom that a senior or an important personality of Thara Beg Family of Diramiting Tribe inaugurates and initiates every new project and activity and festival and they are considered to be noble and of good omen and thus are called “Sa’at Gooyo” in Burushaski language even in present day Hunza.) After this inaugural race of this single camel, the same “camel” was then slaughtered and its meat was donated and given to the people/subjects as alms. After this a grand “Polo Match” was organised and played in this newly constructed Polo Ground.

138. Battle of Shamess (1864 A.D.)

As per the narration and sayings of our predecessors, about eleven months had passed after Mir Ghazan Khan had ascended the throne of Mirship of Hunza, when in the year 1864 AD, the military forces of Maharaja of Jammu and Kashmir, under the command and leadership of Jawahir Singh and Sardar Samad Khan invaded Hunza. It has been narrated that when Wazir Asadullah Beg on being recalled from Chaprot returned back to Hunza and Gushpur Rehan Shah left for Kashmir, Mir Zaafar Khan of Nagar, considering this to be a golden opportunity collaborated with the officials of Maharaja at Gilgit and conspired to plot and made designs against Hunza. He,

therefore, invited and encouraged official to invade Hunza. On receiving this active collaboration, invitation and encouragement from the Mir of Nagar, the military forces of Maharaja at Gilgit under the leadership and command of Jawahir Singh and Sardar Samad Khan very secretly, stealthily and in a concealed manner reached at the location of village of Nilt in Nagar State undetected under the darkness of night. By a mere lucky coincidence, this was the day of the world illuminating festival of Nauroze. Hence the men of the village of "Mayun", opposite Nilt village, were celebrating and enjoying this festival by arranging a "Tamasha" and dancing session in a festive mood after they had drank wine and alcohol etc. The local bands were playing their instruments in full crescendo and therefore a lot of hue and cry and noises were being created in Mayun. On hearing the noises of drums/tom-toms and other musical instruments of local band and other loud noises, the invading forces of Maharaja became suspicious and nervous and apprehended that the men of "Mayun" had become aware of the presence of the forces and their movement had been discovered, detected and exposed. Hence these forces immediately headed for the village of "Sumayar" in Nagar.

Trangfa Ghani of Hindi village, during those very days had gone to village Mayun and he was present in Mayun on that day. He, therefore, was able to observe, across and witness the presence of a large military force in Nilt. He concluded that this was a force proceeding with an aim of invading Hunza. Hence he immediately rushed towards Hunza and managed to deliver this important information to Mir Ghazan Khan. Mir Ghazan Khan himself was busy in the festivities of "Nauroze" totally oblivious and unaware of the events and the impending danger of an attack on Hunza. This was partly for the reason that there were prevailing very friendly and cordial relations with his neighbour Mir Zaafar Khan of Nagar and complete peace and tranquillity existed between the two at that period of time. Both these rulers were, for a change, enjoying a peaceful period of tranquillity. On receiving this sudden news of an invasion, Mir Ghazan Khan immediately despatched a contingent of 160 (hundred and sixty) fighting men of Hunza, under the command of Faraj Dado Dara Beg, to village Hindi, in order to thwart any attack on this village. Dado Dara Beg reached "Hindi" in a matter of a few hours along the brave warriors of Hunza, and got ready to resist and foil any sort of

enemy attack on Hindi. He observed and saw that the forces of Maharaja had also arrived at the village of Minapin, opposite Hindi, on the same day. This force was kept under constant observation and monitoring and therefore, it was observed that it marched non-stop towards "Sumayar" oasis the next day. This force on arrival at "Sumayar" made it as an operational base/camp. A temporary local bridge was constructed/thrown on river Hunza by this force, and the force then launched its attack on Hunza, by early lunch time or by late morning. However the warriors of Hunza by then were ready and highly alert under the command of Wazir Asadullah Beg. They, therefore, swiftly reacted and reached the crossing place within a very short period of time.

The ladies of Hunza on that day were also mobilised and were employed to protect the Baltit Fort and Mir Ghazan Khan. These ladies, wearing the caps of men of Hunza, under the command of Mst. Murati daughter of Pipa Abdullah were now up and actively standing guard at and around Baltit Fort. Wazirzada Dado Dara Beg, having left a small detachment at Hindi, had also arrived back at Hunza. This was the situation when an information was received that a force consisting of fighters of Nagar, under command Muhammad Shah son of Ajzdar and Mr. Nadilo son of Muhammad Beg, under the guidance and path finding of Hamoni Usman Beg of Altit, had arrived at the location of "Dooikar" a place located above and north of Altit on the immediate hill tops, during the same night. In response to this threat a small contingent under the command of Wazirzada Faraj Dado Dara Beg, Yarfa Murato and Peepa Abdullah immediately rushed for and reached Dooikar and established a blockade to counter and resist the Nagar raiders. They established and took positions to deny and defeat any sort of an attack/raid by the Nagaris either on Altit Fort or Baltit Fort. At the same time the bulk of the forces of Hunza warriors had already taken positions and were counter attacking the invading forces of Maharaja at the place of Shamess. These brave Hunza warriors inflicted heavy casualties and killed about 160 (hundred sixty) soldiers of the attacking forces of Maharaja. Another 140 (hundred and forty) men of Maharaja's forces were wounded. On encountering such a fierce resistance and suffering so many casualties the attacking forces of Maharaja soon got defeated and they were forced to beat a hasty

retreat. These defeated forces, therefore, retreated and reached back to Sumayar. Meanwhile when the smaller contingent of the Hunza warriors had reached the location of "Dookar" the Nagar raiders had been planning to carryout a night raid. However it was soon revealed that these Nagar raiders had also retreated and ran back during the same dark night. When the men of Hunza contingent reached the base/hideout of the Nagar raiding force, they saw that there was a freshly lit fire burning in that base/hideout and a few dogs were found tied and present there. On seeing this state, it was concluded that the raiding force had withdrawn and retreated. Hence the Hunza men started a pursuit of the retreating Nagar raiders. On going further along in pursuit, the Hunza pursuers saw that many a men of Nagar had fallen down from a dangerous precipice en-route and had died. Remaining surviving members of this retreating force had however managed to escape and cross Hunza River over to the other side. On this the Hunza men persuing this enemy force turned back highly amazed and astonished and in a state of despair (for not encountering the raiders).

Sardar Samad Khan and Jawahir Singh, after facing this humiliating defeat reached back in Gilgit in utter disappointment and in with humiliation. On the other side the brave warriors of Hunza and Mir Ghazan Khan along with his notables and advisers celebrated their victory by indulging into festivities of dancing and drinking, and enjoying a great Tamasha. The men enjoyed while the poet singers sang songs in praise and in honour of the warriors and their feats of bravery. These laudatory songs were, as usual, said and sung in "Sheena" language as per the traditions and customs. It is difficult to write down all these songs as the book will get lengthy. However only two selected couplets sung in "Sheena" but translated in Darri Persian are reproduced below. These had been sung in praise of Mir Ghazan Khan and Wazir Asadullah Beg:-

ا

ای آفتاب افق میر غزن خان صدقہ نام تو
شہماں تفنگ خود را دردہ و شکار کیل کن
ای ظافر خان اگر مردی بمقابلہ رو برو بیا
ضرب غزن خان رابنگر که دو گوشہائی ترا آویزان کند

ای زاده پلنگ اسد الله نذر نسام تو
 فرنگی تفنگ خود را در ده صید بُم بگُن
 ای دم رو باه ماده جواهر سنگه بمقابلہ بیا
 ضرب اسد الله را بین از خون تو آبیاری کند

English Translation:

1. - Oh! The sun on the horizon Mir Ghazan Khan! I may be sacrificed for your name!!
 - Open up the fire with the "Shahmaar Musket" of yours and Hunt the Dear/Markhor"
 - Oh! Zaafar Khan! If you are a man of guts and courage; come out in the open for a dual and a match
 - Come and see the blow/strike of Ghazan, he will hang you from both your ears!

2. - Oh! Like the scion of Leopard!! Asadullah! may we be offered in alms in your name!
 - Open up the fire with your English rifle and prey/hunt the "Bum" or the Morcopolo Sheep!
 - Oh! The tail of female (she) fox Jawahir Singh! Come on for a dual and a match and a fight!
 - See the blow/strike of Asadullah! He will use your blood for irrigation of Hunza, (quench his thirst with your blood)!!

Laudatory poems, melodies and couplets of the same nature and identical wordings, in Sheena language, have also been said and sung in praise and favour of other brave men like Dado Dara Beg, Yarpah Murato, Sangi Khan, Trangfa Ghulam Shah, Peepa Abdullah, Yarpah Mahabat Shah, Yarpah Zameero, Mirza Beg and many other notables and brave men of Ganesh, Altit and Baltit. These couplets and songs are still sung on festivals by the singers of Hunza as per custom and traditions of Hunza.

139. Suspension of Tribute Payable to Khaqan of China by Hunza (1866 A.D.)

It may be noted that Mir Ghazan Khan as per customs and traditions of his ancestors, following the old traditions of Hunza and as per the existing habit continued to remain loyal and aligned to the Khaqan-e-Chin (Emperor of Chine) through the officials of the emperor of Yarkand and Kashgar. Accordingly he continued to send, as a token of his submission, the annual tribute which consisted of sixteen tolas of gold dust through his envoys called "Elchis" to the courts of Amban of Yarkand and Dotai of Kashghar. Persons like Mr Muhammad Sakhi of Fasso and Arbab Deewanah Shah of Gulmit etc have been the emissaries called "Elchis" to the courts of Yarkand and Kashghar.

When a few years had passed since the Mirship of Ghazan Khan, a great revolution took place in Turkistan. The inhabitants of "Altah Shahar" (the six cities) that is the people of Kashghar, Yarkand, Khutan, Ruskum, and Urumqi etc got alienated and revolted against the Emperor or Khaqan of China. As a result of this revolt and uprising the officials of the Emperor of China at Yarkand and Kashghar were evicted and thrown out by the revolutionaries of Turkistan. These official were therefore banished from all these six cities. Mr. Yaqub⁸⁰ Beg alias "Khush Begi Bedualat" was elected or selected as the ruler of Turkistan. In view of this revolutionary situation, Mir Ghazan Khan suspended the payment of revenue of tribute to Khaqan of China. This remained suspended for nine years.

140. Account of Getting Killed in Action of Two Sons of Wazir Asadullah Beg (1865-66 A.D.)

During the period in which Yaqub Beg alias "Khush Begi Bedaulat" had been elected and installed as the Amir or ruler of Turkistan, Bubosh Beg had died in Sariqool

⁸⁰ The great game was being played in this region between the two major rival powers of that era i.e. the Russians and the British, and this Yaqub Beg was a British crony.

during the same days. Gauhare Ishqaqa, brother of Bubosh Beg had, therefore, taken over the place of his brother and had ascended the throne of Begiship of Sariqool, and Tajammul Beg son of Gauhare Ishqaqa had become the Ishqaqa of Sariqool. Hence the sons of Bubosh Beg, who were Alif Beg and Abul Hassan Beg, had been deprived of the legacy and patrimony (hereditary estate) of their father. This was highly unpleasant and irksome for Alif Beg. He, therefore, went to the court of Khush Begi of Kashghar. However Abul Hassan Beg, joined hands and got himself associated with his uncle and cousins and became their supporter.

When Alif Beg reached the court of Yaqub Beg, the Amir of Turkistan, at Kashghar, and submitted to him his petition and right and claim on his father's appointment, the Amir immediately accepted his claim, and petition and accordingly gave him a letter appointing him as the Beg of Sariqool. On being granted this letter by Yaqub Beg, Alif Beg in a state of utmost pleasure, joy and happiness returned from Kashghar and reached back to the town of "Tung" (Toong), the capital of Sariqool. On his arrival at Tung, Alif Beg made the declaration and informed all the inhabitants about his appointment and ordered them to accept him as the legal Beg of Sariqool. He summoned Gauhar Beg and Tajammul-e-Ishqaqa as well. He then informed the two and the rest of the inhabitants of the Sariqool about his appointment as the Beg of Sariqool by Yaqub Beg alias Khush Begi Bedaulat of Turkistan. On receiving this news everyone got pleased and accepted the decision. However Alif Beg killed Gauhar Beg on the spot with the help of his rifle. On witnessing this sudden killing, Tajammul Beg started running away. Alif Beg also ran after him and killed Tajammul Beg as well. Mst Bibi Jamal sister of Mir Ghazan Khan, who was the wife of Tajammul Beg was, then taken into his forced marriage by Alif Beg. This way Alif Beg became the Beg of Sariqool under the kind protection and patronage of Khush Begi of Turkistan and commenced his rule with greater tranquil and enjoying repose.

When this unpleasant news of murder of Tajammul Beg at the hands of Alif Beg, and the case of his sister's forced marriage reached the ears of Mir Ghazan Khan at Hunza, he got extremely offended and displeased as this was done without the

information and consent of Mir Ghazan Khan. In view of this utter insult, dishonour, humiliation and disgrace to his honour and pride, Mir Ghazan Khan with the support of his courtiers and notables decided and got prepared to ransack and plunder the domain of Alif Beg. Hence a force was assembled and prepared and organised for this purpose.

At that point of time, Wazir Asadullah Beg, was not willing and was not in favour of launching of a raiding expedition to loot, plunder and ransack Sariqool. He however was compelled to concede to the decision only to please, satisfy and to satiate the ego of Mir Ghazan Khan. Hence it was finally agreed and decided to send a strong raiding force consisting of the best chosen fighting men and warriors of Hunza, on this punitive expedition, under the command of Wazirzada Faraj Dado Dara Beg. Another two young sons of Wazir Asadullah Beg, in addition to Dado Dara Beg, were also included in this expedition. The two other sons were Wazirzada Faizullah Beg and Wazir Zada Khairullah Beg. This expedition was despatched towards Sariqool during the last month of the summer season. Having left Hunza, when this expeditionary force crossed over to the other side of the mountain passes of Kilik and Mintaka, they immediately got down in to an orgy of looting, plundering and ransacking of everything they came across enroute. Each and every traveller and passer-by was taken as captive, and animals like sheep, goat, yaks, camels, horses and mules etc were looted. Hence the loot and plunder spree commenced right from across the passes of Kilik and Mintaka. In this way and manner this force reached the village of "Wachha" one of the first villages of Sariqool on their way in.

Though the news of this invading and raiding force of Hunza had soon reached the ears of the inhabitants of Sariqool, hence they were all restless and perturbed but could not fully get mobilised as Alif Beg himself was busy in the court of Khush Begi at Kashghar, while his brother Abul Hassan Beg was present in Sariqool acting as the ruler in his place. In spite of this set back, however, many a men of Sariqool and Kyrgyz had succeeded in assembling and occupying the fort of "Wurshidi" one of the frontline forts of settlement of "Wuchha". These Kyrgyz men had freshly arrived and occupied the fort and were in the process of strengthening their defences, when the two

younger sons of Wazir Asadullah Beg, who were Faizullah Beg and Khairullah Beg, suddenly mounted their horses and started galloping their horses towards this fort. (The two youngsters did this at their own and without asking and informing their commander and elder brother Dado Dara Beg or anyone else from their force.) When the two youngsters put their horses in full gallop, it was only then that their eldest brother Dado Dara Beg, who was the commander of this force (Lashkar) and his second in command Taifoor son of Bagharthum came to know of this uncalled for initiative of the youngsters. Hence they were cautioned and strictly forbidden and were called out to come back, but all to no avail. The two were in no mood to listen to and obey anyone and continued to gallop their horses even faster. The two young and energetic men, who were inexperienced, raw in battle field and still immature but highly excited, motivated and charged, went in the vicinity of the "Wurshdi" fort and started firing on the fort while in a state of gallop. Unfortunately the enemy in the fort was also alert and ready by then, hence volleys of bullets started coming from the fort, in return. Both Faizullah Beg and Khairullah Beg soon received an enemy bullet each in their belies right beneath their navels, and were wounded. Having received a bullet wound each, the two could no longer sustain the pain of the wound and abruptly returned/retreated back to the camp. On seeing the condition of these two young but important men, the rest of the raiding force immediately decided to withdraw and return to Hunza. The whole force was therefore split into two groups/parties. Half of the force accompanied the wounded young men and moved ahead as advance guard and the other half acted as a rear-guard to fend off and resist any enemy forces pursuing them. Dado Dara Beg and Mr. Taifur, both these brave and strong warriors commanded the rear guard and they soon, along with other best chosen warriors, got into a running battle with the pursuing Kyrgyzs and Sariqooli fighters. The two brave and strongmen remained at the rear and tail of the withdrawing rear guard. At one point a contingent of Sariqooli pursuers, under the command of Mr. Abul Hassan Beg, following/pursuing the withdrawing Hunzamen, succeeded in catching the rear-guard so close that Abul Hassan Beg was able to hit and strike Taifur with his lance or spear/javelin while in a gallop which penetrated his body upto his kidney/lever. However in spite of this grave and deep wound, the brave,

strong, and robust Taifur grabbed hold of the (Abul Hassan's) lance/spear under his arm and broke it with a jerk and by counter attacking Abul Hassan Beg galloped his horse after him. Taifur, even with his deep and grave wound made his utmost effort to take on Abul Hassan Beg with his sword. However the horse of Abul Hassan Beg was much faster and fresher, hence he managed to safely escape and Taifur's sword could not reach him. Anyway because of Taifur's courage and dash the enemy contingent withdrew very fast on their galloping horses and thus there was created a wide gap between the enemy and the Hunza rear-guard. Hence Taifur, came back on his horse and enough time and space was thus achieved to make a clean break. Soon Taifur was overcome by the shock and pain of the deep wound and he became unconscious. Included in the forces of Hunza was a native physician/surgeon by the name of Arbab Muhammad Ali of Gulmit. He was one of the most experienced native physicians of Hunza. This native physician, immediately treated Taifur. The broken wooden pieces of lance-head which had penetrated the flesh of Taifur were taken out and dismissed from his flesh with utmost skill and effort, by Arbab Muhammad Ali of Gulmit. He meanwhile had got slaughtered a ram/lamb (heavy tailed sheep). The fresh and still hot/warm lungs of this ram/lamb were immediately taken out and were immediately placed on the open and bleeding wound of Taifur. On receiving this local treatment Mr. Taifur recovered and came back to his senses and in full conscious, and remained alive or survived the grievous war wound. Later on after some period the wound got filled up and treated and Taifur thus recovered fully from this war wound, and became healthy again.

During this mobile encounter between the fighters of Hunza and Sariqool, which had taken place at the places of "Ghajagbai" and "Zun Kun" Abul Hassan Beg had succeeded in taking nine Hunza men as his prisoners. Among these prisoners was one Hassan Ali son of Hawas Beg. Abul Hassan Beg having made these nine men as prisoners had taken them along by tying them to the tails of the horses of his men. He handed them over to Alif Beg, who in turn sent them all including Mr. Hassan Ali to the court of Khush Begi at Kashghar. There in Kashghar, these prisoners were subjected to thorough interrogation and after this investigation Mr. Hassan Ali was employed at the explosive and ammunition magazine of Khush Begi Bedaulat of Kashghar. Khush Begi

had appointed/employed Hassan Ali on the recommendation of Mr. Karim son of Mushtaq of Hunza, who had earlier been expelled/banished from Hunza and exiled to Turkistan and who was at that time serving at the court of ruler of Kashghar. Hence, this Mr. Hassan Ali remained in Yarkand for nine years and gained further expertise in making and manufacturing explosives and ammunition during this period.

Abul Hassan Beg having taken these nine Hunza fighters as prisoners despatched them towards “Dafdar” and he once again resumed pursuit of the withdrawing Hunza force. While he was in hot pursuit, he came across Arbab Muhammad Ali en-route. This Arbab Muhammad Ali succeeded in getting into a friendly and pleasing dialogue and conversation with Mr. Abul Hassan Beg. Arbab used some very sweet, sobering and highly pleasant words and told Abul Hassan Beg, “that they had very close matrimonial relations with the Mir Ghazan Khan of Hunza. It is but imperative that these relations should never be severed. It is possible that the people of Hunza may fall away and be separated from the peoples of Sariqool. We are already so much intermingled and inter related that a separation and hostility for each other would result into a source of repentance and misfortune. It is therefore very essential and imperative for you to return and go back to your domain from this very spot, and refrain from your pursuit of our men.” Because of these sweet, sobering and convincing friendly conversations of Muhammad Ali, Abul Hassan Beg became calm, cool and very friendly and kind. Abul Hassan Beg then told Muhammad Ali that he was turning back from that place and was couldn’t careless and least worried even if his this act annoyed Alif Beg. He then told Muhammad Ali to proceed back in ease, comfort and peace. He also authorised and told Muhammad Ali to loot, plunder and take away everything they could find en-route back from this point onwards up to Hunza boundary. Hence Abul Hassan Beg immediately returned back from that point along with his force and the men of Hunza also took the route back to Hunza.

The two wounded sons of Wazir Asadullah Beg were also evacuated and being brought back. When the group carrying and accompanying the two wounded reached a location called “Peek” which is towards the home side of “Kilik Pass” one of them i.e.

Khairullah Beg succumbed to his wound and died. When this party reached the village of Misgar, the second wounded son Faizullah Beg also died of the wound. Hence the dead bodies of these two young men were placed in two wooden boxes and were temporarily buried in the village of Misgar as per the wishes and instructions of Asadullah Beg. Rest of the members of the force then returned and came back to Hunza under the leadership of Wazirzada Dado Dara Beg.

After passage of a few months, and around the days/dates of the festival of Nauroze (21 March), both these coffins of the sons of Wazir were brought to Hunza. It has been narrated that Wazir Asadullah Beg had led the funeral procession of his sons with utmost pride and with a sense of celebration. In fact he made the local bands play traditional music at the head of the funeral procession and got the two sealed and closed coffins of his sons buried along side the grave of his own father Wazir Poonno. The graves and the head stones of both the graves were constructed along side each other and parallel to each other.

It has been narrated the Mst. Khush Begum, mother of Khairullah Beg made a desire to see the face of her son. However Wazir Asadullah Beg, her husband, did not allow her to do so considering it to be not feasible and not possible.

141. Re-compensation and grant of Reward to Wazir Asadullah Beg for the Services Rendered by the Wazir (1866 A.D.)

When the two sons of Wazir Asadullah Beg got killed in Sariqool in this manner, Mir Ghazan Khan became extremely grieved and repentant of his doings and decisions as this expedition was sent without the actual consent of the Wazir. Hence he made a resolve and took it on himself to somehow cure and treat the grave sentimental wounds and injuries inflicted on the mind and soul of Wazir Asadullah Beg. He also turned his full attention towards suitably rewarding and compensation the Wazir for many other and innumerable services he had been rendering so far. Mir Ghazan Khan, therefore, wanted to ask Wazir Asadullah himself, about his own choice; which may please and

honour him. Hence as a reward the entire revenue of village Misgar was, therefore, awarded to the Wazir authorising him the exclusive right for collection of the entire revenue of Misgar village which consisted of twenty two households and a formal written document was given to the Wazir. The Mir wrote in that document that “the entire revenue (Elban) and taxes of Misgar which consisted of twenty two houses, was unlawful, forbidden and prohibited (حرام) to be received by me (the Mir) and my generations, except for the water flowing in the nullahs which flows down and reaches Hunza as part of Hunza river. And that this (Elban) revenue, from now onwards, was legal, lawful (حلال) and legitimate right of Wazir Asadullah Beg and his offspring and future generations till the end of this world.”

It was from/since those days the revenues or Elban of Misgar village, which consisted of twenty two households was collected and received by Wazir Asadullah Beg himself. This Elban continued to be collected and received by the descendant of Wazir Asadullah Beg through the generations of Wazir Dado Dara Beg, Wazir Humayun Beg, Wazir Shukrullah Beg and till the era of Wazirship of Wazir Inayatullah Beg (till 1950s or so). However Wazir Inayatullah Beg, during the rule/era of Mirship of Mir⁸¹ Muhammad Jamal Khan got it exchanged with a piece of land at the village of Khairabad (Raminji). Later Wazir Sajidullah⁸² Beg son of Wazir Inayatullah Beg has further got this land at Khairabad exchanged with a piece of agriculture land at the village of Hussain Abad in lower Hunza (Shinaaki). Details of these events are intended to be written in a future part-II of History of Hunza State (Modern Era).

The document or the title of deed issued by Mir Ghazan Khan and awarded to Wazir Asadullah Beg remained in the possession of his family in the hands of his eldest son Muhammad Dara Beg better known as Wazir Dado as he was the patron and guardian of the entire Wazir family after Wazir Asadullah Beg. However when Wazir Dado had fled from Hunza (1891) in company of Mir Safdar Khan, this document was

⁸¹ The last Mir of Hunza (Period of rule 1945-1976)

⁸² The last Wazir of Hunza

lost or carried by him. Later Wazir Humayun Beg became the Wazir of Hunza and also the patron-in-chief and the guardian of the entire family in 1892 AD. He, therefore, collected and started receiving this "Elban" of Misgar. He distributed and apportioned this Elban amongst his close relatives and the legal heirs/descendants of Wazir Asadullah Beg, according to their share and authorisation/right. However this document was not handed down to him. He himself was also not much interested in tracing and locating this document. It was because of the fact and the reason that at that time he was in full control of the affairs of Hunza and Mir Muhammad Nazim Khan was only a puppet in his hands and under his influence. He therefore had no apprehensions and fears for the future status as well. It is suspected that this document was carried along and taken away by Muhammad Dara Beg and hence it became extinct/lost for ever. God knows better!

142. Resumption of Collection and Receipt of Revenue (Elbann) From Sariqool for the Second Times

Alif Beg, the ruler of Sariqool, while at the capital town of "Tung" when received the news of complete details, that the men of Hunza had invaded and raided Sariqool, and that they had been defeated by the inhabitants of Sariqool under the leadership of his brother Abul Hassan Beg in which two sons of the Wazir of Hunza had also been killed. He also came to know that Abul Hassan Beg had made a hot pursuit of the fleeing Hunza forces and had also been able to apprehend nine men of Hunza invaders alive, by surrounding a contingent of this force, but had let the retreating Hunza men free and had treated them with kindness and much affection, he immediately left his capital town of Tung and reached Sariqool. On reaching Sariqool, Alif Beg summoned his brother and asked him admonishingly for an explanation about the whole affair, and became much annoyed with his brother for his this behaviour. Alif Beg, showing his utter annoyance admonished his brother Abul Hassan Beg and told him that it was a matter of great shame for him to have set freed the men of Hunza who had come to invade them. He told Abul Hassan Beg that he should have either killed or made them all prisoners. On such admonishment from his brother, Abul Hassan Beg in reply used

some very soothing and calming sentences and told Alif Beg that Oh! My dear brother, we cannot sever our relations with the inhabitants and the Mir of Hunza on any account as the sisters of Mir Ghazan Khan are married to both of us and are our wives and are in our hands. Our own sister is also in the hands (marriage) of Mir Ghazan Khan. In view of such a close matrimonial relations, how can it be possible for us to sever and discontinue the existing relations amongst both of us. Alif Khan was thus made convinced. In view of such a recent situation, it was decided to re-establish friendly relations afresh. Hence Alif Beg and Abul Hassan Beg after a few months decided to send a proposal of marriage and asked for a daughter of Mir Ghazan Khan. In reply Mir Ghazan Khan agreed to give in marriage one of his daughters Bibi Mutreba alias Zeeyo who was the namesake of his own mother. This Bibi Mutreba was therefore married to one Mr. Anwar Beg, who was one of the closest relatives of Alif Beg and Abul Hassan Beg. It was after this marriage that the hostilities and difference between the two parties ceased to exist and were totally removed, and a new era of friendship ensued. Mir Ghazan Khan was, therefore, once again able to collect and receive the revenues called Elban from the pasture lands, and agricultural lands located in areas from Dafdar, to Taghdumbash and upto Sariqool as per his previous traditions and rights. He, therefore, resumed and once again started to collect these taxes which consisted of animals, butter, goat hair ropes (رسن) felt carpets (نمہ) (فیفاق). In accordance with the old customs, traditions and procedures, an emissary called Elbanchi with the dual responsibility of also collecting the revenues and land taxes, was once again resumed to be sent to Sariqool during the autumn season. This envoy called "Elbanchi" from Hunza also carried suitable presents for the notables and elders of Sariqool as usual and as per the ancient practice. This custom and cultural exchange continued to remain in practice till the era of rule of Mir Muhammad Nazim Khan (1892-1938).

143. Revolution of Government of Yaqub Beg Titled as Khush Begi Bedaulat

Alif Beg, while he was ruling Sariqool as the Beg of Sariqool, under the

patronage and protection of Yaqub Beg of Kashghar with much tranquillity when he was summoned to Kashghar by Yaqub Beg. When Alif Beg arrived at Kashghar and reported to the court of Yaqub Beg, the Khush Begi Bedaulat, Yaqub Beg expressed his desire and proposed to marry the mother of Alif Beg. This proposal was made in view of the fact that the mother of Alif beg was a widow. On getting this proposal, Alif Beg returned to Sariqool, but did not pay any attention to fulfilling the desire and orders of Yaqub Beg. Because of this lack of interest, Yaqub Beg, (Khush Begi Bedaulat) personally left for Sariqool to fulfil his this desire personally by himself. When Alif Beg came to know about the departure and real intentions and resolve of Khush Begi, he poisoned his mother, sisters and all other female close relatives, to death, and immediately fled towards Hunza. On receiving the news of these sudden events, while still en-route, Khush Begi turned back from midway and went back to Kashghar.

Mir Ghazan Khan, during the same period, despatched Mr. Darwesh son of Mr. Khurosh of Gulmit to the court of Khush Begi to Kashghar, and made a request for the release and return of Mr. Hassan Ali and other captives who had been captured, and taken away by Mr. Abul Hassan Beg on the banks of the "Ghajagbai" peninsula. The message sent by Mir Ghazan Khan was such, that the ancestors of the inhabitants of Kanjoot (Hunza) had reportedly, buried a huge treasure of gold, precious metals and stones in a cave/crevice of the mountains of Kanjoot. Every effort had been made to locate and find/discover this precious cache, but it could not have been located and discovered so far. As Mr. Hassan Ali is said to be in knowledge of the location of this huge treasure, it is, therefore, requested that he may please be released and sent back to Hunza, so that this precious treasure could be located and discovered. On receiving this message, Khush Begi Bedaulat, immediately released Mr. Hassan Ali and all other captives in his service and he despatched them all to Hunza. Hassan Ali and others were given a lot of gifts and presents and suitable presents/gifts were also sent through them for Mir Ghazan Khan.

Mr. Hassan Ali, after remaining away from both his home and wife for over nine years, when returned back to Hunza, learnt and also saw it for himself that his wife had

got married to his brother Mr. Rajab Ali and who had a seven-year-old son by the name of Qalandar, and this son had gone out to welcome him. Hassan Ali was a man of good disposition and nature and a very mature and wise man, he, therefore, kissed the forehead, eyes and cheeks of that boy, took him on his shoulders and went straight to the house of Wazir Asadullah Beg. He wanted to first go to the house of the Wazir to make a decision there to whether go to his own home or to go to Mir Ghazan Khan first. On reaching the Wazir's home, the Wazir asked from Hassan Ali as to why was he not going to his own home? Hassan Ali in reply said to the Wazir, that as of now, I do not have a home. After this short stay and conversation Hassan Ali in the company of the Wazir went to Mir Ghazan Khan to pay respect and say Salaam to him. After meeting the Mir, Hassan Ali came back to the home of the Wazir. Wazir Asadullah Beg immediately ordered Mr. Rajab Ali, the brother of Mr. Hassan Ali to divorce Hassan Ali's wife and vacate his home. Rajab Ali was ordered to shift back to his own home along with his own wife, and handover the home and wife of Hassan Ali back to him. The orders were immediately implemented and Mr. Hassan Ali came back to his own home. He, thereafter, started to live in his own home along with his own wife and her son from Rajab Ali. Hassan Ali did not have a son of his own. However the above mentioned Qalandar is considered as his son.

Hassan Ali, during his absence and stay away from his house and Hunza, had gained further experience and expertise in explosives and ammunition. He was, therefore, appointed as the incharge of the armoury and explosives and ammunition magazines of Mir Ghazan Khan. He was given the appointment of "PEEPA". He remained responsible for this task throughout his life till his death.

Alif Beg, within a short period of time of his arrival at Hunza and his refuge, had taken leave of Mir Ghazan Khan and had left Hunza soon in the direction of Wakhan. It has been stated that one of the reasons for his this sudden departure from Hunza was that Mir Ghazan Khan had lodged him in a mosque, and this had perturbed and annoyed Alif Beg, who therefore decided to leave Hunza immediately. In addition to this reason, Alif Beg had came to know that "Khush Begi Bedaulat" (Yaqub) had been killed

by a man by the name of "Buqcha Bardar" or the "Satchel Carrier" and had taken over as ruler of Turkistan in his place. Alif Beg, after reaching Wakhan, obtained support and reinforcements and proceeded to Sariqool. He, with the help of this reinforcement from Wakhan, once again regained his position as the ruler or Amir of Sariqool. His brother Abul Hassan Beg supported him and continued to be on his side as his supporter. This was the situation when they came to know that Buqchah Bardar, the ruler of Turkistan had directed the forces of his domain in the direction of Sariqool to conquer it. On being aware of this impending threat to his domain, Alif Beg requested for and sought help, assistance and reinforcements both from Wakhan and Kanjoot.

144. Despatch and Arrival of Reinforcements of Hunza at Sariqool

Alif Beg, once in knowledge of the impending attack/invasion of Sariqool by Buqchah Bardar, made every effort to obtain support and assistance from his friends all around him. It was in this connection that he also sought support and reinforcements from Mir Ghazan Khan of Kanjoot. Mir Ghazan Khan readily accepted his request and despatched a sizeable contingent of Hunza fighters under the command of Wazirzada Dado Dara Beg to Sariqool. This contingent also included some of the best known and reputed fighting commanders of Hunza like Mr. Sangi Khan, Mr. Taighoon son of Yarpa Murato, and Mr. Taifur son of Bagharthum etc. This Hunza contingent had succeeded in reaching the frontline/battle ground of "Tasghurghan" well ahead of Buqchah Bardar and his forces. The Hunza force, therefore, got down to strengthen and prepare defences. This was the situation when "Buqchah Bardar" along with his force left the town of "Teznef" and arrived at "Tasghurghan". He established his camp and defences on the far side of the river/stream of "Loop Gaaz". He established his tented camp in that area.

Both the opposing forces now awaited an offensive action from the other side. However none of the two opposing forces made any sort of a move and a state of a stand still prevailed in both the camps. The light of the day passed and came the dark of

the night. During this period Abul Hassan Beg prepared a sound plan of action and came to the camp of the Hunza force. He warned them of a possible night raid by the enemy forces and advised them to remain fully alert and vigilant. He also instructed them to not to carryout any night raid themselves also. He told the Hunza men that he had made a plan of action, and said that if by the grace of God, his plan of action gets the approval of the almighty, he will bring about a favourable decision by the next early dawn, single handedly by himself. He however requested them that he wanted to have the company of this bravest of the brave Mr. Taifur son of Bagharthum during that critical night. He wanted Taifur to be his sole supporter and companion on that night. He, therefore, took Taifur with him and vanished into the dark towards his own camp. When the whole night passed and the dawn neared, Abul Hassan Beg along with Taifur took along another of his servants by the name of Qadam son of Manesh, and all three mounted their horses and started moving in the direction of the camp of Buqchah Bardar in a very confident manner. The three men finally reached the entrance of the tent of Buqchah Bardar without the slightest of hesitation and in a bold, confident and courageous manner. On reaching the tent entrance, the three dismounted from their horses, and handed over the reins/bridles of their horses into the hands of this servant Mr. Qadam. Abul Hassan Beg and Taifur then entered the tent of Buqchah Bardar. On entering the tent Abul Hassan Beg observed that Buqchah Bardar was still lying in his bed and was enjoying a good sleep. On becoming aware of arrival of someone in his tent, Buqchah Bardar suddenly raised his head in utter confusion and in a state of disturbing surprise. Abul Hassan Beg instantly mounted on the body of Buqchah Bardar and grabbed both the shoulders of Buqchah Bardar firmly with both his hands and pressed him down. He then informed Buqchah Bardar, that he was Abul Hassan Beg, the brother of Alif Beg, and that he was arresting him. Abul Hassan Beg then said that, "you now tell me as to how should I treat you?" On this Buqchah Bardar replied in a very sober and serious tone, and said to Abul Hassan Beg that he was the conqueror and Buqchah Bardar the conquered, and the captive! Buqchah Bardar then said that if you accept and recognise me as the ruler of Turkistan, I will recognise and accept you as the ruler of Sarigool! If you don't accept this offer, I am anyway a captive in your hands!!

The decision is now in your hands! On receiving such a reply, Abul Hassan Beg, changed his posture/attitude and immediately started treating Buqchah Bardar with kindness, respect and honour. He then took leave of Buqchah Bardar and returned to his camp and conveyed them all and his brother Alif Beg, the pleasant news of the pact and the incident in which this pact of peace was made with Buqchah Bardar.

It has been stated that Buqchah Bardar, along with all his notables, and elders were invited to and given a grand and lavish royal feast at "Tasghurghan" on the same day. On the next day Buqchah Bardar, the Amir of Turkistan, also arranged even a more lavish and grander royal feast for Alif Beg, Abul Hassan Beg and their companions on the vast and lush green banks of the "Loop Gaaz" river and a feast was laid out and offered. Alif Beg and Abul Hassan Beg, the Begs of Sarqool, were then showered with lot of gifts and presents and same was done to their companions. After these festivities the Amir of Turkistan, Mr. Buqchah Bardar returned towards Kashghar in a great haste.

Alif Beg, on becoming free and relieved of vacillating Buqchah Bardar's anxiety and threat, gave permission to the Hunza contingent to proceed back to Hunza. It was on this occasion that Alif Beg had sent as gift for Mir Ghazan Khan, one large cannon, and four pieces of smaller cannons called "Sher Bachha". In addition to these gifts and presents, Alif Beg also had sent a few Tungani slaves, carpets, felt carpets (نمای) of Kyrgyz and rolls of Tawar or China silk etc as souvenirs. Wazirzada Dado Dara Beg, who was the commander of the Hunza force, was given, as gift and present/souvenir, three Tungani slaves, who were Messrs Qurban, Baqi and Musa. He was also presented with the dress/robe of honour, called "Khalaat", and other gifts as reward. In the same manner other commanders like Sangi Khan, son of Amin, Taighoon son of Murato and Taifur son of Bagharthum were also given suitable gifts and presents like, horses, yaks, rifles and "Chappan" (a silk made robe) etc as reward. Every other member of the force was also rewarded with suitable gift items according to the status of each one of them. Alif Beg then sent off this force towards Hunza. The Hunza men came back in a mixed state of mind, regarding their share of gifts given to them by Alif Beg. Some were pleased and happy with their gifts and many more were not so happy

with their share of gift/souvenirs.

It has been narrated that when the Hunza contingent arrived back at Hunza along with the "cannons" and other gifts/souvenirs for Mir Ghazan Khan, Wazirzada Dado Dara Beg, did not report to Mir Ghazan Khan. He in fact was highly annoyed and angered with Mir Ghazan Khan, and he openly expressed his annoyance. This was because of the reason whereby Mir Ghazan Khan had got married to one of the sisters of Dado Dara Beg during his this absence from Hunza and without the information and consent of Dado.

145. Account of the Efforts of Mir Ghazan Khan to Please and Conciliate Offended Wazirzada Dado Dara Beg.

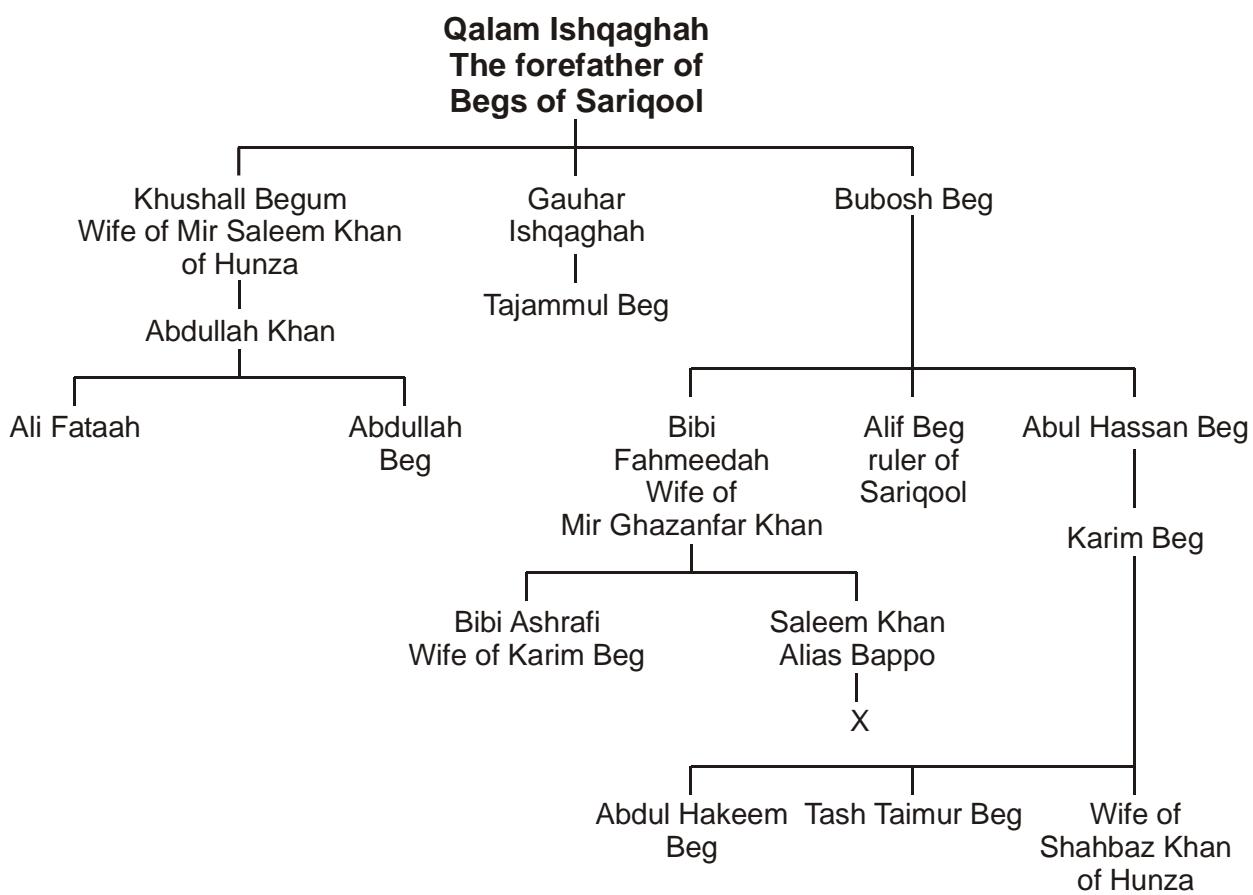
Wazirzada Dado Dara Beg, after his return from the Sariqool expedition and arrival at Hunza, did not report to the person/court of Mir Ghazan Khan. However remaining members and other leaders of this force along with the gifts, souvenirs and above all, the unique artillery cannon sent by Alif Beg, duly reported to Mir Ghazan Khan. This piece of artillery cannon was one of the major unique weapons of war which had come to Hunza for the first time. As this cannon was a unique and very peerless gift added to the armoury of Hunza, therefore Mir Ghazan Khan and all the inhabitants of Hunza were extremely happy, excited and overjoyed. However both Mir Ghazan Khan and Wazir Asadullah Beg were extremely perturbed, vexed and afflicted because of the displeased, annoyed and offended Dado Dara Beg. The two men, therefore, diverted their full attention to please and appease and reconcile Dado Dara Beg. The reasons for the affliction and sadness of Dado were cogent and his displeasure was not baseless. The reason which had so seriously offended Dado Dara Beg was that Mir Ghazan Khan had got married to Mst. Shaista daughter of Wazir Asadullah Beg, who was the sister of Dado Dara Beg. This was a matter of serious concern as Mst. Shaista was already married to Mr. Nazar Shah son of Taighoon son of Muhammadu, and she was forcibly snatched away from her husband and was married by Mir Ghazan Khan. Wazir Asadullah Beg had not resisted this happening and had not obstructed Mir

Ghazan Khan. Because of this incident Dado Dara Beg was furious and full of rage as he considered this to be a matter of shame, dishonour and utmost humiliation for himself, his father and the entire family. In view of this perilous and precarious situation, Mir Ghazan Khan made utmost efforts and, by tackling the situation from all possible angles and possibilities, was finally able to please, appease and win back the sympathies of Dado Dara Beg. Mir Ghazan Khan as a gesture of reconciliation and appeasement, allotted the royal lands at "Ghaimassh" and presented these to Dado Dara Beg. Dado Dara Beg also, as a gesture of his good intentions, presented his two Tungani slaves/servants, Mr. Musa and Mr. Baqi and some other gifts to Mir Ghazan Khan, as per the customs and traditions of Hunza and reciprocated the move. Mr. Musa and the two other slave servants were carpenters by profession. Prior to the arrival of these three carpenters, the carpentry tool of "Rundah" or Planner/plane, (rasp/grater) did not exist in Hunza. It was these three carpenters who had introduced the carpentry tool of plane in Hunza. This tool was therefore brought to use by the carpenters of Hunza from this period onwards.

146. Re-conquering of Turkistan by the Emperor of China or Khaqan-e-Chin (1878)

Within a short period of time after the taking over by Buqchah Bardar as ruler of Turkistan, a great revolution over took Turkistan. The forces of Khaqan-e-Chin or men of "Khitaan" invaded Turkistan and took possession of "Altah Shehar" (six cities). Buqchah Bardar was killed. The officials of Khitau also arrested Alif Beg, the Beg of Sariqool, and he was taken to Kashghar as a captive/prisoner. He was thrown into a dungeon at Kashghar and was lashed so severely that he could not sustain the injuries of these lashes inflicted upon him and died in that dungeon. However Abul Hassan Beg was appointed as the Beg of Sariqool. After his death, his son Karim Beg also remained as the ruler of Sariqool as his heir. He remained the ruler till the eruption of modern revolution of Turkistan, after which the great first world war had broken out which resulted into many more subsequent revolutions. It was because of this great revolution and subsequent events, that the rulers of Sariqool, called Begs of Sariqool, finally faded

away and got lost. Karim Beg, the last ruler of Sariqool, had two wives. One of his wives hailed from the family of Mirs of Hunza. She was Mst. Ashrafi daughter of Mir Ghazan Khan, who was married to Karim Beg during the era of reign of Mir Muhammad Nazim Khan of Hunza. The second wife of Karim Beg was also one of the daughter's of Mir Safdar Khan. This lady was married to Karim Beg during the period when Safdar Khan was in Yarkand in self exile. Karim Beg had another or third wife as well. Following is the genealogical tree of Begs of Sariqool:-



147. Resumption of Sending of Envoy (Elchi) to Kashghar (1878-79 AD)

When the government of Khita'a or emperor of China, was firmly re-established in Turkistan, after the removal and killing of Buqchah Bardar, the representatives of Chinese government known as "Dotai" and "Amban" were once again re-appointed at

Kashghar and Yaqqan respectively. Mir Ghazan Khan, therefore, resumed the previous/past tradition of custom of paying tribute and re-started sending this tribute, consisting of sixteen tolas of gold dust, to the courts of Dotai and Amban at Kashghar and Yaqqan through his envoy called Elchi. These emissaries or Elchis, along with sixteen other men as their guards and protection party, would depart from the court of Mir Ghazan Khan at Hunza during the autumn season, and would head for Yarkand and Kashghar. When this entourage of the emissary would arrive at Dafdar, the responsibility for their transportation, feeding and lodging etc would then be taken over by the officials of the Khita'a. This entourage would therefore be provided the transportation, feeding, lodging and protection en-route by the staging posts of Khitau officials deployed along the entire route of the whole journey and in this manner and procedure the whole entourage would finally reach Yarkand and Kashghar safe and sound. Within a few days of arrival of this entourage, and after obtaining the permission of Dotai, the annual tribute of sixteen tolas of gold dust from Kanjoot was formally presented in the court of Dotai of Kashghar through a formal ceremony and diplomatic procedure, in a formal manner. After about a month or so of presentation of this annual tribute the emissary was granted permission by Dotai to leave for Hunza. The customary presents, gifts and souvenirs so fixed for the Mir of Hunza and for other notables and inhabitants of Hunza were also handed over to the members of this entourage for their delivery at Hunza. These gifts and presents/souvenirs comprised, cotton cloth (کرباس), tea, and "Yambu" (the currency). The Elchis and their companions were also presented with the gifts and souvenirs which were fixed, for them. During that era the currency of Khitau was known as Pool, Tungah, Seer and Yambu.

During the era of rule of Mir Ghazan Khan also the Elchis or envoys belonged to and hailed from Gujal as per ancient traditions and customs. Mr. Muhammad Sakhi of Fasso village and Arbab Deewanah Shah of Gulmit were the Elchis. These two men were also responsible to bring back the treasures in shape of gifts and presents from the officials of Chinese government. They were also responsible to impose and collect revenues and taxes on the produce from the lands and pastures at Yarkand, owned by the Mirs of Hunza. Hence this envoy or Elchi brought with him a large quantity of

treasures and daily use items, annually to Hunza. These items were cotton cloth both white and black, silk cloth, tea leaves, rice, cotton, utensils like degs etc, tea boilers called Chhai Jush, crockery of China clay like cups, mugs and other such utensils, socks, rugs made of yak and goat hair, felt carpets, carpets, ropes, Eetuk (ایتوک) _____ charaq _____, leather coats, silk robes called Chappan etc. This treasure also included yaks, goats and sheep, and horses and a special breed of horse called "Yaboo" and "Yurgha Dar" which were brought from Yarkand.

148. Second Invasion of Hunza by the Forces of Maharaja at Gilgit (1866 A.D.)⁸³

In the year 1866 A.D. the forces of Maharaja garrisoned at Gilgit, once again invaded Hunza under the command of Jawahir Singh and Sardar Samad Khan. This time the reasons for their invasion of Hunza was that Raja Zaafar Khan of Nagar, had advised them to do so in order to get the valley of "Sheen Barr" into his own possession. He therefore wanted them to also seize and take possession of Hunza into their own hands. In order to carryout detailed coordination, Raja Zaafar Khan sent Mr. Muhammad Shah son of Ajzdar (اژدر) as his emissary/messenger to the court of the officials of Maharaja at Gilgit. Raja Zaafar Khan sent them a message through his this envoy, that in case of an attack and invasion of Hunza, this time, he was willing and ready to provide them all possible support and assistance, to the forces of Maharaja and assured them of his fullest cooperation. However in return, he wanted that he be given the possession of the villages of Sheen Barr and Chaprot which were at that time in possession of Mir Ghazan Khan of Hunza.

When this message of Mir Zaafar Khan was received by Jawahir Singh and Sardar Samad Khan at Gilgit, they immediately made a decision to invade and attack

⁸³ —Tareekh-e-Jammu by Maulavi Hashmatullah page _____

—History of Jammu and Kashmir Rifles, by Major K. Brahma Singh (Rtd) page-50-51.

—Page-355, "Where Three Empires Meet" by E.F. Knight

Hunza. Hence after necessary preparations they moved towards Hunza along with their forces. When this military force reached the village of Chhalat, they made it a base camp for further operations. They also laid the foundations of a military garrison/outpost at Chhalat. After these thorough and long term preparations they decided that they would then march towards Nagar and on reaching Sumayar, they would first construct a military garrison at Sumayar. On completion of such a permanent garrison/forts they would then embark upon a well conceived long term plan to attack Hunza. They made plans to launch successive attacks on Hunza till the time they were successful in taking the possession of Hunza. Hence they had made firm plans and resolve to stay at Sumayar till the final achievement of their goal and did not want to vacate and go back from Sumayar. The Maharaja's forces then had the intentions of permanently staying both at Sumayar and Hunza.

When Muhammad Shah son of Ajzdar, came to know of these plans and the future intentions of the commanders of the Maharaja's forces, he immediately left the company of these forces while still en-route, and proceeded to Nagar capital well ahead of the forces with the pretext and excuse of making administrative arrangements for this force, both, en-route and in Sumayar. He, therefore, succeeded in reaching Nagar well ahead of the invading forces. He then informed Raja Zaafar Khan and his notables about the real intentions of the commanders of Maharaja's forces. He told them that this time the forces of the Maharaja are not going to go back to Gilgit even if they are defeated initially. In fact they have the intentions to construct a military garrison at Sumayar and keep the forces in this garrison. They have decided to stay at Sumayar on a permanent basis and till they succeed in conquering Hunza after which they have all the intentions and plans to occupy both Sumayar and Hunza.

On learning about this news, Mir of Nagar and all his notables and advisers sat down together to discuss this serious matter and to arrive at a decision. After the conclusion of these discussions and meetings, and on the advice and recommendations of his advisers, Raja Zaafar Khan despatched an envoy consisting of fifteen offsprings of his most important notables, headed by his own son Mr. Uzer Khan and under the

overall leadership of Muhammad Shah son of Ajzdar towards Mir of Hunza, Mir Ghazan Khan. He sent the message to Mir Ghazan Khan giving the details of this impending attack and real intentions of the commanders of the forces of Maharaja at Gilgit. He further elaborated that this time over these invading forces were coming to Nagar to stay and carryout attacks till they achieved their goals. "If these forces succeeded in their efforts and were able to attain their objectives, they were going to create very serious problems both for me and yourself. It is, therefore, now imperative for both of us to unite together on this day and make our utmost joint efforts to resist, oppose and defeat this attacking force. If you are apprehensive and unsure of my intentions, and you feel that I may be deceiving you and consider my this move to be a tactical treachery and deception; I hereby offer my this son Uzer Khan and the fifteen men with him who are the sons of my most trusted notables, as hostages and hand them over into your hands as a token of guarantee for my real intentions. I hereby authorise you and allow you to kill all of them in case of a treachery, deceit and betrayal from my side." Muhammad Shah, then made pledges with Mir Ghazan Khan and took oath of loyalty and then handed these men over to Mir Ghazan Khan as hostages as a guarantee and assurance of loyalty. On completion of these formalities and assurances, a fighting contingent/force of Hunza having a strength of hundred and sixty fighting men, under the command of Wazirzada Dado Dara Beg, was despatched to Nagar as the reinforcements from Hunza side. The remaining fighting force of Hunza men was despatched to village Mayun under the leadership and command of Wazir Asadullah Beg himself, so that the attacking forces could be opposed and stopped from their further advance. When the forces of Hunza and Nagar reached the villages of Mayun and Nilt respectively, the Maharaja's forces also by then had started arriving at village Nilt (in Nagar) from their base at Chhalat. On reaching Nilt, the Maharaja's forces observed and witnessed, to their utter horror and surprise, that the Raja Zaafar Khan and the inhabitants of Nagar had broken the alliance and were all out to fight against them and give a battle to them. It was a great shock as they had pinned their hopes and were depending on the active support of Nagar men, as they had themselves promised and in fact invited the forces of Maharajah for this attack. The commanders of the

Maharaja's forces soon understood and concluded that they had been cheated and betrayed. However they, half heartedly, made an attempt to fight the now united forces. But they were taken by complete surprise and could not put up a good fight and soon started retreating and running back by turning their backs. On seeing this situation and the retreating enemy forces, the men of both Hunza and Nagar forces started a hot pursuit. These pursuing forces soon were able to catch the rear guards of the Dogra forces at the nullah located in between the village of Nilt and Sikandar Abad, and started attacking and killing the Dogra forces. The Dogra soldiers who were dragging and pulling an artillery cannon/gun across that nullah soon left their gun and started running away. Mr. Meerza Beg son of Raza of the Hunza forces immediately made a dash towards this gun with intentions to capture the abandoned Dogra gun. He however fell down as a result of a bullet wound fired by an enemy soldier. Another Dogra soldier leapt out and was about to strike him with his sword, when the Dogra soldier was fired at and instantly killed by a bullet fired by Dado Dara Beg who had also by then, reached the spot. Within a matter of a few minutes, the Jemadar incharge of the Dogra gun also reached near his gun and was about to strike and kill Meerza Beg, with his sword, when Dado Dara Beg in a lightening move, attacked this Jemadar with his sharp sword. Dado Dara Beg was able to swiftly cut this Jemadar in half with his sword and the upper body of the Jemadar from waist/navel upward fell on one side and his lower torso on to the other side.

The Dogra soldiers became furious and considering it to be a matter of disgrace to lose their precious gun, gathered courage and having formed themselves and having regained some initiative launched a fierce counter attack to re-capture their gun. As Dado Dara Beg and Meerza Beg at that spot were having a few of their men with them, they could not face this sudden counter attack, and thus were forced to withdraw. Hence the Dogra forces were able to take possession of their own gun and succeeded in taking it along.

When the forces of Maharaja once again received such a humiliating defeat at the hands of Hunza warriors, they completely withdrew, even from their military garrison

of Chhalat. They were so much scared and afraid of the ferocious brave warriors of Hunza that they cancelled their plan of constructing a permanent garrison at Chhalat. The whole force therefore vacated and left Chhalat and went back to Nomal and Gilgit. They carried the entire stocks of weapons, ammunition, rations, and other war material, dumped and stocked at Chhalat, on their backs and took all this with them back to Nomal and Gilgit.

When the news of this humiliating defeat on to the Dogra forces reached the Mehtars of Wurshugoom and Mehtar Aman-ul-Mulk of Chitral, and they came to know about the state of low morale of Dogra troops at Gilgit, they all got encouraged and rose to take revenge for the defeats and destruction, their domains and predecessors had suffered at the hands of the forces of Maharaja at Gilgit. As a result of this fresh resolve of these Mehtars many an important events have taken place subsequently. A summary and a brief account of all these important subsequent events is therefore given in the succeeding paragraphs:-

149. Account of Many Events Created by Mehtars of Wershgoom

As it has been already mentioned earlier in this book, that after the death of Mehtar Ghazi Gauhar Aman (1860), the forces of Maharajah at Gilgit, had carried out a number of attacks on Yasin. They had therefore ultimately succeeded in conquering Yasin and Punial and had installed Azmat Shah as Raja of Yasin and Shujaat Khan as Raja of Punial considering them to be the rightful heirs/successors for these appointment as the descendants of hereditary rulers. However the people of Yasin, with the active support of Mehtar Aman-ul-Mulk of Chitral, had deposed Azmat Shah and forced him to flee Yasin and had declared and chosen Mulki Aman son of Ghazi Gauhar Aman as their ruler of Wershgoom. Because of this reason there existed a state of hostility between the officials of Maharaja at Gilgit and Mulki Aman. Both these parties considered each other as a source of great danger for each other. The two hostile parties, therefore, carried out a number of attacks on each other. Out of all these attacks, the most bizarre and brutal one is the bloody event of mass massacre of people

of Yasin at the Fort of Mandoori (منڈوری).

150. Account of the Great Massacre and Destruction of Inhabitants of Yasin at the Fort of Mandoori (1863 AD)

Either during the last days of the era of rule of Mir Ghazanfar Khan, or the initial days of the era of rule of Mir Ghazan Khan-I, which was probably the years 1863 A.D, when Mulki Aman was the ruler of Wershgoom, there existed some diplomatic intercommunication between Mulki Aman and officials of Maharaja at Gilgit. Mulki Aman had maintained this diplomatic communication and linkage through letters and also by sending his emissaries and messengers to Gilgit. Hence he also had sent once or twice some gifts to the court of Maharaja as a token of friendship and good will. On one occasion, one horse trader, on personal desire and demand of the Maharaja of Jammu and Kashmir, went to Badakhshan and brought back some horses. This trader took the route back via Yasin. When he reached Yasin, the inhabitants of Yasin, on behest of Mehtar Mulki Aman looted the trader and took away all his horses and other belongings. On learning about this way laying of his trader by the people of Yasin, Maharaja of Kashmir ordered his forces at Gilgit to invade and plunder the state of Yasin. He wanted that Mehtar Mulki Aman and his men should be punished severely. On receiving these orders, the forces of the Maharaja at Gilgit started moving and advancing towards Yasin. These forces on arrival at Punial, also took along the forces of Punial with them as their supporters and reinforcements. When Mehtar Mulki Aman received the news of the intentions and movement of these forces, he immediately left Yasin and went to the Fort/castle of Mandoori. He also took all the inhabitants of Yasin and they all were safely placed in this Mandoori Fort. This formidable Fort was located and was perched on top of a hill in the vicinity of village of "Sundi". The Fort was highly secure from three directions and was formidable. It was so located and sited and perched atop a hill that it could not be possible for a force to attack it. Mulki Aman handed over the responsibility of defence and security of this fort into the hands of his uncle "Durri Aman" and one of his commanders Arsala Khan, and he himself along with a small force of his most trusted notables went in hiding to the fort of Dahimal, located in

the high mountains of Kohi Ghizer. He had taken refuge in this formidable fort in order to be able to seek support, assistance and reinforcements from Mehtar Aman-ul-Mulk of Chitrar.

Anyway, when the forces of the Maharaja of Kashmir at Gilgit, reached the village of "Sundi" they observed, noticed and realised that the fort in fact was formidable and extremely difficult to be attacked. They saw that its capture was next to impossible. However they surrounded the fort and laid a siege. The commanders of the Dogra forces, then got down to find ways and means to capture the fort. As per a ruse and deceptive plan, the Dogra commanders were able to infiltrate/send in one of their informers from Gilgit, who succeeded in contacting Arsala Khan, the commander or second in command of the fort. The Dogra officers, through this Gilgiti informer conveyed a message to Arsala Khan and assured him of a great reward in shape of wealth and high appointment and were able to gain his loyalties and support. Arsala Khan succumbed to the bait and the deceit/offers of the Dogras and agreed to work for them. He, therefore, as an act of deceit and treachery advised the inhabitants of the fort to agree for a truce and pact/treaty of peace and ceasefire. The people of Yasin, holed up in this fort agreed to this proposal. However this was a treachery and part of a deceptive plan made by the Dogra Forces. Therefore when these forces, as a sequel to the pact of truce, entered the fort, they immediately and abruptly started killing and massacring the inhabitants of this fort.

A bizarre and grotesque killing spree was then unleashed onto the unsuspecting brave Yasinis. Large numbers of men, women, children, young and old were massacred with the swords by Dogras in cold blood. Mehtar Jau Durri Aman son of Ghazi Gauhar Aman along with his two sons, was also martyred during this massacre. However Arsala Khan, the traitor had remained safe and alive.

When the forces of Maharaja had carried out the total and complete plunder and destruction of the Mundoori Fort, they immediately rushed back to Gilgit, as they had the apprehensions and premonition of an invasion of Gilgit by the forces of rulers of

Hunza. The officials of Maharajah were also apprehensive and fearful of a possible attack by Mehtar Aman-ul-Mulk of Chitral. However while returning from Yasin, these Dogra forces took along large quantities of war booty with them to Gilgit. This war booty also included many a women of Yasin. Later, many a ladies among them belonging to noble families of Yasin, were taken into marriages by many high officials of Maharaja's forces. It is because of this background and event that Brigadier Rehmatullah of Maharaja Jammu and Kashmir's army was born of such a noble lady of Yasin.

When Mehtar Mulki Aman (still in hiding in Dahimal Fort) found that his domain, Wurshgoom, was vacated by the Dogra Forces, he immediately re-took the control of his domain. As he was a brave, courageous and bold man, he got down to cause harm and damage to his enemies. He, therefore, established cordial relations with Raja Shuaat Khan of Punial and through negotiations both agreed to unite and strengthen the friendly relations. Mulki Aman also obtained the backing and patronage of Mehtar Aman-ul-Mulk of Chitral, who was already his friend, supporter and a guardian.

At this juncture the mention and account of Issa Bahadur coincides with the above events, but the details about his personality have already been given in this book. It is, therefore, not appropriate to repeat the same once again. In short it was after the above mentioned events that Issa Bahadur was appointed as the Jageerdar of Punial.

151. Attack by Mehtar Mulki Aman To Avenge The Mundoori Massacre (1867 A.D.)

In order to treat, cure, and heal the wounds and injuries caused by the Mundoori Fort massacre and plunder, Mulki Aman once again collected and organised his forces and invaded the Dogra forces at Gilgit in the year 1867 A.D. However the troops of Maharaja's forces were stationed and deployed at Punial and the Bubur fort for the defence of Punial. Therefore, when the forces of Mulki Aman reached the fort of Bubur, en-route to their advance on Gilgit, the Dogra troops at Bubur fort opposed these forces and blocked their route. Raja Issa Bahadur was also aligned with the Dogra Forces and

was actively supporting them. In this manner the small Dogra contingent deployed in the Bubur fort, with the active support of Raja Issa Bahadur and his men, were able to oppose, resist and block the forces of Mehtar Mulki Aman at the Bubur fort. This force gave a heroic account of itself and was able to hold out till a large force arrived at Bubur from Gilgit and hence the attack of Mulki Aman's forces got stalled. On arrival of the main forces from Gilgit, Mehtar Mulki Aman could no longer fight a winning battle, he, therefore, withdrew to Yasin. Unfortunately within a short period of time, and before he could get another chance to attack the Maharaja's forces at Gilgit, he was overthrown and exiled/banished from Yasin, by his own brother Mir Wali son of Mehtar Ghazi Gauhar Aman. (The humiliating defeat suffered by the Dogras at the hands of Hunza Lashkar in Nagar territory in the year 1866 AD had encouraged and emboldened the Yasin rulers to also attack the Dogras at Gilgit.)

152. Seizure of Power by Mir Wali son of Gauhar Aman and Taking over Possession of Rule of Wershgoom (1867 A.D.)

Mir Wali son of Mehtar Ghazi Gauhar Aman, who was the real brother of Mulki Aman, had become the ruler of Wershgoom on the orders of Mehtar Aman-ul-Mulk of Chitral during the hiding and absconding period of Mulki Aman. Hence Mulki Aman on his return from his hiding had retaken over the reins of the rule of Yasin from Mir Wali. However Mir Wali, once again, on the hint, inkling and the active support of Mehtar Aman-ul-Mulk of Chitral, attacked Mulki Aman and brought the Mehtarship and rule of Yasin under his own possession. Mir Wali then became the Mehtar of Yasin as a vassal and under patronage of Mehtar Aman-ul-Mulk of Chitral. It was during this period that Ghulam Mohiuddin alias Pehlawan Bahadur son of Mehtar Ghazi Gauhar Aman, was appointed as ruler at Mustuj.

Mehtar Mulki Aman on being deprived and dispossessed of Mehtarship of Wershgoom, became a wonderer in the areas of Chitral, Darel and Tangir. He finally managed to reach the Darbar of Maharaja of Jammu and Kashmir and asked for intercession. The Maharaja, on his request, very graciously and benevolently, arranged

to fix and grant stipends and subsistence allowances, through his officials at Gilgit. Though Mulki Aman spent rest of his life at Darel and Tangir along with his family and children, however he used to visit Gilgit to see the officials of Maharaja at Gilgit and to collect his stipend and subsistence allowance etc. His such visits to Gilgit were once in a while during a year or so.

153. Murder of a British Tourist by the Name of Hayward at Yasin (1869-70 AD)

During the reign of Mehtar Mir Wali son of Mehtar Ghazi Gauhar Aman, a British explorer/adventurist by the name of (Lieutenant George) Hayward arrived at Yasin (1869 AD) from Gilgit. This British intelligence officer and explorer had the intentions and plans to go to Russian Pamirs, Kashghar and Yarkand via the route of Darkut Pass and Wakhan. He, therefore, became the guest of Mehtar Mir Wali of Yasin. As it was the onset of winter season, and all high passes and routes were covered with heavy snow and had become impassable, (Lt. G.) Hayward, therefore, wanted to reduce the burden of his presence from the shoulders of Mir Wali, his host, he, therefore, wanted to return to India to spend the winter season. He, therefore, asked his permission from Mehtar Mir Wali and returned to India. At the time of Hayward's return and departure from Yasin, Mir Wali asked and wanted Hayward to suggest and recommend to the Viceroy of British India his case and the right on the possession of Gilgit as a hereditary claim. Mir Wali wanted and expected from Hayward to impress upon the Viceroy of India that Viceroy should take away the rule of Gilgit from Maharaja of Kashmir and hand it over back to him (Mir Wali considering this to be a hereditary right and claim).

Accordingly when (Lieutenant George) Hayward, after spending the winter in India, returned from India and reached Yasin during the spring season (1870), he was immediately summoned by Mir Wali. Mir Wali asked and inquired from Hayward as to outcome of his request and desire. When Mir Wali could not receive a satisfactory reply from Hayward, he became disappointed and got highly annoyed and dissatisfied. Mir Wali, therefore, sowed the seeds of animosity and hostility against Hayward. And when

Hayward, after taking leave from Mir Wali, reached the vicinity of Darkut Pass, Mir Wali despatched his men after him. These men of Mir Wali sent after Hayward, grabbed hold of Hayward and his men and Hayward was thrown down from the high banks of Darkut Nullah and was killed in his manner. All other men/servants accompanying him were also murdered.

When about three months had passed since the murder of Hayward, another British officer by the name of Captain Drew, who was one of the officials of Maharaja of Kashmir, reached Gilgit and he demanded from Mehtar Mir Wali to return the dead body of George Hayward . A large sum/price was paid for the return of the dead body and was brought to Gilgit. The dead body of Hayward was then buried in a Garden/fruit orchard called Jawahir Singh's Garden/orchard, with full honour. Later on this orchard became the burial place/graveyard for the dead bodies of subsequent British officials and nationals and therefore became known as the "Gora Qubristan" or the white man's graveyard.

In view of the cold blooded murder of George Hayward, without any reason and crime, by Mir Wali, the officials of British India and Englishmen, view and consider Mir Wali and his offsprings as enemy and offenders even to this day. The descendants of Mir Wali, who may be the most pious and friendly, are seen with contempt and hatred by the British officials/nationals.

154. Invasion⁸⁴ of Mehtar Aman-ul-Mulk of Chitrar on the Forces of Maharaja at Gilgit (1867-68 A.D).

Prior to the Mehtarship of Mir Wali and in the year 1866 A.D, when the forces of Maharaja had suffered a humiliating defeat, at the hands of united forces of Hunza and Nagar, the Rajas of neighbouring states had become encouraged and got prompted to strike at the forces of Maharaja at Gilgit. Because of this background Mehtar Aman-ul-

⁸⁴ —“Tareekh-e-Jammu” (Urdu) by Maulvi Hashmatullah Lakhnavi.

—“History of Jammu and Kashmir Rifles (1820-1956)” by Maj K. Brahma Singh (Retd).

Mulk of Chitrar decided to invade Gilgit during the initial days of Mehtarship of Mir Wali of Yasin. The reason and the cause for this decision was that a few important persons of Chitral who were hostile to Mehtar of Chitral, had reached Gilgit and taken refuge and asylum under the protection of officials of Maharaja at Gilgit. Hence Mehtar Aman-ul-Mulk as a precaution, against any misdeeds and misadventures of these alienated Chitrali notables, pre-empted soon and by collecting, organising and preparing his forces started advancing towards Gilgit with an aim of capturing Punial and Gilgit, and to bring these places into his own possession. Mehtar Mir Wali of Yasin, who was one of his surrogates and vassals, also became his ally and joined the invading forces. On this the inhabitants of Punial under the rule and leadership of Raja Aafiat Khan son of Mushghuli Khan also got united and joined hands with the forces of Mehtar Aman-ul-Mulk of Chitral. However Raja Issa Bahadur, along with his loyal subjects, was ready for a battle against the forces of Mehtar Aman-ul-Mulk in the (Cher) Chhu Harr Fort (Sher Qila) in support of the contingent of Maharaja's forces deployed in the same fort as a forward line of defence. Mehtar Mir Wali tried his best to capture the fort of (Cher) Chhu Harr (Sher Qila) with the help of his forces but he was not successful in overcoming and reducing the defences of this fort. He failed to reduce the fort of Chhu Harr. Finally the defences of Chhu Harr were by-passed and the entire invading forces of Mehtar Aman-ul-Mulk reached Gilgit, by taking a long detour and following a side route over the mountains, as the route through the valley was denied to them by the defenders of Chhu Harr Fort. These invading forces on reaching Gilgit surrounded and besieged the entire forces of Maharaja in their military forts and garrisons at Gilgit. The forces of Maharaja at Gilgit gave a tough fight from inside their forts and managed to defend themselves successfully. Hence there was a stalemate and the siege got into a long drawn battle. As a result of this delay, the news of the siege and invasion of Gilgit by the forces of Mehtar Aman-ul-Mulk reached the court of Maharaja of Kashmir in Srinagar. Hence a large force was despatched from Kashmir as a relief and reinforcement for the beleaguered forces of maharaja at Gilgit. When the news of the despatch of this force was received by Mehtar Aman-ul-Mulk at Gilgit, he immediately despatched a force comprising the men of Hunza, Nagar, Darel, Tangir and Yasin etc,

who had come in his support, to the banks of River Indus opposite Bunji, to resist and oppose the advancing forces of Maharaja. Hence a number of engagements and battles were fought between the two opposing forces along the banks of River Indus opposite Bunji. However the forces of Mehtar Aman-ul-Mulk could not sustain and hold out for long and were defeated by the forces of Maharaja, and the combined coalition withdrew. On this the entire forces of Mehtar Aman-ul-Mulk at Gilgit were also compelled to lift their siege of the forts of Maharaja's forces at Gilgit. In this way the entire coalition forces withdrew and went back to their respective states. During this general retreat/withdrawal, Mehtar Aman-ul-Mulk of Chitral, took Raja Aafiat Khan of Gah Kooch, along as a captive and hostage to Chitral. However he released him after some period of time.

155. Taking Possession of Wershgoom by Pehlawan and Fate of Mir Wali (1870 A.D.)

According to one version of oral tradition, it is narrated that after about seven or eight years of Mehtarship of Mir Wali, his brother Pehlawan Bahadur son of Gauhar Aman, who was the Mehtar of Mustuj during that period, decided to takeover as Mehtar of Yasin and was able to win over the sympathies of inhabitants of Yasin for achieving his aim/goal. Among the people of Yasin there was one able and competent man by the name of Mr. Rahmat, Sikhay Nejad who was the emissary/envoy of Mir Wali to the court of officials of Maharaja at Gilgit. This Mr. Rahmat (Wazir) of Sikh origin, was taken into confidence by Pehlawan, and his sympathies and complete support was solicited and obtained. It was therefore on the suggestions, proposals and behest of Wazir Rahmat, that Pehlawan Bahadur invaded Yasin with his forces. Mehtar Mir Wali could not put up any sort of resistance and therefore was forced to flee towards Badakhshan along with his entire family. However Mir Wali could not seek refuge and asylum in Badakhshan and therefore wanted to seek the same once again from the court of Mehtar Aman-ul-Mulk of Chitral, and he therefore proceeded back to Chitral. He was however, murdered en-route at the location of Yarkhoon, by one Mr. Noori Hayat, the foster brother of Pehlawan. Mehtar Mir Wali had three sons i.e. Muhammad Wali, Pukhtun Wali, and

Gauhar Aman Saani alias Bup Mehtar. (However it is firmly believed the Mir Wali remained Mehtar for about 3-5 years in total).

156. Inspection Tour of Mir Ghazan Khan to Chaprot (1869-70 A.D.)

As per the oral tradition, it has been narrated that after the banishment into exile of Rehan Shah to Kashmir, no one was appointed in his place as representative of Mir of Hunza at Chaprot. Although many a notables and advisors had suggested and recommended to Mir Ghazan Khan, the name of Safdar Khan for this slot. But Mir Ghazan Khan did not accept the suggestion and recommendation. However Wazir Asadullah Beg and Trangfa Ghulam Shah of Baltit were responsible to collect and account for the revenues in kind of the Chaprot valley. In addition to this responsibility, Wazir Asadullah Beg used to make a detailed tour and visit of these valleys every year to see and ensure the implementation of welfare measures and security arrangements, Wazir Asadullah Beg took keen interest in the development of this valley, and in fact was highly inclined and interested in making inhabitable/irrigable all available waste lands of Chalat oasis. In fact he convinced and drew the attention of Mir Ghazan Khan towards his this plan of development. It was on the recommendations and invitation of Wazir Asadullah Beg that, Mir Ghazan Khan, had gone on the inspection tour and visit of Chaprot in the year 1869-70. The Mir visited Chaprot in the autumn season in the company of his many important notables and officials, and saw for himself the state of waste/barren lands of Chalat village during his this visit. In fact Mir Ghazan Khan, during his this visit organised a hunting trip/party in these waste/barren lands, as there were found a large number of deer, antelope and Markhors in these wild expenses/areas. During one of these hunting trips, the notables of Hunza and the Mir of Hunza mounted their horses having their spears/lances and swords etc ready for use in their hands and galloped their horses after the wild deer/antelope and Markhors etc. Within a matter of few minutes one of the notables by the name of Mr. Qalandar son of Trangfah Ghulam Shah of Baltit, succeeded in hunting a deer with his lance/spear and thus was able to raise it in the air with his spear.

Mir Ghazan Khan on return from this tour and the hunting trip reached the village of Mayun and made a stopover in this village. As per his habit and old custom, he organised a get together of his notables for a wine and dine gathering, and all requirements were laid out. Mir Ghazan Khan, as per the methods and measures of politics and as per usual practice invited and allowed all of his notables into this party one by one, as per their turn etc. It was part of the political tactics and a tool that the Mirs of Hunza did not invite those for whom they may have had some disliking or annoyance. This was a tool of expressing their annoyance and disregard and such persons were ignored in this way. It was in accordance with this practice that out of all the notables Mr. Qalandar son of Trangfah Ghulam Shah was totally ignored and was not invited to attend this gathering. All other notables accompanying the Mir were invited and allowed to attend this wine party/gathering at the residence of Mir Ghazan Khan at Mayun village. On learning and seeing this treatment meted out to him the son of Trangfah got extremely annoyed and disenchanted, and having mounted gave his horse a whip/lash and departed for his home.

157. Flight of Qalandar Son of Trangfah Ghulam Shah to Gilgit (1869-70 A.D.)

Qalandar son of Trangfah Ghulam Shah, who was ignored and humiliated by the Mir at the village of Mayun, had considered this to be a matter of great insult and humiliation for his person and had become extremely annoyed and outraged. He therefore decided to flee from Hunza, considering the humiliation of his being ignored as a matter of disgrace and insult to his honour and ego. Hence he was able to confide in and obtain the company and support of one person by the name of Durr Munn (Durri Munn) and both left Hunza and fled to Gilgit, and reached the refuge and protection of the officials of Maharaja at Gilgit. Jawahir Singh, on seeing a notable of Hunza seeking his refuge and protection got extremely pleased and handled Qalandar with utmost care and respect, and provided him protection. Qalandar who was a very strong and hefty tall man of a huge and sporting body but lacked the mental alertness and shrewdness of an intelligent personality. Hence he soon lost importance in the eyes of Jawahir Singh.

When Qalandar lost the personal attention and close association of Jawahir Singh and became unimportant and ignored, he once again left Gilgit and fled back to Hunza. His pall and companion Mr. Durr Mann, however stayed back and remained with the officials of Maharaja at Gilgit, as he used to received stipends and sustenance allowances both in cash and in kind from the Dogra officials. This Mr. Durr Mann was later granted and allotted a piece of land by Raja Akbar Khan son of Raja Issa Bahadur at the place called "Jepok" in the Punial territory. He continued to receive the stipends and other sustenance allowances fixed for him by the officials of Maharaja, up till 1947 AD).

158. Beheading of Qalandar at the Hands of His Own Father (1870 A.D.)

Mr. Qalandar having fled and run away from Gilgit as well, reached back to Hunza and started living at his home as a recluse. However he continued to indulge in slander and spoke evil against Mir Ghazan Khan. He even talked evil against the wives, daughters and other family members of Mir Ghazan Khan and used abusive, indecent and foul language about the women folk of Mir Ghazan Khan. Mir Ghazan Khan's well wishers and informers having been in knowledge of Qalandar's such behaviour, duly reported and informed the Mir about the indecent and abusive language. These well wishers and informers of the Mir also suggested and recommended to the Mir that until Qalandar was not eliminated and killed, he was not likely to behave and become normal and quite. Because of such advices and promptings, Mir Ghazan Khan demanded from Trangfah Ghulam Shah, father of Qalandar, to kill his own son himself. On this Trangfah Ghulam Shah, in order to please the Mir and obtain his goodwill and favour agreed to kill his own son Qalandar. Hence a grave was dug for Qalandar in his own garden/fruit orchard and Qalandar was taken to this grave for the execution. The men of the tribe of "Buroang", his own tribe, were asked to carryout the execution of Qalandar, but no one out of the whole tribe was ready to do so, and made many excuses, pretences and evaded. Under such conditions Qalandar's own father Trangfah Ghulam Shah personally executed/killed his own son with the strike of his sword. God preserve us? (خدا کی پناہ)

159. Permanent⁸⁵ Annexation of Chaprot with the Nagar State (1870-71 A.D.)

As already mentioned in this book, Wazir Asadullah Beg was the sole incharge for the administration of all valleys of Chaprot and Sheen Barr and he was therefore also responsible for imposition, collection and accounting/administration of all revenues in kind obtained from the inhabitants of these areas/valleys. The Wazir was, therefore, also very keen hence and made his utmost efforts to make all the available barren wastelands of Chalat irrigable and cultivable. In order to achieve his this aim and goal, he made the inhabitants construct a number of new water channels for irrigation of these vast barren and arid plans. Wazir Asadullah Beg also made his utmost efforts to sincerely win over the hearts and minds of the inhabitants of these valleys and integrate them with Hunza State and make them loyal subjects of the Mir of Hunza. In order to achieve his such desires and goals, he took along him the notables of these valleys, who were Trangfah Rajab Beg, Trangfah Sultano of Chaprot, Trangfah Dali of Barr and Trangfah Suko of Budalas, and brought them to the court of Mir Ghazan Khan at Hunza. The Wazir made many recommendations in favour of the above mentioned notables and leading men of Chaprot and Sheen Barr valleys. On this Mir Ghazan Khan awarded and rewarded all these notables with many gifts, souvenirs and presents, according to the stature, status and importance of each one of them. He also treated them kindly and made his efforts to please and satisfy them all, and gave them leave, and allowed them to proceed back to their homes. However when the group of these men arrived back to their villages in "Sheen Barr" they all got assembled and discussed about the nature of meted out treatment given to them by the Mir. At the end of their this meeting and after listening to the mutual expressions and exchange of their feelings, view points and each other's opinions they arrived at a conclusion and unanimously agreed that the Mir of Hunza had done nothing substantial for them, and had done no good to them. They considered that the Mir had granted them no worthwhile favours and concessions as no

⁸⁵ —Page-53 "History of Jammu and Kashmir Rifles (1820-1956)" by Major K. Brahma Singh (Retd)
—“Tareekh-e-Jammu” by Maulavi Hashmatullah

one out of them was appointed as the Wazir of "Sheen Barr" valleys, which they considered, was their due right.

Hence Mr. Sultano of Chaprot, expressed his point of view and recommendations and gave his advice that they must all take a strong action against the Mir of Hunza. It was because Sultano was a cunning, wicked/venomous and treacherous man, and had been highly annoyed and enraged as Mir Ghazan Khan had not accorded him the importance and equal status with that of Trangfah Rajab Beg. Sultano, therefore, as a tool/trick of treachery against Trangfah Rajab Beg confided and advised Rajab Beg, that they both should proceed and report to Raja Zaafar Khan the Mir of Nagar and assure him that this time over all the inhabitants of the valleys of "Sheen Barr" were determined and fully inclined towards him and had a firm resolve, to support him in his efforts to annex the valleys of Shin Barr with Nagar State once for all. They also wanted to suggest to Mir Zaafar Khan to award them the appointment of "Wazir" of the areas downstream of village of Minapin, and grant them many other favours and concession as a reward for the support. Trangfah Rajab Beg was compelled to accept the proposals and suggestions of Sultano willy-nilly or with utmost inhibitions and not very willingly. However Sultano made a trick and deceived Trangfah Rajab Beg and instead of going straight to Mir Zaafar Khan at Nagar, he took the route to Hunza, and reached the court of Mir Ghazan Khan instead. He then talked against Trangfah Rajab Beg in front of Mir Ghazan Khan. Sultano made a complaint to the Mir of Hunza alleging Trangfah Rajab Beg, that the Trangfah had conspired and instigated the inhabitants of Sheen Barr valleys and united them all to completely sever all relations with the Mir of Hunza and instead get the valleys annexed with the Mir of Nagar. Sultano also fabricated a story and made a great lie that Trangfah Rajab Beg had also consulted him on this matter. Sultano in order to authenticate his these false claims and fabricated allegations, asked Mir Ghazan Khan that if the Mir did not believe him, he could send the most trusted of his men with Sultano to Chaprot, where these trusted men of Mir of Hunza could verify this fact by themselves. On this suggestion and recommendations by Sultano, Mir Ghazan Khan despatched his most trusted men to Chaprot in the company of Sultano. On reaching Chaprot, Sultano went to the house of

Rajab Beg, but kept Mir Ghazan Khan's men concealed at a hearing distance. Sultano then initiated a conversation with Rajab Beg and deliberately concocting a false story and blatantly telling a white lie said that "he had gone to the court of Mir Zaafar Khan of Nagar as proposed by you (Rajab Beg) and had informed the Mir about your wishes and intentions. The Mir of Nagar was very kind and had listened to me very attentively and was very generous and was now waiting for the opportune day." In this manner Sultano conducted such a conversation cunningly and treacherously that unsuspecting Rajab Beg was entangled in a trap and the trusted men of Mir Ghazan Khan listening to all this conversation in hiding and secretly, were made to believe about the pre-fabricated ill intentions of Rajab Beg and they were convinced that Trangfah Rajab Beg was the real culprit. As they had their orders from Mir Ghazan Khan, they therefore broke their cover and came out of their hiding and beheaded Rajab Beg without giving a chance to speak and clarify his position.

When the noble and innocent Rajab Beg was murdered in this cold blooded manner, the inhabitants of Chaprot for the first time and genuinely got alienated from Mir Ghazan Khan and rebelled against him. The people of Chaprot then resorted to harass and bring harm to all those men/people of Hunza whom had, by then got settled in these valleys. On receiving this news Mir Ghazan Khan immediately ordered these settlers of Hunza at Chaprot to revert back to Hunza to avoid being annihilated by the enraged people of Chaprot. The Hunza settlers of Chaprot pleaded that they be allowed to return after they had collected their crops as their crops had ripened at that stage of the orders. However Mir Ghazan Khan did not listen to their plea and once again told them to return to Hunza immediately and set the ripened crops on fire. The settlers had to obey the orders of the Mir and were compelled to set on fire their crops and return back to Hunza. However a few Hunza settlers continued to stay back at Chaprot. Among them was one prominent man by the name of Mr. Balaseen, who came back to Hunza after Hunza was conquered by the British forces (1891-92).

When Raja Zaafar Khan of Nagar saw that the Hunza settlers at Chaprot had fled to Hunza and Chaprot was vacated by the Mir of Hunza, he immediately reacted and

decided to take possession of "whole of Sheen Barr". In the meantime Mr. Sultano also reached the court of Mir Zaafar Khan at Nagar, and expressed to the Mir his plan and proposal. Under these conducive circumstances and environment, Raja Zaafar Khan, immediately despatched his own son Aazur Khan to Chaprot as his representative and appointed him as the governor of Sheen Barr. Muhammad Shah son of Ajzdar, the foster father of Aazur Khan (Uzer Khan) was appointed as the Wazir of Chaprot. It was since this period, that the whole of Sheen Barr area had become as an integral part and parcel of Nagar State.

When Muhammad Shah son of Ajzdar (ابن اژدر) was granted the appointment of Wazirship of Sheen Barr, all the aspiration and expectations/ambitions of Sultano were dashed and he was deprived of this long cherished appointment. He became extremely desperate and having lost all his hopes, resorted to creating troubles and making many intrigues. In order to get rid of his troublesome personality Muhammad Shah and Aazur Khan both managed to send Sultano to the village of "Pissan" promising him of granting him the rights and privileges of his own mother and her assets/property. There at village Pissan, Alif Khan brother of Aazur Khan, managed to poison Sultano with the help of a woman. Mr. Sultano, therefore, met his fate and died of poisoning. He was buried at Pissan. However, his son Sultan Ali, became closely associated with Aazur Khan and Muhammad Shah and had succeeded in gaining their confidence and friendship.

160. Establishment of the Detachment of Maharaja's Forces at Chaprot (1871-72 A.D.)

When the entire area of "Sheen Barr Valleys" was taken over and taken into possession by Mir Zaafar Khan of Nagar, Mir Ghazan Khan of Hunza and his advisors and notables lamented the loss of this important area and were ashamed for their failure. They therefore got down in devising ways and means to re-take this area back from Mir Zaafar Khan. The news of such a repentance and resolve to recover this area by the Mir and the people of Hunza reached the ears of Mir Zaafar Khan of Nagar and his advisers, who became extremely worried of a possible loss and insecurity of this

area and diverted their full attention towards this aspect. Hence in order to ensure the necessary security; they drew the attention of Maharaja of Kashmir towards this aspect. He therefore requested Maharaja for establishing and manning a strong out post by sending a detachment of his security forces to Chaprot from Gilgit. A new type of revenue in kind was imposed on every household of entire Nagar State to provide for the food and expenses of this detachment of Dogra force. This revenue was in shape of "one Gharbal" of wheat which is equal to 22 pounds/10 kilograms/or 11 seers as per English weight measurement. As a consequence military posts/garrisons/forts were constructed in both the localities of Chaprot and Chalat and these were occupied and manned by the detachments of Dogra troops sent from Gilgit (For the first time in the history of the area).

161. Account of a Daring Raid By the Warriors of Hindi on the Dogra Security Detachment at Chaprot and its Failure (1872 A.D.)

When the responsibility for safety, security and protection of the Sheen Barr valley fell into the hands and in possession of the troops of Maharaja at Gilgit, the prospects of its recapture by Hunza men became more diminished and possibilities of its re-possession and integration with Hunza became more distant and ever illusive. Hence the Hunza people repented and became disillusioned and desperate, and lamented and deplored the loss of this precious estate. As the brave and energetic men of villages of Hindi witnessed, perceived and felt the feelings of so great a repentance, sorrow and regrets being suffered by the men of Hunza they became enthusiastic and made it a matter of prestige and became honour bound to make an effort to retake the possession of these valleys. They, therefore, got united and assembled for a mutual consultations to act and decided amongst themselves to carryout a night raid on the detachment of Maharaja's forces stationed in the fort of Chaprot. They considered that they would be honoured and respected by Mir Ghazan Khan of Hunza and the people of Hunza for their this act of valour and hence would gain prestige and reputation in the eyes of the Hunza people With this aim, at the back of their minds, forty best chosen

warriors, under the command of Trangfah Ghulamo, proceeded towards Chaprot in a concealed and secret manner. However unfortunately an informer and an enemy agent had meanwhile passed on this secret information to the people of Nagar. Having received this piece of information the sentries and security men of Nagar stationed in Chaprot fort, remained alert and in waiting for this raiding force. It has been narrated that there was a stair case/pathway having a few steps inside the main entrance gate of the Fort. The Dogra troops and Nagar men had covered these steps of the stair case with dried out leaves of the trees/plants. As the inmates/sentries of the Chaprot fort had the full information and they exactly knew the number of men of this raiding force to be forty, they were able to count the strength of these men with the help of the sounds of steps of each individual produced because of the dried out leaves on the path and steps into the fort. When the sentries heard the sound of steps of exactly forty men they immediately closed shut the main gates of the entrance of the fort firmly. In this way the forty raiding men were now trapped and made captives inside the fort, by the troops guarding the fort. Soon about fifteen men of the raiding party were rounded up and made prisoners, during that dark night. However remaining twenty five men of the raiding party managed to escape and came out of the fort and the trap, and started moving towards the village of Mayun, and reached Mayun safely. Among these brave men who escaped the sure trap was one Mr. Haider Beg. He is said to have managed to escape in spite of the fact that he was made a captive and was firmly held as his both hands and feet were firmly tied with a rope. However he had managed to free himself from this trap and succeeded in getting away from the fort, and was able to safely reach village Mayun. The fifteen men who were captured by the enemy troops of Chaprot fort were all killed in cold blood after two days. Among the killed/murdered men was Trangfah Ghulamo himself. A few of the remaining martyrs were Mr. Beko son of Farato, Mr. Haidaro, Qalandar, Mr. Noor Shah son of Nooro, Mr. Buro and Mr. Qara Beg etc. Names of the remaining martyrs could not be obtained, however a total of fifteen men were taken prisoners and martyred.

162. Account of Manufacturing of Hunza Cannon (1870-71 A.D.)

It is narrated that since the day Alif Beg of Sariqool had sent a cannon as present to Mir Ghazan Khan, the Mir and his advisors had developed a yearning and a great desire to produce a cannon at Hunza. In order to implement this goal and fulfil their this desire Arbab Ai Jauhar of Ghulkin was despatched to the court of Mir Ali Mardan son of Mir Fateh Ali Shah Meeru Khan of Wakhan to request for and bring a blacksmith having expertise in making cannons to Hunza. Accordingly, Miru Khan, the Amir of Wakhan, arranged for such a cannon making blacksmith from Badakhshan whose name was Mr. Aadeenah, and who was sent to Hunza in the company of Arbab Ali Jauhar, the emissary of Hunza. When this Mr. Aadeenah, the manufacturer/maker of the cannon, arrived at Hunza, along with his family, the entire copper/bronze made utensils held with the inhabitants of entire Hunza valley were collected to provide for the metal required for the manufacture/production of this first ever made in Hunza cannon. A revenue of one basket/bag full of char coal was imposed on every household of the men of "load carriers category" to be used to melt down the metallic utensils in a makeshift foundry, as fuel for the foundry.

On arrival at Hunza, Mr. Aadeenah, the cannon maker, found out that the special soil/clay and other ingredients required to prepare the mould/matrice/die was not available in Hunza. Hence once again Mr. Arbab Ali Jauhar was sent back to Wakhan to arrange for the special clay/soil and other ingredients from Badakhshan. This time he was required to bring along another blacksmith also who could assist Aadeenah in manufacturing the Hunza cannon. Mr. Ali Jauhar complied and went back to Wakhan for the second time and managed to acquire and bring back to Hunza the required clay/soil from Badakhshan and the second craftsman through the courtesy of Mir Ali Mardan, (Miru Khan). This craftsman was a blacksmith who manufactured Degs or cooking pots and was known as Degraze (دېگریز). During their return journey, when Mr. Ali Jauhar and the second craftsman called Degraze reached the village of Chupurson, the Degraze observed and saw that the special clay/soil found at Chupurson was of much more superior and of better quality than that of what they were bringing with them and

carrying on their backs all the way from Badakhshan. On this find the clay/soil brought from Badakhshan was thrown away and fresh clay/soil from the Chupurson valley was taken and brought to Hunza. When this party along with the second craftsman or Degraze and the special clay, reached the master craftsmen Aadeenah at Hunza, the work on manufacture of the Hunza cannon was immediately commenced, in full swing and everyone involved in this project got busy in his work. A special local foundry was established at the locality of Batah Khai in Baltit, and foundry was heated with the fire of charcoals.

Forty men were deputed to pump the bellows (locally made leather air pumps) made of "animal skins" to keep the foundry burning and red-hot round the clock. Wazir Asadullah Beg personally supervised the whole project on the spot. All the people of Hunza were extremely happy, joyful and highly enthusiastic and in an upbeat mood over this project of great importance in the history of Hunza. However everyone of them was mindful and highly conscious of the importance of keeping this matter absolutely secret from the people of Nagar and they made utmost efforts to ensure this.

The work of melting of all the collected household copper utensils continued to be carried out at the foundry round the clock for a few weeks and when the melting was completed the red-hot molten metal was poured into the die/matrice/mold which was already prepared from the special clay and other ingredients. Unfortunately the quantity of the melted metal was not sufficient and the length of the barrel of the cannon fell short by a measurement of one length of human hand. On seeing this shortage, fresh orders were issued and any remaining copper utensils and tools were once again collected from every house of the entire length of Hunza from Misgar to Mayun. This time over even the round shaped collar buckles used as ornaments and buttons etc by the women of Hunza were also collected, without any inhibitions and hesitations. The entire collected metal, was once again melted on the inferno of the local foundry and the melted molten was once again poured into the die/cast/matrice made of the special clay. This time the length of the barrel of the cannon was according to the desired size, and even some molten metal was left over as surplus to the requirement. In order to

utilize the surplus molten metal, Wazir Asadullah Beg proposed to make a smaller cannon, the size of the one which had been sent to Hunza by Alif Beg from Sariqool as a gift to Mir of Hunza, so that its pair could be made. Mir Ghazan Khan liked and approved this proposal and issued his orders to produce a smaller cannon as suggested. Hence a smaller cannon was also manufactured, by Aadeenah and his assistant within a few days. Both the large and the small cannons were taken out of their respective clay/dies/casts/moulds at the same time and both were polished; both from outside and inside the barrels, and given a smooth and shinning surface and a smooth bore and a shinning interior. (The calibre of the cannon was however not known).

After giving the final finishing touches to both the cannons, these were mounted on wheeled carriages made of mulberry tree timber. Finally both the cannons were then brought up and presented before Mir of Hunza at Shumal Bagh. After the inspection of the cannons, Mir Ghazan Khan formally handed them over to the charge and responsibility of Dado Dara Beg, the "Commander-in-Chief" of the Hunza forces. With this addition of these two cannons, there were now a total of three cannons in the armoury of Mir Ghazan Khan. These three were; one this large cannon made in Hunza, second the small cannon, made in Hunza and the third one sent by Alif Beg of Sariqool as a gift/present to Mir Ghazan Khan. In addition there were many smaller guns or cannons called "Sher Bachhas". Special type of accommodation/rooms were constructed for the safe keeping and storage of all these cannons. These rooms were called/named as "Dumdamahs" as per the local terminology of that era. The raw material in shape of lead-stone was extracted and provided from Chupurson valley, for the manufacture of cannon balls. The necessary raw material for manufacture of low explosives for the firing of cannon was extracted and obtained/made available from the sulphur rich soil of "lower Murtaza Abad". The commander of the magazines of ammunition and explosives, called "Peepa" got busy in producing the cannon balls by melting the raw "lead-stone" and he also produced and manufactured the low explosive from the sulphur rich soil of Murtaza Abad village and some other chemicals available locally in Hunza itself. Hence the cannons, and their ammunition was therefore

produced and manufactured indigenously in Hunza.

Mir Ghazan Khan fixed a suitable day for test firing of the newly manufactured, made in Hunza cannons. Hence on that appointed day a special event and a festival was arranged and organised in "Shumal Bagh" the summer residence of Mir Ghazan Khan. The entire population of Hunza (Main Hunza) including children, women, and old and young all gathered/got assembled in the Shumal Bagh. Mir Ghazan Khan then gave orders to Wazirzada Dado Dara Beg to test fire both the cannons one after the other. Dara Beg first selected the small made in Hunza cannon. He loaded the cannon ball and the explosive into the cannon as per the procedure and then lit the flint of the small cannon, with the fire/flame. Within a matter of a fraction of a second the explosive got ignited and exploded. When the smoke and the dust got settled down it was observed that the little cannon was no more on ground. The entire cannon had exploded and turned into small pieces of burnt metal. However fortunately and luckily, by the grace of God almighty, no one was hurt, though there was a huge crowd around the cannon.

Mir Ghazan Khan once again gave orders to test fire the large new cannon, made in Hunza. Dado Dara Beg, once again got the cannon loaded and aimed it or layed it in the direction of the middle of the small desert called as: Dongay-e-Duss: located on the hill east of the confluence point of river Hunza and river Nagar. He then lit the flint of the cannon with a flame of fire. This time the cannon behaved and there was produced a big bang. However the cannon ball missed its intended target and instead was seen hitting the area called Rahim Abad in Nagar State. When the cannon ball landed in Nagar a huge cloud of dust was created by its impact. This cloud of dust covered the entire capital town of Nagar as it was thick and black, and the area became dark. When the inhabitants of Nagar and Mir Zaafar Khan of Nagar, heard the sudden sound of cannon and saw the black cloud of dust in their domain, they were highly perplexed, scared, amazed and became worried. On investigations and enquiries, they however came to known and it was dawned on all of them, that the Mir Ghazan Khan of Hunza had succeeded in producing many cannons with the help of a blacksmith from Badakhshan.

On being informed of such an important and shocking major development in his neighbouring State of Hunza, Mir Zaafar Khan of Nagar State also became ambitious to manufacture his own cannons as a befitting response to that of his enemy. Mir Zaafar Khan, therefore, immediately despatched an emissary to the court of Maharaja of Jammu and Kashmir, requesting him for a "craftsman" to make a cannon for his State also. Maharaja of Kashmir having accepted the request despatched a cannon making craftsman/blacksmith for the Mir of Nagar. This craftsman was one Mr. Abul Hassan from Kashmir. Hence after a few months time a cannon was manufactured for Mir Zaafar Khan of Nagar also, as a befitting response and matching reply for that of the Hunza cannon. This way a locally manufactured sole cannon could now be seen in Nagar also as against many cannons of Mir Ghazan Khan. Abul Hassan, the manufacturer of Nagar cannon did not go back to Kashmir, and instead got settled in Nagar State. On this Raja Zaafar Khan of Nagar granted him a large chunk/piece of agricultural land as a reward for his services.

However both the cannon making blacksmiths of Badakhshan, who had manufactured the Hunza cannon, went back to their own country Badakhshan along with their families. Mir Ghazan Khan rewarded them with many gifts, prizes and souvenirs as reward and made them happy and satisfied and saw them off.

163. Banishment of Raja Muhammad Khan of Nagar

Mir Zaafar Khan of Nagar had many wives. His son Muhammad Khan was born of the womb of his wife Bibi Roshan who was the daughter of Mir Ghazanfar Khan of Hunza. Raja Zaafar Khan had another two sons, Aazur Khan and Alif Khan from the womb of his second wife Bibi Khadma daughter of Mehtar Ghazi Gauhar Aman of Yasin. He had four sons from his third wife Zebunnisaa daughter of Shah Ghazanfar of Hunza. These four were Babar Khan, Ghuri Thum Khan, Sikandar Khan and Deeng Malik. His fourth wife was Mst. Zuhrah Khatoon daughter of Wazir Holo, who had given birth to yet another four sons, Messr Behram Ali, Shah Sultan, Shah Zindan, and Habib Khan. Mst Habbah Khatoon daughter of Raja Karim Khan of Gilgit was his fifth wife,

who was the mother of Messr Ali Dad and Kamal Khan. Mir Zaafar Khan of Nagar had, therefore, a total of thirteen sons from his five wives. Amongst all of these sons Muhammad Khan was the eldest who lived in the capital town of Nagar as the Raja of Nagar under the guardianship/regency of his father Raja Zaafar Khan. His second son Uzer Khan (Aazur Khan) stayed/lived at Chaprot as the representative of his father.

Ghuri Thum lived in the village of Ghulmet, along with his own mother as a recipient of subsistence allowance from his father. Ali Dad and Kamal Khan were living at Gilgit and village Nomal respectively under the protection and patronage of officials of Maharaja at Gilgit as the legal heirs to their maternal uncles. And Behram Ali etc lived in village Nilt. However during this period Muhammad Khan had taken over as the Raja of Nagar by deposing his own father Raja Zaafar Khan as Zaafar Khan was paralysed as a result of an attack of "paralysis" disease on his body. During this period a few young men of Ganesh village got hold of a few Balti men, who were working as firewood collectors for the Raja of Nagar, from the locality of "Dong" forests/jungle and having made them captives brought them to the court of Mir Ghazan Khan of Hunza, and handed them over to him. Mir Ghazan Khan, despatched/sent these few Balti men, who were the firewood collecting servants/slaves of Rajas of Nagar, towards Yarkand to be sold out in the slave market. As Raja Muhammad Khan of Nagar was the son-in-law as well as the grand son of Mir Ghazan Khan of Hunza, the nobles and notables of Nagar got suspicious and mistrustful of Muhammad Khan. Even his own paralysed and crippled father Zaafar Khan got suspicious of the intentions of Muhammad Khan, as it was considered that the abduction of "Balti firewood collectors" by the men of Mir Ghazan Khan and their handing over and subsequent selling as slaves, was all carried out on the instigation, consent, and behest of Raja Muhammad Khan himself. This being the reason, Raja Zaafar Khan with unison and full backing of his notable courtiers signalled Aazur Khan (Uzur Khan) who was at Chaprot to invade Nagar and depose Muhammad Khan. Thus Aazur Khan, in the company of his foster father Muhammad Shah son of Ajzdar, invaded Raja Muhammad Khan at Nagar, as by then the entire population of whole of Nagar had sided with Aazur Khan.

Aazur Khan on his arrival at the capital town of Nagar, along with his companions/followers, first of all raided or attacked the house of Wazir Shah Murad. This was done because of the reason that Wazir Shah Murad along with his two sons Mr. Taifur and Trangfah Zawarah etc were the staunchest allies, supporters and well-wishers of Raja Muhammad Khan. However Wazirzada Taifoor and his companions who were surrounded and besieged inside their house gave a very tough and courageous fight and responded with utmost bravery, to the attackers of Aazur Khan. During this exchange of fire and fierce encounter between the two opposing parties, two daughters /young ladies from the house of Wazir Shah Murad were killed. These two young ladies were killed because they were actively participating in this battle from the roof top of their house. The two girls were shot at and killed by the bullets of the attackers as they were throwing stones and even the firewood branches from the rooftop down onto the raiding forces of Aazur Khan.

In this way Uzur Khan (Aazur Khan) took control of Nagar and Raja Muhammad Khan was banished from Nagar and sent to exile along with his wife and children. Having been deposed and banished, he reached Gilgit and reported to Bakhshi Mulraaj, the Wazir-e-Wazarat of Gilgit. This Dogra official, Bakhshi Mulraaj, who was the Wazir-e-Wazarat (Governor) of Gilgit considered the arrival of Muhammad Khan to be a golden opportunity and sent him to the court of Maharaja of Kashmir at Jammu. Muhammad Khan was accompanied by a few of his close friends and associates including Mr. Kaseer son of Trangfah Meerza and few other young men from the clan of Bakutzs (BAKUTS), who were sent to seek support and reinforcements from Maharaja of Kashmir against Raja Uzur Khan of Nagar. However the wife of Muhammad Khan along with her sons, Khisrau Khan and Badshah Abbass etc were left at Gilgit under the protection of Bakhshi Mulraaj.

When Aazur Khan took over the reins of the rule of Nagar in his hands, his crippled and paralysed father Mir Zaafar Khan managed to restore friendly relations between Wazir Shah Murad, his sons Wazirzada Taifoor etc and Raja Aazur Khan. Hence Wazir Shah Murad was reinstated on his appointment of Wazirship of Nagar.

However the banished and exiled Muhammad Khan, departed Gilgit for Jammu as per the instructions of Bakhshi Muraaj, the Wazir-e-Wazarat of Gilgit. Unfortunately and by a stroke of bad luck to himself, Raja Muhammad Khan along with his companions fell sick and contracted the disease of small pox while still en-route and died at the locality/village of Ram Soo. His dead body was however brought back to Gilgit on the orders and instructions of Maharaja of Kashmir. He was, therefore, buried in Gilgit for the satisfaction of his wife and children. His wife Mst. Zarr-e-Afza along with her sons and children continued to remain at Gilgit in the refuge of Bakhshi Mulraaj.

164. Account of "New Settlements" of Mir Ghazan Khan

Mir Ghazan Khan during his era and reign/rule made irrigable some new settlements and added them to the habitable part of Hunza. In addition he re-instated and re-settled a few other such settlements, which were basically created or made inhabitable by his father, but these had been ruined/abandoned for some cogent and unavoidable reasons, in the past.

On top of the list of his re-settlement projects was the village of Murtaza Abad. Both the upper and lower portions/parts of Murtaza Abad had been abandoned and which remained barren and un-irrigated for over twelve years after their first settlement. Mir Ghazan Khan made a resolve to repair, reconstruct and revive this water channel once again. He, therefore, assigned this responsibility to Wazir Asadullah Beg. Wazir Asadullah Beg took on this responsibility with the traditional zeal and fervour and using his best abilities and experiences succeeded in getting this water channel reconstructed and restored under his personal supervision. Hence both the portions, lower and upper, of Murtaza Abad were once again made irrigable and habitable.

The village of Misgar also used to be abandoned in the face of frequent raids by the men of Kyrgyz Tribes and the settlers from Hunza used to abandon it frequently to flee from Misgar back to Hunza. Mir Ghazan Khan compelled these Hunza settlers to go back to Misgar forcibly and got this abandoned village rehabilitated and resettled.

However even then the men of Kyrgyz Tribe continued to carryout their raids on the new settlers. In this regards it has been narrated, that on one occasion a few Kyrgyz men reached the village of Misgar with an intention and aim of carrying out a raid and looting etc. This Kyrgyz raider group happened to initially reach at the door of the home of one Mr. Lagari of Banni Aashur Jan, to commence their looting spree from this house. They wanted to carryout a systematic silent operation in each house as all the homes of all the twenty two families of Misgar were constructed in a cluster form and were located adjacent to each other. The raiders, therefore, wanted to enter each of the twenty two houses one by one in turn and in complete silence, and carryout a thorough and isolated looting and plunder of each house. However when the raiding Kyrgyz men initially reached at the door of Mr. Lagari, they became suspicious and apprehensive and got scared believing that many men and people were staying/waiting together in that house. During this process Mr. Lagari and his wife also became aware of the presence of these raiders at their door. On this Mr. Lagari took up his axe in his hand as a weapon and his wife also got hold of a two forked headed "Y-shaped" wooden stick with a dried out skin covering the head of this "Y-shaped" wooden stick. Both the husband and wife having armed themselves with this available weapons decided to come out of their home to face and repel the raiders. While doing this, a strange sound was produced by the dried out skin wrapped on the "Y-shaped" wooden stick. The sound was so loud and scaring that the Kyrgyz raiders immediately considered it to be that of the joint activities of the gathered men as they had already suspected so. They became scared and immediately started withdrawing and running away for their safety. By now rest of the inhabitants of other twenty houses also became aware and got alerted. Within a short time all the men of Misgar came out of their homes to resist and counter the raiders, and on seeing the raiders fleeing in panic, they started a hot pursuit of the raiders. While being pursued, one of the Kyrgyz raiders managed to open fire with his musket on to his pursuers en-route. This bullet was affective and fatal and Mr. Haji, one of the Misgar men pursuing the raiders, got killed. Hence the Kyrgyz raiders succeeded in achieving a clean break and were able to safely withdraw and go back to their own places. After the death of this Mr. Haji, his young son whose name was

"Chhuldeh" became an orphan. This young lad, therefore, got compelled to return back to Hunza, within a few days of death of his father.

After this encounter and incident the Kyrgyz Tribesmen ceased to carryout their such raids on Misgar. Instead these Kyrgyz men got shifted to the larger and greater Pamirs or pasture lands located farther inside the territories of Afghan, Russian and Chinese Turkistan. In fact many of these Kyrgyz men also shifted to larger urban areas and towns deep inside the Turkistan territories. From then onwards and as of present times the relations and other close contacts between the inhabitants of Misgar and those of neighbouring Kyrgyz Tribes are friendly and cordial and in fact there exist a trade and commercial links between the two. Hence both parties/sides are now living in a peaceful and friendly atmosphere.

Mir Ghazan Khan got resettled and rehabilitated the village of Khuda Abad for the first time. It is narrated that Wazir Asadullah Beg was assigned the task to complete this project. He is reported to have visited this place personally and had arranged to get a water channel constructed from the source of the stream/nullah called "Burum Terr Harr". He is said to have re-settled this village and has also given it the name of Khuda Abad. Later Mir Ghazan Khan-I allotted this land to his son Gushpur Muhammad Nafees Khan. However when the water source dried out and no water flowed in the channel during the required season, Gushpur Nafees Khan made a suggestion to abandon the place for good. However Mir Ghazan Khan did not agree and wanted to construct yet another water channel. By that time Wazir Asadullah Beg had gone very old and thus his son Humayun Beg was deputed and was sent to carryout the assigned task, of constructing a fresh water channel (Gotsil) from the alternate available source of "Kor Parang" stream. Hence, accordingly a new water channel was constructed under the supervision of Humayun Beg and Ustad Usmano of Altit. The water channel and the barren lands of Khuda Abad were once again handed over to Gushpur Muhammad Nafees Khan which became his feud/jageer.

The present day villages of Atta Abad and Gha Mess Harr were also settled and

made inhabitable during the era of rule of Mir Ghazan Khan. These villages were also made irrigable by constructing water channels under the leadership and supervision of Wazir Asadullah Beg. The lands of these villages were allotted to the inhabitants of villages of Altit only as these belong to them as peripheral property called "Shamilat".

The barren and waste lands located above the village of Haider Abad, which were not yet irrigable till then, were also made irrigable and inhabitable with the help of a new water channel called "Terray Ghassh" which was constructed under the supervision of Mr. Trangfah Noor Shah Aya. Mir Ghazan Khan selected a large chunk of these lands for his both sons, Sakhawat Shah and Jahandar Shah and after making these lands irrigable detailed the inhabitants of village Haider Abad for the "labour work" called "Rajaki" for further development of these lands. The remaining portion of this newly acquired land was distributed amongst the notables, called Akabiran/Mutabiran and other men of Hunza.

164. "Remission" of Revenue Called "The Marriage Gold" by Mir Ghazan Khan (1864-65 A.D.)

Mir Ghazan Khan was extremely fond of wining and dining. Because of his this habit, he always remained drunk and used to arrange and organise such drinking sessions very often. He therefore also maintained a very rich and full spread of meals. A point would thus reach when the whole stores of his wheat grain and meat etc would get consumed well before the next crop season. Under such conditions, the extra required grain for the remaining period till next season, would be acquired on loan from the inhabitants of Garelt village. The Mir would pay back the same amount of grain or flour after he collected his revenue for the succeeding year or from the next year's crops.

A stage had arrived when Mir Ghazan Khan realized that he needed a lot of mutton to maintain the level of his eating standards by making some arrangement to augment and increase the quantity of mutton he collected as revenue annually in shape of meat on hoof. The existing stocks of meat on hoof was also falling short of his ever

increasing demand as barbecue was an essential part of the drinking sessions. He, therefore, decided to "remit" or exchange the revenue called the "revenue of marriage gold" which was imposed on the inhabitants at the time of the marriage of their sons. So in order to ensure that there was no possibility of shortage of meat for his drinking sessions he announced to the people the remission of this harsh revenue, but instead asked them to pay a ram/lamb in lieu. On learning about this decision and new order, the inhabitants of Hunza became extremely happy, pleased and relieved. The reason being that it was extremely difficult to acquire or obtain the gold dust and most of the people could not afford to obtain gold in sufficient quantity. Hence it was much easier and convenient to pay in shape of a ram/lamb, than the gold dust. It was not easy and possible for all the subjects to get their sons and daughters married at their own will and with ease, as otherwise it was not possible previously to get a son or daughter married without paying the fixed revenue of gold dust. Non availability of gold dust as revenue meant no marriages. The officials and the law enforcers of Mir who were the "Trangfahs" or even the Wazir himself would land in the house of the person whose son or daughter was going to be married. This the officials would do so on receiving such an information through their informers and sources. The official demanded for the payment of this "marriage revenue" in shape of one and half tolas of gold dust and they would weigh it in the "balance" they carried with them. This amount/quantity of gold was called "Two Khar" of gold in the terminology of Hunza people, of that era. It was compulsory for the person to pay it on the spot to get the permission for conducting the marriage. If the quantity was less or there was no gold available to be paid, he was not permitted to hold the marriage, till he paid it in full. Hence many a girls and young men would remain unmarried and would therefore become over-age. Hence when Mir Ghazan Khan issued the orders to pay this revenue in shape of a ram/lamb, the people of Hunza readily accepted this new order and became happy, pleased and full of joy. It was because of the fact that it was far easier and convenient for them to pay one ram/lamb in lieu of one "Kharr" of gold. It may be noted that out of the two "Kharr" revenue, remission for one "Kharr" of gold was already made by Mir Ghazanfar Khan as a reward for the raid, plunder and ransacking of the capital town of Nagar in 1852 A.D. Hence

only one "Kharr" of gold had remained as revenue to be paid by each household on the occasion of marriage of their sons or daughters which also was abolished in exchange for a ram, by Mir Ghazan Khan.

The above mentioned revenue, called "Marriage gold revenue" was a revenue imposed by the rulers of all states of Bilouristan, including the states of Hunza, Nagar, Baltistan, Gilgit, Chitral and Naghman etc, on their respective subjects since ancient times.

It is said and narrated that a "bride" at the time of her marriage was first presented to the ruler of the time. The ruler would return the bride to her bridegroom/husband after he had accepted her first. However this custom/tradition was later discontinued and dispensed with and a certain revenue as cost in lieu was paid to the ruler. A song/poem was sung describing and authenticating this custom/tradition in "Sheena Language". Following is the actual song:-

"—OM XUDAYE DUDE CILI LUUNGI LANGO KOSE FUTAW—

—SHAMA SHUUR SE FUTAW MUTO PLAW MUTO GOMAS —"

اے کل کل میں نہ شریت نہ بھیجیں جسے
شامہ شور، مارہ شور، ایں شریت جسے

Translation:

"Which was the person who first clipped/cleared this fresh (virgin) and new bough/branch of the tree/plant of the lion of God —

"Shamah Shoor" (شمع شور) clipped the fresh bough and gave it back to me and which I have taken."

166. Appointment of “Emissary/Counsel” called “Wakil” or “Wakalat” to the Court of Kashmir (1869-70 A.D.)

Mir Ghazan Khan, during the era of his rule as Mir of Hunza continued the old tradition of his father of sending, as tribute, “sixteen tolas” of pure gold, to the court of Maharaja of Jammu and Kashmir on annual basis as a token of friendship. This gold-tribute was sent through the hands of a notable of Hunza. In return and as a reciprocal gesture, the Maharaja of Kashmir also would send gifts, presents, souvenirs and cash through the hands of the same Hunza representative called “Wakil-e-Kashmir”. The Maharaja’s gifts would include, the dresses of honour called Khalaat and cash. Six hundred rupees were sent for the Mir of Hunza and one hundred for the Wazir of Hunza. The currency used by Maharaja in those days was called “Chilki” or “Hari Singhi”. As it has been mentioned earlier, the emissary or the Wakil-e-Kashmir during the era of rule/Mirship of Mir Ghazanfar Khan was Mr. Ali Murad son of Mr. Kuyo of village Ganesh. After the death of this notable and during the era of rule of Mir Ghazan Khan, another person by the name of Mr. Muhammad Shah of Diramiting Tribe of Baltit was appointed as the “Wakil-e-Kashmir. After some period this man was removed from this appointment. In his place one Mr. Ghulamo son of Sultan Beg of village Haider Abad was appointed. This man was also soon removed and one Mr. Fazal of Ali Abad was appointed in his place. Mr. Wakil Fazal continued to perform the duties (hold this coveted appointment) of “Wakil-e-Kashmir” till the era of rule of Mir Safdar Khan. This Wakil Fazal had established close matrimonial relations with the family of Wazir Asadullah Beg. Meaningly he had married two daughters of Dado Dara Beg to two of his own sons and in this way he had achieved a prominent position and status amongst the notables of his time and his other contemporaries. However he had died in Kashmir and his dead body was brought to Hunza on the orders of the Maharaja of Kashmir. After the death of this notable, which was during the Mirship of Mir Safdar Khan, one Rajab alias Chaqa Bai Derow was appointed as “Wakil-e-Kashmir”. However within one year of his appointment he was also removed and Mr. Daulat Shah son of Wakil Fazal was appointed in his place.

167. Account of Slander/Aspersions Against Dado Dara Beg for the False Accusations Levelled Against Him for Misappropriation of the “Treasures” of Mir Ghazan Khan (1869-70 A.D.)

Wazirzada Dado Dara Beg, after the removal of Farash (Faraj) Sangi Kan son of Mr. Ameen was the financial advisor of the Hunza State as well as the incharge of the treasuries of the Mir and therefore was holding the title of “Faraj” as per the terminology of the state. Hence on one day Mir Ghazan Khan, personally visited and inspected the treasure rooms to find out and see for himself the state of the stores. To his horror he found that a large quantity of stores like black and white cotton cloth etc and other items were missing from the stores. On discovering such a state of affairs Mir Ghazan Khan lost his temper and became extremely furious and enraged and got highly annoyed with Faraj Dado Dara Beg. The Mir in an outrage and outburst addressed the Faraj and accused him of being personally responsible for this great loss and misappropriation. The Mir, pointing an accusing finger, blamed Faraj Dado for the misappropriation and told him that he had wasted and misused the treasury/stores hence he was disloyal and dishonest to him and was not a well-wisher of him. The incident, therefore, laid the foundations and sowed the seeds of a very serious misunderstanding, distrust and an inferno of animosity between the two men. Wazir Asadullah Beg made all his efforts to extinguish this burning fire of animosity and hostility between the Mir and his own son. It was because he knew that this treasure and wealth of Mir was neither wasted, or misappropriated nor was stolen by Dado Dara Beg. Wazir Asadullah Beg, therefore, suggested to put his son through the traditional test of carrying the “red hot axe”, in order to prove the innocence of Faraj Dado, and to also bring about a truce and reconciliation between the Mir and Dado Dara Beg. Hence Dado Dara Beg was put through the traditional test of carrying the “red hot axe’ on his palms as per the complete procedure. Dado Dara Beg passed this test as his palms did not burn or got damaged. He was, therefore, cleared and acquitted of the blame and accusation of theft. This resulted into apparent easing of mutual tensions and suspicions and hence the tense relations between Mir Ghazan Khan and Dado Dara Beg ceased to exist and relations

became apparently normal and as usual. However deep down in their hearts, the mutual resentment and vexation and madness against each other continued to exist and remained ever alive.

Not even an year had passed since the occurrence of this incident when it was found that a woman had made clothes and she was wearing the same which were made from the same type of cloth which was missing from the stores of the Mir in a large quantity. On learning this news Faraj Dado immediately summoned that woman and interrogated her and enquired from her as to who had given her this cloth. The woman gave the names of Habib and Nooro who were two brothers and were well known and reputed thieves. On receiving this information Faraj Dado immediately arrested both these brothers. On interrogation and investigation both these men confessed to have stolen the cloth and other items from the coffers of the Mir. They also indicated the whereabouts of the stolen wealth and cloth which was hidden inside the tunnel of the Berber water channel where all the stolen cloth was secured onto the steps of a wooden ladder. This entire stolen wealth and cloth was, therefore, recovered from this tunnel and it was delivered to Mir through Wazir Asadullah Beg, by Faraj Dado. On witnessing and observing this situation, Mir Ghazan Khan felt extremely sorry for his attitude which had humiliated and belittled Faraj Dado and hence he was seriously heart. Mir Ghazan Khan, awarded death sentence to the two brothers Habib and Nooro. In order to carryout the execution Trangfah Ghulam Shah arranged for animal fat and melted it in a large pot. He then heated the fat oil to its boiling point. This boiling hot fat oil was then poured over the naked bodies of the two brothers Nooro and Habib, and both these men were immediately stoned to death. All the close relatives of Habib and Nooro i.e. Mr. Hubbe Ali and the sons of Murad Ali were all banished from Hunza and were sold out in Yarkand. All their lands and other properties were confiscated. However after the conquering of Hunza by the British and soon after the arrival of British forces, the sons of Murad Ali were brought back to Hunza and they were handed back their lands, house and other properties.

168. Arrival of Captain Biddulf at Hunza (1879 A.D.)

During the era of rule of Mir Ghazan Khan and in the year 1878 A.D., Captain Biddulf was appointed as the representative of British Indian government at Gilgit and was given the title of British Agent at Gilgit. Immediately after his arrival at Gilgit, this Captain Biddulf expressed his desire to visit Hunza and meet Mir Ghazan Khan to establish friendly relations with him. Hence he sent a letter to Mir Ghazan Khan on this subject. In reply to this letter Mir Ghazan Khan sent Wakil Fazal and Mr. Beko son of Haji to the court of British Agent at Gilgit and conveyed his sense of acceptance with pleasure to the meeting. He even invited the British Agent formally to Hunza himself. Biddulf also wrote his remarks on this letter for his tour of Hunza and sent it back to Mir Ghazan Khan asking the Mir to make guarantees for the safety and security of British Agent and as a surety demanded him to send necessary number of notables as "hostages" as per the local custom and tradition. As per this demand the Mir of Hunza detailed Gushpur Muhammad Nazeem Khan and Muatabar Zadah Zarr Parast son of Yarfa Murato along with a few other men as hostages and despatched them to Gilgit under the supervision of Wakil Fazal with a repeated request of invitation for the British Agent.

When Mir Zadah Muhammad Nazeem Khan arrived at the court of Captain Biddulf the British Agent at Gilgit, along with his entourage, he was warmly received, welcomed and afforded the formal honour and protocol due to him as per his status. This entourage was kept at Gilgit for about a months time and was looked after very well. In view of some more important and unavoidable official commitments and political engagements during that time, by now, Major Biddulf was unable to take out time for the visit of Hunza and was, therefore, unable to carryout his visit. He, therefore, had to send back the Hunza entourage per force. Hence the Hunza entourage was allowed to proceed back to Hunza. Many a gifts, souvenirs and presents were sent for the Mir of Hunza according to his stature, through this envoy and Biddulf also sent the message informing the Mir of Hunza about his inability to visit Hunza. It was after about an year or two, probably in the year 1879 A.D., that Major Biddulf was able to make a visit to

Hunza, when he reached village Mayun, via village Budalus, Mir Ghazan Khan, had therefore sent Mir Zadah Safdar Khan along with an entourage of many notable to village Hindi to accord a befitting reception and give a warm welcome to Major Biddulf. Mir Ghazan Khan himself, along with his elder notables and a large number of courtiers went to village Hassan Abad in a grand and pompous procession to personally receive and welcome the British Agent into his domain. When Major Biddulf reached the capital town of Baltit at the head of a grand welcoming procession a few rounds of cannon were also fired in his honour. Wazir Dado Dara Beg was made the incharge for this gun salute who made the Hunza gunners to fire the cannons at the appropriate moment when the British Agent had just entered the soil of the capital town of Baltit Fort.

Major Biddulf had brought a number of gifts, presents and souvenirs with him for Mir Ghazan Khan. Among these gifts there was a large mirror of oval shape, one twelve bore double barrel shot gun and some quantity of fine cloth. The oval shaped mirror can still be seen in the possession of Mirs of Hunza in their fort/palace. The twelve bore double barrel shot gun was later presented to Wazirzada Humayun Beg by Mir Ghazan Khan. This short gun was later presented to Mr. Muhammad Rafi, by Wazir Humayun Beg as this Muhammad Rafi was the nephew (sisters son) of Wazir Humayun Beg. Hence this shot gun is still held by Mr. Muhammad Rafi/his descendants.

Major Biddulf conducted talks and made parleys with Mir Ghazan Khan and his advisors and notables and discussed the implications of raids conducted by Hunza men on the route of "Qara Tung" ad Ladakh. He wanted Mir Ghazan Khan to discontinue these raids and refrain from such activities. Major Biddulf also persuaded Mir Ghazan Khan to establish cordial and friendly relations with the Maharaja of Jammu and Kashmir, under the patronage and protection of British government. He promised that in that case, the amount of his annual stipend as reward would be enhanced. These pacts and pledges were made orally and these were not recorded in writing. After two days of stay at Hunza, Biddulf returned back to Gilgit. His immediate return to Gilgit had become necessary as there had arisen a threat of an attack on Gilgit by Pehlawan Mehtar of Yasin.

169. Attack on Gilgit by Pehlawan Mehtar (1880 A.D.)

Mehtar Pehlawan of Yasin prior to his launching of an attack on Gilgit, made a desire and wanted to establish matrimonial relations with Mir Ghazan Khan of Hunza . He therefore despatched Mr. Meharban, the governor of Kohi Ghizar, who was the foster father of his son Mehtar Jau Akbar Rehman, as his envoy to the court of Mir Ghazan Khan at Hunza, to propose and ask for a daughter of Mir Ghazan Khan for marriage with his son Mehtar Jau Abdur Rehman. Mir Ghazan Khan, positively responding to this request, agreed to the proposal of marriage and earmarked Mst. Ashrafi, one of his daughters for the marriage, and despatched Wazirzada Humayun Beg to the court of Pehlawan Mehtar at Yasin, as his envoy, to discuss and finalise the necessary details and arrangements for this marriage. This way governor of Kohi Ghizar became the interlocutor/middle man from the Pehlawan's side and made many shuttle visits between Yasin and Hunza for the coordination of matters relating to this marriage. At last this matrimonial relationship was confirmed and both sides agreed. However before this holding of actual marriage ceremony Mehtar Pehlawan was having a desire to invade Gilgit and wrest the control of Gilgit from the hands of Maharaja; he, therefore, requested and sought help, support and reinforcements from Mir Ghazan Khan. Mir Ghazan Khan obliged and despatched a contingent of best chosen Hunza warriors, via the route of Chilingi Pass, under the command of Wazirzada Humayun Beg, to Yasin, as reinforcements for Mehtar Pehlawan.

Pehlawan Mehtar had also sought support and reinforcements from Mehtar Aman-ul-Mulk of Chitral. Hence in the year 1880 A.D. Pehlawan Mehtar unleashed his lashkar or forces and soon was able to capture the forts of Gahkooch, Bubur and Seenghal and reached the fort of Chhu Harr (Sher Qila), and laid a siege to this fort. As the troops of Maharaja were holding this fort in strength while they also had their troops and defences at the locations of Sharote and Shakiot as well, therefore, a very fierce and bloody battle ensued at a place called "Biarchi". Meanwhile during this period, although Mehtar Aman-ul-Mulk of Chitral had assured Pehlawan of his all out support and assistance, in his this adventure, instead of providing support made up his mind to

occupy Yasin, as he considered this to be a golden opportunity to do so. Mehtar Aman-ul-Mulk, therefore, used the same force, which was to be sent as reinforcements for Pehlawan Mehtar, to invade and occupy Yasin. This force was lead and commanded by Sardar Nazam-ul-Mulk and Afzal-ul-Mulk, the two sons of Mehtar Aman-ul-Mulk. Sardar Nazam-ul-Mulk, therefore, redirected his forces towards capture of Yasin and was soon able to take control of Wershgoom. On learning about this sudden and shocking news, Pehlawan Mehtar was taken aback, stunned and extremely surprised, and distracted and was compelled to lift the siege of the fort of Chhu Harr (Sher Qila). He was also compelled to disengage from the battle at Biarchi and soon returned to Kohi Ghizar. On reaching Kohi Ghizar, he released the Hunza contingents and allowed it to return to Hunza. On being released from the expedition, the Hunza contingent returned back to Hunza via the same route of Chilling Pass.

Pehlawan Mehtar, after this debacle became a fugitive and wandered in the area and the opportunity of the marriage and establishing of matrimonial relations with Mir of Hunza were lost forever. Pehlawan Mehtar, after his withdrawal and retreat from the battle reached the court of Sardar Nazam-ul-Mulk and Afzal-ul-Mulk, the sons of Mehtar Aman-ul-Mulk at the fort of Dahimal. On this the two brothers advised Pehlawan Mehtar to report to their father Mehtar Aman-ul-Mulk at Chitral. Sardar Nazam-ul-Mulk stayed at Yasin and Afzal-ul-Mulk got settled at Mustuj.

When Mehtar Pehlawan became deprived of the Mehtaship of Wershgoom, he got compelled to go to the court of Aman-ul-Mulk because of the reason that Pehlawan Mehtar's own wife was also still in the refuge and protection of Mehtar Aman-ul Mulk. However Aman-ul-Mulk did not provide refuge to him this time, and he was, therefore, banished from Chitral. He once again became homeless and proceeded to Kabul. He could not get a stable and proper destination even in Kabul. He then once again came back from Kabul and proceeded to Tangir along with his family members. There at Tangir Mehtar Mulki Aman was present and alive, who had also been banished from Yasin by Mir Wali earlier on.

Having taken into his possession the state of Wershgoom, Mehtar Aman-ul-Mulk called back his own son Sardar Nazam-ul-Mulk to Chitral and appointed Mir Aman son of Gauhar Aman as the ruler of Yasin and appointed his own brother Bahadur Khan as the ruler of Kohi Ghizar. Whereas he retained Afzal-ul-Mulk, his other son, as the ruler of Mustuj.

When Mehtar Mulki Aman and Mehtar Pehlawan, both of whom were the sons of Mehtar Ghazi Gauhar Aman, having been deprived of their father's country and the throne, when got together at Tangir as refugees and fugitives, they both got united and made plans to attack Yasin. Hence with the consent, instigation and collaboration of Mir Aman, the then present ruler of Yasin, invaded Yasin and arrested Mir Aman, and made him a captive. However Bahadur Khan of Kohi Ghizar offered stiff resistance and gave them a good fight. On this Mulki Aman and Pehlawan retreated back to Tangir and released Mir Aman.

Mehtar Aman-ul-Mulk immediately removed Mir Aman from the throne of Yasin and banished him as he considered him to be a collaborator and close associate of his nephews. He then re-appointed Sardar Nazam-ul-Mulk as ruler of Yasin (Wershgoom), Kohi Ghizar and Mulikoh.

When both Mulki Aman and Pehlawan made repeated attacks on Yasin and failed to gain any success, they accepted the defeat and their fate accomplished and started living calmly and peacefully in Tangir. However both had become accustomed to violence, war and intriguing, they could not live idle and in a state of calm and peace. Hence on one of the days while they had come out of their dwellings in the evening, to enjoy the fresh air and go for a stroll, Pehlawan was shot at from behind and was killed by Mr. Muqaddas Aman so of Mulki Aman on the inkling and instigation of Mulki Aman. After the murder of Pehlawan, his three sons, Abdur Rehman, Muhammad Rahim and the Sultan Muhiuddin alias Tsiq Mehtar, who was still a child, were all brought under the refuge of Sardar Nazam-ul-Mulk at Yasin. Sardar Nazam-ul-Mulk, with the permission and consent of his father Mehtar Aman-ul-Mulk, allotted the house of Rashnote at Yasin

to these three sons of Pehlawan, who started to live in this house.

However Mulki Aman, spent his whole remaining life in the country of Yaghistan (Tangir & Darel). His son Muqaddas Aman, after the death of his father came to Chitral because his wife belonged to the family of Aman-ul-Mulk of Chitral.

170. Account of the last raid of Qara Tung (1885-86)

As it was a traditional old habit/custom and practice of the people of Hunza and its rulers to carryout raids and plunders/lootings of travellers of the path/trail route of Laddakh at Qara Tung, hence in accordance with this traditional ancient custom/habit a group of raiders was sent to Qara Tung, under the command of Wazirzada Humayun Beg, during the last year of the era of rule of Mir Ghazan Khan. This party, therefore, left Hunza and having travelled via the passes of Shimshal and Ruskum etc and safely arrived at the "route" of Laddakh at Qara Tung. However they could not come across any caravan or any traders group on this route, and thus were not able to lay hands on any wealth and loatable material. As they were carrying a limited quantity of rations and food items, they could, therefore, not stay in wait for any longer period. In spite of this they did wait for a considerable time undergoing a lot of difficulties and remaining without food, for many days. However they were not lucky enough to come across any trade caravan and thus were unable to achieve their objective, and were compelled due to shortage of food, to return back for Hunza. In view of shortage of food during their return journey they faced starvation and it became extremely difficult for them to survive and reach back alive and in good shape. The group, therefore, decided to live off the land and provided food for their survival, by resorting to hunting and eating of every type of bird and wild animal. Hence even crows, vultures and other such birds and animals were hunted and eaten which are "Haram" and forbidden to be eaten, as per the instructions of Islamic religion. The group had thus managed to reach back to Hunza in this manner. However one member of this raiders group, Mr. Rehan brother of Mr. Gul Shah could not sustain the severity of cold en-route and died of it. This was the last time that a raiding part was sent for the plunder of Qara Tung caravans as since then no

such party has been sent for this purpose, ever after.

171. Demise of Wazir Asadullah Beg and the Discord and Dissension Among his Sons after his Demise (1886 A.D.)

When about thirty six years had passed since the taking over as Wazir of Hunza, Wazir Asadullah Beg died of a natural death during the month of "Pisces" in the year 1303 A.H.(Hijra) which corresponded with the month of February of the year 1886 A.D. (That means he took over as Wazir of Hunza in the year 1850 A.D. but his exact date of birth is not known). After his demise, there arose lot of differences and dissensions among two of his sons, Messrs Dado Dara Beg and Humayun Beg. Both these sons of Wazir Asadullah Beg were step brothers to each other and were living in separate houses at the time of their father's death (these two being the eldest from their respective separate mothers were also the claimants of the appointment of their father).

Wazir Asadullah had though more than two wives, but he had his children from two of his wives. His first wife was Mst. Nissaa, daughter of Mr. Raza Quli of Ghutosh clan of village Altit Hunza. The Wazir had two sons, Dado Muhammad Dara Beg and Faizullah Beg from the womb of this wife.

His second wife was Mst. Khush Begum daughter of Muhammad Rahim Beg, governor of Kohi Ghizar. This lady, as mentioned earlier, was, captured as a captive from Chaprot by the forces (lashkar) of Raja Habib Khan of Nagar during their raid on Chaprot, and was brought to Nagar, when she was a young girl. This young girl was later handed over to Mr. Mahmal Bag of Hunza, who was the "messenger envoy" of Mir Ghazanfar Khan, by Mir Habib Khan of Nagar. However Mr. Mahmal Beg had got this girl married to his son Mr. Safar Beg when she had grown up at his house. She had also given birth to a daughter of Safar Beg at his house whose name was Mst. Khujistah. Later Wazir Asadullah Beg had got her divorced/released from the marriage of Safar Beg and had got her married to himself. Wazir Asadullah Beg had, therefore, four sons; Messr, Khairullah Beg, Humayun Beg, Muhammad Reza Beg and Babar Khan, and

seven daughters; Mst. Sukhi, Punaki, Shaistah, Izzat Bibi, Bano Gull-e-Lalah, and Khairunnisaa, from the womb of this wife Mst. Khush Begum.

Out of all his six sons, two of them i.e. Faizullah Beg and Khairullah Beg were killed in action in Sariqool, Dado Muhammad Dara Beg and Humayun Beg, therefore, became the claimants of the appointment of Wazir of Hunza, after the death/demise of their father Wazir Asadullah Beg. Mir Ghazan had his inclinations and likings for Humayun Beg and wanted to make him his Wazir, and in fact he had secretly decided and allocated this coveted post to Humayun Beg. Though Mir Ghazan Khan had all his sympathies, and likings in favour of Humayun Beg, but he could not allow himself to outrightly ignore and supersede Dado Dara Beg, because of the valuable and innumerable meritorious services he had rendered in the past and also because of the strong and towering personality of Dara Beg, he could not gather enough courage and wisdom to deprive him of this appointment and give it to Humayun Beg.

Therefore on one day after the death of their father, Humayun Beg sent a message of reconciliation through one of his confidants, towards Dado Dara Beg, suggesting to him that they both ought not indulge in a dispute and have any differences. His message was that he (Dado Dara Beg), being the eldest son was in place of their father and as such the appointment of Wazirship of Hunza was befitting and suited to him (Dado) only. Humayun Beg then suggested that, Dado should, therefore, accept the appointment of Wazir of Hunza and the appointment of Farajship (Faraji) which was presently being held by Dado, be given to him (Humayun). Humayun Beg then suggested that having got united and in agreement both would then go to Mir Ghazan Khan and request him to give a decision accordingly. The messenger of Humayun Beg, therefore, proceeded towards the house of Dado Dara Beg to deliver this message to him. However both Mst. Shaistah, Humayun Beg's sister and wife of Humayun Beg, called back this messenger from midway and before he could reach the house of Dado and refuted the contents of the message of Humayun Beg. The two ladies then prompted and instigated Humayun Beg to make his all out efforts to obtain the appointment of Wazir of Hunza for himself.

When Dado Dara Beg was informed of this happening by his informers, he thought it over within himself and became extremely annoyed, enraged and furious and started boiling within himself, but by controlling his emotions did not express it to anyone else as these were the days of mourning over the death of their father. Though from this day onward the relations between the two brothers Dado Dara Beg and Humayun Beg, both sons of Wazir Asadullah Beg, started deteriorating rapidly and their hatred for each other got further increased, though there existed no love between them for each other even prior to this event.

Mir Ghazan Khan during those very days sent Mr. Danyal of Ganesh, his closest confidant, to the house of Dado Dara Beg to offer his condolences for the sad demise of Wazir Asadullah Beg, as per tradition and custom of Hunza. With him the Mir also sent a sword and a roll of white cotton cloth as a token of relief and expression of grief. Mr. Danyal very efficiently and properly completed the rituals of offerings of traditional condolences on behalf of Mir of Hunza as per customs and cultures of Hunza and presented the gifts/souvenirs. Dado Dara Beg also completed the traditional formalities of reciprocal niceties for such condolences and appreciations for sharing the sense of grief by the Mir and after that sent his message through the same Mr. Danyal to the Mir and said "Oh! The Mir! My benefactor and patron! You are fully aware and in complete knowledge of the fact, that I have been rendering innumerable, valuable services in your favour side by side with my father from the very first day of your Mirship, till this day. But as of today, when I am the most rightful, competent and most deserving heir and successor to my great father and his appointment, you are not considering me for this appointment! And this very lucrative/gainful appointment of Farajship (Faraji), which I am holding today, you are handing it over so cheaply and conveniently to my own brother Humayun Beg, because you want that I may be ridiculed embarrassed and belittled in the eyes of Humayun Beg, as he considers me to be of no value and worth!! Please be warned that if you dared to take even one step towards your this plan and proposal; I will not afford you the opportunity of taking the trouble of appointing me as the Wazir of Hunza! May the God almighty (خداوند قبار) be the witness between both of us! and also this Mr. Danyal, who is one of the closest confidants and advisor of yours

be a witness! I swear upon my God, that I will murder you with this very sword, which you yourself have sent for me today. And also please note that I will wrap your dead body in this very same roll of white cotton cloth, as your shroud which also you have sent for me today. And please also make a note of it and don't consider this great sin; if I do commit, to be because of me or as my responsibility or fault! But please take it and note it that this all would be fall on you purely because of your own doings and such unwise actions/decisions. So you must take care that you do not become a source of great danger for your own self and please do not try to commit this sin."

When Mir Ghazan Khan received this horrendous and highly disturbing message of Dado Dara Beg through Mr. Danyal, he became extremely worried and scared to his soul, and said to Mr. Danyal that I do not have so much of distrust/mistrust for Dado that he will go to such extreme limits and will commit such acts of violence. These threatening words of his message are only to scare me and pressure me. Please tell him to be patient and foreboding on the issue of appointment of Wazirship, as these are the days of mourning of his fathers demise and even the flowers of his father's grave are still fresh and not dried up. Hence you should not be worried regarding the Wazirship. The appointment of Wazir of Hunza continues to remain in the home of your family. The same has to remain in the house where the Wazir has died as is the traditions till the period/days of mourning are over, and his house happens to be that of Humayun Beg. A final decision would be arrived at after the mourning period is over.

172. Personality of Wazir Asadullah Beg (Wazir of Hunza w.e.f. 1850-1886 A.D.)

Wazir Asadullah Beg was a man of great stature and towering personality. His good reputation had spread all over and had reached all the states and countries surrounding and in neighbourhood of Hunza State. It was because of this reason that Mehtar Aman-ul-Mulk of Chitral had made it a regular feature and custom of sending to him as present, a "sack" full of pure honey on annual basis. This sack used to be made of leather of a goat skin. In addition he used to receive valuable annual gifts and

presents from the Begs of Sariqool, and these presents included horses, yaks, sheep, goats, felt carpets and silk cloth etc.

Wazir Asadullah Beg was a man of great wisdom and knowledge. He was an expert administrator of his country. Demarcation of boundaries of Hunza, for which he had erected the border gates of Shimshal, Dafdar and Budalus, is one of his many great achievements for and contributions to Hunza State. The water channels of Berber and "Murkoo" are his monuments and valuable souvenirs for the inhabitants of Baltit and Hunza. There was no barren, but irrigable, patches of land left out for which he had not identified the alignment of a water channel for its irrigation. He was not literate but he spoke and understood all the languages spoken in his neighbouring states. He did not indulge in drinking of wine and alcohol. Although he attended the drinking sessions and gatherings of Mirs of Hunza, but would take tea during those sessions. He issued detailed instructions to the subjects according to each season. He would hold a public meeting of his subjects twice in a year. During these public gatherings he would warn the public not to violate and exceed the laws of the land enforced on them, as they would be severely punished for violations. Hence he used to inform and instruct the people to only cut and collect the dried out plants and wild trees from the mountains for use as fire wood. He had the standing instructions for all to refrain from cutting live and green plants and trees. He also forbade and imposed prohibition on falling the plants and trees from the roots. He prevented and forbade his people from indiscriminate cutting of even the naturally grown thorny and bushy plants on their lands. He had fixed the exact dates and particular months, which was the month of "Pisces" or February-March, for cutting the required branches of the special willow plant/tree, which were used to make baskets and other useful utensils for daily use. Pruning and cutting of branches of all other trees and plants was also to be carried out during this month. He ensured that the people of Hunza took/shifted their flocks of sheep and goat to the pasture lands and meadows on higher altitudes at the fixed time and dates every year. Hence he had established and ensured a system of administration which regulated the socio economic lives of the people of Hunza according to the weather and terrain of the area.

The Wazir, during the tenure of his appointments, had laid down rules, regulations and standing operational procedures to prevent spread of communicable and other diseases. In this regards it was made compulsory for an outside guest entering Hunza to first wash and cleanse all his clothes and also take a bath himself at the village of "Mayun" if he was entering from south-western direction. If a new arrival or a guest was to enter Hunza from north eastern or eastern direction, i.e. from village Misgar/Shimshal, it was mandatory for him to wash his all clothes and his whole body before proceeding any further. Anyone wishing to enter main Hunza valley was once again required to wash his clothes and take a bath at the hot water springs located in between the villages of Ghames Harr and Ahmad Abad. Wazir Asadullah Beg had a great desire and ambition that the people of Hunza should learn many skills and become craftsmen and men of many skills in various fields. Hence he had taught the skill of carpentry to many a men under his personal supervision. He himself was a skilled craftsman in many fields. He carried out carvings and wood work on wooden construction material. He also used to produce paints and do paintings on wooden fixtures. These carvings and paintings, personally carried out by him can still be seen on the woodwork of his family mosques and houses even of present times. He also conducted many experiments for painting and tampering and treating of hides and leather. In short, he kept himself busy throughout his life in carrying out experiments for improvements and development in the fields of cottage industry commerce, handicrafts, agriculture and wood work etc.

Wazir Asadullah Beg was also a great military commander, who was a master strategist and a very successful tactician. As per the customs and traditions of Hunza, he was the commander of the peoples army (Lashkar) of Hunza. He, therefore, had laid down detailed orders and instructions, (oral) and standing operational procedures both for a rapid mobilisation of forces and for conduct of military operations and the logistics and administration of such force when in combat. It was because of his thorough planning, preparation, training and above all leadership qualities that the Hunza forces had conducted many successful combat actions and achieved great laurels under his

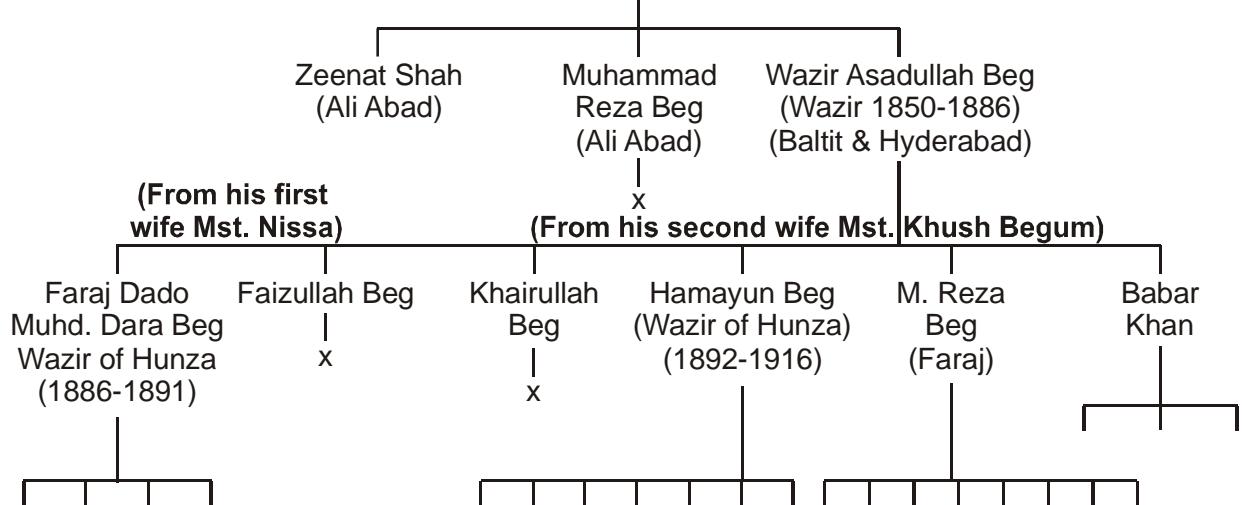
command. During⁸⁶ his tenure Hunza forces had never suffered any defeats and their casualties in numerous engagements and battles were negligible. It was during the era of his tenure that the rulers of surrounding states were scared of the military might of Hunza State and the Hunzukutzs as a race were considered as the most “feared men”, full of combat skills. In short, Wazir Asadullah Beg was a great man of great qualities. He was wise, mature, tactful, well composed, sober, noble, brave, farsighted, just, humble and a master military commander.

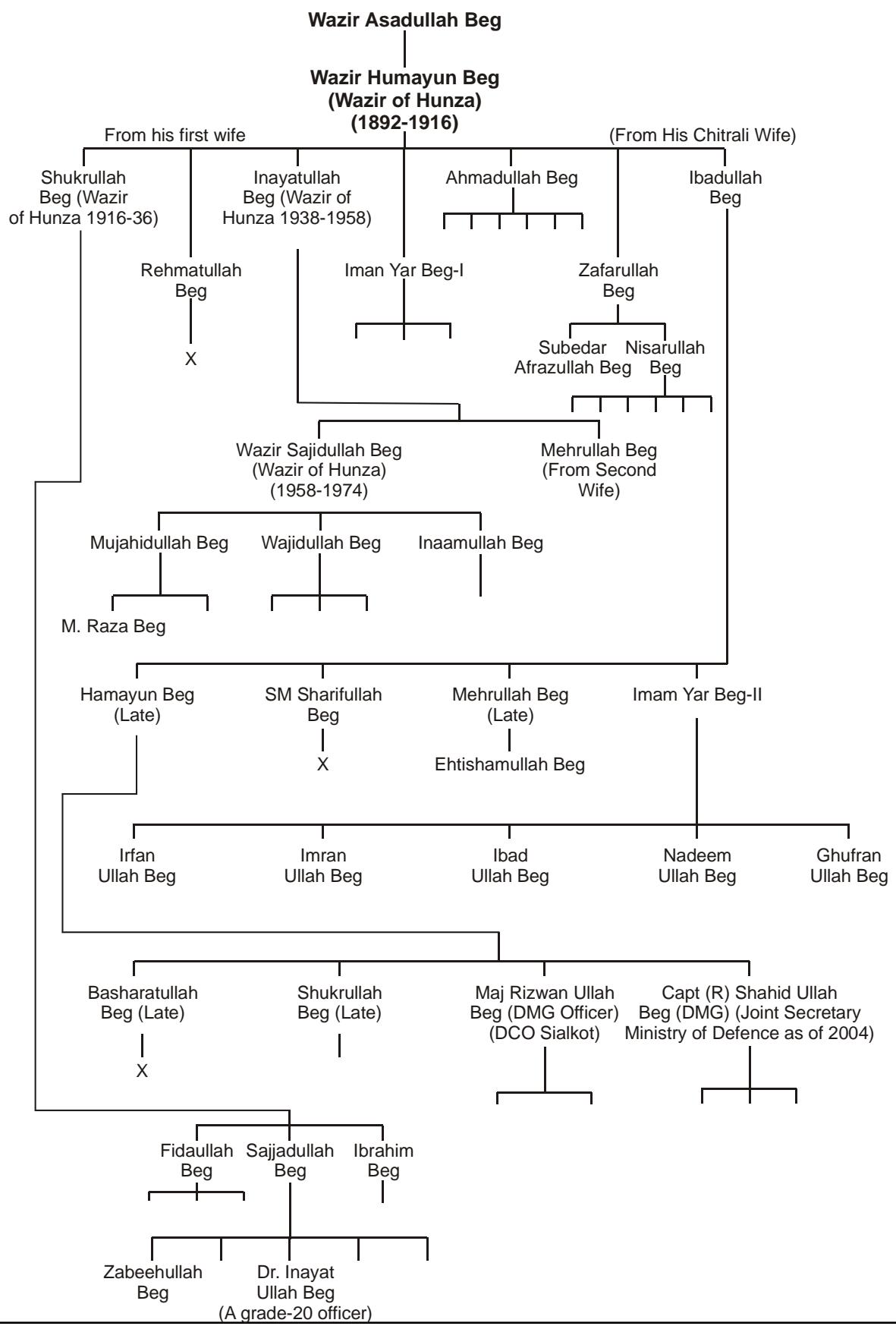
(To quote a few examples a few excerpts from the book “Where Three Empires Meet” of E.F. Knight are reproduced — (Page 348) The Kashmiris and the Chinese found themselves powerless to put a stop to these raid, and the Kanjutis acquired a great prestige, and were considered as quite invincible. The Hunzas, indeed had never known defeat before Colonel Durand’s successful campaign. (Page-350), but the Hunza’s have the greatest reputation for courage.(Page-355) so for unconquered, they had on several occasions, inflicted defeat on armies composed of some of the best fighting men in India. In 1848 Nathu Shah, the first Sikh governor of Gilgit, attacked them, but, falling into an ambuscade, was slain himself, and his whole army was massacred. In 1866 a Dogra invasion was repelled and the Army of the Maharaja fled.....)

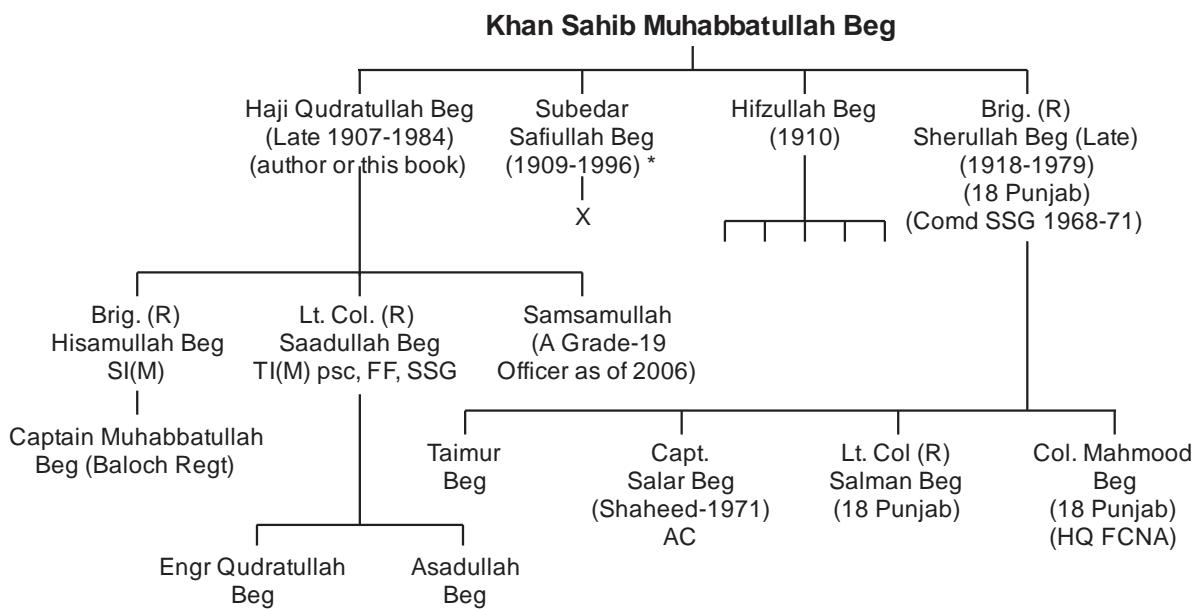
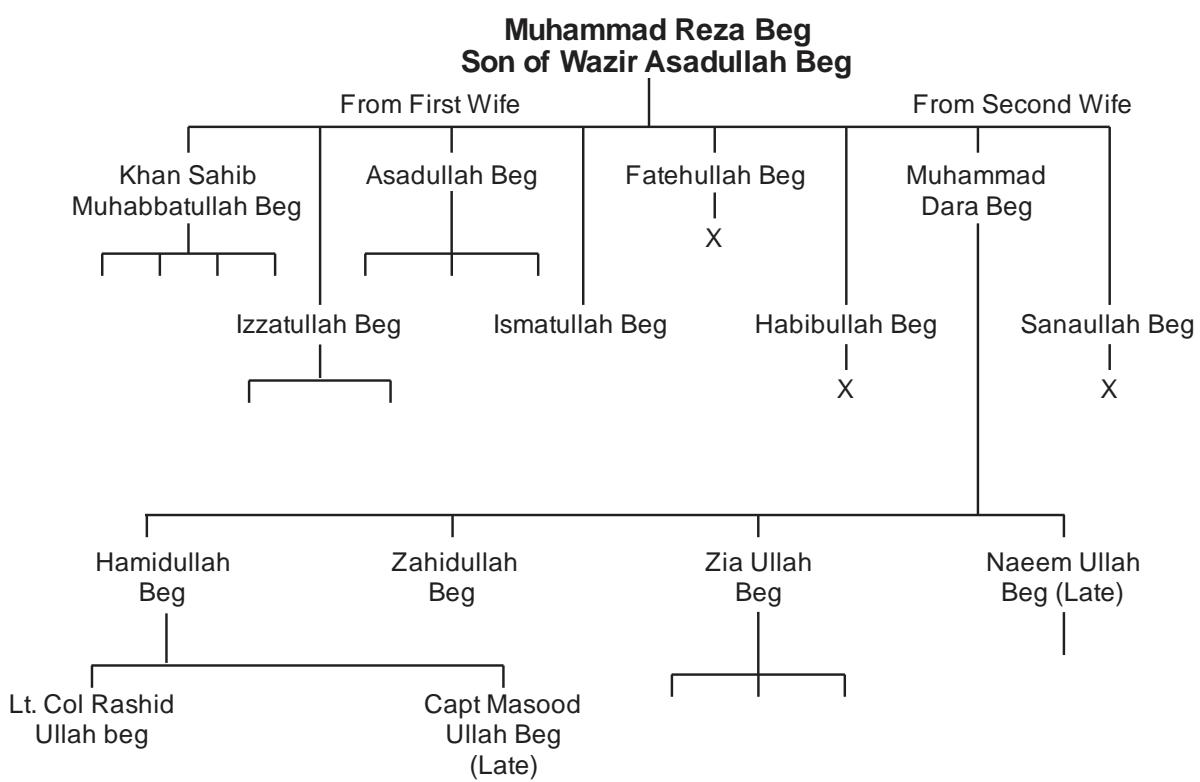
Following is the family tree of Wazir Asadullah Beg:-

⁸⁶ Page-348, 350, 355, “Where Three Empires Meet” by E.F. Knight (Reprinted edition by Sang-e-Meel Publication, Lahore. Pakistan)

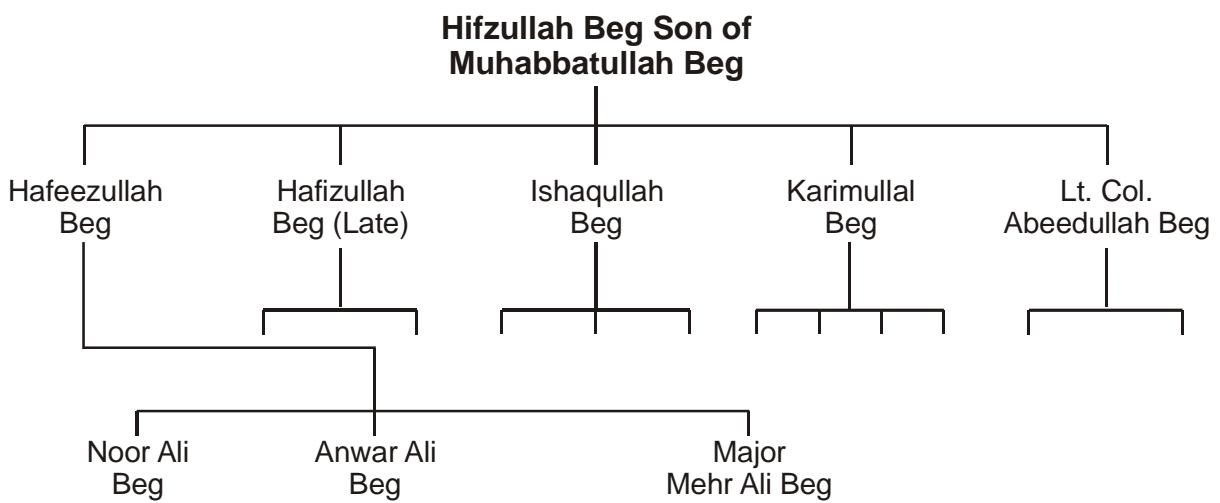
Wazir Punno (Wazir of Hunza 1782 to 1850)







* Subedar Safiullah Beg (1909-1996) died issueless and is buried at China Bagh Manument Gilgit as he was the second senior VCO of Gilgit Scouts leading the War of Liberation of Gilgit and Northern Areas in 1947-49 War against Dogras and Indians.



173. Mr. Lock Hart's Journey Through Hunza (1886 A.D)

Within a short period after the death of Wazir Asadullah Beg (1886), Wazir Ghulam Haider of Gilgit arrived at the court of Mir Ghazan Khan and delivered to him an important message from the officials of Maharaja at Gilgit. This message was that a very important and senior British official by the name of Mr. Lock Hart was arriving in near future with an aim of travelling to Badakhshan. The officials of Maharaja were, therefore, demanding for hostages from Mir of Hunza as per the custom of the area as a measure to ensure the safety and security of this British official while he was travelling through the territory of Hunza State. Accordingly a total of fifteen notables under the leadership of Gushpur Nazeem Khan and Wazirzada Muhammad Reza Beg were despatched as hostages to Gilgit, accompanied by Wazir Ghulam Haider of Gilgit. A few other prominent personalities included in these fifteen notables were Yarfah Muhammad Zameer, and Mr. Zarr Parast son of Yarfah Murato etc. Hence in the month of May 1886 Mr. Lock Hart arrived at Hunza. Mir Ghazan Khan accorded him a grand welcome and reception according to his stature and importance for being a senior British official. Mir Ghazan Khan however did not allow his own son Safdar Khan and Dado Dara Beg son of Wazir Asadullah Beg, to participate in any of these functions and gatherings organised as part of reception for Mr. Lock Hart. This became the first major and serious matter of contention and reason for the subsequent murder of Mir Ghazan Khan.

When Mr. Lock Hart made a safe passage through the territory of Hunza and entered the soil of Afghanistan by stepping into the territory of Wakhan corridor, the fifteen men of Hunza kept as hostages at Gilgit were released and allowed to return to Hunza. Thus this entourage under the leadership of Gushpur Muhammad Nazeem Khan arrived back safe and sound at Hunza carrying a lot of gifts, presents and souvenirs given to them by the officials at Gilgit, according to the status and importance of each one of them.

Gushpur Safdar Khan and Dado Muhammad Dara Beg, since after these days, had been conspiring and planning through mutual meetings and consultations, to assassinate and eliminate Mir Ghazan Khan. Safdar Khan, even prior to these events was annoyed and estranged with his father and was not happy with him. The reasons being that the many wives of Mir Ghazan Khan, who were the step mothers of Safdar Khan, always talked bad of Safdar Khan and used to make lot of complaints against Safdar Khan in front of Mir Ghazan Khan. Mir Ghazan Khan himself also had liking for his son Salim Khan alias Bappo and kept him more dearer and closer to himself than his other sons. Mir Ghazan Khan also paid his personal attention and looked after his other two sons Sakhawat Shah and Jehandar Shah, who were born from the womb of daughter of Wazir Asadullah Beg, on a preferential basis. He paid no attention towards Safdar Khan and neglected him totally in spite of the fact that he was the eldest son and also the heir to his throne. Mir Ghazan Khan, therefore, accorded no respect and his due importance to Safdar Khan.

Hence since long, the courtiers and henchmen/attendants of Mir Ghazan Khan, used to pass on to Safdar Khan every word and bad talk etc uttered by the wives/Ranis of Mir Ghazan Khan, against Safdar Khan. Every complaint made against Safdar Khan by the royal ladies before Mir Ghazan Khan was immediately communicated to Safdar Khan, by the attendants of Mir Ghazan Khan. These attendants included Mr. Danyal of Ganesh, Mr. Niamat son of Mr. Nooro of Baltit and Daulat Khawaja alias Busho Bulshah etc. The above mentioned Mr. Niamat on one day even went to the extent of telling Safdar Khan that Mir Ghazan Khan had made plans to assassinate him as he had

decided to nominate and declare his beloved son Salim Khan alias Bappo as the heir to the throne, and had warned Safdar Khan to remain vigilant and mindful of such eventualities.

In view of the above mentioned circumstances and events there were formed two opposing contending groups between the son and father. One group was that of Mir Ghazan Khan and Humayun Beg and their rival group was that of Safdar Khan and Faraj Dado Muhammad Dara Beg.

174. Establishment of Matrimonial Relations by Mir Ghazan Khan with Mehtar Aman-ul-Mulk of Chitral (1885-86 A.D.)

Wazir Asadullah Beg was still alive, when Mir Ghazan Khan decided to establish matrimonial relations with Mehtar Aman-ul-Mulk of Chitral by proposing to ask for a daughter of the Mehtar for marriage with his son Salim Khan alias Bappo. He, therefore, despatched Wazirzada Humayun Beg to Chitral as the mediator and facilitator to propose the matrimony and ask for the daughter of Mehtar Aman-ul-Mulk. Mehtar Aman-ul-Mulk accepted the proposal for this matrimonial relationship and agreed to give his daughter in marriage to the son of Mir Ghazan Khan. Hence a few weeks after the demise of Wazir Asadullah Beg, his son Wazirzada Muhammad Reza Beg was sent to Chitral to fix the date of the marriage and coordinate the details of marriage party, and other logistical details with the Mehtar. After necessary coordination at Chitral, Muhammad Reza Beg was accompanied by Mr. Khudai Diru (Khuda Dad Khan), a notable of Mehtar of Chitral, on his return journey to Hunza, and so both these men arrived back at Hunza. Here at Hunza, in coordination with Mr. Khudai Diru, the month of "Sambula or Virgo (August-September) was fixed for the despatch of Bride groom and the marriage party to Chitral. This season was chosen for the departure of the marriage party for the reason that the route to be taken was via the high passes of "Chilinji" and "Darkut Pass".

Hence accordingly Mir Ghazan Khan after necessary preparations and

arrangements, despatched the marriage party, including the bridegroom Gushpur Salim Khan (Bappo), under the responsibility of Humayun Beg and Trangfah Taighoon son of Yarpah Murato, at the end of the month of the "Leo" which corresponded to the 22-23 of August (1886) from Baltit via the route of Chupurson-Chilingi Pass - Darkut Pass and onward to Chitral.

175. Murder of Mir Ghazan Khan at the Hands of his son Safdar Khan and Dara Beg (1886 A.D.)

Not even a week had passed since after the departure of the marriage party of Bappo from Baltit for Chitral, when Safdar Khan and Dado Dara Beg could no longer tolerate and control their restlessness/exasperation and therefore became highly impatient. They were now bent upon executing their plot of immediate assassination of Mir Ghazan Khan as they along with their companions, supporters and collaborators had already finalised their conspiracy in complete secrecy, unanimity and mutual understanding. As almost all important personalities and strong men of every oasis/Khunn of entire Hunza valley were aligned and united behind Safdar Ali Khan, it had become convenient to execute the plot. Among the men supporting Safdar Khan were from Baltit, Dado Dara Beg along with his clan and entire tribe of Diramiting, from Altit were Mr. Hubbi Ali son of Zaheer who was the leader of the rebels of Altit, his son Mr. Khano who was son in law of Dado Dara Beg; from Ganesh were Trangfah Khurram Shah and his sons and Trangfah Fazil son of Naseero. Fazil was also the son in law as well as maternal first cousin of Dado Dara Beg, who sided with Safdar Khan along with his clan and tribe. Akhund Abdullah with his sons also from Baltit, from Ali Abad were Mr. Daulat Shah son of Wakil Fazal and his relatives, these men were also the sons in law of Dara Beg. The list also included Yarfah Zeenat Shah son of Yarpah Mahabat Shah, Faizo son of Faizaullah Beg, and Mr. Ajzdar son of Bumbarak etc who were all from the family/clan of Dara Beg. From the village Haider Abad, the collaborators were Messrs. Noori Hayat, and Meerza Nabat etc sons of Meerza Hassan son of Farhat Beg, and all these men also belonged to the family and clan of Dara Beg. Also included were the sons of Mahram Taighoon Laskaria. In fact almost all of the most brave, courageous

and the most influential men of entire central Hunza were aligned and united with the group of Safdar Khan and Dara Beg. It was because Dado Dara Beg himself was a very brave, and courageous man of guts and utmost self confidence. He was also extremely generous. He possessed the authority and control over the entire revenue and taxes of whole of Hunza State. He entertained his companions, relatives and other supporters extremely lavishly. As against such qualities of Dado Dara Beg, Humayun Beg, during those days, had erred and had failed to follow the foot steps of his great and illustrious ancestors in handling the politics of the era. He had annoyed almost all the notables and important personalities of whole of Hunza. These notables and "Akabir" had been alienated both from him as well as from Mir Ghazan Khan as they both used to consult each other in isolation and they both neglected and belittled them all. This solo flight by Humayun Beg and his personal handling of Mir Ghazan Khan prepared the grounds for a successful *coup d'e ta*.

The conspirators soon fixed a date for the assassination of Mir Ghazan Khan tailoring it according to his daily routine. On that fateful day, Mir Ghazan Khan totally oblivious of the looming danger, and as per his daily routine and old habit came out of the fort and mounted on his horse. He then proceeded towards Shumal Bagh for the daily conduct of his "Darbar" or Marakka. When he reached the point opposite/in front of Safdar Khan's house, where his path crossed over the deep tunnel dug for Berber Channel, he was fired upon from the house of Safdar Khan. Mr. Pehlawan who was the incharge of Mir's stables, and who was a servant and a slave of the Mir since the time of his ancestors through generations, was holding the reins of the horse of Mir Ghazan Khan at that time. As per the ancient Persian saying (خدمت گار گنہ گار) "servant the sinner" he got hold of the reins of the Mir's horse and brought the horse and the Mir into such a position that the Mir's posture presented a very easy target for the assassin's. Hence, within a short time, the Mir received four bullets on his body. One bullet had hit him in his chin and three bullets in his chest. Trangfah Ghulam Shah was also accompanying the Mir at that time. He took off his Shuqah (the large Chogha) and spread it like a screen masking/shielding the face and body of the Mir and wanted to cover/shield it but this was to no avail.

It has been narrated, that when the conspirators opened up their fire, initially no bullet was reaching the Mir. Hence Dado Dara Beg himself took up the musket and started firing and it was only then that the Mir received bullets and got fatally wounded. Dara Beg after finishing with his this firing then shouted and announced that this was the stroke of Mr. Hassan son of Mst. Aarzoo. By this Dara Beg wanted to say and prove that Mir Ghazan Khan was not murdered by him and that he was not involved in committing of this great crime and heinous act.

Muhammad Reza Beg, real brother of Humayun Beg used to narrate, that on that fateful day, he had come to Baltit from his home at Haider Abad, to offer his respect and Salam to Mir Ghazan Khan, and had just entered the home of Humayun Beg to wear the newly stitched "Shuqa" (gown) which was held with the wife of Humayun Beg, when he had suddenly heard the crack and sound of the musket fire, and two or three bullets hit the awning and windows of the home of Humayun Beg. These were the bullets fired by Safdar Khan and Dara Beg to kill the wife of Humayun Beg but they had missed the intended target.

As it was the season for the thrashing and collection of ripened wheat crops from the fields, therefore, most of the agriculturists of Hunza were busy in their fields and (کھلیانوں میں) thrashing places. Muhammad Reza Beg, when came out of his brother's house with a sword in his hands, he saw that the street was full of the inhabitants of Baltit and Hunza. He, therefore, asked Meerza Hassan son of Farhat Beg, as to the whereabouts and welfare of the Mir and the reasons for all this commotion when suddenly, a number of men from both his right and left and around him soon attacked him, and he was arrested. Included among those attacking men were Zeenat Shah son of Yarpa Mahabat Shah of Ali Abad, and Trangfah Fazil son of Naseero of Ganesh.

Trangfah Ghulam Shah son of Trangfah Darwesh (Darbeeshi) although accompanied Mir Ghazan Khan but he could not react and was completely helpless. During those days Gushpur Nazeem Khan was ill and was lying on his bed in the Mir's Fort (Baltit Fort). Mir Ghazan Khan in spite of being injured with four bullets, one on his

chin and three bullets on his chest, did not bleed, as he was too fat and the heavy mass of fat on his body prevented blood from oozing out of the wounds. Even in this fatally wounded condition, Mir Ghazan Khan managed to ask the attendants around him as to where was Dado Dara Beg, and told them to call him and bring him to that spot. In reply he was told that whatsoever had happened to him just then was the doing of Dado Dara Bet and Safdar Khan the Mir's own son. On learning this reply, the fatally wounded Mir then lifted his both hands and pointing his spread out palms towards the sky prayed to God almighty loudly and desperately and asked for an even worse fate and gloomer ending for both Dara Beg and Safdar Khan and then fell down on the ground.

During this period Humayun Beg along with many other sympathisers and supporters of Mir Ghazan Khan was travelling towards Chitral with the marriage party of Gushpur Salim Khan and they were still en-route. Although Yarfah Murato, the elderly and the most senior confidant and supporter notable (Muatabar) of the Mir was present and available at Hunza. However at that very time he was also away in the Bullmul fields, busy harvesting the wheat crop of the Mir. Young Zarr Parast, on witnessing the hue and cry and the chaos and confusion at the scene of this murder immediately had rushed and had gone to his father, running, and had informed him of this happening. On receiving this shocking news, Yarfa Murato also, belatedly, reached the scene of the murder of the Mir. Meanwhile many other people of Hunza had also gathered at that place from all over. However by that time poor old Mir Ghazan Khan had breathed his last and handed himself over back to his creator.

When many people from the villages of Ganesh, Altit, Haider Abad and Ali Abad etc converged on the scene of the murder and a very huge crowd had gathered, only then Safdar Khan also alighted and emerged out of his house and reached the dead body of his father and started weeping and mourning. However Dara Beg had left that house and had gone into hiding in his own house. Safdar Khan after a while is reported to have had made an address to the people and is said to have had told the crowd, that Oh! The men of Hunza, it has been the tradition and custom of this world, since ancient times, that the war between rulers and kings have been fought with swords, arrows and

guns and the battle of subjects and the ruled has been with the wood and soil/stones. My battle with my father is over with sword and gun. This is not the time, occasion and reason for making any hue and cry at this moment. I am the Mir of Hunza in place of my father now and you all have, therefore, become my subjects. He uttered these words and then ordered them to get down to make arrangements for the burial of Mir Ghazan Khan. The dead body of the slain Mir was then taken to the Baltit Fort, and after completion of necessary rituals and funeral arrangements, the Mir's coffin was taken to the graveyard of Karimabad and was buried besides the grave of his father late Mir Ghazanfar Khan. The period of Mirship of Mir Ghazan Khan lasted for twenty three years and seven months or about twenty four years, and his age was more than seventy years. He had many sons and daughters from many of his wives.

176. Fate of Widowed Wives/Ranis and Children of the Slain Mir Ghazan Khan (1886 A.D.)

Although some account of a few of the wives/Ranis and children of Mir Ghazan Khan has already been given in this book, however the complete details on this account are once again being given in the succeeding paragraphs. The first wife/Rani of Mir Ghazan Khan was Mst. Murad Begum daughter of Aazur Khan, son of Raja Babar Khan of Nagar. This lady had died before giving birth to any offspring. His second wife was Mst. Noori Jehan daughter of Gushpur Alif Khan son of Raja Aazur Khan of Nagar. This lady was also the sister of Raja Zaafar Khan of Nagar. His this wife had given birth to one son, Safdar Khan and three daughters, Mst. Bibi Mutreba alias Zeeyo, Mst. Zarr Afza and Mst. Jehan Ara Begum. Mst Mutreba alias Zeeyo was married to Anwar Beg of Sariqool. Mst. Zarr Afza was married to Mr. Muhammad Khan son of Raja Zaafar Khan, and this lady is the mother of Khisrau Khan etc who are the Gushpurs of Chalat. Mst. Jehan Ara was the wife of Aazur Khan son of Raja Zaafar Khan whose sons Mr. Ayub Khan and Mr. Alif Khan etc are in Kashmir. Mir Ghazan Khan's second wife Noori Jehan was got murdered by Mir Ghazanfar Khan at the village of Ahmad Abad, as has already been narrated in this book. The third wife of Mir Ghazan Khan was Mst. Bibi Fahmeedah daughter of Mr. Bubosh Beg of Sariqool. This lady had given birth to a son

Gushpur Salim Khan alias Bappo, who was later got murdered on orders of Mir Safdar Khan at Shimshall and detailed account of this murder is intended to be written in the succeeding paragraphs of this book. Mst. Ashrafi was the daughter from the womb of this lady, who was got married to Mr. Karim Beg of Sarigool later during the era of rule of Mir Muhammad Nazeem Khan (1892-1938).

The fourth wife of Mir Ghazan Khan was Mst. Shaista alias Sharistah daughter of Wazir Asadullah Beg. The Mir had two sons, Messrs, Sakhawat Shah alias Mikki and Jehandar Shah from the womb of this lady. Mikki was taken into fostership by Sikandar of Ganesh and young Jehandar Shah was handed over to Mr. Ali Jauhar of Ghulkin for his brought up and fostering. These two young sons of the Mir were later murdered during the era of rule of Mir Safdar Khan on his orders.

Yet another wife of Mir Ghazan Khan was Mst. Mow Begum daughter of Mir Haya (Mirayo) from Ganesh. This Burusho lady from the ordinary class, was given in marriage to Mir Ghazan Khan during the period when he was under house-arrest and undergoing a punishment. This lady had given birth to Gushpur Muhammad Nafees Khan whose offsprings and grand children are now settled at the village of Khuda Abad, Gujal which is the Jagir of Muhammad Nafees Khan..

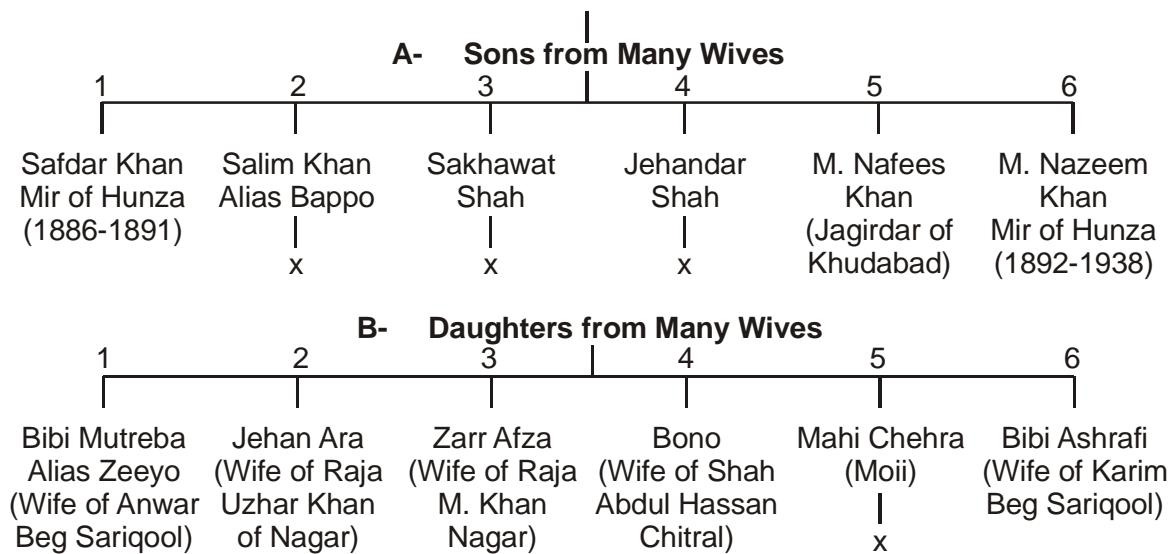
Yet another lady wife was Mst. Qurbani daughter of one Mr. Loaq of Gulmit. She was detailed as servant for washing of clothes and other domestic chores etc of Mir Ghazan Khan when he was undergoing punishment and was under house arrest at Baltit. Muhammad Nazeem Khan was born from the womb of this lady, who was later to become the heir and successor to the throne and the crown of his ancestors and was able to fly the flag of fame and high repute.

His seventh wife was Mst. Mehar Afroze daughter of Mr. Muhammad Sakhi of "Fasso". This lady was initially wife of Arbab Khairullah son of Muhammad Ali of Gulmit, who was also the foster brother of Mir Ghazan Khan. The Mir had, however got married to her after snatching her away from her first husband. There were two daughters from the womb of this lady, who were Mst. Bono and Mst. Moii (Mahi Chehra) Mst. Bono

was married to Syed Shah Abdul Hassan son of Syed Ghulam Ali Shah of Hassan Abad Chitral. Her children are, Hazrat Jan, Mir Haaj Muki, Syed Nadir Shah, Syed Afsar Jan and one daughter Mst. Bibi Uross wife of Mehtar Jau Khadev-ul-Mulk of Chitral.

Mst Moii (Mahi Cherah) daughter of Mir Ghazan Khan was given in marriage to Mr. Tordochi son of Syed Shah Abdul Hameed of Chitral. Syed Shah Abdul Hameed of Chunj, of Chitral, had fled from his hometown of Chunj and reached Hunza to seek asylum and refuge, when Mehtar Pehlawan of Yasin had been deposed and who had also fled to Yaghistan, as he was the brother in law of Pehlawan Mehtar. Hence this Syed Shah Abdul Hameed along with his family members had remained in Hunza as a refugee for a period of three years till the normalisation of situation in the state of Wershgoom. It was during this period that Mst. Moii was got married to the son of Syed Shah Abdul Hameed. When the Shah, after staying in Hunza for three years, had returned to his own country, he had also taken along this daughter of Mir Ghazan Khan to his native area of Chunj in Chitral, along with his all other family members. However after passage of some period, Mst. Moii had developed differences and misunderstanding with her husband, hence she was sent back to Hunza. Her foster mother Mst. Bibi Rozah wife of late Mr. Sangi Khan and her foster brother Mr. Nau Bahar son of Mr. Sangi Khan (late) had accompanied Mst. Moii to Chunj, hence they also came back to Hunza with Mst. Moii. After her return, Mst. Moii had spent her entire life at Hunza. This lady remained alive during the eras of rule of four successive Mirs of Hunza i.e. Mir Safdar Khan (1886-91), Mir Nazim Khan (1892-1938), Mir Ghazan Khan-II (1938-45) and Mir Muhammad Jamal Khan (1945-1974). Mst Moii was a very skilful lady and was an expert in needle work, and cutting of the locally produced cloth for garments and embroidery etc. She had lost her eye sight during the terminal years of her life and had become blind.

Genealogical Tree of Mir Ghazan Khan



177. Some Details of Shah Abdul Hameed (1880-83 A.D.)

Syed Shah Abdul Hameed son of Syed Shah Abdul Rahim hailed from the clan/family of Sadaats of areas of Zebak, Shakhdara, and Ishkashum of Badakhshan. They were commonly known as the “Shahan” or Shahs of Zebak. When Amir Abdur Rehman, the ruler of Kabul invaded and captured the country of Badakhshan, the sons and descendants of Peer Yaqut Shah etc were forced to flee and migrate out of Zebak etc, and reached the Chitral territory. On their arrival at Chitral, Mehtar Aman-ul-Mulk of Chitral granted and allotted agricultural lands to Shah Abdul Rahim at the place of “Arkari” Chitral, whereas Mehtar Pehlawan of Wershgoom allotted land to Abdul Hameed in the village/town of Chunj in Mastuj. Mehtar Pehlawan also gave in marriage one of his daughters to Shah Abdul Hameed. Mr. Shah Nawaz Shah alias “Bulbul Shah” was the son of this Shah Abdul Hameed.

When Pehlawan Mehtar was deposed and banished from Wershgoom (Yasin), Syed Shah Abdul Hameed, had also to flee from Chunj in Chitral, for fear of his life from Mehtar of Chitral, and it was in this context that Syed Shah Abdul Hameed had reached Hunza and sought asylum and refuge. Mir Ghazan Khan, therefore, gave him asylum/refuge and entertained his request. Syed Shah Abdul Hameed, during his stay

at Hunza carried out his religious work and did preaching (Ismailia Sect). It was because of his efforts and preaching and invitation (persuasion), that the inhabitants of oasis/Khunn of Hindi got converted to the sacred sect of Ismailia faith as they were previously following the Shia faith of Twelve Imams (Isna Aashriya). He also converted the inhabitants of village Ganesh into the sect of Ismailia faith, with the active support of Mir Ghazan Khan, as these were also the followers of the faith/sect of Twelve Imams called Shia "Isna Ashariya" in Arabic.

Shah Abdul Hameed was a highly educated and learned man and was well-versed in religious literature and knowledge of Quran. He was well versed in the knowledge of Arabic language and was an authority and expert on the scholarly religious book called "Ahya-ul-Uloom" written by Fakhruddin Razi احیاء العلوم فخر الدین (رازی). Many a scions of notables of Hunza and other ardent seekers of knowledge had sought and acquired education and knowledge from him. Muhammad Reza Beg son of Wazir Asadullah Beg, the grand father of the author of this book was one of the prominent persons among those who acquired and learnt religious education, knowledge, and literature from this great scholar. Muhammad Reza Beg used to take utmost pride in being a disciple and a follower student and seeker of knowledge, from Shah Abdul Hameed. After rendering such a valuable service, the Shah Sahib returned to Wershgoom after spending three years at Hunza.

178. Personality of Mir Ghazan Khan The Slain

Mir Ghazan Khan was not a literate man, hence he could neither read nor write. However he had complete command over Persian (Darri), Wakhi and Khuwar, tongues. He was not a very sharp, nimble, cunning or shrewd person, but was a simple and straight forward man, with a fat and bulky physique. He had a highly generous, liberal and bountiful, nature. He was very fond of alcohol/wine and drank excessively — and all the time — he always remained drunk. He had many cellars/liquor stores full of grape-wine. These were located in the villages of Ganesh, Karimabad, Baltit, Altit and Ali Abad. Whenever he came into knowledge about the existence of a well nurtured,

healthy and fat ram, he made it sure that the same was immediately brought to his kitchen. He was fond of a raging and continuously lighted burning fire during the winter season. He used to say/quote a Persian saying ‘آتش به زمستان گل سوری بہ’ meaning, a good fire during the winter season was worth its size and nature. As per the customs and traditions of his ancestors and following in their foot steps, he made the dancing women called (بورغل) (Yurghol) dance during the frequent drinking sessions and gatherings. He also made elaborate and detailed arrangements to celebrate the traditional festivals and other such cultural events of Hunza on the fixed days/dates and made these festivals very formal, colourful, pompous and enjoyable.

179. Rule of Mir Safdar Khan (1886-91 A.D.)

When Mir Ghazan Khan was assassinated/murdered, Safdar Khan took the reins as Mir of Hunza in his father's place and Dado Muhammad Dara Beg became his Wazir. Immediately after the taking over ceremony and the changing of guards, an urgent deceptive message, purporting to be from Mir Ghazan Khan, was sent after Gushpur Salim Khan (Bappo) and Humayun Beg, who had by then reached the village of Reshit in the lower Chupurson valley. This deceptive message, purported to be sent by Mir Ghazan Khan for Humayun Beg, was that all of them were to return immediately back to Hunza as there had suddenly arisen a threat/danger and possibility of an impending attack on Hunza by the forces of Nagar State with the support and assistance of troops of Maharaja stationed at Chalat. As this was an urgent and binding message, therefore, Humayun Beg and Mirzadah Salim Khan were obliged to immediately return to Hunza along with the entire marriage party. However they did consider it, that it may have been a false message sent as a deceptive ruse. Hence Trangfah Taighoon expressed his suspicions and opinion and gave the suggestion to not to return to Hunza or either at least send Salim to either Chitral or to Sariqool. In spite of this wise suggestion, Humayun Beg considered this message to be a genuine message and decided to turn back. However Mr. Khudai Dirru (Khuda Dad) the middleman and envoy of Mehtar of Chitral made it straight for Chitral, and conveyed the

unfortunate message of this event at Hunza, to the Mehtar of Chitral.

180. Banishment of Humayun Beg (1886 A.D.)

When Humayun Beg along with Salim Khan (Bappo) and the whole marriage party turned back from the village of Reshit, and reached the settlement of Gulmit in Gujal, both Bappo and Humayun Beg were immediately arrested and taken into custody. Mir Safdar Khan, immediately arranged to despatch iron chain/shackles towards Gulmit so that Humayun Beg could be tied in these shackles. However when Wazir Dado Dara Beg, came to know of this development, he immediately despatched one of his best men, Mr. Jawan Beg, after the man of Safdar Khan who was carrying these chains/shackles and who got these shackles back to Hunza from midway/en-route to Gulmit.

Later on, Mir Safdar Khan and Wazir Dado Dara Beg convened a meeting/gathering for mutual consultations and discussion of their future plans and line of action. Hence during this meeting it was unanimously decided and agreed upon to banish Mir Zadah Salim Khan to Shimshal under custody and as a prisoner and banish Humayun Beg from Hunza and send him to Shahzada Laes of Arkari in Chitral. During this period Wazir Dado Dara Beg, secretly despatched his own son Khairullah Beg Saani towards Humayun Beg at Gulmit. He had sent, with his son, two tolas of gold and necessary clothing and beddings etc for Humayun Beg required for his travel and journey towards Chitral. Wazir Dado also sent a confidential message secretly to Humayun Beg informing him that he and Mir Safdar Khan, had both decided and pledged with each other to eliminate/murder their respective brothers. Dado had confided through this message, that he was now of the opinion, as an after thought, that the elimination of Humayun Beg would amount to the destruction, sack and elimination of the entire family and clan, as I do not see/observe any qualities, abilities and necessary capabilities in my own sons, who could carry on the name of our family in future. In view of this reason, I now refuse to eliminate you and prefer to banish you and send you into exile."

Hence Humayun Beg was banished and sent into exile to Chitral. He was given about five men as his companions and servants to accompany him to Chitral. These men were Mr. Rehmat Ali, Mr. Saqi, Mr. Barako alias Hazro, Mr. Barako alias Khisho, Mr. Dado son of Rehmato alias Yat Kutzs. However Trangfah Taighoon was brought back to Hunza. This person was the brother in law of Humayun Beg, i.e. he was the husband of sister of Humayun Beg. This man, also gave an amount of "fifty chilkies" the currency of that era, to Humayun Beg as a mark of his support for meeting of expenses during the journey and exile. However Mir Zadah Salim Khan, (Bappo) was kept at Gulmit in the same status and after passage of some period he was sent to Shimshal. His mother was falsely informed that her son was banished and exiled towards Sarqool, and thus she (Salim's mother) was also banished to Sarqool under this pretext.

181. Remission of Nine Types of Revenues/Taxes by Mir Safdar Khan (1886 A.D.)

On taking over as Mir of Hunza by Mir Safdar Khan and Wazir Dado Dara Beg as the Wazir of Hunza, the inhabitants of Hunza were exempted from payment of nine types of revenues, which were imposed on them since ancient times. These taxes/revenues for which remission was granted were: first one was the tax/revenue of one cake of purified butter (1×Multush) payable on cows which gave birth to calves, second revenue was one cake (Multush) of butter for every sheep which gave birth to its foul, third was the local silk cloth tax called tax of silk cloth for the Daroogha (سرگز داروغہ یار کند) of Yarkand, fourth tax was the grass as fodder for the horses of Mirs of Hunza, fifth was the oxes hide for the preparation of saddlery, bows and shields etc, sixth tax was the thigh of the slaughtered oxen as and when an oxen was slaughtered by a subject, seventh tax was the large plate of food out of the feast prepared on the third day of death of a person, the eighth revenue payable, was the "thigh"/hind leg of a ram nurtured and brought up by subjects as meat on hoof for use as meat/food during winters, ninth.....??

The entire population of Hunza which was subjected to payment of these nine

taxes hence before, was extremely relieved, happy and were thankful to Mir Safdar Khan in general and Wazir Dado Dara Beg in particular for these remissions and exemptions. The inhabitants of Hunza therefore were now in full of praise for Mir Safdar Khan and condemned the slain Mir Ghazan Khan. Safdar Khan was given the title of "Khush Begi" by the people of Hunza and started calling him with this title as Yaqub Beg, the ruler of Turkistan was addressed with this title..

All the notables and elders and the rest of subjects of entire Hunza had now become pleased, grateful and happy with Mir Safdar Khan, but a few were extremely depressed, annoyed and highly disturbed with such a situation. Those few who were unhappy were the well wishers of Humayun Beg, the advisors of the slain late Bappo and those who continued to remember the slain Mir Ghazan Khan.

182. Allotment and Granting of Agricultural Lands as Reward for the Murder of Mir Ghazan Khan (1886-87 A.D.)

Mir Safdar Khan, soon compensated and rewarded all the ring leaders and rebel leaders of various groups and tribes and murderers of his father Mir Ghazan Khan by granting them all, large pieces of agricultural lands. These types of rewards and awards, are called as the "rewards/awards for swordsmanship", as per the customs of ancient Hunza. These awards are of two types, the first type is called as the "Reward for swordsmanship in battle against an enemy", and the second type of award is called as the "Reward for swordsmanship during a *coup d'eta/revolt*". Wazir Dado Dara Beg was granted, as reward, a piece of agricultural land at the location of "Bullmul" in Baltit. Yarfah Zeenat Shah son of Mahabat Shah was granted a unit of agricultural land in the locality of "Aakhan Abad" in Ali Abad, Trangfah Khurram Shah at "Beeshkar", Karimabad, Trangfah Fazil at Ganesh and to Mr. Hubbi Ali son of Zaheer at Altit. In the same manner all other rebel notables of "second category" were also rewarded by granting them pieces of agricultural lands in their respective villages according to the stature and clout of everyone of them.

However Mr. Muhammad Issa son of Yarfah Murato was granted the most coveted and lucrative appointment of "Farajship" (Faraji), which was till then held by Wazir Dado Dara Beg. Though this appointment could not be retained by him even for more than an year only. The event which became the basis of his removal from this appointment was that Muhammad Issa had failed to and was not able to suitably look after and entertain the notables and elders of Hunza at Gulmit, Gujal, during the first official visit of Mir Safdar Khan to Gujal. It was immediately after this event, that all the notables and elders of Hunza made complaints and unanimously and jointly suggested and made strong recommendations to appoint Wazirzada Sarwar Khan (son of Wazir Dado Dara Beg). Hence Mir Safdar Khan was obliged to hand over this lucrative appointment to Wazirzada Sarwar Khan.

183. Unworthy/Improper Treatment Meted Out by Mir Safdar Khan to the Family of Humayun Beg (1886-87 A.D.)

Mir Safdar Khan, after the murder of his father Mir Ghazan Khan, had ruthlessly dispersed all the widowed Ranis of his father or his own step mothers by disposing them off in a helter skelter manner. Mst. Bibi Qurbani along with her son Muhammad Nazeem Khan was removed from the fort and was shifted to a small 'hut' called "Shatumun Gooti" located just outside the Baltit Fort. Mst. Mow Begum, mother of Gushpur Muhammad Nafees Khan was also thrown out of the Baltit Fort and was sent to her home in village Khuda Abad. Mother of Bappo (Gushpur Salim Khan) was also sent to Sariqool, back to her father's house.

Muhammad Reza Beg, brother of Humayun Beg, was placed under arrest and was kept in the " stables" of Mir initially for a few days. However later on he was shifted to his own home in village Haider Abad and was placed under house arrest there. All of the inhabitants of Haider Abad were given strict instructions to observe a total social boycott against him and they were all strictly ordered to refrain from making any sort of social contacts were not allowed to even talk to him or to pay him Salam. His sister Mst. Shaista who was also the wife of the slain Mir Ghazan Khan was proposed to be given

in marriage to an ordinary man Mr. Dilawar of village Dorkhun. However, later on, it was decided to eliminate her, along with her both sons young Sakhawat Shah alias Mikki (10 years old) and Jehandar Shah (7 years of age). Accordingly Trangfa Mirza Hassan son of Farhat Beg was assigned the task. He, therefore, detailed his son Noori Hayat who represented him to do the needful. Noori Hayat forcibly took away both the young Gushpurs from their foster parents, as at that time, Sakhawat Shah was being brought up at the house of Sikandar of Gunesh, and young Jehandar Shah was being fostered by Mr. Ali Jauhar at Ghulkin. It is narrated that the foster mother of Jehandar Shah, had taken him into the tomb of Shah Talib (a Saint/Pir) in village Susanio to seek protection and save her foster son. Mr. Noori Hayat son of Trangfah Mirza Hassan however managed to forcibly snatch these two young boys away from their foster parents and took them to the river bank located along the lower portion of Ghulkin village and threw them down from a high cliff.

It has been narrated that initially on being tossed off from the cliff, the two boys, had still remained alive and reported to had been crying and asking for mercy and cryingly telling Noori Hayat, that oh! Our uncle we are still alive, so please do not kill us but save us and take us up alive. However as the orders of Mir Safdar Khan were binding and strict, therefore, the cruel and inhuman Noori Hayat paid no heed to the cries and beggings of mercy by the two innocent young lads and instead brutally murdered them both by stoning them both to death. Sakhawat Shah was about ten (10) years of age and Jahandar Shah was just seven (7) at that time. After their death in this manner, bodies of both of them were buried at the same spot along the river bank. However later on, during the era of Mirship of Mir Muhammad Nazim Khan and Wazirship and the authority of Wazir Humayun Beg, Trangfah Zawarah son of Mr. Sikandar, who was the foster brother of Sakhawat Shah, on the orders of the Mir and the Wazir, had exhumed and taken out the remains of both these two slain boys and had re-buried them at the base of hills of Ghulkin.

The above mentioned Trangfah Zawarah had been narrating, on oath/swear, that when he exhumed the remains and the bones of the two slain boys, and took them out

of the grave, two little, beautiful and very fragile creatures called "KILKILI" in Burushaski language (a smaller specie of lizard found in Hunza) also came out of these graves and they immediately entered into the clothes of the Trangfah and took refuge inside his body by sticking to his flesh/skin. When the bones/skeleton and remains of the two boys were placed in their new graves, the two cute little beautiful and fragile creatures slid off from the body of the Trangfah, came out of his clothes, entered the graves and vanished into a corner of the new/freshly dug grave.

Mst. Shaistah, the mother of the two slain boys, who was staying in the house of her brother Muhammad Reza Beg at Haider Abad, was compelled to commit suicide on the orders of Mir Safdar Khan. Accordingly the oppressed and the helpless lady ate/swallowed a huge quantity of grounded bitter apricot kernels followed by the liquid made of sour dried cheese called "Qurut", as a poison. When it took a longer time to make its lethal effect on the lady, she was hanged to death with a rope wrapped around her neck. She was then buried in a grave dug for her at the junction of the main foot tracks of village Haider Abad. Her grave has now perished and there is no sign left as of present day.

It was decided to also award death sentence to the wife of Humayun Beg. However her own maternal aunt Mst. Gul Nisab who was also the wife of Wazir Dado Dara Beg, gave her advice to her Wazir Husband that in case Humayun Beg, managed to stay alive while in exile at Chitral, it is possible that on one day in the future he may return to Hunza and it is possible that he patches up with Mir Safdar Khan. Under such an eventuality and possibility he was likely to cause harm to you (Wazir Dado). Hence she suggested, that it was, therefore, a better option to get Humayun Beg's wife married to Mir Safdar Khan instead. She argued and said that in such a situation, it was possible that Humayun Beg would never want and like to return to Hunza and would, therefore, remain away from Hunza forever. In this way, the cunning and treacherous woman persuaded Mir Safdar Khan to marry the wife of Humayun Beg, and who finally conceded to do so. Hence this marriage was conducted in the house of Wazir Dado. And as the saying goes, that this is the way and the manners in which the traitors of this

world act and behave. The Persian language couplet on such occasions is as follows:-

ه بگ لقمه دشمن جان برادر می شوند
بلکه ب طقوم فرزند خنجر گزان نهند

("The Man becomes: the enemy of his own brother for only a loaf of bread."

"In fact such a person places the edge of a sword on the throat of his own sibling/son")

All the sons of Humayun Beg¹, who were, Shukrullah Beg², Inayatullah Beg³, Rehmatullah Beg⁴, Imam Yar Beg and the only daughter Mst. Saur Bano, were made homeless and shelterless. All the immovable property including the agricultural lands and the water-mill belonging to Humayun Beg were confiscated and usurped by Wazir Dado Dara Beg who took it into his own possession. A meagre and small quantity of food items were fixed as survival food for the children of Humayun Beg. This food consisted of only the flour of barley and buckwheat alone, just enough to barely keep them alive. Under these circumstances everyone, including near and dear relatives and those who were not, had all become hostile and enemies of the children of Humayun Beg. All the brethren and fellow tribesmen of their own tribe had also observed a total social boycott of these children. This type of a "boycott" is called "Danate Otass" in Burushaski language. Young little and innocent daughter of Humayun Beg, Mst. Sour Bano, was forcibly married to Mr. Akbar son of Mr. Taighoon who was the brother of wife of Wazir Dado Dara Beg.

184. Account of an Immoral and Unethical Decree and Proclamation by Mir Safdar Khan (1886 A.D.)

When Mir Safdar Khan, forcibly, took the wife of Humayun Beg into his own marriage (through coercion and without her consent) he soon made a proclamation and promulgated that every young man who may have been harbouring an inner desire, was now allowed and could marry the woman of his choice even if she was wife of another

person. In the same manner every married young woman was also allowed to choose and marry the man/husband of her own choice, as every man and woman was now permitted and was free to choose a partner of his/her own choice. Hence he gave an open and unhindered permission to all women and men of Hunza to choose and marry the man/woman of his/her liking and choice. Accordingly Mir Safdar Khan himself forcibly took away the wife of Mr. Arab Shah⁸⁷ son of Khurram Shah of Ghulkin and made her as his wife. Wazir Dado Dara Beg also got married to Mst. Appi daughter of Mst. Minni (Manni) who was the wife of Mr. Nazar Ali Shah⁸⁸ Elchi, by snatching her away from her husband. Gushpur Muhammad Nazeem Khan also got married to Mst. Anjeer daughter of Mr. Taighoon by snatching her away from her husband Mr. Kalabe Ali son of Sangi Khan. Gushpur Muhammad Nafees Khan also forcibly got married to Mst. Khairun Nissaa daughter of Wazir Asadullah Beg who was the wife of Mr. Muhammad Raffi son of Sangi Khan. Hence many more of this kind of immoral events have had taken place.

185. Murder of Salim Khan alias Bappo at Shimshal (1887 A.D.)

Gushpur Salim Khan alias Bappo, who was under arrest and imprisoned in Shimshal village, was to be somehow taken out and sent away to safety by his well wishers. Hence Trangfah Taighoon in secret and confidential consultations with Muhammad Reza Beg, his brother in law, decided to make an effort and plan to secretly and surreptitiously get Bappo released at all costs and arrange to somehow deliver him to Sariqool in to the safety of his maternal uncles so that his life could be saved. Hence both the above men agreed to make such an effort and in mutual agreement and complete unity wrote a letter to his maternal uncles, Abul Hassan Beg and Hazarah Beg. This letter was handed over to Mr. Noori Hayat son of Mirza Beg to secretly deliver

⁸⁷ It appears that the well wishers and supporters of Mir Ghazan Khan and relatives of Humayun Beg were subjected to this type of revenge.

⁸⁸ The oppressed were the one's who belonged to the ousted part of Mir Ghazan Khan and Humayun Beg.

it to Abul Hassan Beg and Hazarah Beg at Sariqool. This was done as Mr. Noori Hayat was proceeding to Sariqool to see his Pir Syed Mirza Ahmad alias Khan Khoja or Khan Haji who lived in the oasis of "Wuchha" in Sariqool. Thus the effort and the intention was that this letter could somehow be delivered to the maternal uncles of Bappo at any cost. The above mentioned Mr. Noori Hayat did manage to deliver this letter and the message to the uncles of Bappo at Sariqool, however he could not keep this secret from his Pir and in fact requested and prayed to his Pir, to assist and support the efforts of Trangfah Taighoon and Muhammad Reza Beg in their this effort to some how get Bappo to Sariqool into the safety of his maternal uncles.

The Khan Haji on learning about this proposal and plan from the mouth of Noori Hayat immediately sent out a message to Mir Safdar Khan informing him about the secret and warning him to be mindful and aware of such a conspiracy. He sent him the message that some people were making efforts and plans to send "Bappo" to Sariqool. Immediately after receipt of this message, Mir Safdar Khan, soon detailed and despatched one person Mr. Muqahir to Shimshal to execute and kill Salim Khan forthwith. Hence the wronged, oppressed and imprisoned Gushpur Salim Khan was stoned to death by the inhabitants of Shamshal. His dead body was simply thrown into an old open grave, without any formal funeral rituals and the grave was filled with loose earth, and no signs was left of the grave. However much later during the era of Mir Muhammad Nazim Khan, this grave was located and discovered and a proper grave was re-constructed on the wishes and desires of Mir Muhammad Nazim Khan.

186. Failed Plot/Conspiracy Hatched by the Sons of Yarfa Murato (1887 A.D.)

During the period when plans were still being finalised to arrange to eliminate Gushpur Salim Khan alias Bappo and, therefore, he had still not been killed, when Mir Safdar Khan came to know of a plot and conspiracy hatched against him by the sons of Yarfah Murato. This plot/conspiracy was disclosed and detected by Mir Safdar Khan himself by a mere chance and a stroke of good luck to him. The details are: that in

accordance with the customs and traditions of his forefathers, Mir Safdar Khan, during the summer season, also spent his days at his estate in "Shumal Bagh". He also had the habit of having his midday sleep in the afternoons in the tower of Shumal Bagh as was the habit of his father and predecessors. On one of such days during his leisure time, Mir Safdar Khan personally observed and saw for himself that his most trusted attendant Mr. Niamat son of Noor Shah alias Mukia was in the process of drawing out his sword from its sheath, and on sudden awakening, at the same moment, of Mir Safdar Khan, quickly and frantically had started inserting the sword back into the sheath. During this process he noticed that Mr. Niamat was highly nervous and confused which aroused the Mir's suspicions. This very Mr. Niamat was the principle informer of Mir Safdar Khan during the rule and era of Mir Ghazan Khan, and had therefore become the most trusted and closest confidant and personal attendant of Mir Safdar Khan. He was so near and dear to him that the Rani of Safdar Khan used to call him and address him as her son. Mir Safdar Khan, having personally observed and seen this unusual act and behaviour became highly suspicious and mistrustful of the intentions, character and activities of his trusted attendant Mr. Niamat, and started keeping a very vigilant and close eye on the actions, movements and activities of this man.

During the same period an information and clue regarding this plot/conspiracy had also reached the ears of Wazir Dado Dara Beg. This information and the clue was that it was learnt that a young boy Amir Hayat son of Mr. Zarro had been heard by his fellow young boys, while playing together in the streets of Baltit, as saying that his elders were secretly producing and manufacturing musket ammunition and also making explosives in his father's house.

When investigations were conducted into this matter it was revealed that Mr. Taighoon son of Yarfa Murato, in collaboration with some of his companions and friends, like Rehmat Beg, Abdul Misyaab alias Khano son of Zappu, the above mentioned Niamat, Nooro son of Sarheng Muhammad, who was the foster father of Bappo, and Mr. Barat son of Mst. Munni etc, had made a firm resolve and had prepared

a plot to kill/assassinate both Mir Safdar Khan and Wazir Dado. It was also reported and rumoured that Mr. Muhammad Reza Beg brother of Humayun Beg was also involved in this plot and was in league with the plotters.

Mir Safdar Khan, who was himself keeping a vigil and an observant eye on the activities and movements etc of Mr. Niamat, his personal attendants, one day observed and caught Mr. Niamat red handed, when Mr. Niamat was signalling to Taighoon son of Yarfa Murato about some one about the exact state and condition of Mir Safdar Khan, thinking that Mir Safdar Khan, was relaxing and sleeping in the afternoon inside the tower in Shumal Bagh, as per his daily routine. Niamat was also signalling that the Mir had kept his sword naked under his pillow. Right at this moment while Mr. Niamat was busy performing the gestures and signals to Mr. Taighoon, Mir Safdar Khan, who was secretly observing this, at once got up from his bed and caught him red handed. Even then, Mr. Niamat once again made signals to Taighoon, down in the street to immediately vanish. On receiving this abortive signal Mr. Taighoon immediately managed to enter the house of his maternal uncle Ghulam Shah which was in the near vicinity, and in this way he was able to disappear and vanish from the scene.

On receipt of the above mentioned tangible and strong evidence, both Mir Safdar Khan and Wazir Dado interrogated Mr. Niamat and enquired from him about the details of the plot after subjecting him to an oath. Mr. Niamat, under oath, gave every detail about the plot by explaining and describing everything in detail, which he had seen, heard and known personally himself. He also confessed of having been fully involved in the plot himself.

When the Mir and the Wazir had been able to be in complete knowledge of the whole affair and when this secret became disclosed and uncovered, Mr. Rehmat Beg immediately rushed to the house of Mr. Taighoon and his father Yarfa Murato and expressed his opinion and recommendations. He suggested to them that as the plot and their conspiracy had, by then, been fully disclosed and discovered, hence they must now be ready and prepared to openly contest the issue with violence and use of force.

He said that in such an option they would either be able to kill or be killed. If we get killed it will be a manly and honourable eventuality, as it is a better option than being captured/arrested and punished to death. On the other hand if we manage to kill our opponents we will be able to achieve our goal/aim and so would be the winners in this contest/power game. However his proposal and suggestions could not be implemented as they did not have the necessary courage and strength.

Wazir Dara Beg sent a few of his men in the company of Mr. Furmun son of Mr. Ghareeb to the house of Yarfa Murato and demanded of him to hand over Mr. Rehmat Beg, and Mr. Taighoon son of Yarfa Murato as well. Hence, Rehmat Beg and Taighoon, both were produced before Mir Safdar Khan. Rehmat Beg was investigated and was asked about the whole affair, who soon buckled and gave the complete details of the whole plot and neither exaggerated nor understated anything about the whole conspiracy.

During this time, Mr. Shireen was also arrested. This was done because it was reported that Muhammad Reza Beg, had been blamed of instigating and detailing Mr. Shireen for the murder of Wazir Dado. The background being that Mr. Shireen was detailed with the house of Wazir Dado as a slave servant as a punishment for a case of theft committed by him. The crime committed by Shireen was that he had stolen a male yak from the stables of Mir Ghazan Khan and had fled to Nagar along with his wife Mst. Aaghchah, during the era of Mirship of Mir Ghazan Khan. Even while at Nagar state, he continued to indulge in a number of repeated thefts of yaks/oxen of Mir Zaafar Khan. He was, therefore, sent back to Hunza, where Mir Ghazan Khan had sent him and his wife Mst. Aaghchah to the house of Wazir Dado Dara Beg as slave servants, as a punishment for his these crimes. His other brothers, Mr. Saadan and Mr. Dastah Gul and remaining close relatives were banished to Sariqool and were sold out in the slave market. Their lands and other immovable properties had been given to Yarfah Murato. Later during the British rule, Mr. Saadan and Mr. Dastah Gul were brought back to Hunza and their confiscated properties were returned to them.

Yet another crime attributed to Mr. Shireen was that he had threatened and warned a Punjabi slave servant by the name of Sher Khan, who was also serving in the home of Wazir Dado, of dire consequences and to kill Wazir Dado, as the Wazir was kind and generous towards the Punjabi servant whereas he handled Shireen cruelly and unfavourably. This Punjabi slave servant by the name of Sher Khan was captured as a prisoner of war during a battle against the Dogra Army, as he was part of that army in the past. Mr. Shireen, therefore, had warned this servant and told him that he (Shireen) was going to kill Wazir Dado, his master. In view of all these crimes and reasons, Mr. Shireen along with his wife Mst. Aaghchah was taken to the lower edges of the village of Musicians (i.e. Berishall) which formed the high banks of river Hunza, and both of them were stoned to death and thrown over the edge of the cliff/precipice from Motang Gash (MATANHGHAS) down into the river Hunza.

The method and procedure adopted to award death sentence and the execution of the remaining rebels, and the members of the failed cop d'eta was as under:-

Mir Safdar Khan personally asked Yarfah Murato and afforded him the option as to his choice for suggesting the name of one out of two of his sons involved in the plot, to be given the death sentence. He was told that a final decision had been taken to kill one of his sons and the death sentence of one of his sons was suspended and accorded mercy only because of him (Murato). It was because of the reason that both the sons of Yarfah Murato i.e. Mr. Taighoon and Mr. Zarr Parast were both brothers in law of both Humayun Beg and Muhammad Reza Beg. Hence Yarfah Murato opted for sparing of life of Mr. Zarr Parast. Another aspect of such a decision was that Mir Safdar Khan and Yarfah Murato, on the other hand, had also hatched a plot and conspiracy to eliminate Wazir Dado, as well, so as to have the way cleared for appointing Yarfah Murato as the Wazir of Hunza in his place. However this plot and conspiracy took a different form and direction, and the two could not succeed in achieving their objective. Hence Mr. Zarr Parast survived and remained alive and Mr. Taighoon was taken out of his home for his execution.

Prior to his execution at the edge of his already dug grave, Mr. Taighoon was repeatedly questioned and asked many times over, to answer the only question that whether Muhammad Reza Beg had been involved in this plot/conspiracy? He was told that in case of a positive response and a yes answer he could be granted clemency/mercy and his life spared. This was to be confirmed from him as Mr. Babar Khan the real younger brother of Muhammad Reza Beg had given his testimony against Reza Beg accusing him of being involved in the plot. However Mr. Taighoon refused to confirm this accusation, hence he was executed. His own tribe of "Burong" took, him to the graveyard at Karimabad and his head was slashed with a sword by one of them by the name of Mr. Nadilo. His dead body was buried afterwards. Muhammad Raffi and Naib Khan, were his two sons and he had three daughters. His wife, who was the daughter of Wazir Asadullah Beg, became a widow.

Mr. Niamat son of Noor Shah was handed over to the men of his own tribe "Diramiting" to carryout his execution. His first cousin Mr. Qadeero was detailed to carryout the execution. Thus Mr. Niamat was taken near his grave and he was executed by Mr. Qadeero with a stroke of his sharp sword which slashed his head from his body. It has been narrated that he was asked as to the reason for his involvement and participation in this conspiracy just prior to his execution. He was asked as to what gains and benefits he expected to receive from his this act. In reply he is reported to have said, that he had to gain nothing from his this act as he was already well off and was in receipt of every benefit and facility under the patronage and kind personality of Mir Safdar Khan. It was only his bad luck and he only was destined to become part of the soil of this grave.

Mr. Abdul Misyaab alias Khano son of Mr. Zappu, another of the conspirators and plotters was handed to his own tribe of "Khurukutz" for carrying out his execution. He was also taken at the edge of the grave dug for him and was executed by Mr. Bekko son of Mr. Piasur with the stroke of his sword. It has been narrated that "Khano" was a brave and courageous man of strong nerves, hence the state of his mind and overall composure and condition did not deteriorate prior to his execution. In fact he is said to

have repeated a saying and a quotation, that "a soldier is meant to lay down his life in a battle as a sheep/ram is meant to be slaughtered". Mr. Khano had left a daughter behind him and he had no male issue.

Mr. Rehmat Beg, was pardoned as he had become the main approver and a voluntary witness to the conspiracy in return for his life. Mr. Barat son of Mst. Minni was also pardoned on the recommendations and pleas of mercy made by his father-in-law Mr. Mombarak Shah Qizilo, who was one of the closest confidants and attendants or Mahram of Mir Safdar Khan, as well as Wazir Dado both.

The execution orders issued for the execution of Mr. Nooro son of Mr. Sarhung Muhammad were also withdrawn. It is narrated that after the award of his death sentence, when he was taken out of his home for his actual execution, he had become so terrified, unnerved and shivering with fear that he could not control his urine and urinated in his shalwar (pants). On seeing his this condition, he was pardoned and given freedom. Mr. Nooro was one of the supporters and closest advisers of Gushpur Salim Khan alias Bappo.

Rest of the remaining people suspected of having remained associated and involved in this conspiracy were given warnings and were threatened of dire consequences for any such acts in future. The persons suspected were; Mr. Sikandar and Mr. Ajzdar sons of Mr. Ruppi of Ganesh, Mr. Ali Gauhar and Mr. Ali Niamat sons of Mr. Ali Murad of Ganesh and Mr. Kalbe Ali and Mr. Muhammad Raffi sons of Farash Sangi Khan of Baltit. All these men were severely reprimanded, admonished and warned of dire consequences and were told not to indulge in treason and disloyalty in future and were subjected to an oath of allegiance and loyalty and only then they were allowed to live a normal life.

Wazirzadah Muhammad Reza Beg, who was under house arrest since after the murder of Mir Ghazan Khan was forced and compelled to carryout the humiliating and degrading duty of "Kare-Begar" or Rajaki" (Labour without pay). He was detailed, as a layman/ordinary subject, to do the "Rajki" or labour work at the lands of the Mir at Akhan

Abad, Ali Abad, along with other men of Haider Abad village. He continued to suffer and remain under such harsh and humiliating conditions for more than two years. He was then finally brought to Baltit village with an ultimatum and the threat, that his lands and other immovable property at Haider Abad were to be confiscated. He, along with his wife and children, were housed with his nephews, Shukrullah Beg and his other brothers at Baltit in a state of house arrest. His younger brother Babar Khan, however continued to stay and live at Haider Abad. The lands and other immovable properties were not yet confiscated, when Wazir Dado Darab Beg summoned Muhammad Reza Beg to his house on one day. In response to this call when Mohammad Reza Beg complied and arrived at the house of Wazir Dado, the house was jam packed and full of other men. He, therefore, could not find a suitable place to take a seat and thus was compelled to remain on his feet in a state of utter embarrassment and humiliation. Finally Wazir Dado Dara Beg growled/frowned, and made many a harsh and humiliating remarks and admonished Muhammad Reza Beg, his own step brother. Later Reza Beg was given a suitable place to take his seat, as Wazir Dado created some sitting space next to himself and this way Muhammad Reza Beg was allowed to take his seat. Having seated him, near himself, Wazir Dado started issuing advises and instructions to Muhammad Reza Beg, and said to him to behave and become loyal and obedient to Mir Safdar Khan, and also advised him to forget about his own brother Humayun Beg. Wazir Dado then instructed Reza Beg to get hold of the "letter of deed" issued and awarded to their father, by Mir Ghazan Khan, granting him the lands at Haider Abad, and report to Mir Safdar Khan the next morning, so that the Mir is able to pardon him and grant him amnesty, as Wazir Dado had made his strong recommendations to the Mir, for the sake of the pleasure of the "souls" of their common forefathers and ancestors, to pardon and grant the amnesty. Reza Beg was also instructed that he was also to take an oath of allegiance and loyalty to Mir Safdar Khan the next day in Baltit Fort. Muhammad Reza Beg narrates that he had to comply under coercion and threat and as per the sayings and words of a Persian scholar poet thus:-

از بدی مائی زمانه، واز کچیه ائی فلک
خرس را گویند تعاو خوگ را گویند عمک

Translation:

"The circumstances of this cruel world and the misfortunes of the fate and unfortunate consequences compels a person to stoop so low as to under which one is forced to call even a beast like a wild bear as one's maternal uncle and a wild boar as one's paternal uncle."

Hence there was no deliverance/salvation for Muhammad Reza Beg, other than to obeying the instructions of Wazir Dado, and thus he was compelled to obey the orders as a last resort. Wazir Dara Beg, therefore, as a gesture of goodwill for this submission, sent a gift consisting of one sheep/ram and three "Ghurbals" of wheat (about 30 kg) to the house of Reza Beg, through his men.

Accordingly, on the next day Muhammad Reza Beg, in the company of Wazir Dado, duly in possession of the "title deed" of the lands of Haider Abad, as instructed reported to Mir Safdar Khan at Baltit Fort. There at the Mir's Fort, Muhammad Reza Beg was made to take the oath of allegiance and loyalty to Mir Safdar Khan. After completion of these formalities of obtaining pledges of loyalty and obedience on oath, Mir Safdar Khan once again stamped the "seal of his finger ring" on the "title deed" of the lands of Haider Abad and re-confirmed the grant of these lands and reinstated Muhammad Reza Beg onto his former status by pardoning him and exempting him from the punishment of doing the forced labour or Rajaki duties. Mir Safdar Khan also presented him with a horse, named "Ghojushi" along with complete saddlery etc (fully loaded horse), and re-appointed him as the "Khalifa" i.e. religious teacher over the community of Haider Abad village. He was then granted permission to proceed back to his home and lands at Haider Abad to live as a respectable first category notable as usual and as before along with his wife and family.

Finally in this manner, Muhammad Reza Beg found relief and repose from all the harsh and difficult circumstances and conditions, which he had undergone for a period of over two and half years. He then gradually made his place and became the favourite of Mir Safdar Khan, as the time went by. One of the main reasons being that he was of immense help to both the Mir and the Wazir for he was responsible for the written correspondence and letter writing of the two personalities, as not many literate and

educated men were available in Hunza at that time. The only other person who could read and write (Persian) was one Mr. Sarhung Muhammad alias "Gutik" who was the "secretary" or "Mir Munshi" or "Mirs clerk", available in the whole of Hunza. For his this unique and only status and capabilities, Mr. "Gutik" had made himself indispensable and extracted undue and high priced favours from the Mirs, as he continued to raise his nuisance value. It was because of this reason that Wazir Dado Dara Beg had been compelled to send his son Khairullah Beg Sani to Gilgit to attain and acquire necessary education and letter writing skills from the scions of Akhunds at Gilgit.

As Muhammad Reza Beg was a literate man who was capable of reading and writing (Persian) and was also a very good and reputed Polo player, he soon rose to distinction and made his due place and gained importance in the court and in the eyes of Mir Safdar Khan, and among the notables of Hunza. Soon Mir Safdar Khan was obliged to treat him with respect and conversed with him softly, politely and in great esteem. A stage had reached where Mir Safdar Khan started taking him into confidence and talked against Wazir Dado in isolation. Mir Safdar Khan confided in M. Reza Beg and made complaints against Wazir Dado, accusing him to be solely responsible for the murder of Mir Ghazan Khan. He expressed his utmost repentance and considered it a black spot for ever and a blot on his forehead, the act of murder of his own father Mir Ghazan Khan and the extreme humiliating and degrading treatment meted out to the family of M. Reza Beg as well to the family of his brother Humayun Beg, and also the cold blooded murders of brothers of Mir Ghazan Khan. In this way Mir Safdar Khan made his utmost efforts to prove to Muhammad Reza Beg, that it was Wazir Dado who alone was solely responsible for all such ghastly and heinous events. Expressing his extreme repentance the Mir said that in spite of all his guilt and repentance it was not possible to bring back everything and undo the bad work. Mir Safdar Khan, in this manner and method, in fact, wanted to ensure that Muhammad Reza Beg was convinced of the arguments and made to believe that every unjust act of murder, mischief and turmoil was the doing of Wazir Dado. Mir Safdar Khan in this manner wanted to alienate Muhammad Reza Beg from Wazir Dado and consequently create rift among the two steps brothers. The Mir had an utmost desire and an ulterior motive that

Muhammad Reza Beg should believe and consider Wazir Dado to be the source of all evil doings and should not agree and sympathise with and should not get united with Wazir Dado and rather he should feel a sense of hatred for him. Above all Wazir Dado Dara Beg had a very mature, balanced and powerful personality, because of which Mir Safdar Khan had hidden inhibitions and fears from him and also from a possible unity among the two powerful step brothers each having a much superior personality than that of Safdar Khan.

187. Mir Safdar Khan's Handling of Muhammad Nafees Khan and Muhammad Nazim Khan (1886 A.D.)

Mir Safdar Khan, after the murder of his father, also arranged to kill and eliminate all those brothers of his own, whom he considered as rivals and who he thought would cause harm to him in the future. However he had no inhibitions and no fears of any sort of danger from the persons of Gushpur Muhammad Nafees Khan and Muhammad Nazim Khan. He, therefore, considered them both harmless and of no serious consequences whatsoever even on any future occasion. Though he was totally unaware and oblivious of the coming times and luminous future full of good luck and unprecedented successes which awaited Muhammad Nazim Khan and to which he was destined by the highest court of the Lord of the universe. Hence immediately after the murder of his father and within a few days of taking over as Mir, Safdar Khan evicted both the above mentioned Mir Zadahs out of the Baltit Fort along with their mothers. Gushpur Muhammad Nazim Khan and his mother were given a small hut called "Shatumunn Gooti", located just outside the Baltit Fort. This "Shatumunn Gooti" was in fact the abode of a refugee from Yasin whose name was Shatumunn, who had been a servant of the Mirs. This Mr. Shatumunn, later had been allotted his abode and lands at Ghulkin village. Gushpur Muhammad Nafees was shifted to a house in the locality of Bata Khai in Baltit, located in a fruit garden/orchard owned by the Mirs of Hunza. However he was allowed to retain the possession and "ownership of his Jagir/feud at Khuda Abad. Nazim Khan, though had neither a house of his own nor he was allotted any piece of agricultural land. However a piece of land in the lower part of Murtaza

Abad settlement had been earmarked and allocated for him by his father Mir Ghazan Khan.

As Muhammad Nazim Khan was an intelligent, sharp, shrewd and mentally alert man, he soon succeeded in winning over the sympathies and favours of Mir Safdar Khan and stood ever ready and alert to render any service and assignment for Mir Safdar Khan at any cost. Hence a stage came when he had become the most trusted and closest confidential companion of Mir Safdar Khan, and the principal advisor to him. It was because of this close relationship and friendship among both, that both of them had been planning and conspiring to find ways and means to counter and neutralise the powerful Wazir Dado, and had been secretly consulting amongst themselves to eliminate him and get rid of him forever.

188. Deliberations/Counsels of Muhammad Nazim Khan to Neutralise/Eliminate Wazir Dado (1887-88 A.D.)

Mir Safdar Khan down deep in his heart and mind had a latent fear, scare and inhibitions from the person of Wazir Dado Dara Beg, as he considered his personality to be far superior than his own. It was also a well known fact that the people and all inhabitants of Hunza also considered Wazir Dado to be the all dominating personality who wielded actual powers and authority over the subjects. Hence the people considered Wazir Dado wholly and solely responsible for all decisions of the state whether they were good or bad. It was a matter of fact and the reality, that the act of remission of nine types of revenues made by Mir Safdar Khan was done after the approval of Wazir Dado and on his authority rather than those of the Mir. Wazir⁸⁹ Dado possessed a dreadful and appalling aggressive personality who was ferocious, awful, tremendous, arrogant and all dominating and had a rapacious wild beast like nature. Mir Safdar Khan always remained highly fearful, scared and afraid of Wazir Dado's

⁸⁹ It may also be noted that Mir Safdar Khan was a young man of 24 years of age whereas Wazir Dado was of a mature age of 42 or so.

intentions as there circulated a rumour according to which Wazir Dado had reportedly reached at an agreement with Aazur Khan of Nagar under which he had assured Aazur Khan of annexing Hunza State to the Nagar State, and hand over the Mirship of Hunza to Aazur Khan. In view of all these inhibitions and dangers from the Wazir, the Mir was in constant consultations with Muhammad Nazim Khan to somehow eliminate the Wazir and get rid of him once for all at any cost. Muhammad Nazim Khan was also too happy and too willing to assist Mir Safdar Khan on this account, as he was also extremely annoyed and in constant state of agony with Wazir Dado for constant mal-treatment to him. Hence Muhammad Nazim Khan considering this to be a golden opportunity offered his services and said to Mir Safdar Khan, that if you want to kill Wazir Dado overtly, I hereby volunteer to kill him with my pistol/hand gun. However Mir Safdar Khan did not allow him to do so and said to him that it was inconceivable and not so easy and simple to kill Wazir Dado in such a manner, as he always remains alert and mindful of any danger to his life. Having been discarded his this option Muhammad Nazim Khan made an alternate proposal/option. According to this proposal, he suggested that the Wazir may be eliminated during or after a routine drinking session, as it was a common knowledge that Wazir Dado used to lose all his control over himself after his heavy drinking habit and he used to become so helpless in a drunken state that he was literally carried on someone else's back even for going out for urination. Muhammad Nazim Khan, therefore, proposed that it was during such an occasion that the Wazir could be harmed meaning that he could be thrown over from the roof top of the fort down and could be killed. This way it would be construed and believed that the Wazir had fallen down in a state of heavy drunkenness and would, therefore, seem to be a natural accident and will meet his fate in disgrace. This way the blame and responsibility for his death would not be-fall on us. Mir Safdar Khan, liked this proposal and gave him his approval, and made a promise that the appointment of the Wazirship of Wazir Dado would be given to him in case he succeeded in achieving their objective.

Accordingly Mir Safdar Khan arranged for a routine drinking session in his Baltit Fort, on one of the days. Wazir Dado Dara Beg, by a mere coincidence, had gone on a partridge hunting trip to the meadows of Ulter nullah early in the morning on that day.

Mir Safdar Khan on receiving the news about the arrival back from the hunting trip, of Wazir Dado, sent one of his attendants called "Mahrums" to formally invite the Wazir of taking the trouble to attend the "drinking session" in Baltit Fort the same night. Wazir Dado according to his old habit and routine of life, very happily accepted the invitation and later departed for the fort in a pleasant mood. However during this period, a well-wisher of Dado by the name of Taighoon Haider Abadi, informed the Wazir of the plot and the conspiracy hatched against him by the Mir and his step brother. On receiving this information Wazir Dado took with him his own sword as per his old and routine habit and proceeded towards the fort. Muhammad Nafees Khan, also informed him about the same conspiracy while he was still on his way/en-route, and gave him the complete details.

Wazir Dado on reaching the drinking session venue and the gathering at the fort, offered his respects to Mir and after completing the routine customary formalities of the court took his seat and sat down in the space reserved for him. After sitting down in his place, the Wazir took out his sword and placed it across his folded thighs in a half drawn state. He then asked for a few glasses of the wine. By now everyone of the rest of the notables who were invited to this session had also taken their seats and the gathering was complete. When everyone took his seat and the gathering was complete, Wazir Dado shouted and started asking Mir Safdar Khan, after turning his face towards him, that as to who was that person and where was he, who had asked and offered you to kill me, and who has the strength, courage and guts to kill me? He then turned his face towards Mir Bacha Muhammad Nazim Khan and continued to ask his questions by saying that is it the person who is not even aware of and who does not know as to who is his own father? Wazir Dado made some very harsh, unpleasant and humiliating remarks for Muhammad Nazim Khan which were extremely derogatory and heart breaking for young Nazim Khan. In order to defuse the situation and deny the sharp and telling allegations Mir Safdar Khan immediately got up from his seat and dashed to the nearby wall and fetched the copy of "Qura'an Majeed", the holy book from the small shelf/recess (طاچھ) and came back to his place. He then swore by this holy book and denied the charges and about the existence of any such plot. In spite of these

assurances Wazir Dado got up from his seat and walked out of this drinking session and went straight to his own home. After a few days Mir Safdar Khan managed to bring about a reconciliation by appeasing Wazir Dado and re-established a renewed friendly relations through tact and diplomacy and compromise. However the seeds of hostility and distrust for each other between the two men were sown and both men now mistrusted each other.

189. Battle of Nomal (1888 A.D.)

When about two years had passed since the taking over of Mir Safdar Khan, as Mir of Hunza, Raja Uzur Khan of Nagar State consulted with Mir Safdar Khan and expressed his apprehensions that "in case Raja Ali Dad and Kamal Khan succeeded in becoming the Rajas of Gilgit and Nomal respectively, it was possible that they might be overcome with a desire to also take the possession of Hunza and Nagar through the help and support of Maharaja of Kashmir. He said that in such an eventuality it would become very difficult for both of them to forestall and thwart such a move. In fact it was possible; he said that Maharaja himself may take over both their states. He, therefore, suggested that in order to pre-empt and forestall such a possibility both Ali Dad and Kamal Khan be brought back from Gilgit and at the same time banish and evict the troops of Maharaja stationed at the forts of Chalat and Chaproat. Accordingly Ali Dad and Kamal Khan were recalled back from Gilgit and the Dogra troops at Chalat and Chaproat were evicted and banished and sent back to Gilgit/Nomal. However Raja Zaafar Khan and his advisers and notables immediately decided to send Raja Ali Dad back to Gilgit and accordingly he was sent back in a great hurry. He was instructed to stay put at Gilgit and not move from that place and enjoy to stay and remain under the protection, patronage and safe custody of officials of Maharaja at Gilgit. Kamal Khan was also sent back to Nomal and security detachment of Maharaja was also called back and once again stationed at the forts/garrisons of Chalat and Chaproat.

In view of these activities and the conduct of Raja Aazur Khan (Uzur Khan) and Mir Safdar Khan, the officials of Maharaja at Gilgit, as a precaution and pre-emptive

measure, strengthened the forts/garrisons and defences of Nomal. They also constructed a security outpost at the village of "Matum Daas". In turn Raja Uzur Khan and Mir Safdar Khan became fearful and jittery and highly apprehensive of these new developments and military preparations. Both the rulers, therefore, became united and decided to invade the fortification at Nomal.

Accordingly in the month of March 1888 A.D., the combined forces of Hunza and Nagar made an attack on the Maharaja's forces at village Nomal. The forces of Hunza were commanded by Wazir Dado Dara Beg and those of Nagar were lead by Wazir Shah Murad of Nagar. When the combined forces of both these states arrived at Nomal, the two Wazirs commanding their respective lashkars (forces) happened to capture one person Mr. Mirza Khan of Nomal who was an informer of the Dogra garrison at Nomal. This cunning informer of the Dogra forces was able to convince the two wazirs of his loyalty through deceit and offered to work for them. He told them that he was a Muslim first and, therefore, he would never want a Hindu to win and a Muslim force to loose in the battle. He then suggested to them and proposed that he be released from their captivity so that he would go to the fort of the Dogras and make arrangements to open the main gates of the fort of the enemy when they were least alert, so that it facilitated the attack of the combined forces. He said that he would signal the combined forces after he had been able to open the gates, so that they could easily win the battle and became triumphant and winners in their attack.

Accordingly this cunning man Mirza Khan was released and freed. As this man had made the assurances and promises by way of a trick and deceit, he immediately rushed towards the Dogra garrison and hurriedly reported to Colonel Makhkhan Singh, who during that period had come to Nomal on a tour of duty to inspect and improve the defences of the garrison, and soon informed him of the presence and intentions of the combined forces and gave the complete details about the attacking forces. On receiving the news about the presence and intentions of the combined forces of Hunza and Nagar, the Dogra troops of the Nomal fort immediately got alerted and came out of the fort to counter attack and pre-empt the impending attack. Colonel Makhkhan Singh

himself was leading his forces. He was moving like a lascivious and intoxicated elephant in front of his troops with his naked sword, while both his hand as well as the grip of the sword was wrapped with a red silky cloth. When he reached within the range of the musket fire of the combined forces a heavy volley of musket fire from all available muskets was directed on to this advancing Dogra force. A bullet duly scored a hit and Colonel Makhkhan Singh was shot right in the middle of his forehead. He immediately fell dead on ground. It is narrated by some that the bullet which killed the colonel was that fired by one Mr. Kino of village of Mayun, Hunza. According to another account this was the bullet fired by Mr. Muhammad Issa son of Yarfah Murato of Baltit which had killed Colonel Makhkhan Singh, and not that of Mr. Kino of Mayun.

When Colonel Makhkhan Singh was killed along with many of his officers and soldiers, the rest of the Dogra troops became disheartened and highly demoralised and instead of continuing their advance, made a hasty retreat and rushed towards inside the safety of their fort. These forces after entering their fort, firmly closed shut the main gates of the fort and took up their position on the rampart. They denied the combined forces of Hunza and Nagar the chance and opportunity to lay a siege and surround the fort. However three brave Hunza men managed to climb over the outer walls of the fort and were able to enter the fort. These three men on entering the fort also killed many other soldiers/men of this Dogra garrison. Out of these three brave men, two were killed during the close quarter battle inside the fort, and they were Mr. Jalal of Baltit and Mr. Pehlawan of Ganesh. The third man Mr. Pehlawan son of Mr. Bumbarak of Ali Abad came out of the fort wounded but alive. Hence he remained alive and safe.

During the initial phase of this battle, while still out in the open ground, the fighters of the combined forces of Hunza and Nagar had fought with such ferocity and bravery that they were able to kill a large number of Dogra troops and many others were made prisoners. It was during this phase that one young lad fresh in battle was able to kill a Dogra soldier with his sword under the guidance and with the help of his father. This young and fresh warrior was Mr. Rajab son of Mr. Taighoon participating in a fierce battle for the first time in his life as a young and upcoming fighter.

When the united and combined forces of Hunza and Nagar found it difficult and unfeasible to lay a siege to the Dogra fort at Nomal they withdrew swiftly. They took along themselves many prisoners of war as well as a huge quantity of war booty to Hunza and Nagar. Meanwhile a few men of Hunza and Nagar had also been made as prisoners⁹⁰ of war at the hands of the Dogra troops at the oasis of Matum Daas. Release of these men was soon demanded from the Dogra officials.

190. Release and Return of the Captives of Matum Dass (1889 A.D.)

Gushpur Ghuri Thum and his brother Deeng Malik both sons of Raja Zaafar Khan of Nagar were living at the village of Ghulmet (Nagar) along with their mother as the “Ghuzarah Khwar’s” or recipients of subsistence allowance. Their third brother Sikandar Khan was living at Chaproat. When Aazur Khan and Mir Safdar Khan, through a joint agreement, evicted and sent back the troops of Dogra Army stationed at Chalat and Chaproat and also carried out a raid/attack on the Dogra garrison of Nomal, as a pre-emptive measure, Mst. Zebunnisaa, mother of Ghuri Thum, Deeng Malik and Sikandar made a plan for the well being and safety of her sons. Accordingly she sent a message to her husband Raja Zaafar Khan at Nagar inviting him to come to her at Ghulmet so that their son Ghuri Thum could be sent to Astore. This she wanted to do so for the reason that Ghuri Thum had agreed to get married to the daughter of Raja Bahadur Khan of Astore. Hence in view of this message Raja Zaafar Khan proceeded to Ghulmet village. On his arrival at Ghulmet, his wife and his sons submitted to him their request and appealed to him to release all Dogra prisoners who had been captured during the recent attack on Nomal and also all those who were made prisoners on earlier/previous occasions, so that Ghuri Thum could be sent to the officials of Maharaja at Gilgit along with all these prisoners as a gesture of good will. Raja Zaafar Khan, duly accepted their request and allowed his son to proceed to Astore via Gilgit as per the

⁹⁰ This was a diversionary and subsidiary force employed either as a deceptionary measure or as a flank protection for the main force and was commanded by Gushpur Muhammad Nazim Khan.

suggestion/proposal of his wife and sons. Having obtained the permission of his father, Ghuri Thum proceeded towards Gilgit, also taking along himself all of the fresh and previous Dogra prisoners.

On his arrival at Gilgit, he duly handed over all these prisoners of war to the officials of Maharaja at Gilgit through the good offices of Rajah Bahadur Khan of Astore. In return for this act of good will, the officials of Maharaja at Gilgit also responded and all those prisoners of Hunza and Nagar who were held in the hands of Dogra officials were also released and let free, and this way these men of Hunza and Nagar were free and able to return to their respective states. Among these prisoners Mr. Ali Gauhar of Ganesh was also included, who had been captured by Dogra Troops at the village of Matum Daas.

As a result of the above mentioned measures and actions, the detachment of security troops of Dogra Army was sent back to Chalat and Chaproat and was redeployed and stationed in these garrisons. As a token of reward for this great service rendered by Mst. Zebunnisaa wife of Raja Zaafar Khan of Nagar, the Maharaja of Kashmir had fixed an annual grant in cash as a stipend for Mst Zebunnisaa, mother of Ghuri Thum and Sikandar etc. She was also awarded a title and Khalaat or dress of distinction by the Maharaja. This Rani of Mir of Nagar, continued to receive the stipend during her remaining life time.

191. Despatch of Mr. Darwesh son of Mr. Khurosh by Mir Safdar Khan as His Envoy to the Courts of Dotai and Cheetai at Yarkand and Kashghar (1889-90 A.D.)

Raja Zaafar Khan of Nagar, who had many sons, and who was suffering from the paralyses and was incapacitated, was highly disturbed and perturbed as a result of serious disputes and differences among many of his these sons. Hence when his son Ghuri Thum, on his behest and approval succeeded and managed to hand over the Dogra prisoners back to the officials of Maharaja at Gilgit and also obtained the release of Hunza and Nagar prisoners from the custody of Dogra officials, his influence,

importance and authority got enhanced in the eyes of the Maharaja and his officials. On the contrary however his this freshly attained importance and influence with the officials of Maharaja at Gilgit became a matter of serious concern and threat in the eyes of Raja Aazur Khan of Nagar and Mir Safdar Khan of Hunza, as they considered him to be a source of serious trouble for their existence. Hence as a pre-emptive measure and as a precaution Mir Safdar Khan of Hunza decided to seek help, support and military assistance from the Chinese officials, and he therefore despatched Mr. Darwesh son of Mr. Khurosh of Gulmit as his envoy to the courts of the officials of "Khita'a" at Kashghar and Yarkand. Mr. Khurosh, on arrival at the courts of the officials of Khita'a, (whose titles were "Dotai" of Kashghar and the Cheetai of Jangi Hissar the two local representative responsible for the political and military matters on behalf of the emperor of China respectively) delivered the message sent by Mir Safdar Khan. In this message Mir Safdar Khan had expressed his fears that the "military forces of Maharaja of Kashmir at Gilgit had decided and were planning and preparing to invade Hunza and capture it. However in the recent past Mir Safdar Khan of Hunza in unity, collaboration and with the support of Raja Uzur Khan of Nagar had managed to evict and expel the security detachments of Dogra troops deployed at the garrisons of Chalat and Chaproat and these troops had been defeated and had been pursued upto the garrison of Nomal near Gilgit. As a result, the officials of Maharajah were then preparing to take revenge by launching an attack both on Hunza and Nagar with the help and collaboration and active participation of opposing brothers of Raja Uzur Khan. It was in this context and background that help, assistance and support of the "Khan-e-Azam" i.e. the Chinese Emperor was solicited." On receipt of this request from the Mir of Hunza for the provision of necessary military support, a military commander having the title of "Jang Darang" was despatched to Hunza with the permission and approval of "Dotai Yamol of Kashghar and Cheetai" or the military affairs commander of Yangi Hissar, to personally visit and confirm the contents of the message and the reality on ground.

192. Visit by Mir Bacha Muhammad Nazim Khan for Seeking Military Support/Assistant from Kashghar (1889 A.D.)

When the above mentioned military commander, called "Jang Darang" made a visit and a confirmatory tour of Kanjut on the orders of the officials of the Khita'a regime, and conducted his personal investigations, Mir Safdar Khan once again despatched his half brother Muhammad Nazim Khan alongwith Mr. Nazar Ali Shah Elchi, to Yarkand. On arrival at Yarkand, both Muhammad Nazim Khan and Elchi Nazar Ali Shah reported to the courts of Dotai and Cheetai and presented and paid the usual customary annual tribute to the "Yamol" and once again delivered the request of Safdar Khan. After their meetings with Dotai, the two representative also went to the garrison of "Yangi Hissar" and carried out further discussions on the aspects of military assistance with the Cheetai or the governor of the region. As a result of these parleys and discussions with both the Chinese high officials, the Hunza envoy was provided with two large boxes full of rifle ammunition, two twelve bore double barrel shot guns, and some quantity of lead for producing cannon balls for the Hunza cannon. This was in addition to the usual and customary annual presents, gifts, and souvenirs given to the Mir and the notables of Hunza. Hence Muhammad Nazim Khan, and his entourage left Yarkand for Hunza carrying the above mentioned ammunition etc and the traditional items of gifts and presents given to them by the officials of the Emperor of China or Khita'a regime. Muhammad Nazim Khan and Elchi Nazar Ali Shah also collected the annual revenue in kind from the agricultural lands of the Mirs of Hunza at Ghuja Reeq (Khawaja Areeq) and proceeded towards Hunza via the route/way of the place called "Tung". During their return journey and while en-route, Mr. Ali Yar, personal servant of Muhammad Nazim Khan, got swept away and was drowned in the river and vanished/died. However rest of the members of the entourage accompanying Muhammad Nazim Khan managed to reach back safe and sound and delivered the arms, ammunitions, the annual presents and revenues etc to the Mir and also delivered the message sent by the officials of Khita'a to Mir Safdar Khan, in complete detail.

193. Meetings Between Colonel Durand and Mirs of Hunza and Nagar (1889 A.D.)

Colonel Durand had been appointed as the "British Agent Gilgit" at Gilgit in the year 1889 on the orders of British Indian Government. Immediately after taking over as British Agent Gilgit, Colonel Durand expressed his keen desire to have a meeting with the Mirs of Hunza and Nagar. Mir Safdar Khan therefore accorded sanction and fulfilled the desire of Col Durand by sending his message of approval through his "Wakeel-e-Kashmir". Having received the positive response from the two rulers, Colonel Durand immediately proceeded towards Nagar and Hunza to have meetings with both the Rulers. He was also accompanied by two more British officers who were Captain Manners Smith and Doctor Robertson. In addition to these two British officers a few other local Rajas like Raja Akbar Khan of Punial, Raja Bahadur Khan of Astore and Wazir Ghulam Haider of Gilgit also accompanied and formed part of the entourage.

Colonel Durand first took the route to Nagar and conducted a meeting with Mir Zaafar Khan and his son Raja Aazur Khan at Nagar. Colonel Durand stayed for two days at Nagar during which he had conducted detailed discussions with the Raja and notables of Nagar. On conclusion of his visit/meetings, Colonel Durand had presented suitable gifts, presents and souvenirs to Rajas and notables at Nagar, and he then proceeded for Hunza.

In order to accord a befitting welcome and arrange an honourable reception, as per customs and traditions of Hunza, Mir Safdar Khan detailed his half brothers Muhammad Nafees Khan and Muhammad Nazim Khan at the head of an entourage of his notables and sent this entourage or the reception party to the locally made foot bridge over river Hunza, for the reception of Colonel Durand and his party. Accordingly Colonel Durand's party/entourage was received at the home side of the foot bridge with much honour and respect and he was then brought to Baltit, the capital town, in a procession with much pomp and show. On arrival at Baltit Fort and inside the Mir's Palace, Colonel Durand was once again accorded a warm and rousing welcome befitting of his rank and status, by the Mir and the Wazir and the rest of the elder

notables of Hunza. After completion of the formal and preliminary introductory meetings, a large tent was erected in the fruit gardens below the Baltit Polo ground. It may be noted that this large tent was brought, with him, by Colonel Durand himself. Thus the tent was installed as the living accommodation for Colonel Durand. Colonel Durand stayed for three days in Baltit Hunza. During his this three days stay at Baltit, Colonel Durand had a number of sittings and meetings with the Mir and Wazir of Hunza during which he expressed his views, aims and objectives and communicated the very aim and purpose of his this visit. Hence on the conclusion of these meetings, agreements and pledges were made between the two sides and following was agreed upon. Though these agreements were oral and were not recorded in writing. These were:-

- a. Firstly, it was agreed that Mir Safdar Khan and the inhabitants of Hunza would ensure the safe passage of the mail (Dak) and letters sent by the British Agent at Gilgit to the British Counsel at Kashghar and will be responsible for its safety and security within the Hunza territory and upto the border with Chinese Turkistan. They will also detail and employ a "mail runner" or "Dak man" to carryout this duty who will be paid his monthly remuneration/wages as may be fixed by the Mir of Hunza. It was also pledged to allow and ensure safe passage to properly accredited British officers and men who would travel through the Hunza territory as and when necessary. Such a British officer or person would pay double the cost of any commodity he so required to obtain from within the Hunza territory.
- b. Secondly, it was agreed that the Mir of Hunza will not establish friendly relations with the government of Russia. In fact no Russian visitors will be allowed to enter Hunza territory. In case such an incident happens to occur, the information regarding that would be immediately communicated to the British Agent at Gilgit.
- c. Thirdly, no channels of communications would be maintained with the

officials of the government of Khita'a except for the exchange of traditional annual "tribute". No correspondence whatsoever would be made with the Chinese officials. In case the government of Khita'a shows a desire and intentions of placing/stationing any of its officials or representative at Hunza, he will not be allowed/permitted to do so or even pass through or visit Hunza.

In case the Mir of Hunza agreed and fulfilled all these terms and conditions of the British Agent, the British Government promised to make a substantial increase in his annual grant and allowances. Although at present the amount of annual allowance/grant fixed thus far was a sum of Rupees six hundred (600/-) for the Mir of Hunza and Rupees One hundred (100/-) for the Wazir of Hunza per annum which he received through the hands of his Wakil-e-Kashmir. In future three thousand units of the currency of that era was promised to be given annually to the Mir of Hunza and six hundred to the Wazir of Hunza and another fifty each to two of the notables of first category of Hunza would also be paid annually.

Mir Safdar Khan in reply made a demand onto the British Agent that his annual grant should also be fixed at par and equal to that of Mehtar Aman-ul-Mulk of Chitral. He also demanded that a stipend may also be fixed for his son Muzaffar Ali Khan as had been fixed by him for the son of Raja Zaafar Khan of Nagar during the same visit. Durand in reply said that it was not possible at that time to fix a stipend equal to that of Mehtar Aman-ul-Mulk of Chitral, as the British government had not sanctioned for such an increase. However God willing (انشاء الله) the same will be increased in future as per the good behaviour and conduct displayed by you in your future dealings with us. It is also not possible for us to fix an annual stipend for your young son as against that of the heir and son of Raja Zaafar Khan of Nagar, as Raja Zaafar Khan still holds the title of the Mir of Nagar, though the actual powers and affairs of the state are handled by his son Aazur Khan as the de-factor ruler in view of the paralyses and bed ridden condition of his father. Hence it is necessary that Aazur Khan be accorded the respect due to him as the Raja of Nagar and he should not be deprived of his this privilege and facility.

After spending three days at Hunza, Colonel Durand finally proceeded towards Gilgit. Before his departure he suitably presented gifts and "Khilaat" or dresses of honour to the Mir, Wazir and a number of notables according to each one's status and importance. Before his departure for Gilgit, he also gave information about the journey/travel schedule of Captain Young Husband and details of his arrival at Hunza in near future and during autumn of that year. He gave the information that Captain Young Husband was scheduled to travel along the Ladakh route and was to arrive at Ruskum. From Ruskum he was to arrive at Hunza either via Shimshal or via Taghdumbash. He also left the instructions/requests that Young Husband may be provided with all necessary and required help and assistance needed to him during his this journey. He also said that Captain Young Husband was likely to arrive at Hunza at the end of the last month of autumn season on his way to Gilgit. Durand then advised and recommended to Mir Safdar Khan to send to Gilgit the representatives of Hunza in the company of Captain Young Husband so that their annual amount of the fixed stipends could be delivered and paid to his representatives on the occasion of the Christmas eve (Annual Darbar at Gilgit held on 25 December every year).

194. Annoyance of Durand with Mir Safdar Khan (1889 A.D.)

When Colonel Durand finally got ready and decided to depart for Gilgit, he ordered his men to remove his personal "tent" and get it loaded on to the "mules" brought for this purpose. However at the same time Mir Safdar Khan ordered and instructed his own men to take possession of Durand's tent and take it to his fort for his use. Colonel Durand in reply made a protest and told the men of Safdar Khan that he needed this tent as his accommodation during this travel and journey. He assured that he would send this tent to Hunza after his arrival at Gilgit and at a convenient time. In spite of this polite protestation and answer by Durand, Mir Safdar Khan did not pay any heed to his reply and became insistent and bent upon confiscating the tent forcibly. Under such an awkward situation Colonel Durand once again sent a message to the Mir that he would definitely send this tent back to Hunza after his safe arrival at Gilgit, as

this was actually needed by him during his return journey to Gilgit. Unfortunately the greedy and unscrupulous Mir did not pay any heed to any of such arguments and forcibly confiscated the tent in personal use of Colonel Durand. This infuriated, annoyed and agitated Durand and he therefore left Baltit Hunza without the formal farewell meeting either with the Mir or his Wazir.

195. Arrival at Hunza of Grombtcheveski the Torum of Russia (1889 A.D.)

During the same year and after **Colonel Durand's visit to Hunza**, a Russian military officer (called Torum of Russia) and explorer by the name of **Colonel Grombtcheveski** also arrived at **Hunza** along with a twelve men strong detachment of **Cossack** soldiers. He had come from a place called "**Mur Ghulam**" and had travelled to **Hunza** via **Sariqool**. He had brought with him as presents and gifts two **Russian** made modern bolt action rifles, one horse of **Qulmaqi** breed and some silk cloth rolls for **Mir Safdar Khan**. For **Wazir Dado** he had brought with him yet another modern Russian made rifle, a horse and a gown and dress of honour (خلعت فاخرہ). He had also brought with him some more smaller and suitable gifts and presents to be presented to a number of other notables of **Hunza**.

The above mention "Tourum" of **Russia** (طورم روس) stayed at **Hunza** for a period of one and half month. During his this long stay at **Hunza**, he conducted many meetings with the Mir, Wazir and other notables of **Hunza** and carried out detailed discussions and dialogues with them. During his these marathon meetings he expressed his aim and purpose of his visit and explained the aims and objective of the **Russian** government. He said that he had come to **Hunza** on behalf of and with the approval of "**Aqq Badshah**" (اق بادشاہ) meaning the Great King or the **Emperor** of **Russia** as it had been learnt that the British Government had conquered **Hunza** and had brought it under its subjugation/sway. In view of this development the government of Russia has expressed its keen desire and inclination that the **Mir** of **Hunza** and the people of **Hunza** should establish friendly relations with the Russian empire and become the

obedient subjects of **Russia**. In this way the Mir and the people of **Hunza** would/could qualify themselves for the grant of an annual stipend from the **Russian** government which will be double the amount and even more than what they were presently receiving from the British. May it be known that **British** is a miser but **Russians** are magnanimous and highly generous. Hence it is but imperative for you that you must sever all relations and contacts with the **British** government. In such a scenario, a **Russian** envoy and a representative would be stationed at **Hunza** and a military garrison or cantonment would also be constructed at **Hunza**. A large quantity of military equipment and arms and ammunitions like cannons, guns and rifles and other weapons etc would be procured from Russia and brought to **Hunza**. In addition military training would also be imparted to the fighting men of Hunza. In case of establishment of a strong and long term friendly relations with the **Russian Empire**, the **British** and **Doras** would never dare to place their foot steps on the soil of **Hunza**. Hence as of now, please send your own men and representatives with me so that at the town/location of "**Marghelan**", I am able to convey your wishes and desires to the court of his majesty the **Emperor** of **Russian**. I would then myself proceed to the city of **Tashkent** to the court of the **Erum Badshah** or the deputy to the emperor and would personally brief him about the prevailing conditions and all other details of this country of yours and deliver to him your request and appeal, so that necessary arrangements are put in motion to ensure the safety and security of **Hunza** and its people. You may however be informed and be it known to you, that as of the present and ongoing period, the **Russian Empire** is concentrating its attention and is busy in construction of military garrisons, forts and cantonments in the locations/area of **Murghab**, **Qizil**, **Ribat**, **Aaq**, **Tush** and **Tasghurghan** etc. Once the construction work in these areas is completed, a military garrison would then be constructed in **Hunza** to impart military training. However till the arrival and receipt of military assistance and support from the **Russian** government; please refrain from involving yourself in disputes and battles etc with the **British** government and spend the intervening period with utmost caution and in a state of high alert. On receiving so much of assurances, promises, and assignations Mir Safdar Khan, Wazir Dado and all other notables and advisors of Hunza became

convinced of the arguments and unanimously agreed and accepted the offer of friendship with Russia. However as a matter of policy and as a precaution, no one from Hunza was sent with the **Russian** Torum to **Marghelan**.

The above mentioned **Russian** Torum **Colonel Grombtcheveski** had spent a period of one and half month among the Mir, Wazir and the notables and elders of **Hunza**. During his this sojourn, he actively participated in all the social and community activities and festivities of the people of **Hunza**. He enjoyed with them the games/matches of polo, dancing and drinking sessions. On one occasion a shooting competition was also organised at **Karimabad**. Shooting targets made of a few yards of red colour cloth were erected at the location of "**Ghaimash**" north west of **Karimabad** (at a distance of over 2000 yards). The rifle shooting was carried out by making a makeshift firing point at Karimabad. Among the firers, **Wazir Dado** had scored the highest hits on the target and hence he was declared the best firer out of all the firers. His this skill and ability and marksmanship was duly acknowledged and appreciated by the **Russian** **Torum** and all his well trained **Cossack** soldiers as they had found him to be a much better marksman and shooter than even the well trained **Cossack** soldiers, themselves.

Finally this **Russian** Torum took leave from the court of **Mir Safdar Khan** and proceeded back to his country after leaving **Hunza**. It has been narrated that **Mir Safdar Khan** had presented to him a few swords made in **Gujrat**, and a couple of lances as a token of good will and momento to this visit of the **Russian** **Tourm** to **Hunza**.

196. Arrival of Captain Francis Young Husband to Hunza (1889 A.D)

A few months after the departure and return to his own country of the **Russian** **Torum** and during the month of November 1889 A.D, a message from **Colonel Durand**, the **British Agent** at **Gilgit**, was received at **Hunza**, informing that one British officer, **Captain Francis Young Husband** had arrived at the remote and farthest village

of **Shimshal** during those same days. Meanwhile an identical message was also received from **Shimshal** informing that **Young Husband** had indeed arrived at **Shimshal**. Hence on receipt of both these messages, **Mir Safdar Khan** despatched a few men of **Hunza** under the leadership of **Mr. Hawaso** and **Mr. Sultan Beg** alias **Chaboi** of **Gulmit** to **Shimshal** to arrange for and organise a befitting welcome and reception for **Young Husband**. **Captain Young Husband** had taken the route of **Oprang** and had arrived at the village of "**Girchah**" in upper **Gujal**, via the route of **Taghdumbash**. During the same days **Mir Bacha Muhammad Nazim Khan** and **Wazir Dado** had also arrived at village "**Girchah**" to receive and welcome **Captain Young Husband**, and who were also required to arranged for the transport and the suitable entertainment of the newly arriving guest.

It has reliably been narrated that **Captain Young Husband** had become highly impressed and fascinated with the personality of **Wazir Dado** right after his first and initial contact with him. All arrangements were complete for the carriage of the luggage and transportation of the guests, when all of a sudden the load carriers/porters from **Gujal** refused to carry the luggage and started a demand and protestation for the payment of double the fixed wages and rates for their services. This all however was on behest and instigation of **Mir Safdar Khan**. **Wazir Dado Dara Beg**, however soon appreciated and perceived the whole affair and soon overcame this problem as he managed to coerce and force the porters to resume their duties peacefully. The entire luggage of the guest was, therefore, safely carried and transported upto village **Gulmit** in a smooth manner.

As it was the autumn season and therefore the traditional period of the annual tour/visit of the Mirs of **Hunza** to **Gujal**, hence **Mir Safdar Khan** along with the concerned notables and officials of this tour was already present and staying in **Gulmit**. Consequently the Mir had made very elaborate and befitting arrangements to accord a rousing and pompous welcome and reception to the honourable guest. Accordingly a detachment of firers of matchlock muskets was gathered and the traditional local band of local musicians was also made available and were placed ready for the tunes. Mir

himself along with his notables and advisors was up and alert and waiting for the arrival of the guest. Once the guest had approached the main gathering and had become visible, a volley of musket bullets was fired in the air and the local band of musicians started playing the traditional welcome music in a loud tone.

Captain Young Husband wearing his full ceremonial Regimental dress/tunic along with his twelve men detachment of **Gorkha** soldiers came upto **Mir Safdar Khan** and both these men shook each other's hands. He also met with the notables of the Mir who were there standing in line up for his arrival. As the rifle men of **Mir Safdar Khan** had fired volleys of bullets as a gesture of a warm welcome in honour of the guest, in response, the accompanying **Gorkha** soldiers of **Young Husband** also fired a few volleys from their rifles. At the conclusion of these formalities, the Mir and Wazir along with their selected few notables entered the tent and after exchange of the initial formal and official greetings and wishes they all dispersed and proceeded to their respective quarters/places (as it may by then have been the last light).

On the next day early in the morning, **Captain Young Husband** sent across some presents and gifts for **Mir Safdar Khan**. He also had sent many more gifts than those sent to Mir, for **Wazir Dado** also. It was because of the reason that **Young Husband** was highly impressed and fascinated with the personality and stature of Wazir Dado and considered him to be a super-natural and legendary personality. Because of this very reason the Mir openly expressed his feelings of jealousy and envy and showed his annoyance and displeasure towards **Young Husband**.

Captain Young Husband, then opened and initiated the talks and discussions with **Mir Safdar Khan** and his advisors. By recounting and resuming his discussions on the points and agenda as already given by Colonel Durand, he continued to say that it was imperative and binding on the Mir and the people of **Hunza**, that the letters and the mail (Dak) of the British government must be passed through the **Hunza** territory and they must furnish the guarantee and ensure the safe delivery of the mail to **Kashghar**. In addition they must ensure the safe passage of all those persons bearing a letter of

authority issued by the **British Agent Gilgit**, through the entire **Hunza** territory by providing them with the necessary safety, security and assistance as required by such persons. They must not oppose and obstruct the journey of any of such duly accredited **British** officials or subjects passing through **Hunza** territory. This way the British government would be highly kind and generous to the Mir and the people of **Hunza**. He further added that they would be full of riches and wealth with the virtues and kindnesses of the **British** government, as large amounts would be sanctioned and fixed for the Mir, Wazir and the notables of **Hunza** as annual stipends. He also announced that as of now, the representatives of the Mir may be detailed and be sent to **Gilgit** in my company, as the high officials of the Government have already accorded and approval/sanction for the same. **British Agent Gilgit** has also desired that your representatives should be sent to **Gilgit** with me. He repeated the assurances that the amount of stipends and the quantity of gifts and presents would keep on increasing by every year according to the degree of your loyalty and display of your good conduct and behaviour towards the **British** government. However for the time being, it is but imperative and a must for you that, you completely discontinue and stop the practice of waylaying, and ambushing and looting and plundering of the merchant caravans and groups of pilgrims travelling on the Laddakh road, as the **British** government abhors your such heinous actions, and is alienated from you. **Wazir Dado** in reply to this statement of **Young Husband**, first made a loud and cynical laugh and then said to him! That Oh! You the young and the brave white man! as to for what purpose and aim have you come thus far! All the way from a far away western world and after travelling for so great distances! For what purpose? Isn't that, that you have come here to conquer the country, our men and the material we own!! You have seen this country of ours for yourself and with your own eyes! There is nothing available in this country except for the pebbles and stones all around. In case we the people of **Hunza** stop carrying out our raids and lootings it would become very difficult for us to let our ends meet and thus we would not be able to survive and would starve to death.

However, **Mir Safdar Khan** in his reply said that if the British government was hurt and annoyed of our such raids, it was then binding on her that she grants us many

more concessions as a compensation and provide us with more kind facilities.

Captain Young Husband, after staying for a few more days at **Gulmit**, primarily waiting for the arrival of Balti Porters from **Gilgit**, left for **Gilgit** once these porters had arrived at **Gulmit**. He also took with him the representatives of Mir of **Hunza** to **Gilgit**.

197. Going to Gilgit of the Representatives of Mir Safdar Khan for Participation in Jalsah/Darbar at Gilgit (December 1889 A.D.)

Young Husband after staying at **Gulmit** for a few more days departed for **Gilgit**, once the **Balti** porters had arrived at **Gulmit** from **Gilgit**. **Mir Safdar Khan** deputed **Mir Zadah Muhammad Nazim Khan** as his representative, whereas **Wazir Dado** detailed his own son **Khairullah Beg Saani** as his representative and this party under the overall supervision of **Wakil Daulat Shah** son of **Fazal** accompanied **Captain Young Husband** and proceeded to **Gilgit** to participate in the annual gathering event called "**Gilgit Jalsah**" as per the invitation extended to them by the **British Agent Gilgit**.

Raja Aazur Khan (Uzur Khan) of **Nagar** along with **Gushpur Ghuri Thum** and **Wazir Shah Murad**, was also on his way to **Gilgit** to personally participate in the Annual **Gilgit Jalsah** and this party had arrived at **Sumayar** and was waiting for **Captain Young Husband** to join them from **Gulmit Hunza**. **Mr. Zeenat Shah** son of **Yarfah Muhammad Beg** had also been sent from **Sumayar** to **Baltit** to receive the guest and accord him a warm welcome on behalf of **Raja Aazur Khan of Nagar**.

When **Captain Young Husband** had arrived at **Sumayar (Nagar)** he was received and met with by **Raja Uzur Khan** and his entourage after which both these parties proceeded towards **Gilgit** in a sort of a large procession. At **Gilgit** the annual **Jalsah** was held and organised during the last week of December and a "Darbar" was also held on the eve of the Christmas day i.e. on 25th December every year as part of the main "**Jalsah**". It was at the venue of this grand annual Darbar that reserved seats were earmarked, allocated and fixed for everyone of the guests invited for the same according to their stature and importance. According to the statements of narrators of

Nagar, the seat allocated and earmarked/reserved for **Raja Aazur Khan** of **Nagar** was higher than that of the representative of Hunza. However according to the statement of **Mir Zadah Muhammad Nazim Khan** the seats of both of these representatives were equally placed and located opposite each other.

At the conclusion of the proceedings and festivities of this annual Christmas Day", (formal gathering) spread over many days, the representatives of **Hunza** and **Nagar** States and those of many other States were granted leave to proceed back to their own respective areas and states. The amount in cash in shape of the currency in use during that era, as fixed and promised as an annual stipend for **Mir**, **Wazir** and notables of **Hunza** by **Colonel Durand**, was handed over to the representatives of **Mir** of **Hunza** on the occasion of the annual Christmas Day Darbar for delivery to the Mir, Wazir and other recipients of the stipend. In addition some more gifts and the dress/robes of honour called "Khalaat" were also presented. The amount of annual stipend so fixed and paid was as follows:-

- a. To the **Mir of Hunza** = Rs. 3000/-
- b. To the **Wazir of Hunza** = Rs. 600/-
- c. To two of the notables of **Hunza** = Rs. 50/- each

In addition a sum of Rs. 300/- was also paid to the **Mir of Hunza** as the stipend for his heir or son. This money was sent to **Hunza** through the hands/medium of representatives of **Mir of Hunza** along with the "Khalaat". In the same manner the cash awards as annual stipends so fixed for the **Nagar** State were also paid/handed over during the same event. In fact an additional Rs. 500/- (five hundred) was paid to the heir of the **Mir of Nagar**, as **Raja Aazur Khan** was considered as the Regent to **Raja Zaafar Khan of Nagar**.

Mir Zadah Muhammad Nazim Khan along with his entourage and companions left **Gilgit** and reached **Hunza** safely. **Mir Safdar Khan**, therefore, received his annual stipend and the **Wazir** also received his annual stipend as fixed and promised by the

British Agent during the initial months of the year 1890 A.D. The remaining two stipends of Rs. 50/- each were paid to **Yarfa Murato** of **Baltit** and **Mr. Sarhung Muhammad of Fasso**, who was the official clerk called "Mir Munshi" or "Mirza" to the Mir. It is since these days and the year (December 1889 AD) that the tradition of payment of a fixed annual amount of money had been sanctioned as annual stipend for **Mirs** of both **Hunza** and **Nagar States**.

198. Message Sent by Durand for Mir Safdar Khan (1890 A.D.)

When the **British Agent** at **Gilgit** came to know about the inclinations of **Mir Safdar Khan** towards the **Russian** government, he immediately sent a message to the Mir reminding him of his treaty and agreements made with the **British Agent** in the month of May 1889 A.D. and later in the month of November 1889 A.D, through **Colonel Durand** himself and **Captain Young Husband** respectively. **Colonel Durand** had sent his this reminder message through the hands of **Mr. Khush Waqat** son of **Mr. Badshah of Baseen** with whom he had also sent a few more presents worth the Mir's stature and reminded him of the past treaties and agreements. The Mir in reply to this message sent an assurance in the way and manner of deceit, and stratagem, that he was mindful of and was steadfast in acting upon and implementing the treaty and the agreements made with him. As a token and gesture of his this resolve he despatched a few of his men as his envoy to reiterate and confirm about his actions and intentions, to the office of **British Agent Gilgit**.

199. Despatch of a Messenger to Gilgit by Mir Safdar Khan (1890 A.D.)

Mir Safdar Khan, after sending **Mr. Khush Waqat**, back to **Gilgit**, also immediately despatched **Wakil Daulat Shah**, **Mr. Sarhung Muhammad of Fasso** (his personal clerk/secretary) and **Akhund Haider Ali** of **Ali Abad** village to **Gilgit** to assure and satisfy **Colonel Durand** of the resolve and good intentions regarding the implementation of the treaties and agreements. However in spite of these efforts and

measures **Durand** could not become satisfied with these messages of **Mir Safdar Khan**, and lost his trust in him and he had seriously started to consider his option for a military expedition against **Hunza** itself. He also made many trips to **Kashmir** in this connection. He was also contemplating to take control of **Chitral** as well. The reason being that the British government had in fact appointed him at **Gilgit** with the aim and objective of conquering and effectively controlling the frontier states of this region and secure the passes located to the North and North-West. Hence **Colonel Durand** during his visit and tour of **Chitral** had also met with **Humayun Beg** of **Hunza** and had consulted him on matters pertaining to invasion and conquering of **Hunza**, and he had been able to obtain very useful tips and information on the subject, from **Wazir Zadah Humayun Beg**, as **Humayun Beg** was living in exile in **Chitral**. **Mehtar Aman-ul-Mulk** had granted him asylum and also a piece of agricultural land at the village of "Burtuli" and he had also given him into his marriage, a daughter of **Aqsaqal Nayab Zandrah Khel** resident of village **Shughoor** of **Lotkoh**" valley, of **Chitral**.

200. Establishment of Matrimonial Relations Between Mir Safdar Khan and Raja Aazur Khan (1890-91 A.D.)

As **Mir Safdar Khan** and **Raja Uzur Khan** were maintaining a very cordial, firm and close friendly relations with each other, they therefore decided to further strengthen it by establishing matrimonial relations as well. Accordingly **Mr. Muhammad Yousaf Khan** alias **Nausherawan** son of **Raja Aazur Khan** got married to **Mst. Gulmiti** daughter of **Mir Safdar Khan** who was also the foster daughter of **Mr. Noori Hayat** son of **Mr. Mirza Hassan**. The marriage ceremony was celebrated with great pomp and show both at **Hunza** as well as at **Nagar**.

201. Fleeing of Khisrau Khan and His Brother from the Asylum of Wazir-e-Wazarat of Gilgit (1891 A.D)

As it has been mentioned earlier in this book, that **Raja Muhammad Khan** of **Nagar** had died in the town of "Ram Sue" in **Jammu** while on his way to **Jammu**,

whereas his wife and his sons were safe under the asylum/refuge and protection of **Bakhshi Mulraaj**, the **Wazir-e-Wazarat** of **Gilgit**, at **Gilgit**. A few years earlier, **Mir Safdar Khan** had asked **Bakhshi Mulraaj**, through **Wakil Fazal**, for the return to **Hunza** of wife of **Raja Muhammad Khan**, as she was also the sister of **Mir Safdar Khan**, but this request had been turned down by the **Dogra Wazir**. However **Wazir Ghulam Haider Gilgiti** had made a favourable recommendation for her return and **Mir Safdar Khan** succeeded in obtaining her release by sending, as a present, one of his best personal horses for the **Bakhshi Mulraaj**, and this way this sister of **Safdar Khan** was brought back to **Hunza** safely. However her sons **Messrs. Khisrau Khan, Badshah and Abbas** had continued to remain under the protection of officials of **Maharaja** at **Gilgit**, when on finding a suitable opportunity and a chance this **Khisrau Khan** along with his other two brothers managed to flee and run away and succeeded in reaching the safety of their maternal uncles at **Hunza**. When during the year 1891 A.D. **Khisrau Khan** (and his brothers) managed to reach **Hunza**, **Mir Safdar Khan** felt extremely pleased and happy and accorded them a warm welcome. However this event annoyed and became a source of anger and anxiety for **Raja Aazur Khan** of **Nagar**.

Wazir Muhammad Dara Beg (Wazir Dado) who was a well wisher and supporter of **Raja Uzur Khan**, advised and informed **Mir Safdar Khan** that the presence of **Khisrau Khan** etc, his nephews, with **Safdar Khan** was a source of annoyance and anxiety for the **Raja Uzur Khan**. He, therefore, suggested to the Mir that these nephews along with their mother be given a home and some agricultural land at **Gulmit** and be settled at **Gulmit**. **Mir Safdar Khan** showed a liking for such a suggestion and recommendation and accordingly made a plan for settling them in **Gulmit**, during his annual tour of **Gujal** in the coming autumn season, but the events of invasion of **Hunza** and **Nagar** and its capture by **British** forces during the winters of 1891 A.D., overtook everything.

202. Assassination of Ghuri Thum and Deeng Malik (May 1891 A.D.)

As it has already been mentioned earlier on in this book, that **Raja Zaafar Khan** of **Nagar** had many sons from his many wives. Among those there were four sons who were from the womb of his wife **Mst. Zebunnisaa**. The four were **Mr. Ghuri Thum**, **Deeng Malik**, **Sikandar Khan** and **Babar Khan**. **Ghuri Thum** and **Deeng Malik** were settled at village **Ghulmet** and **Sikandar** was placed at **Chaproat** as the representative of **Raja Zaafar Khan**.

Aazur Khan, the heir of **Raja of Nagar** bore malice towards **Ghuri Thum** and both had animosity and hatred for each other. This was because of the reason that **Ghuri Thum** had been making frequent visits and tours of "**Astore**", and during these trips and tours he had been visiting and meeting the officials of **Maharaja** at **Gilgit**. As a result of these meetings officials accorded him a lot of attention and respect/importance. This was because he had become an informer of these officials and he had been providing every information about the activities of **Mirs** of **Nagar** and **Hunza** both. Accordingly it was after his such a visit to **Astore** when he had gone to meet his wife there, who was the daughter of **Raja Bahadur Khan** of **Astore**, and had arrived back to his home at **Ghulmet**, when **Raja Aazur Khan** invited him to **Nagar** with the pretext of offering him to participate in a polo match at **Nagar**. Accordingly, having accepted this invitation, **Ghuri Thum** left his home and proceeded towards **Nagar**. However when he reached a place called "**Yall**" which is located a few miles upstream of **Ghulmet** village, the trap was duly laid, ready and in place for him, and soon the conspirators opened fire on him. He was thus shot dead at the hands of one **Mr. Hatam** of **Nagar** (May 1891 A.D)⁹¹

As it was a joint and coordinated plot prepared by both the Mirs to assassinate, **Ghuri Thum**, an identical/similar alternate trap and ambush was also put in place across river Hunza which was manned by the **Hunza** men under the command of **Mr.**

⁹¹ Page 206, "The Gilgit Game", by John Keay.

Noori Hayat son of **Mirza Hassan**, exactly opposite the primary ambush site at "Yall". This was done as a precautionary measure and as an alternate plan to cater for the contingency under which **Ghuri Thum** may have resorted to crossing of the rive over to **Hunza** side of the river bank to escape a failed attempt. Hence these men were all set and ready to take on **Ghuri Thum** under such an eventuality, but he was ambushed and assassinated at the primary ambush site and these **Hunza** men were spared of the trouble.

When the news of the assassination of **Ghuri Thum** were received by his brother **Deeng Malik** at **Ghulmet**, he was scared of the danger to his life as well and in order to save his own life he left his house and started fleeing and running towards **Gilgit**. When he reached the hill feature located above the **Ghulmet** water channel, he was also assassinated by **Gushpur Shahrindaan** and his companions who had been sent after him and were going in his pursuit. John Keay, on page 206 of his book "The Gilgit Game" has stated that this murder was taken as a pretext and a substantial enough reason by Colonel Durand and he therefore immediately had despatched a four hundred (400) men strong Dogra Army Contingent along with a mountain battery of artillery mounted on mules for occupation of Chalat, immediately. This strong contingent had soon arrived at Chalat and had immediately cut the local foot bridge over river Hunza, connecting Harespo Das with Mamushi Didding.

Back at the village (**Ghulmet**), the home of their mother **Mst. Zebunnisaa** was looted, plundered and obliterated. She was however not murdered, as she had by then taken refuge at the tomb of "**Syed Shah Wali**" the saint. Though her new clothes were taken off her body and she was given some very old and tattered clothes to wear so that she did not remain naked.

Their third brother **Sikandar Khan**, who was travelling towards **Chaproat** managed to save his own life by turning back and reaching **Gilgit**, as on the same day he was returning back from **Gilgit** after a visit and had received the news of the assassination of his two brother while still en-route from **Gilgit** to **Chaproat**. He,

therefore, succeeded in reaching back to **Gilgit** safe and sound and took refuge, and protection under the **British Agent** and the officials of **Maharaja** at **Gilgit**. His other companions were **Messrs Sultan Ali** son of **Mr. Sultano** and **Mr. Mirza Beg** etc. He along with his these companions remained under the protection of **British Agent** at **Gilgit** till after the conquest of **Hunza** and **Nagar** States by the **British** officers leading and employing the Dogra army troops.

203. A "Farman" (Edict) by His Highness Agha Khan the Third for Mir Safdar Khan (1891 A.D.)

During the fifth year of Mirship of **Mir Safdar Khan** and in the month of August 1891 A.D. a religious command and edict (فرمان) issued by His Highness the **Imam** and **Maulana Sultan Muhammad Shah**, well known as the **Agha Khan the Third**, was received at **Hunza** through the hands of the disciples of **Pir Shahzadah Lais** of **Chitral** meant for the **Mir**, **Wazir** and the entire **Hunza** community containing the following subject matter and the message that:-

"**Mir Safdar Khan, Wazir Dado**, all the notables and the entire population of **Hunza**!! Who belong to the community of my followers and are from my "Jamaat"! You are all hereby called upon by me and directed that you should not obstruct and oppose the passage through **Hunza** territory of the "**British Mail**" and the officials of **British Empire**, destined for delivery at **Kashghar**. And instead you must all provide all possible support and assistance to facilitate the **British** government as this is the best government amongst the present governments. The **British** government is just, equitable and dispenses justice and believes in fair deal. You must seek and obtain the goodwill and respect of the **British** rule. In case you invite the hostility of the **British** and make them your enemies, this would result into the extreme displeasure and annoyance of myself and my family."

In addition to the above edict, the contents of this "**Farman**" also carried a message for procurement of an eagle, for **His Highness**, the type of which is called

"Taighoon" in local **Burushaski** language. At the time of the receipt of this "**Farman**" at **Hunza**, **Mir Safdar Khan** himself had gone to **Gujal** and was not present at **Baltit**. Hence this "Important and sacred **Farman**" or letter was received, opened and got it read by **Wazir Dado Dara Beg** at Baltit. The **Wazir** immediately despatched a fast and athletic young man by the name of **Mr. Jawan Beg**, towards **Mir Safdar Khan** at **Gujal** informing him about the "**Farman**" and its contents and asking him to reach back **Hunza** immediately to personally convey with reverence the contents of the "**Farman**" to the Jamaat of **Hunza** and thereby attain the goodwill and achieve submission to the "**Imam**" and his Farman. However **Mir Safdar Khan** did not act upon this advice and instead asked for the "letter" or **Farman** to be delivered to him at the village of **Fasso**. On receiving the "**Farman**" he and his accompanying notables, while sitting on the roof top of house of **Mr. Muhammad Sakhi**, listened to its contents as it was read to them by this **Mr. Sakhi**, his personal clerk (Munshi) or secretary. After listening to the contents of this **Farman**, all those present made mutual consultations and after reaching upon a unanimous decision, they decided to write a letter in reply appealing and requesting **His Highness the Imam** not to write them any more such letters in support of the matters regarding the handling of **British Dak** or Mail in Future.

204. Returning Back of the Dak (Mail) of British Agent Gilgit from Hunza (1891 A.D.)

Around the same period (after receipt of Farman) and immediately on return by **Mir Safdar Khan** back to **Baltit Hunza** from **Gujal**, **Colonel Durand**, the **British Agent** at **Gilgit**, sent his mail meant for delivery to **Mr. McCartney** the **British General Counsel** at **Cheeni Bagh Kashghar**, through the hands of **Mr. Akbar Ali alias Akhund Zadah of Gilgit**. John Keay, in his book "The Gilgit Game" has stated that this particular mail (Dak) was actually meant to be delivered to Captain Young Husband, who was at that time wandering in the Pamirs. Onward despatch of this mail after its arrival at **Hunza** was held up and kept suspended for a few days at **Hunza**. Meanwhile the **Mir** and his advisors made mutual consultations as to whether this "mail" be given the passage through **Hunza** or otherwise. **Wazir Dado**, regarding this matter gave his

opinion and advised and strongly recommended to the **Mir** and the rest of the gathering that it was binding and essential for the **Mir** and the people of **Hunza** to obey and respect the sayings and "Farman" of the **Imam** of the era and we should not ignore and disregard this order, so that we avoid being punished for the disobedience of orders of our **Imam** (spiritual leaders). As the "mail" of the **British** government has already reached this place, hence we should not indulge in the act of returning it and sending it back. We must also fully understand the fact that we do not possess the required strength and resources to invite the enmity and hostility of Kings of greater Empires. It is, therefore, advisable and prudent to make arrangements to deliver the "**British Mail**" upto **Tasghurghan**. However **Mir Safdar Khan** and his remaining advisers and notables opposed this proposal and insisted on a decision contrary to his recommendations. They made the accusations against **Wazir Dado** of having received a bribe from the **British** officials in the recent past and said that he had received a sum of rupees one hundred (Rs. 100/-) as bribe from the **British Agent at Gilgit** sent to him through the hands of **Wakil Daulat Shah** who was the son-in-law of **Wazir Dado**, in order to gain the support and sympathies in favour of the **British** government. They further alleged that it was solely because of this reason that **Wazir Dado** was in favour of providing passage to the **British Empire**. They all declared that they were all against such a decision. **Wazir Dado** in reply said to them that if they all had made such a resolve, then in that case they will have to call back the **Russian Torum** or any of his men and place him in **Hunza** along with a few **Cossack** soldiers as only the **Russians** were a match to the **British**. Having said this he expressed his utmost annoyance and walked out of the gathering and went to his home. However after a few days **Mir Safdar Khan** managed to get him back on good terms and with some tact, diplomacy and persuasion sought his approval and the **British** mail was turned-back and sent back to **Gilgit**. In the same manner the detachment of security troops of **Dogra Army**, stationed at **Chalat** and **Chaproat** were also intended to be banished and evicted and despatched back to **Gilgit** in coordination, cooperation and consultation with **Raja Aazur Khan of Nagar**. In this way the troops of these outposts also arrived back at **Gilgit** along the **British** mail. John Keay has expressed his opinion, that Durand had

included this event, in his list of three major apparent pretexts and reasons, to fulfil his long cherished desire of invading and conquering both Hunza and Nagar. The two other pretexts and accuses/reasons used by Colonel Durand for his invasion of Hunza and Nagar, were the one as mentioned earlier, the murder of Ghuri Thum and his brother at the hands of Raja Muhammad Khan. Durand had reasoned and argued that Aazur Khan had the intentions of attacking Chalat, and hence he wanted to pre-empt and forestall this impending threat from Raja Muhammad Khan by stationing a strong contingent of Dogra troops at Chalat and Chaproat. The third reason or pretext is said to be the abduction of a Kashmiri person during those very days (However nothing has been mentioned about the details of this abduction).

205. Despatch of Mr. Tullah and Mr. Gul Muhammad to Quqand for Seeking Military Aid (1891 A.D.)

When **Mir Safdar Khan** and **Aazur Khan**, both the rulers, came to know and learnt about the counter measures taken by the **British Agent Gilgit**, in which he had not only re-established the security outposts at **Chalat** and **Chaproat** by sending back the **Dogra** troops, but he had also further strengthened these garrisons by sending more troops along with a large quantity of additional arms and ammunition and other war material and had also employed his road construction organisation called, "**Safar Meena**" (سافر منہ) for the construction of a mule track upto the oasis of **Chalat**, they immediately despatched an emissary to "**Quqand**" for seeking military aid from the **Russian** government. Hence **Mr. Tullah** of **Baltit** and **Mr. Gul Muhammad** of **Gulmit** were despatched as envoys of **Mir Safdar Khan**, to **Quqand** (Khuqand) to seek immediate and emergency military aid, and assistance from the officials of **Russia**. These two emissaries were sent with the pretext and under cover of a message and request that they were going to procure an "eagle" (تیغون) (Taighoon) as per the desire and demand of **His Highness Agha Khan the Third**. Hence a letter was addressed to the **Ambaan** of **Kashghar** informing him that the two representatives were being sent to "**Quqand**" to procure and purchase an "eagle" as per the desire and demand of the exalted **Imam, His Highness Hazrat Agha Khan-III**. Yet another separate and

confidential letter was given to the two men, which was meant for the **Russian Torum**, requesting him to send and deliver all possible military aid, weapons, ammunition and other combat material as promised by him at **Hunza**, immediately and as soon as possible.

However **Mr. McCartney**, the **British Counsel General** at **Kashghar** was all alert and ever inquisitive who always remained in search of such activities, hence he was soon able to discover and find out the reality that the messengers of **Mir of Hunza** had gone to "**Quqand**" with an aim of seeking and obtaining urgent military aid and assistance from the **Russian** government. He also came to know that these two men were returning from "**Quqand**" after acquiring and obtaining some arms, ammunition and some other combat material and were on their way to **Hunza** via the **Chinese** territory. The **British Counsel General**, accordingly informed the **Chinese** officials at **Kashghar** about the real intentions of the two **Hunza** messengers. He also wrote a letter to the **British Agent** at **Gilgit** informing him about the same and despatched this letter to **Gilgit** via **Hunza**. However this letter was also not allowed to be passed through the **Hunza** territory. Hence this letter was therefore re-routed and sent to the **British Agent Gilgit** via the route passing through **Wakhan** corridor and via the **Burughul Pass in Chitral**.

When the two messengers of the **Mir of Hunza** left "**Quqand**" carrying with them (on horses and mule caravan) lot many presents, gifts like silk cloth, fur cloth, cash and also arms and ammunition and weapons like breach loaded rifles, small cannons called "Sher Bachas" and explosive and cannon balls etc, and entered the Charaq Khitai, the **Chinese** or **Khita'a** territory, they were immediately taken into custody by the **Chinese** security men already patrolling the routes in light of the tip off given to them by the **British Counsel General**. The entire luggage and caravan of the two messengers were subjected to a thorough search by these border security men of **Khita'a** and on the orders of their high officials. Every item of military use like arms, ammunition and cannons and explosive etc were confiscated. The two were however released and left free and were allowed to carry along all other items like silk and woollen cloth, money

and other gifts and presents meant for the **Mir**, **Wazir** and notables of **Hunza**. This emissary of the **Mir** managed to arrive back at **Hunza** during or around the time period when the invasion of Hunza/Nagar by Durand was imminent and its fall was around the corner.

206. Preparations by the British Agent Gilgit for Subduing and Capture of Hunza and Nagar (1891 A.D.)

When the **British Agent Gilgit** found and became convinced that the Rajas of both **Hunza** and **Nagar** were not steady and firm on the treaties and agreements made with him, he, therefore, lost the trust and confidence of their pledges of friendship. The reasons for this loss of trust and confidence were; that **Raja Uzur Khan** had murdered his own brother **Ghuri Thum** for his loyalty to the **Maharaja** of **Kashmir**, secondly the "**British Mail**" for delivery to the **British Counsel General** residing at **Cheeni Bagh Kashghar** was sent back from **Hunza**, and thirdly the security detachments of **Dogra** troops stationed at the forts/outposts of **Chalat** and **Chaproat** had been evicted, banished and sent packing back to **Gilgit**. Furthermore the rulers had made their utmost efforts to establish close and friendly relations with the **Russian** empire and by carrying out correspondence with the **Russian** officials assuring them of their loyalties and subjugation to the **Russians**. In view of all these clear evidences and resulting environments and situations, the **British Agent** had arrived at the conclusion that it had become inevitable for him to physically invade, subdue and conquer both the States of **Hunza** and **Nagar**.

The **British Agent**, therefore, made preparations and necessary arrangements to provide for the acquisition and assembling of required war material for a military operation. The road construction organisation called "**Safar Meena**" (Sappers) was organised and deployed all along the route to improve and construct a good mule track right from **Kashmir** upto the frontier garrison of **Chalat**. Stocks of arms, ammunitions, equipment and rations and clothings etc were procured and transported from **Kashmir** and dumped and piled up at **Gilgit**. The strength of the **Kashmir** forces at **Gilgit** had

already been increased substantially as per the aim and objective of the **British Agent** at **Gilgit**. A large number of **Balti** Porters were brought from **Baltistan** for the carriage/portering of war material for the battlefield. Some very useful information and suggestions/advises were obtained from **Gushpur Shah Sikandar Khan** who was staying at **Gilgit** as a refugee and asylum seeker, for the capture of **Hunza** and **Nagar**. **Wazir Zadah Humayun Beg** was also summoned from **Chitral** and his services were utilized to facilitate the capture of **Hunza** and **Nagar** States. **Humayun Beg** was, at that time living in **Chitral** as an exile and as a refugee for the last five years (since 1886 A.D.) as a result of the coercion and compulsions by **Mir Safdar Khan** and **Wazir Dado Dara Beg** of **Hunza**, and had taken refuge under the protection of **Mehtar Aman-ul-Mulk of Chitral**.

Humayun Beg when, having readily accepted the invitation of British Agent Gilgit, left Chitral for Gilgit, the principal advisors of Mehtar Aman ul Mulk of Chitral, like, Inayat Khan, Wafadar Khan, Mehtar Bahadur Khan and Aqsaqal Fateh Ali Shah etc having become suspicious, advised the Mehtar to recall back Humayun Beg from midway. They had an apprehension that the British Agent Gilgit may use Humayun Beg as a useful support for the capture of Chitral. Accordingly **Mehtar Aman-ul-Mulk of Chitral** immediately wrote an urgent letter to **Mr. Rehmanullah Tongah**, the governor of **Kohi-Ghizer** ordering him to send **Humayun Beg** back to **Chitral** while he was still en-route to **Gilgit**. He was instructed to get **Humayun Beg** murdered in case he refused and resisted to return back to **Chitral**, and thus he was to be denied the opportunity of going to **Gilgit** at all costs, and was not to be given passage to **Gilgit**. However this **Rehmanullah** informed **Humayun Beg** about the receipt and contents of the letter and the intentions of the **Mehtar of Chitral** and immediately despatched **Humayun Beg** towards **Gilgit** during the same very night of his arrival at **Kohi Ghizer**, and in reply to the **Mehtar's** this urgent letter sent him a letter explaining that **Humayun Beg** had already left him well before the arrival and receipt of the urgent letter by him, and had already reached **Gilgit**.

When **British Agent Gilgit** completed all his preparations and arrangements for

the invasion of **Hunza** and **Nagar** he assembled and organised Punyal Levies under the command of Raja Muhammad Akbar Khan and the Gilgit Levies under the patronage of Wazir Shah Mirzo, Wazir Muhammad Khan and Raja Bahadur Khan of Astore. He then despatched his force to **Chalat** in a gradual manner according to an order of march as per military battle procedures. **Chalat** was made a forward assembly/concentration area and all the forces and war material was accordingly concentrated, assembled and dumped at Chalat. The road construction organisation called "**Safar Meena**" was actively employed on the construction of a mule track from **Gilgit** to **Chalat** and even beyond for making it wide and safe enough for use by the loaded mules of the invading force. **Mir Safdar Khan** on witnessing and observing such an unprecedented situation, and elaborate and thorough preparations, became aware and also extremely scared of the actual strength and the military might and prowess of the **British Agent Gilgit**, and he, therefore, immediately despatched an envoy consisting of his notables to the court of the **British Agent Gilgit** at **Gilgit**. However in the meanwhile he concentrated his attention towards strengthening and building of the defences at the locations of **Mayun** and **Nilt**.

207. Sending of an Envoy of Hunza and its Eventual Fate at Gilgit (1891 A.D.)

During the period at the end of the spring season of 1891 A.D, both the Rajas of Hunza and Nagar after unanimous mutual consultations, despatched Messr. Daulat Shah, the Wakil to Kashmir, Mirza Sarhang Muhammad and Khalifah Bahadur son of Haider of Ali Abad, along with a few more persons, in shape of a delegation, on behalf of the inhabitants of Hunza, to the court of the British Agent at Gilgit. The aim and purpose of despatch of this envoy to **Gilgit** was to reassure and re-affirm that the **Mir of Hunza** and the people of **Hunza** were still steadfast and fully observing and upholding the treaties and agreements made with the **British Agent** and their relations and contacts with the **Russians** and **Chinese** was of mere formal and traditional nature and bore no more depth and purpose. In addition it was conveyed that the rulers and the people of **Hunza** had a great desire to avoid any sort of confrontations and disputes and

war like activities with the officials of **British Empire** and the forces of the **Maharaja of Kashmir**. Hence it was proposed that all the doings of the past may be forgotten and utmost caution and care would be taken in the future conduct. The exact words and the sayings of the Persian proverb in the last sentence was ”کار گزشته را صلوٰة و آندہ را (Ahtiat). (Kare Guzistah Ra Salwaat, Aayindah Ra Ehtiat).

However when the **British Agent** at **Gilgit** had a meeting with the envoy of **Hunza** and had listened to their messages of reconciliation, he gave them a curt reply in the negative. He said that there had been left no more reason and room for any sort of negotiations, except for the conquering of **Hunza** and **Nagar** States. Hence then gave them all some more presents and gifts to every member of the delegation and them despatched them back to Hunza.

208. Preparation, Construction and Strengthening Defences of Hunza and Nagar at the Villages of Mayun and Nilt (1891 A.D.)

When both the rulers of **Hunza** and **Nagar** received a definite and final ultimatum of the intentions and determination of the forces of **Maharaja** of **Kashmir** under the command of **Colonel Durand**, the **British Agent Gilgit**, they became anxious and concerned and turned their attention towards preparations, construction and strengthening of the defences to defend against enemy invasion and an attack against their states. They found to their utmost surprise and horror that the valleys of **Chalat** and **Chaproat** had already been occupied and taken over by the forces of **Maharajah** since a few days earlier, hence there remained no possibility of preparing a forward line of defence ahead of **Chalat**. The only option now left to them was to prepare a line of defence in the village of **Mayun** in **Hunza** and in the village of **Nilt** in **Nagar**, both villages being located opposite each other on the right and left banks of **Hunza River** respectively. The responsibility and the task of construction and strengthening of these defences was assigned to **Wazir Dado Dara Beg** of **Hunza** and **Wazir Muhammad Shah** son of **Mr. Ajzdar of Nagar**. The fort of **Nilt** was selected as the first and forward

line of defence and it was turned into a strong point. While **Wazir Dado**, **Wazir Muhammad Shah** son of **Ajzdar** and **Raja Azur Khan** were actively busy in the supervision of and preparation and construction of defences, the advisors of the paralysed **Mir Zaafar Khan** of **Nagar** were conspiring against **Wazir Dado**, **Mir Safdar Khan** and the inhabitants of **Hunza**.

209. Ignominious Plot/Conspiracy of the Advisers of Mir of Nagar (1891 A.D.)

During the period when **Wazir Dado Dara Beg** and **Wazir Muhammad Shah** were actively busy overseeing and supervising the construction, preparation and strengthening of defences and defence works at **Nilt**, the advisors of **Mir Zaafar Khan** of **Nagar**, like **Wazir Shah Murad**, **Wazir Zadah Ghulam Hussain** son of **Wazir Holo**, and **Yarfah Nadilo** son of **Muhammad Beg** etc had been hatching conspiracies and had unanimously decided and agreed upon a plan/plot to arrest **Wazir Dado** and hand him over to the **British Agent Gilgit**. They had also made a plan to allege and accuse **Mir Safdar Khan** and the people of **Hunza** as the real culprits and declare them guilty and prove that **Raja Azur Khan** and the people of **Nagar** were innocent and absolved of the responsibility for the prevailing situation. After that they wanted to establish contacts and friendly relations with the forces of **Maharaja** and the **British Agent**, by submitting and surrendering to them and showing their loyalties and allegiance to these officials. In this way they expected that **Mir Safdar Khan** would therefore be declared guilty and hence would be arrested and this way the possession of **Hunza** State would also be taken by the **Mir of Nagar**.

After that and in order to also obtain the willingness and approval of **Raja Azur Khan** and **Wazir Muhammad Shah** in favour of this conspiracy, both of them were called back from **Nilt** to the capital town of **Nagar**, and were informed of the details of this ignominious plot of theirs. Son of **Ajzdar** (**Ibne Ajzdar**) did not agree to such a dastardly plot and conspiracy and he, therefore, out rightly rejected their proposal and told them all that it was a matter of great disgrace and utmost shame for the son of **Ajzdar** to

betray and arrest Wazir Dara Beg and to get myself involved in such a shameful act of betrayal. Having uttered his these sentences he got up and walked out of that gathering. He while walking away, once again turned around and reiterated his resolve and declared that the neck of Ibne Ajzdar would first be slashed, (before any harm came to Dara Beg) before Dara Beg's neck is slashed. On receiving such a response and a firm resolve, Raja Zaafar Khan and his advisers became highly disappointed and disshelved. They were, therefore, compelled to follow the dictates of Raja Azur Khan and Ibne Ajzdar (son of Ajzdar).

210. Personality of Muhammad Shah Ibne Ajzdar (Son of Ajzdar) of Nagar

Muhammad Shah son of Ajzdar was also the foster father of Raja Azur Khan son of Raja Zaafar Khan of Nagar. He held the appointment of Wazir of Sheen Barr (i.e. Chalat, Chaproat, Budalas and Barr). He was a man of utmost patience and was enduring, was courageous, consistent, and truthful and was a very brave man. He was of a very generous nature and was highly intelligent, wise and enlightened. He was taciturn, habitually a silent and reserved man and remained aloof and in seclusion and solitude. He was a very close and dear friend of Wazir Dado Dara Beg. Ibne Ajzdar was equal and a match to Wazir Dado Dara Beg almost in all virtuous and good aspects of his personal traits and character qualities. He was betrayed and murdered at the hands of a few traitors of Nagar during the battle at Nilt, (December 1891 AD) account of which is going to be narrated in the succeeding paragraphs of this book. He had left behind two sons as his heirs. One of his sons Mahmood, was also the "Mirza" or personal clerk (Mir Munshi) to Mir Sikandar of Nagar. This son was from his first wife. The second son was Trangfah "Roodaar" who was from the womb of his second wife. His second wife Mst. Shah Jehan Begum was brought in to marriage by Trangfah Sultan Ali son of Mr. Sultano after the martyrdom of Wazir Muhammad Shah (Ibne Ajzdar). Trangfa Sultan Ali had a son Wazir Sarwar from the womb of this Mst. Shah Jehan Begum and this Mr. Sarwar is the present titular Wazir of Nagar (as of 1962 A.D).

211. Assault and Storming of Nilt Fort by Colonel Durand's Forces (Nov-Dec. 1891 A.D.)

When Colonel Durand completed all his military preparations for an offensive operation, the rulers of both Hunza and Nagar also made their final deployments of their forces in the forts of Nilt and Mayun. A woman's pajama was hoisted on a stick at the "Uyar Nullah" on the orders of Wazir Dado Dara Beg of Hunza, this being a symbol of expression of extreme hatred and contempt for the enemy forces and was meant to be a sign of ridicule, taunt and sarcasm for the forces and troops of Durand.

Details of the events which unfolded right from the initial days of the preparations and movements made by colonel Durand till the final stages of the battle and its conclusion have been suitably narrated by Maulavi Hashmatullah Khan Lakhnawi (of Lucknow) in his book "Tareekh-e-Jammu" or History of Jammu, written in Urdu while quoting extensively from the Book called "Where Three Empires Meet", written by Mr. E.F. Knight. This Mr. Hashmatullah Lakhnawi had also been the Wazir-e-Wazarat of Gilgit in the year 1898-1903 AD, although he had a stint of his postings at Gilgit in the year 1894-5 as well. Hence the details of the military operations of Colonel Durand, for the capture/conquest of Hunza and Nagar are once again being narrated below by the writer of this book with the help and quotations/excerpts from the above-mentioned two books and these are as follows:-

"In short the preparations were completed and all available forces were assembled and concentrated at Gilgit. Hence the total strength of the force under Colonel Durand, assembled at Gilgit, was about 2000 fighters men in all. This total strength was inclusive of the available British forces, troops of Maharaja of Kashmir and the newly raised local irregular force called "Punial Levies" available at Gilgit. However it was not possible to utilise all these 2000 combatants for the battle of Hunza and Nagar as with these he had to garrison Astore, Bunji and Gilgit and hold all the posts along the line of communications and from Gilgit upto Chalat, which for many marches was exposed to the attacks of the Shinaka tribes and had to be well guarded. Consequently only 1000 combat worthy men could be spared for operations beyond Chalat.

Hence this invasion force which had been assembled at Gilgit started moving towards Chalat gradually in phases and in groups/units as per order of a march. On November 27 (1891 AD) Colonel Durand and his staff arrived at Chalat. Dr. Robertson also came in later with his six Kafirs. The Dogra General, Suram Chand who commanded the Gilgit Brigade, also arrived on the next day with his staff.

On November 30th the final reply to Colonel Durand's ultimatum came in through his own messenger Mr. Khush Waqt of Baseen. He also came to know through his messenger that the enemy had prepared the defences of Nilt Fort so strongly and in such a manner that it was impossible even for the strongest of the forces in the world to overcome and reduce these defences till the arrival of the next spring season. It was also reported that by that time the officials of the Russian Empire would be making available and would have supplied the required weapons and ammunitions like artillery guns, their ammunition, breach loaded rifles with their ammunition and explosives etc. The Russians had also reportedly made promises to send reinforcements and even their military/combat forces as support and assistance. In this connection it is worthwhile to describe the above situation from the point of view of the British officials and their reading of the situation. Hence a paragraph from the book "Where Three Empires Meet" written by E.F. Knight, who personally participated in these operations is reproduced below:-

"On November 30 (1891 AD) the reply to Colonel Durand's ultimatum came in. It appeared that the Nagaris assembled at Nilt had half a mind to come to terms with us, when, suddenly, there rushed over from the Hunza fortress of Mayun on the other side of the river, the ferocious hereditary Wazir of Hunza, who broke in upon the council, threatened to cut off the head of anyone who ventured to speak of peace, and, overpowering all present by the violence of his eloquence, brought the Nagaris to throw in their lot with the Hunza. He insulted, maltreated, and was about to slay Colonel Durand's envoy a native of Nagar, but eventually contended himself with robbing him of his horse and sending the man back to us on foot."

The written reply of the two rulers of Hunza and Nagar to Colonel Durand's ultimatum stated that they would allow no roads in their territories, and boasted of their capacity to resist any forced effort by the British Agent to resort to construction of any such roads, by saying that they will reply through violence and war.

After receipt of such an unequivocal final response, the orders were issued for an advance across the frontier and to launch an attack on 1st December 1891 AD. The total strength⁹² of the British force, called "Hunza-Nagar Field Force", as it was called, was as follows:-

158 men of the 5th Gurkhas; 28 men of the 20th Punjab Infantry; 76 men of the Hazara Mountain Battery; 7 Bengal Sappers and Miners; and 661 Imperial Service Troops (257 from the Ragu Pertab or 1st Kashmir Infantry Regiment; and 404 from the Body Gurard or 2nd Kashmir Rifles); In all, about 1000 regular troops. In addition to these were the Irregulars-the Punialis and Spedding's Pathans, 160 and about 100 each respectively. Two thousand Balti Coolies performed the bulk of the transport services. Sixteen British officers accompanied the Field Force.

In the Order Book of this same evening, Spedding was given orders to make a practicable mule road(track) over the Kotal (Pass) on the following day, the ridge was to be previously occupied and secured by fifty (50) men of the Ragu Partab Regiment (Under Lieutenant Widdicombe); while later on in the day, the whole Field Force was to cross the Hunza River, and (from Chalt) Bivouac/camp on the Nagar Side in the wide open flat barren tract of "Harespo Das".

The ascent and going up the steep slope upto the pass was difficult. Hence when a mule track/path was constructed on this steep slope, the mules carrying the guns were taken up. As the height of the Pass was some 800 feet above the Valley level, there was a magnificent view up the Hunza Valley and one could observe the valley up into a far distance. Some seven to eight miles away the towers of the fortress of Nilt

⁹² Page 112, "Where Three Empires Meet" by E.F. Knight.

could be clearly observed, which we hoped to capture on the morrow. In the same way the entire force and the accompanying coolies and porters carrying the loads, managed, with difficulty, to reach and cross the Kotal (Pass). Hence after undergoing the difficulties of the journey up this steep slope, the entire force succeeded in reaching the village of Nilt safe and sound. The sepoys gazed with interest at the distant towers of the reputedly impregnable fortress of Nilt. However there was no sign of presence of water in the village of Nilt. It was also very difficult and impossible to descend to the banks of Hunza River to fetch water. It was already past noon and the sun was well past its noon position. In-spite of all these difficulties, it was decided that at first the fortress should be assaulted and captured before our thirst is quenched as it could be done after the mission was completed.

When the advancing troops reached the near vicinity of the fort the Nagaris were the first to open fire on these troops, from inside the fort through the loopholes. The soldiers of the 5th Gorkhas who were leading the assault also started firing in response. Hence the battle and exchange of firing ensued. On this the guns of the mule artillery also opened their fire and started bombarding the fort and its defences. During this period it was learnt that Colonel Durand had been wounded. Meanwhile Captain Aylmer had succeeded in reaching the main gate of the Nilt Fort, under the cover of the artillery fire and other small arms fire and had managed to place and ignite an explosive charge at the main gate of the fort. The explosive charge went off and it blew out a wide gap in the walls and entrance of the Fort. The assaulting troops closely following behind entered the fort through this gap and immediately got down to a fierce close quarter and hand to hand combat. The enemy (Nagaris) offered very stiff and ferocious resistance, but the assault was so sudden and fierce that they soon gave up the fight.

Lieutenant Townshend, along with his Imperial Service Troops, soon arrived and rushed into the interior of the Fort, and started a free for all massacre inside the Fort. The valiant Wazir Ibne Ajzdar was martyred. However other notables and the commanders of the forces of Nagar managed to get away safely, from the inside of the Fort by escaping through secret and hidden windows and back door exits, and

succeeded in running away to their next line of defences.

In this manner so reputedly impregnable fortress of Nilt was reduced and captured in a matter of few hours, which was the sign and symbol of utmost pride and boasting for the combined and united forces of Hunza and Nagar, through a bold fierce and daring assault by a few men. The total losses suffered by the attackers was six killed and twenty-seven wounded. The losses suffered by the enemy (Hunza Nagar Coalition forces) was eighty killed inside the fort. As the enemy had prepared defences on the hills and along the top of the mountain across the Nilt Fort, they soon started directing their fire from these trenches and sanghars, using their matchlocks and Sher Bachas (Small Cannons) throughout the night. Colonel Durand just before he was wounded had given the orders that the fort should be taken by assault and the attack be pressed forward after the capture of the fort, to also reduce the entire defences by maintaining the momentum of assault to evict the enemy from their defences and force them to retreat. However Colonel Durand was seriously wounded even before the assault on the fort itself and command of the troops, right during the course of fluid battle, was therefore, handed over to captain Bradshaw. Hence the plan of attack as envisaged by Colonel Durand could not be implemented. One of the main reasons being that the withdrawing enemy forces had obliterated and destroyed the available tracks and paths leading towards their second line of defence, along the high banks of Nilt Nullah across Nilt Fort.

The route and the path beyond the Nilt Fort towards Nagar and Hunza, first descends deep down winding into the gorge and bed of the Nilt Nullah, and after crossing the stream it again ascends upwards winding along the opposite banks of the Nullah and hence the path reaches the other end and onto the territory of village Thol. The enemy had constructed a line of defence and sanghars along the high banks of the Nilt Nullah across Nilt Fort. About one hundred riflemen had occupied these sanghars on the far bank and high ground above and they were firing their matchlocks from inside these sanghars. This constant and effective fire was effectively checking any further advance by the advancing troops. In order to counter this effective firing, the artillery

guns were repositioned and redeployed and ranging was carried out. Because of this redeployment and the resulting effective artillery bombardment, the enemy sanghars were soon destroyed and silenced.

Meanwhile a search operation of the Nilt Fort was conducted. As a result of this search and exploitation a number of Nagar men found still alive inside the fort were taken prisoners and were taken out of the fort one by one. During this process, the soldiers of Gorkha Regiment indulged in bayoneting and massacring of the enemy fighters to take a revenge for their dead comrades. However within a short period of time the peace and normalcy returned and the situation became calm, cool and normal. Hence attention was directed towards treatment of wounded, injured and sick. Colonel Durand had also been wounded in his thigh/buttock with a single bullet wound. Initially it was feared that the wound was serious and fatal, but later, when the pieces of the bullet were extracted from his wound, it was revealed that the wound and injury was not so serious as a few broken pieces of a bullet made of "Garnet" coated with lead had hit him, and the wound was not very deep.

At this stage it would be worthwhile to reproduce the detailed description of this phase of the battle as had been narrated by Mr. E.F. Knight, as a witness and participant, in his book "Where Three Empires Meet". Following is his description of the layout of Nilt fort and the details of the operation by the British Forces to overcome this fortress:-

"Nilt is a formidable place. As is the case in all Kanjut villages, the villagers live within the fortified village, which is a very rabbit-warren of strongly built stone houses, two or three storeys high in places, with narrow alleys between, the whole enclosed within a great wall, carefully built of stones and strengthened with massive timbers. This wall is 15feet to 20feet in height, and 12feet thick in most places, with large square towers at intervals. The flat roofs of this fortified village were covered with stones and were so well constructed that they were proof against our shell when dropped upon them, while guns of very much

heavier calibre than ours would have failed to make any impression on the great wall, the loopholes of which, again, were very small, and offered little mark to our riflemen. The garrison of Nilt was, indeed, practically secure from any ordinary mode of attack. Another wall, bout 8 feet high, and also loopholes for musketry, surrounded the main wall, and from here the ground fell away precipitously on all sides, save at one point where was the narrow approach to the chief gate. A steep watercourse served as a trench to that side of the fort which faced us as we approached, and here the enemy had placed a strong abatus of branches to oppose us. In all their preparations the Kanjutis exhibited considerable foresight and skill, and there can be no doubt that they had with them leaders of no mean military ability. the enemy's fire was well directed, and it is certain that they had excellent marksmen amongst them, even at long ranges, as we afterwards discovered Colonel Durand had just been severely wounded. I will now explain how Nilt was stormed.

Any other method of attacking so strong a fortification How this was done will long be remembered as one of the most gallant things recorded in Indian Warfare. Captain Aylmer, as our engineer, was now instructed to blow up the main gate of the fort, so as to admit the storming party. This gate, the only assailable one did not face the direction from which our forces had advanced, but was on the side of the fort which is under the mountain, and was difficult of approach.

First our guns and rifles opened a very heavy fire upon the fort, under cover of which 100 of the 5th Gurkhas, led by Lieutenant Boisragon and Badcock, made a rush at the outer wall, and began to cut their way through the abatus with their Kurkis, of the garrison the while firing steadily into them. A small opening having thus been made, the three officers, closely followed by about half a dozen men, pushed their way through it. They then made for the wooden gate of the outer wall, which they soon hacked to pieces. They now found themselves in front of the main wall, and while his companions fired into the loopholes. The

officers using their revolvers, captain Aylmer, accompanied by his Pathan orderly, rushed forward to the foot of the main gate, which was strongly built, and had been barricaded within with stones in anticipation of our coming. The enemy now concentrated their fire upon this gallant little band Captain Aylmer placed his slabs of gun cotton at the foot of the gate, packed them with stones, and ignited the fuse, He was shot in the leg He and his orderly then followed the wall of the fort to a safe distance, and stood there awaiting the explosion. But there came no explosion, for the fuse was a faulty one, so captain Aylmer had once again to face an almost certain death. He returned to the fuse, cut it with his knife, lit a match after two or three attempts, and re-ignited the fuse. While doing so he received another two or three injuries

This time a terrific explosion followed, and at once, before even the dust had settled/cleared or the stones had ceased dropping from the crumbling wall, the three British officers, with the six men at their back, clambered through the breach and were within the Nilt Fort. so for many minutes that little handful of gallant Englishmen and Gurkhas were engaged in a hand to hand fight Gurkhas who poured into the narrow alleys of the fort. The Kanjuties defended themselves at first, but soon lost heart before the fierce attack. The fort was soon swarming with our men, Thus was Nilt Fort taken after a daring rush, our total loss was only six killed and twenty seven wounded, The loss of the enemy was uncertain; but it was estimated that over eighty were killed in the course of the action. Captain Aylmer and Lieutenant Boisragon have both been decorated with the Victoria Cross, which they thoroughly deserved, while Lieutenant Badcock, who in the opinion of his brother officers had also earned that highest award of valour, received the Distinguished Service Order.

..... Across the ruined gateway lay the dead body of a Gurkha, one of Boisragon's Gallant handful, and close to him was the corpse of Muhammad Shah (Ibne Ajzdar) Wazir of Nagar, and one of the enemy's best leaders."

On the morning of 3rd December, it was decided to resume our advance towards the village of Thol. We understood that Spedding's Pathans were to make a road/track across the Nilt Nullah, under cover of the guns, and that the whole force was to then advance and attack the large Nagar fortress of Thol, and the other defences on the maidan (میدان) ahead. The advance guard also commenced its advance, and when it had just spread out and reached an open space still on the home bank of the Nilt Nullah, a heavy volley of enemy fire came on the leading men of the advancing body, a few men were immediately killed and few others wounded, and the force was distinctly repulse with loss.

Later on, the track upto the top of the pass and the high banks was repaired with utmost effort and difficulty and the advance was resumed. This time again the enemy once again opened very heavy and effective firing and our advance was repulsed. In view of this precarious and dangerous situation, it was decided that the old road/route, be discarded and abandoned and a new and fresh route be selected and a path/track be constructed. Hence an effort was made to find a new route of advance, but the enemy was all alert and he did not allow us to make any headway along this new route as well. After failing in all these efforts, Captain Bradshaw, issued an order to carryout an assault on these enemy positions located at the lower banks of Nilt Nullah, which were presenting an effective opposition to our advance, on the 8th of December. However the enemy became aware of our this decision also, on the same night, and he resorted to heavy firing as well as rolling down stones throughout this night right from the early evening onwards and frustrated our this plan also. "It was a most vigilant enemy, that we had to deal with. The Kanjutis seemed to read our thoughts, for some of our most secretly planned night attacks were anticipated by them. They were always ready at the threatened point; showers of rock would sweep down the hillsides, and

large fire balls of resinous wood, would be rolled down the nullahs, their blaze disclosing the presence of our men and making a rapid retreat necessary."

The problem no easy one before our leaders, was how to turn this strong natural position with as little loss as possible, for we could ill afford to waste men. About forty men had already been killed or incapacitated by wounds; of our British Officers five were now "hors de combat", and twelve were left to us.

The following were the officers now with the Field Force. Colonel Durand had been our Political Officer as well as our commander. After he was wounded, captain L.J.E. Bradshaw, 35th Bengal Infantry, succeeded to the command, while surgeon Major Robertson was entrusted with the political duties. Captain R.H. Twigg, 12th Bengal Infantry, was deputy-Assistant Adjutant General (DAAG) to the Force. Captain C.J. Mackenzie, Seaforth Highlanders, aide-de-cmp to His Excellency to Commander-in-Chief, was Deputy Assistant Quarter master General (DAQMG). Of the three officers of the 5th Gurkhas, Lieutenant G.H. Boisragon was now alone left, so Lieutenant J. Manners Smith, formerly of the same Regiment, was attached to that gallant little Corps. Lieutenant C.A. Molony, Royal Artillery, took charge of the mountain battery in place of Lieutenant R.St. G. Gorton, wounded. Lieutenant C.V.F. Townshend, Central India Horse, Lieutenant F. Duncan, 23rd Bengal Infantry, and Lieutenant G.T. Widdicombe, 9th Bengal Infantry, were attached to the Ragu Pertab Regiment of the Imperial Service troops; while Lieutenant J. Mc. D. Baird, 24th Bengal Infantry, and Lieutenant F.H. Taylor, 3rd Sikh Infantry, were attached to the Body Guard Regiment of the Same Force. Captain W.H.M. Stewart Commanded the detachment of the 20th Punjab Infantry, and superintended the transport service. Two good officers had to be spared from the front to guard our long line of communications, Captain Kembell remaining at Bunji, in view of a Chilas raid; while Lieutenant C.S. Williams, 43rd Bengal Infantry, after the fight at Nilt, was given the command of our advanced base at Chalt, and acted as Commissariat Officer.

The next day, December 9 (1891 A.D.), some men were observed upon the

opposite bank of the Kanjut River, upon whom our sepoys opened fire, until it became evident that these people had no hostile intentions, but wished to communicate with us. One of our officers accordingly walked down to the river-bank, and made signs to them that they could come on with safety. All firing ceased on both sides, and one of the men swam across the river on a mushok, and was escorted to our head-quarters. He brought a letter from the Thum of Hunza, which stated that His majesty was quite prepared to make peace, but that he would not accede to our demands as expressed in Colonel Durand's ultimatum, and was as determined as ever to have no roads made through his country. He pointed out that the capture of Nilt was but a small affair, of which we had not cause to boast, and had been more or less anticipated by his generals; but that we must know that it would be impossible for us to advance any further, so impregnable were his defences. The envoy carried back our Political Officer's reply, in which the Thum was informed that it was useless for him to send us letters unless he was prepared to do as the Government of India had ordered. Half an hour after the envoy had left our camp hostilities were renewed, and an exceptionally lively little artillery and rifle fire was exchanged, as if to make up for the time wasted in the futile truce.

During the night of 12th December 1891 A.D. a detachment of our forces managed to cross river Hunza over to Mayun and made an attempt to carryout an assault, on the village of Mayun. However the ever vigilant men of Hunza were alert and ready to face such an eventuality, they, therefore, repulsed this night attack and the assaulting force was compelled to make hasty retreat without even firing a single round.

For the eighteen days we remained here the Kanjuties and ourselves were always firing at each other from our respective sides of the Nullah. Our guns and rifles at any rate compelled the enemy to keep within their fortified villages by daylight. On the other hand, their marksmen made it inadvisable for any of us to show his head above the parapet of Nilt Fort.

Still our little force remained in front of the great Nilt Gorge, while reconnaissances, feints, and probings and attempts continued to find a way and a

method to launch an attack and resume our advance. The troops and sepoys of state body Guards were in the forefront and leading these attempts and probings. In particular one brave and determined soldier by the name of "Nagdah" who was an expert and skilled crags-man and mountaineer remain busy and in search of a suitable route and path to scale the steep sides of the gorge. He made an extensive reconnaissance during the nights and made his utmost efforts and extreme hard work in this regards. He had finally succeeded in proposing such a viable plan of action, that his this plan was implemented on 20th December 1891 A.D. and success was achieved.

Nagdah was a skilled crags-man and had the mountaineering skills in climbing the steep mountain faces. He had personally demonstrated the practicability of the ascent so far as he himself was concerned. It was his idea that it would be possible to scale the high cliffs where the enemy had constructed a fresh sangar on top of the cliff and the ridge. He suggested that he should take with him twelve good men accustomed to hill-climbing, and make the attempt on a dark night. He would himself go first, and lower a rope when necessary to assist the others. On reaching the summit they would surprised the little sanga that stood at the cliff edge, and by holding it would prevent the enemy from rolling down the rocks on our troops, who according to his plan, were to ascend by the same route on the following dawn and carry the whole position.

It was a bold design, and it appeared to be practicable; so the brave Nagdu was allowed to try what he could do. One dark night he and a party of men of his regiment noiselessly ascended the Nilt Nullah. But the watchful _____ or well informed _____ Kanjutis were aware of the presence of our sepoys, and they had not gone far before the alarm was given. First a gun was fired as signal in the enemy's lower sanga, and at once a loud shout was carried up the mountainside from sanga to sanga, the tom-toms beat, the fire balls and rock avalanches plunged down the precipices, and fire was opened from a hundred matchlocks and jezails. Nagdu and his men had to shelter themselves behind a rock for a time, and then seize what opportunities they could to creep from cover to cover back to the fort. On the following day it was observed that two new sangas had arisen in the night just over the portion of the cliff that Nagdu had

proposed to scale.

This did not discourage the indomitable Nagdu, who tried again and again, and at last his perseverance was rewarded, to the foot of the enemy's sangas; and now, having satisfied himself that the thing could be done, he returned, and promptly thought out the outline of the scheme of attack which was afterwards adopted with success.

Nagdu⁹³, as I have said, had scaled the cliffs by night, and demonstrated the practicability of the ascent so far as he himself was concerned, but so difficult was the way he had discovered, that it was held to be impossible to take a body of troops carrying arms and ammo up these precipices in the dark. It was, therefore, proposed that the sangas should be stormed in broad day light, under cover of heavy covering fire. Nagdu himself suggested this plan to our Political officer when describing what he had ascertained of the nature of the ground. He said that the cliff below the sangas was so steep (over hanging) that the defenders could not possibly see what was going on below, unless they came out of their cover and looked over the edge. Our marksmen could prevent this.

A careful examination of the position through glasses from our block house on the ridge completed the information that Nagdu had brought. The accessibility of this portion of the cliff having been thus determined, it was obviously important that we should make our attack without delay, else the enemy, as they had invariably done hitherto, would get wind of our intentions, and take steps to frustrate it.

At this time Captain Bradshaw happened to be at Gilgit, having been compelled to ride there in order to consult with Colonel Durand on the troublesome subject of

⁹³ The real side of the story so ably concocted by the British author and officers is however altogether different. The existence of the route up the precipice was known to a local man of Chalt/Chaproat by the name of Qasim Shah, a shepherd and a reputed Shikari (Hunter) who was summoned and made available by the accompanying Gushpur (later Mir) Sikander Khan of Nagar. This Qasim Khan or Qasim Shah had guided the invading troops by marking the route with the help of flour he carried on his back in a local leather sack with a small hole in its bottom. The white flour kept flowing out from this hole in the bottom of the sack while Qasim Khan walked along the route he was so familiar as a hunter of the area. The idea being that of Sikandar Khan of Nagar.

supplies and other matters; the command, therefore, devolved on Captain Colin Mackenzie, who carried the above plan into execution.

On the afternoon of December 19 an order was issued that on that night Lieutenant Manners Smith and Lieutenant Taylor, with one hundred men of the Kashmir Body Guard Regiment, fifty of whom were Gurkhas, the other fifty Dogras, all hill men and accustomed to clamber over difficult precipices, were to set out for the bottom of the Nilt Nullah, with the object of ascending its bed till they came to the foot of the cliff at the point where it was intended to scale it, and these remain hidden until daylight, when our sharpshooters would line the ridge above and cover their advance with their covering fire.

Accordingly at 7 O' clock sharp on the same evening Lieutenant Manners Smith along with his troops left Nilt Fort for the Nilt Nullah. The little force under his command was paraded, and then noiselessly marched off under cover of the darkness. It was calculated that the best part of two hours would be occupied by the storming party in reaching the hiding place in the nullah; hence it was decided to place and position the troops of the covering party and the sharpshooters at their assigned ridge top well before the first light of 20th December 1891 A.D. This covering party consisted of 135 rifle men, all selected shots and best marksmen and the skilled sharpshooters; viz fifty rifles of the 5th Gurkhas under Lieutenant Boisragon, twenty five rifles of the 20th Punjab Infantry under E.F. Knight, thirty rifles of the Ragu Pertab Regiment under Lieutenant Townshend, and thirty rifles of the Bodyguard Regiment under Lieutenant Baird. Lieutenant Molony was also here with the two seven pounders. Lieutenant Widdicombe was left in charge of Nilt Fort; all the loopholes of which were lined with rifles. These were also to act as part of a base of fire meant to provide covering fire to engage and neutralize the four sangas which were intended to be stormed. Accordingly, early in the morning of 20th December, before the first light, all four covering fire parties reached the ridge above Nilt Fort and occupied their assigned positions in the base of fire. The men of the four covering parties lying down, line the edge of the ridge and at the crack of the dawn Captain Colin Mackenzie gave the order to commence firing,

each part engaging its assigned sanga; the range between them being between four to five hundred yards. At this range the fire of our sharpshooters was so accurate, that the return fire soon slackened, and then ceased altogether. It was evident that in the face of such a shower of lead as we were directing upon them no man dared stand behind his musket at a loophole, still less came out of cover to hurl down rocks. At the same time our two (seven pounder) guns were busy throwing shrapnel on the four doomed breastworks.

Lieutenant Manners Smith was not to commence his ascent until we had carried on this fire for half an hour.

The people and the men of Hunza were witnessing and observing all this intense firing event from the village of Mayun, and had concluded that this was a very unusual and major event as anxious spectators of the battle, with some very serious consequences and outcome. However the enemy men were totally unaware of the presence of our forces down in the nullah bed. The people of the villages of Mayun, Thol and Ziarat, however kept on observing as spectators from the roof tops of their houses and awaited and anticipated the final outcome of all this heavy firing.

As mentioned earlier, Lieutenant Manner Smith was not to commence his ascent until we had carried on this fire for half an hour. Now, he with his fifty Gorkhas began to clamber up the steep rocks, Lieutenant Taylor following with the fifty Dogras. This party had to scale a steep face of about twelve hundred feet to reach the top of the ridge. This little stream of men could now be seen, gradually winding up, now turning to the right, now to the left, now going down again for a little way when some insurmountable obstacle presented itself, to try again at some other point, presenting very much the appearance of a scattered line of ants picking their way up a rugged wall.

At last Manners Smith, who had been scrambling up active as a cat, ahead of his men, attained a point some 800 feet above the nullah bed; and here he met with a check. After a through trial, it was obvious to him, that the precipice above him was absolutely inaccessible; it was, therefore, now necessary for him and his men to turn

around and retract their steps down to the nullah bed. Nearly two hours had thus been wasted looking on with some dismay, we began to fear lest this should prove yet another of our failures. Lieutenant Manners Smith, however did not get discouraged and he now flag-signalled to Captain Colin Mackenzie that he would make another attempt a little lower down the nullah; this he accordingly did; as soon as he had got his scattered party together again.

He now hit upon an easier route, probably the one Nagdu had originally taken in the night. As we fired over his head at the now silenced sangas, we saw him start from this fresh point and clamber higher and higher, till he and a handful of the more active and venture some sepoys who immediately followed him were within sixty yards of one of the four sangas on the edge of the cliff.

It was happily, not until this moment that the enemy had any idea that a party of sepoys was scaling the heights. The Mayun people first detected our men, and shouted a warning across the river, which was carried up the mountainside from sanga to sanga until the men holding the four sangas with which we were immediately concerned realised that their position was being stormed, and that unless they bestirred themselves to make a resolute defence our sepoys would be amongst them, and their retreat would be cut off. Rocks were now thrown over the sanga walls, and showers of stones poured down the cliff. Happily by this time most of the gallant party had passed the point most exposed to these deadly missiles, and the rocks either swept down the steep shoots to the left of our men; or bounded harmlessly over their heads. Several men, however, were more or less seriously wounded. Lieutenant Taylor himself was knocked down by a rock, but luckily received no injuries of any account.

The two British officers manoeuvred their men admirable, watching their opportunities, working their way from point to point, with cool judgement, between the rock avalanches, and slowly going the height foot by foot. It was a fearful thing to watch from our side. A little lack of caution or an unlucky accident might have seriously led to scores of our men being swept off the face of the cliff during this perilous ascent. We

poured in a fiercer fire than ever in order to silence the sangas; but we could not prevent the defenders from throwing rocks from the inside of their breastworks, which dislodging others, produced dangerous cataracts of stones.

Still our, men pushed pluckily on up the steep slopes under/beneath the sangas; while the Kanjutis became desperate knowing that there was no hope for them should the sepoys once attain the summit. Some of the enemy exhibited great bravery, boldly standing out in the open and rolling down the ready-piled-up rocks as fast they were able, until they were shot down by the marksmen on our side of the ridge/fire base.

At last – and it was a moment of intense suspense for the onlookers – we saw Lieutenant Manners Smith make a sudden dash forward, reach the foot of the first sanga; clambered around to the right of it, and step on to the flat ground beside it. A few sepoys were close at his heels, and then the men, having got to the back of the sanga, began to use their rifles. A few shots in rapid succession, a rush through the opening behind with bayonets and kukris, Lieutenant Manners Smith himself pistol ling the first man, and the sanga was ours, those of the garrison who were not killed within being shot as they fled down the hillside by our marksmen on the ridge, and from the battlements of Nilt Fort.

More men having now rejoined Lieutenant Manners Smith, the other three sangas were rapidly cleared in the same way, Nagdu, bold as ever, rushing into one sanga, and fighting the defenders single-handed. The position being now secure, Lieutenant Manners Smith collected his men, and a short halt was called until the remaining Gorkhas and the Dogras under Lieutenant Taylor had come up. Then dividing into parties, the sepoys attacked and carried the numerous sangas which studded the hillside, firing their roofs as they emptied each one some of our men swarmed high up the mountain side, captured the sher-bachas posted there, and rolled them down the precipices.

A determined resistance was offered by some of the enemy's marksmen, who fought to the death and asked no quarters; but seeing how desperate was their

situation, between the storming party on one side and our rifles (covering fire from the base of fire) on the ridge, the Kanjutis became flurried, their fire was steady, and the casualties on our side amounted only to four men wounded. Then the tribesmen lost heart and began to bolt precipitately from their defences; at least a hundred of them were shot down as they attempted to escape, and many of those who succeeded in getting away from the ridge were picked off by our riflemen in the fort.

And Now the tom-toms that had been beating in the distance became silent, and suddenly we saw a strange sight beneath us, which made our men raise cheer upon cheer. The garrison of the enemy's fortresses realising that we had effectively turned this position, on whose impregnability they had relied and prided, that we had outflanked them, and that their retreat would be speedily cut off did they remain where they were, were realised with panic, and we looked down upon long streams of men hurrying up the valley on both sides of the river, the defenders of Mayun, Thol and the Ziarat, hundreds upon hundreds of Kanjutis, racing upto Hunza and Nagar for their lives, and abandoning to us all the country within sight. Many horsemen too, were galloping up the valley, evidently notables; and among them, as we afterwards learnt, were the leaders of the Kanjut forces, their generals, the dreaded and infallible Wazir Dado, and the infamous Uzur Khan of Nagar.

These terror-stricken people were not able to get away so fast as they would have liked; for just beyond Mayun the mountain falls precipitously into the river, and for some distance the path is very narrow and difficult. Here the hurrying fugitives were checked by a tremendous block of humanity. We were surprised to see that large garrisons these forts had contained. Our guns shelled the fleeing tribesmen, but with little effect from this distances.

The attack had thus proved a complete success. In recognition of the gallantry he displayed while leading this attack, the Queen conferred the Victoria Cross on Manners Smith. Thus, though this was but one of the little wars, no less than three of our officers won that coveted decoration, while another was appointed to the Distinguished Services

Order (DSO).

Subsequently after this great success, the advance was resumed. All left over sangas and pickets of resistance were overcome one after the other, and these were cleared of any enemy presence. All those who were found in their sangas, were taken prisoners. Thus, in this manner the forces reached the village of Pissan located about seven miles upstream of Nilt. By this time in all, one hundred and twenty six men of enemy's force were captured and taken as prisoners of war, from the locations of Nilt. These prisoners were despatched to Chalat.

From Pissan, our troops marched towards Nagar and reached Nagar on the morrow and captured Nagar fortress. The porters and coolies along with the luggage and other war material had been left behind. While still en-route we came across Raja Jaafar Khan (Zaafar Khan) of Nagar at the location of Fekar. He immediately accepted and showed his subjugation and allegiance. When the main body of our forces reached near the capital town of Nagar, a written message arrived from Hunza. This message contained the news that the Mir and his Wazir had fled from Hunza along with their close companions and followers, and that the rest of the people of Hunza staying back at their places were willing to submit to the British officers.

It was not considered necessary to leave any troops in occupation of Nagar; there was very little chance of our having further trouble on that side of the river. The Thum was therefore informed that all the weapons in his country must be collected and delivered to us within a certain time, and at 10 a.m. Our force evacuated the town of Nagar and marched five mile back down the valley to Sumayar, perched above the Hunza River, and exactly opposite to the capital of the Hunza State. The road to Hunza bifurcates at this village. It was at this village that the remaining portions of the Field Force joined the main body from the rear.

Fourteen notables from amongst the inhabitants of Hunza reached this village of Sumayar as a token as hostages. These men were sent as hostages in order to provide a guarantee and a measure of assurance for the safety of the British troops who were to

be sent to Hunza, for the symbolic capture of the Baltit fortress.

The Hunzas are a thorough people, and were now as energetically zealous in rendering us assistance as they had been in fighting us a day or two before. A party of tribesmen in the course of a few hours threw a capital local temporary bridge across the Hunza river to facilitate the passage of our troops; and as soon as it was ready Captain Twigg, Lieutenant Boisragon and 100 men of the 5th Gorkhas were sent from Sumayar to occupy Hunza castle. This force after travelling for about seven miles from Sumayar reached and occupied the Baltit Fort. Having safely secured and occupied the fort, the same was communicated to Sumayar with the help of flag-signals from the roof top of the fort.

On the next day i.e. on 23rd December 1891 A.D. a thorough search of the Fort was conducted as it was heard and believed that the Fort was full of treasures, wealth and valuables. However as a matter of fact, few articles of any worth were discovered; those being mostly the garnet bullets, some explosives and lead etc, though a few jezails, pistols and sher bachas were found present in the armoury of the Fort. One cannon was also discovered, which had been manufactured at Hunza by a craftsman/blacksmith from Yarkand; and the Mir had sent this man to heavens as reward for his this service to him. This he had done so in order to ensure that the Mir of Nagar was denied the possibility of making a cannon of this match, as this would have affected the balance of power which was in favour of Hunza. In addition to this there was found a good collection of books and Qura'ans. These were many beautifully bound and illuminated copies of Qura'ans, and curious Hindu books and manuscripts, some evidently of great age.

On 24th December 1891 A.D. the entire force left Sumayar and arrived at Baltit, the capital town of Hunza State. On arrival of the force at Baltit it was learnt that Mir Safdar Ali Khan, the Mir of Hunza and Raja Azur Khan the heir apparent of Nagar, had fled along with another four hundred people. It was also revealed that they had taken along not only all their wealth and valuables but also many a precious and high quality

weapons and rifles, which were carried by the accompanying men of Hunza as porters; it was also revealed that they intended to cross the frontiers of Hunza via the Kilik pass and reach the safety of Chinese by reaching Tashghurghan in the Chinese Turkistan. In view of the above information it had become imperative to immediately send a force in their pursuit and capture the fleeing rulers, so that they were prevented from creating any sort of a trouble and mischief in the future. Accordingly a force, consisting of one hundred sepoys of Kashmir Body Guards under the command of Lieutenant Baird and Molony, was immediately organised and prepared to carryout this task. Lieutenant Manners Smith was made the Political Officers for this expedition. This force was then ordered to proceed and pursue the fleeing rulers right upto the base of the Kilik Pass. This force departed on the eve of the Christmas day i.e. on 25th December 1891 A.D. from Baltit; its first stop being the village of Ataabat, the second Gulmit, third Fasso. When the force reached Fasso, the third stop, they found that many a men were returning to their homes in small groups after they had delivered the fugitive Thum across the Kilik Pass. Among these returning men were the two sons of Wazir Humayun Beg. Wazir Humayun Beg, during the reign of Mir Ghazan Khan; father of Mir Safdar Khan, was holding the appointment of Wazir of Hunza. However when Mir Safdar Ali Khan, had murdered his own father, Humayun Beg was forced to flee towards Chitral as he feared for his life from Safdar Khan. Safdar Ali Khan had taken the possession of wife of Humayun Beg in his absence from Hunza. The above mentioned two sons of Humayun Beg, therefore, had been living with their mother. When British Agent Gilgit had finalised his plans and preparations he had called Humayun Beg back from Chitral and had brought him to Gilgit, to seek help, support and advice for the conduct of the operations against Hunza forces. Hence when the two sons received the information about the arrival of their father, they immediately left the company of their own mother and Safdar Ali and fled back to Hunza to meet and rejoin their own father.

This force spent the next night in the village of Khyber, during this period Mr. Khisrau Khan also reached back after parting ways with Uzur Khan. This person had been staying at Gilgit, previously, as a hostage, hence, he had some close affiliations and acquaintances with many an officials of Gilgit during that period.

The above mentioned pursuing force left Khyber and reached Girchah on 29th of December. The going and the path/track beyond this location was difficult, hence a smaller party of twenty five all ranks, with utmost difficulty and managed to reach the village of Misgar on 30th December. This is the highest village of the entire Hunza valley. The average height of this village is over ten thousand two hundred (10,200) feet above sea level, whereas the height of Kilik Pass is over fifteen thousand (15,000) feet above see level. By this time Safdar Ali Khan had managed to safely cross over the Kilik Pass and get beyond the frontier of Hunza, hence it had become not feasible and in advisable to continue the pursuit of the fugitives; thus the Hunza-Nagar expedition had became a failure from this aspect. However the positive aspect of this pursuit was that a complete knowledge of the entire Hunza valley was gained. All the weapons held by the inhabitants of the Gojal valley were collected and confiscated. Lieutenant Townshend along with a small body of troops made a visit of the remaining side valleys to collect the weapons in possession of the remaining people and joined back the main body at Misgar after completion of his assigned task. Hence the whole party, after collecting and confiscating every weapon from the possession of each and every inhabitant of the entire Gojal valley arrived back at Baltit on 6th January 1892 A.D. carrying with it the entire stock of the confiscated weapons.

At Baltit, six hundred men of the Kashmir Imperial Service Troops were stationed to organise and ensure the occupation of Hunza State. Lieutenant Townshend was appointed as the Military Governor of Hunza, while rest of the forces left for Gilgit on the 7th of January 1892 A.D.

Later (April 1892), Muhammad Nazim Khan, half brother of Mir Safdar Ali Khan was installed as the new Mir of Hunza whereas Humayun Beg was appointed as the Wazir of Hunza; while in Nagar, Raja Zaafar Khan (Jaafar Khan) was re-installed as the Mir/Raja of Nagar. As he was sick and incapacitated as a result of a paralysis attack, his son Sikandar Khan, therefore, performed the duties of the ruler of Nagar on his behalf. Azur Khan, who had managed to safely cross over the Kilik Pass, and reach the territory of Chinese Turkistan, was soon rounded up and arrested by the Chinese officials and

was sent back to Gilgit after a few days and was handed over to the British officials at Gilgit. From Gilgit he was sent down to Srinagar in Kashmir, and was kept under arrest and in custody inside the fort of Hari Parbat for some time. Later he was placed under house arrest in the capital city of Srinagar, where he finally died. His offsprings and children can now be found at Srinagar as of his day. Most of the rest of fugitives of Hunza and Nagar soon returned and came back to their homes from Chinese Turkistan and ended their exile, however the Chinese officials had taken away and confiscated all their weapons at the time of their return journey and were allowed to enter Hunza unarmed. Safdar Khan, however continued to stay back at Chinese Turkistan, as he was granted and handed over the possession of the lands/Jaagir at the location of Koochar, which had been granted to his forefathers and father by the Chinese government in older times. These lands became the source for his sustenance and income to live a life. His imprudent (ناعقبت اندیش) Wazir, Dado Dara Beg also died while in exile in the Chinese Turkistan."

I, the writer of this book of history of Hunza, have compiled the details of the above British military expedition for the conquest of Hunza and Nagar, by taking excerpts and references from the book written by Mr. Hashmatullah Khan Lakhnawi, who in turn has taken help from the famous book "Where Three Empires Meet" written by Mr. E. F. Knight, the British war correspondent who had personally participated in the operations during its entire duration. And now I want to narrate the events of the same operation and historic event, as narrated by the authentic notables of Hunza, specially the aspects of the operation as narrated by my own illustrious grand father Muhammad Reza Beg, who had participated in this battle from Hunza side. Thus the other side of the picture as presented by him is also being narrated below:-

"When British Agent Gilgit, Colonel Durand finally decided and completed his preparations for the conquest of Hunza and Nagar, and moved his forces from Gilgit, Mir Safdar Khan of Hunza and Raja Uzur Khan of Nagar also swiftly deputed Wazir Dado Dara Beg of Hunza and Wazir Muhammad Shah Ibne Ajzdar of Nagar, to prepare, organise and strengthen the defences at Mayun, Nilt and Thol and deploy the combined

forces of both the state in these defences. Accordingly these two commanders got themselves busy in their this task with utmost hard work, dedication and urgency. A Hunza contingent consisting of 300 fighters/warriors under the command of Gushpur Muhammad Nazim Khan was deployed at the Chupurson Valley, with the task to block the approaches via the Chillinji and Irshad passes. This step was taken to cater for an eventuality and in anticipation of a possible threat from the Mehtar of Chitral, Mehtar Aman-ul-Mulk, on behest and prompting of the British Agent.

When Colonel Durand, along with his attacking forces, left the garrison of Chalat and arrived at the barren flat wasteland of "Harespo" after crossing the Hunza River, and established his camp there; Wazir Dado issued an order to hoist a "pajama of a woman" in the "Uyar" (اُیر) Nullah as a taunting symbol of reception for the invading forces. Accordingly a woman's pajama was hoisted. On the next day, the invading forces resumed their advance and after scaling and climbing over the intervening mountain feature en-route descended down on the other side and reached the planes of "Khinachi" barren land (the present day Sikandar Abad), and soon reached the flat and open agricultural fields of the village of Nilt. From this, place onward they launched their attack on the fortress of Nilt without making any pause. They succeeded in reducing and capturing the fort within a short period of time, and carried out a massacre of the defendants of the Nilt Fort. In the face of this sudden defeat, many a men of Hunza and Nagar managed to escape and flee towards the village of Thol. Among those killed was also included Wazir Muhammad Shah of Nagar, who was the commander of Nagar forces. The circumstances under which Wazir Muhammad Shah was killed, have been narrated thus; that when the attacking forces commenced their covering artillery fire directed against the Nilt Fortress, one Nagar man by the name of Mr. Baitham son of Mr. Berriai, and according to another account Shaaban son of Mr. Zareer, on the first available opportunity, shot the Wazir from behind with a matchlock and killed him instantly. This murder was committed by these men of Nagar on behest and instigations of Mir Zaafar Khan and his adviser notables. It was after the martyrdom of Wazir Muhammad Shah, that the attacking British forces were able to capture the Nilt Fort so conveniently.

When the Nilt Fort had fallen, into the possession of the attacking forces, the defenders of Nagar and Hunza, fell back onto the main line of defence organised along the eastern banks of Nilt Nullah located on the side of village Thol. The command of Nagar forces was taken over personally by Raja Uzer Khan of Nagar, after the martyrdom of Wazir Muhammad Shah. Uzer Khan was assisted by Wazir Zadah Ghani of Nagar in his handling of the defensive battle fought from the defences of Nilt/Thol Nullah. Wazir Dado Dara Beg of Hunza made frequent visits and shuttled between the defensive positions of Mayun and Thol and rendered advises and useful directions for the improvement and conduct of a defensive battle.

Wazir Dado Dara Beg had got deployed the Sariqooli cannon on a suitable location on top of the hill/mountain above and north of village Mayun. This cannon was manned, handled and fired by one Mr. Narzo (Nazaro) son of Muhammad Ali of Hunza. However the cannon balls fired from this cannon did not reach the village of Nilt. The reason for this short falling of cannon balls was that sufficient lead coating was not applied to the garnet and stone made balls, and the cannon balls made of iron or lead were in short supply. In view of the shortage of lead coating and in many cases no coating at all, the garnet and stone made cannon balls would therefore get shattered in the air during the flight and turn into dust and small pieces. However Wazir Dado himself was also firing with his then the most modern available and only breach loaded Russian rifle. It has been narrated that when he opened fire with his this rifle, its bullets started reaching the ground at Nilt in which the British officers had established their camp. The British Officers became extremely worried and also got scared, as they thought that the support and reinforcements from the Russians may have arrived. However, as Humayun Beg was readily available and present in the camp, he informed them about the presence of the only Russian rifle and the marksmanship of his brother and this way put the British officers at ease.

The fortress village of Mayun had been got vacated of all the women and children and they were shifted to the village of Hindi for their safety and security. When the battle became a stalemate and got prolonged along the defensive positions of Nilt

Nullah, at Thol the attacking forces, launched two successive attacks on the Mayun positions but both the attacks were successfully repulsed and the attacking forces had to retreat to their positions as the Hunza forces reacted violently and did not provide an opportunity to the attackers to gain any success.

When the stalemate got prolonged and the attacking forces became standstill as they found no headway and failed to resume their further advance, they became desperate and highly disappointed in face of the impregnable Thol defences and wanted a way out. Hence it was at this critical stage when they were guided and advised by Humayun Beg of Hunza and Gushpur Sikandar of Nagar to explore the possibility of the route through the Nilt Nullah and then climb the cliff. The two other companions of the above two men Mr. Sultan Ali and Mirza Beg also supported Sikandar Khan and Humayun Beg's proposal as all these four men were accompanying the Dogra forces of Colonel Durand and were available in the camp. These local men (with the help of a local hunter (Shepherd Qasim Shah/Khan) indicated the route of the Nilt Nullah bed to Lieutenant Manners Smith. It was after this proposal that Manners Smith and Nagdu, a Dogra soldier were able to take the route as indicated by them and were able to scale the high face of this cliff along with their companions and had succeeded in capturing the four sangas of the defensive positions of Thol along Nilt Nullah. A large number of Nagar men were martyred during this last day of the battle. Among those killed/martyred was Wazir Zada Ghani also. The number of Hunza men who got martyred/killed did not exceed seven. Among those killed/martyred was Mr. Sher Dil son of Trangfah Mamuro of Ganesh, whereas Mr. Muhammad Zameer son of Mirza Hayat of Haider Abad was wounded.

Humayun Beg after the fall of Nilt Fort had gone back to Gilgit either in the company of the wounded Durand or sometimes later. At Gilgit, he had been ordered to accompany the reinforcements of Mehtar Aman-ul-Mulk of Chitral and guide and assist these forces to establish a blocking position at the gates (Dar band) of Khyber village in Gujal, by manoeuvring the Chitralis over the Chillinj Pass. However Humayun Beg could not proceed any further beyond Yasin as he was seriously injured because he was

kicked in his thigh by a horse, and hence he had to stay with Sardar Nizamul Mulk at Yasin. In addition he had received no news from the side of Mehtar Aman-ul-Mulk."

And now once again the details of events are being reproduced from the written records of Muhammad Reza Beg which are as follows:-

"Not even two months had passed since the "British Mail" had been turned back from Hunza, when the British government forces arrived back and re-occupied Chalat. It was only then, that it had become apparent that we did not have the strength and resources to oppose and resist the might of the British forces. Hence it was decided to re-initiate the moves for a compromise and a truce. In order to restart the negotiations for a peaceful settlement of the issues, Yarfah Nadilo of Nagar and Trangfah Khurram Shah of Ganesh, Hunza, the two notables of Nagar and Hunza, were sent as envoys to the court of British Agent Gilgit, at Gilgit, During this period Mir Zaafar Khan of Nagar and his son Aazur Khan had reached at Ghulmet and were among their warriors, Wazir of Hunza Dado Dara Beg had also joined them. The Hunza men were present in the village of Mayun, and were strengthening the defences of Mayun Fortress. It was during this period that Wazir of Hunza gave a reply to a question by Khurram Shah on the peace negotiations proposals; and said that the notables and people of Hunza had not liked and not agreed to his advice and recommendations saying that this time over even the women of Hunza were ready and prepared to fight the enemy; so if that be the case and if you all claim to be the brave men, you should now be ready for the war. He argued that they were left with no other choice as the British government was no more willing to accept our request for peace at this belated stage. After talking to Khurram Shah in this manner he immediately sent back Khurram Shah from Mayun. I, Muhammad Reza Beg was also present in Mayun during those days.

Khurram Shah, during those days came to me and met me at Mayun and confided in me after swearing in the name of God and asked me about my opinion regarding the impending serious consequences we all were about to face. He asked me not to hide my true feelings and the readings of the coming events and wanted me to

express my true opinion about the whole situation. I told him in reply that as he had bound me to express my true feelings under an oath and swearing to God, I will, therefore, have to give my frank opinion as I am a Muslim, and irrespective of the fact whether he had swore in a true spirit or by deceit and hypocrisy, I was bound to honour his this swearing and oath taking at all costs and told him that I will not hide my true feelings and secret inner most frank opinion, as the religious teachers have taught us and informed us all, and that I have also read form the books of religion that the a follower who does not listen to and disobeys the saying and instructions of his religious and spiritual leader, his destiny and fortunes faces the doom and disaster and faces dire consequences. Such a defaulting and disobedient disciple faces a punishing rewards for his such bad deeds. Thus, the orders and instructions of our present Imam (spiritual leader) have been disobeyed and disregarded buy our leaders, hence I am fully convinced that the British government is going to conquer and subjugate both the states of Hunza and Nagar sooner or later now. At that time and in such an eventuality, Mir Safdar Khan would run away and flee the country at the first available opportunity. My own brother Wazir Muhammad Dara Beg, would either be killed during the battle as he is a brave man, or at least he will be the last man to also feel the country.

When it was late morning and tea time (10-11 a.m.) Khurram Shah left Mayun for Hunza. On the next day I myself also arrived at Hunza. When I had spent just one night at my own home, Mir Safdar Khan left Baltit for Mayun. During the afternoon of the same evening, the "Charboo" (announcer of orders) of Haider Abad village had came to my home and had informed me that Mir Safdar Khan was proceeding toward Mayun and that he had also asked me and summoned me to accompany him on his journey. Accordingly I left my home and when I reached the fort/village of Haider Abad, I saw that Mir Safdar Khan was standing there and waiting for me at this road. On reaching him I offered my wishes and respects as per the custom and tradition and joined him. Mir Safdar Khan after giving reply to my "salam" and gestures of respect immediately began to express his regrets and sorrow and said that Oh! My brother come! That I am highly perturbed and regretful for the past follies and mistakes I have committed. In case the British government was kind and willing to listen to my requests and petitions I

was all prepared and more than ready to ask my apologies and express my sense of utmost regrets. Otherwise, I am convinced that I am going to lose this country from my own hands. "After uttering these sentences he departed, and after reaching Ali Abad, he stayed the night there. The next day he reached the villages of Hindi and stayed the night at Hindi. At Hindi, during that night, he called me and Mr. Sikandar of Ganesh to his residence in privacy and private conference, and after expressing his opinion, and saying that he was losing his country because of the sayings and advises of three persons, and by not acting upon the advises of Wazir Dado, asked both of us to express our opinion and point of view on his new proposal and fresh course of action in which he said he was planning to personally go and meet the British officials and express his apologies and regrets and seek their pardon. This he said he wanted to do in case the British forces paused at Chalat and he got a chance of doing so. Both of us agreed and supported his this proposal. The next day, Mir Safdar Khan and all of us reached the village of Mayun. At Mayun the Mir carried out an inspection of the defences of Mayun and saw the arrangements and other preparations and came back to the location then called "Moori Daas", which is the present day "Khan Abad". This place was barren and not yet inhabitable during that period/till that time. His tent had been pitched and a camp had been established at this location, hence he went into the tent, on his arrival from his inspection tour of defences of Mayun. It had not been too long since the Mir had entered his tent, when the news came in that the British forces had been observed descending down towards the barren plains of Khinachi (Present day Sikandar Abad) after crossing the hill/mountain pass west of this barren patch of land. In a matter of few hours, this force reached the village/fields of Nilt, these forces got assembled and formed up at this place and paused for half and hour or so. Mir Safdar Khan, according to his assessment, thought/imagined that this force was likely to spend the night at this place, and it may not launch any attack that night. He, therefore, wanted and decided that he would go to their camp early in the morning on the next day. However, while this conversation was going on, the news came in that the government forces were moving towards the Nilt Fort itself. About half the portion of these forces were going towards the hills/mountains above the Nilt Fort. On receiving the news and information about this

latest development the Mir also came out of his tent, and instructed me (Muhammad Reza Beg) to take a contingent of sixty Hunza men and immediately proceed towards the Nilt Fort, as a reinforcement for the defenders of the Fort. Accordingly I took sixty men along and immediately left for the Nilt Fort; having crossed over to Nagar side, I had not yet come out of the Thol Nullah bed, when the enemy started firing on us. When my this party travelled about twenty or more paces beyond the Thol fortress, enemy engaged us with the machine gun fire. The party got dispersed and each one of us started running towards the Thol Fortress individually. By the grace of almighty Allah, none of us was injured as the bullets and shells falling around us were not effective. When we all arrived back at the Thol Fort we were met there by the Wazir of Hunza and Raja Uzur Khan of Nagar. Hence, the two leaders started asking us about the ongoing events and we got ourselves engaged into a customary conversation. While we were busy in this conversation, the news arrived that the Nilt Fortress had fallen into the hands of the attackers. This battle was short lived and did not last for more than half an hour or even less than that. I continued to remain with the Wazir and the Raja at Thol Fort for the next nineteen days. Our Thol defences also crumbled on the nineteenth day (20 December 1891 A.D.) and we all withdrew and made a hasty retreat. I came back to village Mayun, whereas the Wazir of Hunza and the Mir of Nagar retreated and ran back through the Nagar territory and reached back at the capital of Nagar.

When I arrived at the village Hindi, I came across Gushpur Nazim Khan at the village. He had just arrived at this village along with his men as the reinforcement for the frontline, on the orders of Mir Safdar Khan. However the fighting men of Hunza, manning the defences at Mayun and Nilt had already bolted and retreated towards Hunza en-mass. My cousin, Muhammad Zameer son of Mirza Hayat, who was wounded, was also among the retreating men. Hence I accompanied my this wounded cousin and left Hindi and reached the village of Hassan Abad by about past mid night. While still at Hassan Abad, I sent my own younger brother Mr. Mamuro (Babar Khan) with a confidential verbal message to Gushpur Nazim Khan. My message to Nazim Khan was that it was not proper for myself to personally go to him and meet him as it would have created serious doubts and misunderstandings among the people of Hunza.

However it is advisable that he should not flee from Hunza, as I was contemplating to personally go to Nagar to meet the British officers and seek a truce and ask for an honourable and peaceful settlement.

During this very night the notables like Ali Gauhar, Sikandar, Ajzdar and Khurram Shah of Ganesh also came to me and made promises and pledges that we should not move out of Hunza at all costs. In spite of my this recommendation and suggestion, Gushpur Muhammad Nazim Khan, left for Baltit and reached Baltit by morning. He then joined the party of Mir Safdar Khan and his family. And both soon left Hunza for the Chinese border. Having offered my early morning prayers I left for my home in village Haider Abad. When I arrived at my village, I saw that a large crowd had gathered at Haider Abad. The men, women, children and young and old from all the villages and main valley of Hunza had gathered and converged onto this village. On becoming aware of my arrival, the entire people of the gathered crowd started a great hue and cry and many a women and children began to weep and mourn out of an unknown fear. When I witnessed this great hue and cry and a kind of mourning and weeping, I did not go to my home, and instead took Mr. Mahmood son of Ghulamo, Mr. Mahboob son of Khawaja and three other men with me and left for Nagar. Prior to my departure for Nagar, I quickly scribbled a few words/sentences, addressed to the British officer expressing our all out intentions for a truce and peaceful settlement of the affairs as the people of Hunza, left behind, were all out to submit to the British and wanted to be allegiant to them and despatched this letter with Muhammad Dost son of Haider Muhammad of village Haider Abad. I crossed over the River Hunza and reached the village of Sumayar where I first met Munshi Abdul Hakeem who was the Head Clerk of Gilgit officer, I then departed for the capital town of Nagar and was able to have a meeting with Mr. Dr. Robertson in the evening on the same day. During my this meeting with this British officer, I requested him for a truce and sought an honourable peace for ourselves. During this meeting it was agreed that I would personally take the responsibility for the safety and security of the British officers and the Dogra troops once they crossed over to Hunza for occupation. As a token of this surety and our good intentions I agreed to send fifteen notables of Hunza to the British camp as hostages

and measure of guarantee for the safety of the occupation forces in Hunza. In addition I was asked to construct a foot bridge over Hunza River at Shamess for a smooth crossing of the occupation forces. This officer very kindly and readily agreed to my proposal and made a firm promise for a peaceful handling of the whole affair, and granted amnesty to the people of Hunza. After securing the promises and pledges of peace and an honourable truce, I departed back for Hunza and reached Hunza by midnight of the same day. On my arrival back at Hunza, I immediately despatched Mr. Nooro son of Sarhang Muhammad in pursuit of Gushpur Nazim Khan with the message that the British government had been kind and magnanimous to grant us all the amnesty and had assured us of a peaceful handling; hence he must therefore, immediately return back to Hunza. I collected the available fifteen Hunza notables and despatched them to Nagar as hostages as was agreed upon. Early in the morning on the next day, I also despatched yet another man by the name of Abdool. However when the first messenger Mr. Noor Muhammad had reached Misgar village, he had been immediately arrested by the fleeing part of the fugitive Mir and he was taken along to Sariqool; Mr. Abdool also came back from Misgar.

I also made the necessary administrative arrangements for the troops of the British government at Hunza, during the same night. I also mobilised the necessary manpower and material and got constructed a local type temporary foot bridge over River Hunza at the location of Shamess for the crossing over of the government troops and their mules from Sumayar to Hunza. This was done early in the morning. Hence the Dogra troops of the British Indian government arrived at Hunza on the same day. These Dogra troops did not make any effort to go into any one house or village and instead remained restricted to the foot track as per the agreement and entered the Baltit Fort. The British officers of that time leading these troops were highly pleased and satisfied with me for the excellent, smooth and peaceful arrangements I had been able to make. The people of Hunza were even more pleased and happy with me for the efforts I had made to secure an honourable peace and amnesty from the British officials and for protecting the chastity and honour of the women of Hunza."

In short, when the main line of defences at Thol and along the home banks of Nilt Nullah had been breached and broken by the attacking British forces, the defenders of Hunza and Nagar beat a hasty retreat and started running away towards their villages and homes. Mir Safdar Ali Khan along with his entire family and his close associates immediately fled towards Sariqool. Raja Azur Khan of Nagar also followed suit along with his family members and many companions and crossed over from the Kilik Pass to obtain support and assistance from the Khaqan of China. All these fugitives fled in a great haste and by travelling through day and night managed to get away from Hunza territory by crossing over the Kilik Pass, and into the Chinese territory.

Meanwhile and during this great turmoil, when Muhammad Reza Beg had arrived back at his village Haider Abad from the battlefield of Thol, he saw that the entire population of central Hunza villages had converged onto Haider Abad village and there had gathered a large crowd consisting of men, women and children of Hunza. These terror stricken people were weeping, crying and mourning and making a great hue and cry in anticipation of a very harsh and dishonouring treatment from the troops and soldiers of the attacking and triumphant British Dogra forces. They all made an appeal and request to Muhammad Reza Beg to save them from the impending humiliation and disaster. They addressed him and said to him that Oh! The scion of Wazir Asadullah Beg, we have heard and came to know that the conquering government forces are paying no attention towards safeguarding and protection of chastity and honour of the women of Nagar and are indulging in rape and molestation of the chastity of the women of Nagar. We are afraid of such a great humiliation and we all are looking upto you as the only saviour of our honour and chastity as you are the one who can do something for us to save us from such a dreadful eventuality and fate." Having witnessed and seen such a precarious and terror stricken plight and condition of the people of Hunza, Muhammad Reza Beg immediately wrote a letter to Major Dr. Robertson, who was the commander of the occupation forces and was officiating in place of Colonel Durand; and despatched this letter to him through the hands of Mr. Muhammad Dost son of Haider Muhammad of Haider Abad, ahead of his own departure for Nagar. It was after sending of this man and the letter, that he also left for Sumayar (Nagar) along with a few chosen

men of Haider Abad and Ganesh villages. A refugee by the name of Syed Shah, one of the sons of Syed Hussain Sohrabi was also in the company of Muhammad Reza Beg during his this trip to Nagar. This man was living in Hunza as a refugee and a visitor from Badakhshan.

Wazir Zada Muhammad Reza Beg, along with his companions first arrived at village of Sumayar. He had a meeting and some discussions with Munshi Abdul Hakeem at Sumayar, after which he proceeded towards the capital town of Nagar, for the reason, that Dr. Robertson and his forces had arrived at Nagar during that period. Dr. Robertson conducted a meeting with Muhammad Reza Beg and as a result of this meeting, he treated them with much care, respect and honour and agreed to the terms, conditions and requests made to him by Muhammad Reza Beg. He made a pledge and promise to bring about peace and tranquillity and assured to protect the chastity and honour of women of Hunza; in return for making of the arrangements under which the British forces were to be given safe and secure entry into Hunza territory and a smooth passage upto and inside of the Baltit Fort. He demanded from Muhammad Reza Beg to send fifteen notables of Hunza as hostages and also immediately get constructed a local foot bridge over Hunza River for crossing of the British forces over to Hunza." Having successfully conducted the meetings and finalising the negotiations for a truce and peaceful settlement of the issues, and also ensuring an honourable and respectable capitulation, Muhammad Reza Beg soon came back to Hunza during the same dark night. The next day, early in the morning, Muhammad Reza Beg mobilised the fifteen notables and some suitable skilled men of Hunza and made necessary arrangements to get a local foot bridge constructed over the Hunza River at a location called "Shametz" located downstream of the confluence point of Hunza-Nagar Rivers. Hence the troops of government forces were able to cross the river over this bridge in a single file and in the same manner and order of march these troops entered the Hunza territory smoothly, safely and orderly and finally entered the Baltit Fort. Soon this move was completed it seemed that Hunza had returned to normalcy and peace and tranquillity prevailed, and it looked as if peace had returned to Hunza.

Muhammad Reza Beg, during the same night, after his arrival back from Nagar, despatched Mr. Noor Muhammad son of Sarhang, one of his most trusted confidants, in pursuit of his nephews Shukrullah Beg and Inayatullah Beg, with a message for them to immediately turn back and reach Hunza along with their mother. He sent them the instructions to not to join and accompany Mir Safdar Khan as their father Humayun Beg was arriving back at Hunza soon. He also sent the same message for Gushpur Muhammad Nazim Khan to abandon the company of Mir Safdar Khan and return back to Hunza immediately, as a lot many rumours were afloat regarding the appointment of a new Mir of Hunza and many a proposals were under the consideration of the British officers in this regard.

Muhammad Reza Beg also despatched yet another person, by the name of Mr. Abdool, behind Mr. Nooro, with a message and task to inform and convince the fleeing people of Hunza and Nagar to immediately return back to their homes and villages as the British government had granted a general amnesty for everyone and had pledged and promised to provide safety, security and protection of life, property and honour of the general public. These people were advised to return to Hunza instead of fleeing away with complete trust, confidence and peace of mind as complete and total peace and normalcy had returned to Hunza and Nagar.

Accordingly on receipt of such a consoling and reassuring message from Muhammad Reza Beg sent through his above mentioned messengers, the people who were hiding in side valleys and in the shepherds huts in the pasture lands and meadows, and those still en-route and on their way out, soon returned and came back to their villages and homes. The two sons of Humayun Beg also turned back from Misgar or Haaq and proceeded back for their home at Hunza. However their mother could not leave Safdar Khan and was not able to return; Gushpur Nazim Khan also did not abandon the company of Safdar Khan and thus they all managed to cross over from the Kilik pass and managed to get away. Mr. Nooro, the messenger, was also made a captive by Safdar Khan and taken along for the very reason that he had delivered this message to Safdar Khan; Mr. Nooro was also punished and was beaten ruthlessly. In

fact he was stripped naked and wrapped inside a fresh skin of a yak and was made to spend the extremely cold season night in the open in this state. It was a miracle and a mercy from God almighty that he had managed to survive this ordeal under extremely low temperatures of this middle of the winter season at such a high altitude, otherwise, he was meant to be harmed. However Mr. Abdool managed to deliver the message of Muhammad Reza Beg to rest of the fleeing people of Hunza and safely returned to Hunza from Misgar, in one piece.

On the third day of his first meeting with Muhammad Reza Beg, Major Doctor Robertson, once again invited and summoned Muhammad Reza Beg near himself at "Jator Khun" as he had not yet arrived at Hunza, and informed him that he had not yet heard anything from Humayun Beg till that time. He, therefore, informed Muhammad Reza Beg, that he wanted to write a letter to him (Humayun Beg) and asked Reza Beg to also write a letter and send both these letters to Humayun Beg through the hands of a trusted man of his choice, urgently and speedily, to Yasin. Having said this Doctor Robertson then wrote a short letter and gave it to Reza Beg. The contents of the letter were as follows:-

Your Highness Honourable Wazir

Humayun Beg

Would you be kind enough to be informed, that immediately on seeing and reading the contents of this letter, please be kind to depart for Hunza and make yourself available and present in the court of the undersigned at Hunza as soon as possible, as the forces of the mighty and powerful government have arrived at Hunza. In addition everyone is fine and healthy here with us.

From the location of Jator Khun

21st Jamadi-ul-Awwsal 1309 A.H.

It is once again repeated that your brother Muhammad Reza Beg is present at

Hunza and in our court with up.

Yours G.S. Robertson

23-12-1891 A.D.

Photo copy of the original letter is placed opposite.

Accordingly Muhammad Reza Beg also wrote a short letter from his own side and he then despatched both these letters towards Humayun Beg, then staying at Yasin, through the hands of a special courier by the name of Mr. Gauhar son of Reza Ali, who was an ardent supporter and well wisher of Humayun Beg. This man was, in the past, harassed and harmed by Mir Safdar Khan on a number of occasions for his loyalty and support to Humayun Beg. He also sent oral messages regarding the complete details of latest prevailing situation in Hunza and explaining to him the aims and goals of the British officers regarding the future plans for the Mirship of Hunza.

212. Administration of Hunza Under Muhammad Reza Beg (December 1891 - March 1892)

When Muhammad Reza Beg introduced himself to and came into contact with the British Officers as the sole representative of people of Hunza and became acquainted with them, the British officers soon recognised and accepted him as the sole representative of the people of Hunza at that time. These officers did not let Muhammad Reza Beg remain away from their sights and kept him as part of their set up handling the affairs of administration of Hunza. They always and invariably consulted with him and sought his advices to once again, put in place, set into motion and run the traditional system of governance and self rule in Hunza. Accordingly these officials reinstated the previous notables on their appointments and all existing "Trangfas" were once again re-installed on their respective old appointments. A few new men, though were appointed on some of the vacant appointments. It was in this context that, on one

of the occasions, Manners Smith had enquired from Muhammad Reza Beg as to the name of the person who had been manning and firing the only Hunza cannon from Mayun during the battle of Nilt. Muhammad Reza Beg in reply informed him that a son of a notable by the name of Mr. Narzo was the gunner/firer of this cannon. Manners Smith then had asked as to the appointment of Mr. Narzo, on which he was told by Muhammad Reza Beg, that he did not hold any other appointment. Hence Muhammad Reza Beg was asked to create and propose a suitable appointment for Narzo. Muhammad Reza Beg proposed for him the appointment of "Yarfagi" of Beeshkar (the supervisor of Mir's lands at the location of Beeshkar), thus Mr. Narzo was, therefore, appointed as the Yarfa of Beeshkar. This favour was specially extended to this Mr. Narzo son of Trangfah Muhammad Ali, on his own request as he had stated and informed the British officers, after the battle, that he had not been using the solid cannon balls made of lead, while firing the only Hunza cannon, intentionally and as a good-will gesture towards the British officers. However Narzo did not live longer and died within a very short period of time after his appointment.

The British officers demanded and issued orders for the supply and provision of fire wood and rations for the occupation troops at Hunza. Muhammad Reza Beg being the only man solely responsible, arranged to supply the required firewood by cutting down the fruit trees and other non-fruit trees from the orchards and gardens of the Mirs of Hunza both at Baltit and Altit and did not impose this heavy revenue on the ordinary people of Hunza. The required flour/wheat and other ration items were procured from the stores and coffers of the Mir's Baltit Fort and fugitive Wazir Dado's house, and all these items were handed over to the troops of the government forces. Muhammad Reza Beg also appointed and detailed Mr. Zarr Parast son of Yarfa Murato and Mr. Babar Khan, his own real younger brother, as the liaison officials, with the government forces, and assigned them the task and responsibility to settle any disputes arising between the people/inhabitants of Hunza and the occupation troops, and also to look after the administration and welfare of British officers. As these two men were not skilled in any other languages he therefore appointed Mr. Darwesh son of Mr. Deewana of Baltit, and Mr. Abdool son of Reza Ali of Ali Abad as interpreters, as these two men

were conversant in Dogri language. The two men had learnt Dogri Dialect as they had been accompanying the "Wakil of Kashmir" during his trips and visits to Kashmir Darbar.

When these invading forces first arrived at Hunza, they were initially accommodated at the Baltit Polo ground and in the Baltit Fort. Some of these officers and men, however, had soon, been despatched in pursuit of fleeing Mir Safdar Khan and Azur Khan towards Kilik Pass; though the bulk of the troops stayed back at Baltit. The remaining British officers took their accommodation at "Shumal Bagh".

A hectic and thorough search of the Baltit Fort was conducted by the British officers for the discovery of hidden treasures and wealth of the Mirs of Hunza. It was imagined and believed by the British officers that a huge quantity of precious stones, golden jewellery and other precious treasures were buried and hidden inside the Baltit Fort. However in spite of a very thorough and detailed search nothing of the sort could be discovered, or recovered or found as all of such precious stones, gold and other treasures were carried away and taken along by fleeing and fugitive Mir Safdar Khan, on the backs of the Hunza men accompanying him. Anything of any value left over and left behind was looted and confiscated by many of Hunza notables after the departure of Safdar Khan. Prominent among such notables were Mr. Zarr Parast, Mr. Qalandar son of Mr. Safa and Mr. Gauhar son of Reza Ali etc. These notables had confiscated and taken away a large quantity of valuable cotton cloth and expensive silk cloth. One of the "Domialis" by the name of Mr. Mumayo had managed to lay his hands on and had taken away a small box full of precious stones, gems and jewellery and diamonds etc, which he later turned it in and handed over to Muhammad Reza Beg, who in turn, and after some period gave it to his brother Humayun Beg. Many other men had also looted and taken away the sheep, goat, cows and other animals belonging to the fugitive Mir, Wazir and their fleeing companions, whereas the remaining animals were procured, and handed over as meat on hoof rations for the occupation troops.

A small security and protection contingent under the command of Lieutenant

Molony was left behind and stationed at the hamlet of Khyber, when the remaining pursuing force returned to Hunza after its abortive pursuit. The bulk of this expeditionary force then returned to Hunza and reached Baltit (06 January 1892 A.D.). After that more than half of the troops of the entire invading force returned to Gilgit on 07 January 1892 A.D.

Meanwhile Doctor Robertson and Manners Smith informed Muhammad Reza Beg, that the Maharaja of Kashmir had expressed his ardent desire and had issued orders as a policy matter that all out efforts must be made to bring back the fugitive Mirs of Hunza and Nagar and re-installed and re-instated on their respective thrones and appointments, at all costs. In case this was not possible and feasible, a person belonging to their family and having a direct lineage to their families should be appointed in their place. Such a person should belong to the bloodline and both his mother and father should have been belonging to the ruling dynasty. For example a person like Raja Ali Dad of Gilgit may be installed as Mir of Nagar as he belonged to the ruling family both from his mother as well as from his father's side and his mother belonged to such a family from both sides. The British officers however confided in Muhammad Reza Beg and disclosed to him that in spite of such instructions from Maharaja, they were intent and desirous to appoint Humayun Beg as the Governor of Hunza and he himself as the Wazir of Hunza; they added and said to him that this aim of theirs could not have thus far been implemented as there was no news from Humayun Beg, as he had proceeded to Yasin, (after the fall of Nilt Fort) with an understanding to reach back the settlement/village of Khyber in Gojal via "Chilinji Pass" and Chupurson and occupy and secure the "Darband-e-Khyber" as a blocking position, within nine-days of his departure from Gilgit. However he was, till then, staying with Sardar Nizamul Mulk at Yasin and was reportedly resting and recuperating. In view of this situation the British officers said, they wanted to immediately appoint you (Reza Beg) as Wazir of Hunza. They said that they would propose and recommend the name of such a suitable person to the Maharaja, for the Mirship of Hunza, as per the desire of the Maharaja of Kashmir.

Muhammad Reza Beg on listening to such proposals by the British officers,

immediately raised an objection to some of their proposals as according to such proposals Sikandar Khan of Nagar had made a claim for this slot as he was born from the womb of Mst. Zebunnisaa, daughter of Mir Ghazanfar Khan of Hunza. Gushpur Khisrau Khan son of Muhammad Khan of Nagar was yet another claimant of the Mirship of Hunza, as he also claimed that he was the son of Mst. Zad Afza sister of Mir Safdar Khan and daughter of Mir Ghazan Khan.

Yet another claimant was Mr. Sher Ghazi son of Mir Ghazi Mulolo, son of Mehtar Ghazi Gauhar Aman of Yasin, who had made his claim for being the son of Mst. Bibi Zareen daughter of Mir Ghazanfar Khan and who at that time was present and living at Hunza along with his own mother. In view of such a situation and so many claimants for the Mirship of Hunza, Muhammad Reza Beg firmly and resolutely made his own recommendations to Doctor Major Robertson and Lieutenant Manners Smith and protested against and objected to the contentions of all the claimants. He argued and informed the two British officers, that as Safdar Khan had become a fugitive and in case he was declared as an offender and a criminal, there lived other more deserving and legal heirs who were the sons of Mirs of Hunza. Included among such sons of Mirs of Hunza is one Gushpur Rehan Shah son of Mir Ghazanfar Khan, who was still alive and was living in Kashmir. Yet other more deserving candidates were Gushpur Mohammad Nazim Khan and Gushpur Muhammad Nafees Khan both sons of Mir Ghazan Khan, as both these men were alive and healthy and were innocent who had committed no crime and offence. Muhammad Reza Beg then argued and added that it was in view of such a situation and according to this principle and my point of view in this regards, that I refuse to accept the offer of the appointment of Wazirship of Hunza for myself, till the arrival of my brother Humayun Beg at Hunza; it is therefore requested that a decision in this regards may kindly be kept pending till then and no recommendations be forwarded in favour of anyone whosoever it may be. Muhammad Reza Beg has narrated and has also recorded in writing that on listening to such arguments, protestations and refusal by him, the two British officers had shown and expressed their utter annoyance and disapproval of his this refusal and had become unhappy. They regretted and expressed their grief and remorse and after brooding over their this affliction for his unwise and

stupid decision told him that they had decided to make strong recommendations in his favour in view of his great services rendered by him to the British government and the people of Hunza. They then had told him that if he so desired and was happy and satisfied with such a plan as suggested by him, they were willing to agree to such a proposal for his sake only and thought it to be a better option only because of his insistence and recommendations.

213. Appointment of Assistant Political Agent for Hunza and Nagar (January 1892 A.D.)

Muhammad Reza Beg has recorded in writing and narrated that after about a week or two of the occupation of Hunza; during which period Manners Smith, along with other British officers, enjoyed their stay with the notable of Hunza and passed their time leisurely playing polo matches and participating in other such activities, finally appointed Captain Stewart as the Assistant Political Agent for Hunza and Nagar. A "Munshi" or Head Clerk was also appointed under him as his staff. Captain Stewart had elected to stay and live at the location of Shumal Bagh in Baltit Hunza. A small military contingent was also detailed and stationed at Baltit for the purpose of maintaining security and ensuring law and order and this contingent was accommodated in Baltit Fort. In this manner the reins of the government and rule of both Hunza and Nagar States were now in the hands of captain Stewart. In addition Muhammad Reza Beg had become the representative of the people and state of Hunza and Sikandar Khan was recognised as the representative of Nagar State. This was the prevailing situation when an order was issued by the British Agent Gilgit, saying that the representatives of both Hunza and Nagar had been extended an invitation by the viceroy of India to proceed to Calcutta, the then capital city (metropolis) of British Indian Empire; and have the honour of an audience with the viceroy and also to express their allegiance, loyalty and subjugation to the British Empire, in his court in India.

214. Departure of the Representatives of Hunza and Nagar for the Capital City of Calcutta for an Audience with the Viceroy of British India (Feb 1892 A.D.)

When about a month and half or little more than that had passed since the capture and occupation of both Hunza and Nagar States by the British invading forces; a letter was received by captain Stewart, the Assistant British Agent for Hunza and Nagar, sent to him by the British Agent Gilgit, instructing him to despatch both the representatives of Hunza and Nagar to Gilgit along with their notables and servants; as these men were required to be sent to the court of viceroy of India at Calcutta, to make them submit and express their loyalty, to the British Empire. The letter also mentioned that the viceroy of India had made a desire to afford them an opportunity to have an audience with himself and had wanted to shower upon them and reward them with gifts, presents and souvenirs. Accordingly the Assistant British Agent for Hunza and Nagar issued instructions to both the representatives of Hunza and Nagar to prepare and submit to him, in writing, the names of suitable notables of their choice, whom they wanted to take along and also instructed them to make necessary preparations and be ready for the long journey. Accordingly Wazir Zadah Muhammad Reza Beg, as the representative of Hunza proposed and submitted the names of notables of Hunza of his choice. These men were Mr. Sultan Muhammad son of Arbab Dewana Shah of Gulmit, Mr. Zawarah son of Sikandar and Mr. Haibat Khan son of Khurram Shah of Ganesh, from Hunza, and a few servants like Mr. Darwesh son of Mr. Dewana of Baltit etc. Representatives of Nagar were Sikandar Khan, his nephew Gushpur Khisrau Khan and a few other notables alongwith their servants. Having been approved and finalised, all these men departed for Gilgit (on 28 February 1892 A.D.).

Muhammad Reza Beg, having departed from Baltit Hunza, when arrived at the village of Mayun; he came across and met his brother Humayun Beg at Mayun, who had also arrived at that village on the same day from Yasin. Both these brothers were

extremely happy to see each other alive and healthy, after five years of separation and therefore expressed their sense of relief and gratitude and thanked god for this favour. Both these brothers then sat together and exchanged their views and carried out a detailed discussion on the prevailing situation and events and informed each other about their respective environments and viewpoints. It was during their this historical and important meeting at Mayun, that both brothers unanimously decided, agreed and made a resolve to ensure that the Mirship of Hunza was to be retained within the family of the Mirs of Hunza alone. Accordingly Muhammad Reza Beg proposed that he would therefore arrange to bring along Gushpur Rehan Shah from Kashmir during his this travel to India. Hamayun Beg consented but with the condition that this may be done only in case Gushpur Muhammad Nazeem Khan had failed to part with Safdar Khan and was not able to come to Hunza. In case Nazeem Khan turns up at Hunza, he would immediately inform Muhammad Reza Beg through a letter while still in India to not to send Gushpur Rehan Shah to Hunza. After conclusion of this important meeting, Muhammad Reza Beg departed for Gilgit, whereas Humayun Beg left Mayun for his home at Baltit Hunza.

When the representatives of Hunza and Nagar arrived in the court/service of British Agent at Gilgit, they saw that Raja Akbar Khan of Punial along with his notables were also preparing and ready to embark upon for the journey to India. Hence the entire party of this large entourage and envoy departed for Kashmir via the route of Baltistan, as per the instructions of the British Agent Gilgit (probably during end February or first week of March 1892 A.D.). The entourage travelled through Indus valley and by crossing over the "Zoojilah" pass arrived safely at Kashmir (probably by third week of March 1892 A.D.). The horses were left behind at Kashmir. From Kashmir this entourage was transported to Rawalpindi in "Tongas" or the horse drawn passenger carts. This journey took them three days. From Rawalpindi they boarded the train and departed for Calcutta, as during that era the capital of British Indian Empire was at Calcutta and the viceroy of India or the representative of British crown lived at Calcutta.

When the representatives of these three petty frontier states and tiny kingdoms

arrived at Calcutta, a dispute arose among them regarding the superiority of the States and preference of the representatives as per the order of precedence. Sikandar Khan of Nagar, as the representative of Nagar, made a claim to be recognised as the senior most ruler among others as he said he belonged to the oldest ruling family and dynasty of Nagar State; and that his predecessors and the State of Nagar had both remained as a loyal ally and friends of the Maharajah of Jammu and Kashmir since old times. He therefore demanded that he should be granted the highest and senior most seat and precedence in the seating plan of the formal official gatherings and functions. Raja Muhammad Akbar Khan of Punial also made a claim and a strong case for his status and argued that his forefathers and predecessors had been the first and foremost amongst the rulers of this region to have remained the most loyal servants and collaborators of the Maharajah of Kashmir and the British officers both; hence he should be given the highest and senior most seat at the formal official gatherings and functions. However in-spite of all these strong claims it was decided by the British high officials to grant the highest precedence to the representative of Hunza State and declare Hunza as the most senior State, according to the statement of Muhammad Reza Beg. Hence it is since this formal event (April 1892 A.D) at Calcutta, that Hunza State continues to have the precedence over the other tiny state of Northern Areas.

Hence these representatives had the honour to meet the Viceroy according to this order of precedence and performed the formal official ritual of expression of their submission and allegiance to the British Empire. Whereby the Viceroy of India also inquired and conversed with each one of them and briefly discussed with them regarding the prevailing situation faced by every member of this delegation, and expressed his sense of pleasure.

Muhammad Reza Beg has recorded and narrated that this entourage stayed at Calcutta for thirteen days in all. During their this long stay they had the honour and the opportunity to have meetings with the "Commander In Chief" of the British Indian forces and the "Foreign Secretary" of British Indian Empire. He also narrates that they all were taken around on tours and visits during which they were shown most of the factories

and industrial units existing during that era. Finally at the conclusion of this official itinerary/tour, all the members of the entourage were presented with the Khalaats or "Robes of Honour" and many precious gifts and souvenirs were presented to them according to each one's status, stature and importance. At the time when we all were about to leave/depart, the viceroy, from among other rulers, got hold of my hand and took me into a seclusion and isolation and started uttering some very kind sentences and conversation and said to me that the British Government was extremely pleased and happy with me (M. Reza Beg) and he said that he was sure that I would be suitably and appropriately rewarded for the services I had rendered as the representative of Hunza during a very difficult period. He then said, that he wanted, at that moment, to provide us the opportunity and the facilities to enable us to have a tour and visit of the Indian sub-continent, a British Empire, according to our choice, liking and free wish, and said that he was granting this permission to me; as Sikandar Khan had shown his desire to make a visit to "Karbala" in Iraq and Raja Akbar Khan had opted to visit Burma. In reply to his this blanket offer, I expressed my desire and choice to be given the permission, opportunity and the facility to go and visit Bombay City; and said that I would feel more than happy and honoured. The viceroy asked me the reason for my this apparently humble choice and demand. In reply I said that my visit to Bombay is not out of a desire to have a tour of this city! But it is with the sole aim of a "Deedar" (Seeing of the face) of Sir Agha Khan the third, who is my Imam of the present era. And all these services, which I have rendered for the British officials and for the people of Hunza, with utmost dedication and sincerity of mind, are all because of the "Farman" or orders of my this Imam of the era. After this exclusive and intimate conversation, we all took leave and departed from the viceroys chamber, with much favour. And all of us the representatives along with our entire entourage left Calcutta for Bombay, by train, while the officials responsible for our administration also accompanied us. On arrival at Bombay, we were still treated as official guests. Here at Bombay, I along with the men of my community, who were among the members of our entourage, later on arrived at the bountiful Darbar of our Imam of the era at the location of Agha Hall, Mujgam.

215. Arrival of Muhammad Reza Beg for the “Deedar⁹⁴” of Imam of the Era (April 1892 AD)

After the arrival of the representatives along with the rest of the members of the entourage at Bombay, Wazir Zadah Muhammad Reza Beg proceeded to the Darbar of the spiritual leader or Imam of the era, Sir Sultan Muhammad Shah al-Hussaini, well known as the H. H. Sir Agha Khan the third, along with all those members of the entourage who belonged to the Ismailia sect. Hence a few men from Punial were also included. At first this small party joined the rest of the Jamaat or people of community to perform the “Deedar” of the Imam of the era as part of the general gathering. Later, after the conclusion of the proceedings of this general “Deedar” gathering, Muhammad Reza Beg and his companions were summoned by the exalted Imam for an exclusive and special “Deedar” in private and was therefore granted this unique honour to this particular group from Hunza and Punyal.

Accordingly, Muhammad Reza Beg has narrated orally and has also recorded in writing, that when the members of the rest of the entire Jamaat (community gathering) dispersed and proceeded for their respective places after a common “Deedar”, the members of the small group of community belonging to Hunza and Punial were, very kindly and favourably summoned by his Highness the Agha Khan at his Banglow/residence, personally for an exclusive audience. Hence H. H. The Agha Khan had a very exclusive and detailed meeting with this small group of ours at his residence. It was during this exclusive meeting that the Imam himself, very kindly, enquired from me the entire details of the whole events at Hunza including the reading of his “Farman” its un-acceptance by Mir Safdar Khan, Wazir Muhammad Dara Beg and their notables, their fleeing from Hunza and the conquering of Hunza and Nagar by the British forces and the details of subsequent events. This wretched mortal, in a shivering and shaking state and condition and with utmost reverence narrated and explained in detail whatever I had witnessed, observed, endured and heard regarding the whole affair right from its

⁹⁴ Deedar. A spiritual ritual in which a follower of Ismailia sects seeks to see the face of his Imam of the Era.

beginning till its conclusion. After a very patient and detailed hearing from me about the entire details of the events of my country, His exalted Highness the Agha Khan, gave us his “Farman” and said that the Government of British India was a government which dispensed justice and it believed in fairness and was equitable, hence under this government we, the people of north would be benefited and would prosper three to four times more than what we were at that time. His Highness then guided us and instructed us all to remain loyal and discharge our duties in the service of the government with utmost dedication and honesty and always remain alert and upright and ready to assist and obey the British Government. The Imam declared and emphasised that our service to government with loyalty would amount to be loyalty and service to Imam himself and would become a matter of joy and happiness for the spiritual family of the Imam himself. Having honoured us with this “Farman” the Imam allowed us to leave with his kind favour.

After Muhammad Reza Beg was granted the permission to leave; he once again received a “Farman” or an order edict H.H. The Agha Khan, instructing him to also perform the religious duties for his community when he returned to his country. As per this formal order of the Imam he was appointed as the leader of the Ismailia Community of Hunza and was assigned the task to guide and lead the community. As a symbol of grant of this honour and as a memento, The Agha Khan presented to Muhammad Reza Beg, a pair of personal clothes, his personal walking stick, and a religious book titled “Masnawi-e-Maulanana Roomi Haft Daftar” (مثنوی مولانا رومی ہفت دفتر). The two precious gifts of the “walking stick: and the “religious book” are still in possession of the writer of this book of History of Hunza.

Among the fortunate and lucky members of the entire Ismailia Community of Hunza and Punial, who had the honour of performing the “Deedar” of the Imam of their era, were Mr. Darwesh son of Mr. Dewana of Baltit Hunza who was later addressed as Haji Darwesh. Mr. Qurban Ali resident of Sher Qila Punial, who also later on became well known as Haji Qurban Ali. In addition to these two, the other notables were, Mr. Sultan Muhammad of Gulmit (Hunza), Mr. Zawarah of Ganesh, and Mr. Haibat Khan of

Ganesh. Among the followers were Tash Muhammad and Mr. Gauhar of Gulmit, Abdul of Ali Abad, Nazar Shah Veerako, Nadir Haider Abad; Nazar Shah the second, and Mr. Darwesh of Ganesh.

After the meeting with the viceroy of India and on conclusion of the tour and visit of the sub-continent and other places all the representatives and their companions left Bombay and departed and reached Kashmir. From Kashmir these people reached Gilgit during the first week of June 1892 AD after travelling via the "Khayam" and "Burzil" Passes. From Gilgit they finally dispersed and proceeded to their respective homes. However during this period Muhammad Nazim Khan was installed as the new Mir of Hunza and Humayun Beg was appointed as Wazir of Hunza. In Nagar Raja Zafar Khan was given the title of Mir of Nagar, and in view of his paralysis and poor state of health, his son Sikandar Khan was appointed as the de-facto Raja and the Regent of Nagar.

216. Major Events After the Return and Arrival of Humayun Beg at Hunza (March 1892 A.D.)

When Muhammad Reza Beg acting as the representative of Hunza; who was proceeding for the meeting with viceroy of India, left Baltit and arrived at Mayun, his elder real brother Humayun Beg also arrived at Mayun on the same day from Gilgit and thus both these men had a detailed meeting at this place. Both these leading men of Hunza during their this meeting at Mayun made detailed discussions and mutual consultations on the subject of Mirship of Hunza and exchanged views on the future and impending events in Hunza, and agreed on a future course of action. Although Colonel Durand had made a promise and a pledge to appoint Humayun Beg as Governor of Hunza and Muhammad Reza Beg as Wazir of Hunza, the two unanimously decided and agreed and said that as it was now their prerogative and choice, therefore a suitable heir from the family of Mirs of Hunza should be nominated and appointed as the Mir of Hunza. Some of the suitable names, they mutually considered were one was Gushpur Rehan Shah who was living in Kashmir as an exile and the other was Muhammad Nazim Khan who had fled from Hunza and was in the company of Safdar Khan as a

fugitive; hence the two men confided and agreed that they could only enjoy as the real "Rulers" of Hunza only by appointing one of the above candidates as the Mir otherwise, they unanimously agreed, that the people of Hunza were likely to create serious trouble, disturbances and mischief and may raise a tumult. This was necessary as a large number of powerful and influential men of Hunza were still hostile and opposed to Humayun Beg and his party and were in favour of and well wishers of Safdar Khan and Wazir Dado Dara Beg. Thus having agreed upon this mutual proposal, Humayun Beg left Mayun for Baltit, whereas Muhammad Reza Beg proceeded onwards towards Gilgit. The first and foremost action Humayun Beg initiated, immediately after his arrival at Hunza, was that he wrote and sent a letter to Gushpur Muhammad Nazim Khan, through the hands of one Mr. Khaar Kush of Sariqool, who was one of the notables of Sariqool, and was present at Hunza at that time; and who was returning to Sariqool soon, as he was also carrying the official letters of British officers to the British Counsel in Kashghar and to the Ambans of Kashghar and Tashghurghan, written regarding the affairs of Safdar Khan, Aazur Khan and the refugees accompanying them. Humayun Beg also wrote a letter for Muhammad Nazeem Khan asking him to break away from Safdar Khan and reach Hunza under all circumstances and at all costs, so that necessary efforts could be initiated to obtain and acquire a position of authority and the highest office for him and he could be presented as one of the strongest claimants and deserving contender for the Mirship of Hunza State.

217. Return of Raja Aazur Khan and Other Refugees of Nagar from Sariqool (1892 A.D.)

As, Maharajah Partap Singh the ruler of Jammu and Kashmir had made a policy desire, after the conquer and occupation of Hunza and Nagar, that the former rulers of both the states be reinstated and reinstalled as rulers of their respective states after bringing them back from Sariqool, such efforts were therefore made to fulfill his this desire. Accordingly as per this policy instruction and desire of the Maharajah the British Officers, especially the British Agent Gilgit, had initiated a direct written correspondence with the fugitive rulers at Sariqool to pave the way for their return. However Humayun

Beg of Hunza, and Raja Zafar Khan of Nagar and his son Sikandar Khan had all made their all out efforts and had managed to hatch many conspiracies, intrigues and manipulations to bring about a disaster for the two fugitive rulers, as Colonel Durand, the British Agent Gilgit was also in league with them and he favoured and supported both Humayun Beg and Sikandar Khan. Both Humayun Beg and Sikandar Khan therefore made their moves and acted on the inklings and on behest and instigations of the British Agent himself. Hence they finally succeeded in proving and declaring Azur Khan as the real culprit and the offender.

In short, consequently, Azur Khan along with his family members and most of the refugees of Nagar were repatriated back from Tashghurghan through the security troops of the Khitai government and were brought back to Hunza. All the repatriated refugees of Nagar were allowed to return to their own homes, but Azur Khan and his family members were taken to Gilgit. From Gilgit, he was sent to Kashmir and was placed under house arrest at Kashmir. However the Maharaja of Kashmir soon showed his magnanimity and favours and hence arranged to fix stipends and an annual sustenance allowance for Azur Khan. Wazir Shah Murad and few other companions of Azur Khan along with a few of their followers and servants also remained at Kashmir. Azur Khan and Wazir Shah Murad, therefore, had later breathed their last in Kashmir. However the sons of Azur Khan, i.e. Muhammad Ayub Khan alias Nausherawan and Alif Khan, born of his wife Mst. Jehan Aara, who was the daughter of Ghazan Khan and the sister of Safdar Khan, are still living in Kashmir. Yet another son of Azur Khan by the name of Asghar Ali born of his second wife Mst. Henai daughter of Mr. Nooro of Mayun of Hunza, is also found to be living in Kashmir. This woman Mst. Henai was initially in the marriage of Mr. Rustum Ali resident of Budalas, but she was later taken away from him forcibly by Azur Khan during the period when he was the representative of Nagar at Chaproat and had taken her into his own marriage.

218. Repatriation of Refugees of Hunza in the Company of Muhammad Nazim Khan from Sariqool (April-May 1892 A.D.)

As has already been mentioned, the British Agent Gilgit had been carrying out written correspondence with Mir Safdar Khan as per the policy desire and wishes of the Maharaja of Kashmir. Although Colonel Durand, personally, was in complete favour of Humayun Beg and preferred to keep Humayun Beg pleased and happy. However Humayun Beg was making his all out efforts to bring complete destruction upon Safdar Khan and deprive him of every possible concession. It was only out of his official compulsion and in line with the desire and policy of the Maharaja, that Durand was compelled and duty bound to maintain written correspondence with Safdar Khan, which he continued to maintained through the Amban and British Counsel General at Kashghar. This correspondence was conducted to convince and motivate Safdar Khan to agree to return to Hunza along with the rest of the refugees of Hunza, and must express his sense of regret and repentance for his crimes and wrong doings so that Maharaja could pardon him and grant him amnesty so that he himself or his son could be installed as the Mir of Hunza.

However, Safdar Khan did not trust and believe in the authenticity of the orders of Colonel Durand, as he was highly suspicious and felt scared of his past deeds and a possible dangerous consequences for his person. Safdar Khan, therefore, suggested and made an alternate proposal that instead he would send one of his own men as his representative to Hunza along with the refugees of Hunza, as he first wanted to investigate and ensure that all these letters and orders were genuine and were actually those of the British officers and of the officials of Maharaja and were not the products of deceptions, intrigues and manipulations of Humayun Beg.

Accordingly, Safdar Khan made consultations with his closest companions and confidants regarding this matter and sought their advices. In this connection his own wife or Rani, Mst. Aasman Parri, made a proposal to him and suggested that he himself should personally proceed back to Hunza along with the rest of the refugees and his own wife and children and also the wife of Humayun Beg and try to patch up with

Humayun Beg at Hunza. In this connection she suggested that both the daughters of Safdar Khan be offered into marriage with both the sons of Humayun Beg, as this will greatly reduce the intense hostility and mistrust among both. However Safdar Khan did not approve of this proposal of his own wife for he was too scared and afraid of possible revenge and retrIBUTions from the person of Humayun Beg, and thus he out rightly rejected this proposal.

Hence Gushpur Muhammad Nafees Khan was asked to be the representative of Safdar Khan and proceed to Hunza. However he also was too scared and afraid, for his own deeds, to act as the representative, as he also had got married to the sister of Humayun Beg in his absence, forcibly, as she was already in the marriage of and was the wife of Mr. Muhammad Raffi son of Sangi Khan.

Hence after some very long and extensive discussions and consultations it was finally decided and agreed that Gushpur Muhammad Nazim Khan accompanied by Wazir Zadah Sarwar Khan, Trangfah Fazilo son of Naseero of Ganesh and Wakil Daulat Shah alongwith three hundred refugees from Hunza should be sent back to Hunza. Accordingly they all were sent back along the replies in shape of letters and oral messages. When this large group of returning refugees arrived at the village of Fasso (Passu), they came across and encountered the Assistant Political Agent of Hunza and Nagar and Humayun Beg both, who were on an official tour of Gujal valley, at that time. Thus Muhammad Nazim Khan was sent to Baltit from this place. The two officials however returned to Baltit after a few days and on completion of their tour of Gujal. They then were able to receive the letters and messages sent by Safdar Khan and despatched the same to the British Agent at Gilgit.

219. Politics And Manipulations of Humayun Beg Against Safdar Khan

Humayun Beg, who had been praying to and asking from God for a total disgrace and disastrous end for Safdar Khan right from day one and all along; when found Safdar

Khan now fallen into such a deplorable state and precarious situation, he continued to make his utmost efforts to keep Safdar Khan away from Hunza and stepped up his efforts to bring further defeat and utmost humiliation onto Safdar Khan. He, therefore, used all possible means and deliberations to achieve his this aim. As Humayun Beg was a very seasoned and mature politician and he very well understood all aspects and avenues of political game playing, he, therefore, used his this skill against Safdar Khan, very judiciously and skilfully. Through some very deliberate planning and utmost efforts he managed to procure and collect copies of all those letters which had been written by Safdar Khan or which he had received, to the Russian officials and from the Russian officials, against the Chinese and British governments, and presented these letters to the British officials. Consequently because of these letters Safdar Khan was fully exposed and was therefore humiliated and doomed for ever.

In the same manner Humayun Beg having summoned Akhund Aman Ali Shah son of Darwesh Qanmbar from Sumayar, got a document prepared with such a subject matter, which stated that Mir Ghazan Khan had disowned and disinherited his eldest son Safdar Khan, and instead had nominated Mirzada Salim Khan (Bappo) as the legal heir for his throne. And that in case Salim Khan did not remain alive, then Muhammad Nazeem Khan was to be the legal successor to the throne. Humayun Beg himself accompanied by Sikander son of Ruppi of Ganesh, personally presented this document, to the British officials as a written proof as the document's paper was aged with the help of carbon powder scratched from the ceilings of the house. In addition many a notables and influential persons of Hunza, who were considered to be well wishers and sympathisers were also taken into confidence by Humayun Beg and they were accordingly briefed and made to fully support this whole plan of action. It was then manipulated and made to appear that the main and real reason for the murder of Mir Ghazan Khan was in fact this important issue of nomination of heir to the throne.

Captain Stewart, the Assistant Political Agent Hunza and Nagar, after necessary consultations and correspondence with the British Agent Gilgit, did not allow Muhammad Nazim Khan to return to Sariqool, and asked him to stay back at Hunza. He

however allowed other companions of M. Nazim Khan and allowed them the option to either return and join Safdar Khan or stay back at Hunza and start living in their own homes. Hence Mr. Sarwar Khan son of the fugitive Wazir Dado Dara Beg, along with his family did not return to Sariqool to join his own father or Safdar Khan and opted to stay back and live at his own home at Hunza, as he had come to Hunza on the behest and suggestions of his uncle Humayun Beg. Thus he got settled in his own home. Wakil Daulat Shah also opted to stay back in Hunza and therefore got settled in his home. However Trangfa Fazil did not abandon the company of Safdar Khan and opted to return to Sariqool/Yarkand, and went back to Yarkand accordingly. He however despatched his son back to Hunza, but he himself remained with Safdar Khan's family in Yarkand till the last days of his life; though he did return to Hunza when he was too old and died in his own home in Hunza. However his wife had already died while at Yarkand.

220. Eventual End/Fate of Safdar Khan and Wazir Dado Dara Beg

When in view of the above mentioned reasons and circumstances, Muhammad Nazim Khan had to stay back at Hunza; the British officials disclosed the complete details of the crimes, to the Chinese officials or the officials of "Khitau" along with solid evidences which were committed by Mir Safdar Khan as well as Wazir Dado. Hence on receipt of this evidence against Safdar Khan, the Chinese officials immediately placed Safdar Khan under arrest and he was taken to Kashghar from the town of "Tashghurhan". His wife, children and other family members were separated from him and they were taken to Yarkand, and were transferred to the farm house at the location of Ghujareq (Khawaja Areeq) which had been the ancestral property of Mirs of Hunza.

Wazir Dado was also separated from his family and other companions and was taken to Kashghar along with one of his sons Khairullah Beg and a male servant Hassan. In the town/locality of "Yamol" in Kashghar, Khairullah Bed died of small pox. However, his other son Mehrebanullah Baig, rest of the family and Gushpur Nafees Khan all remained at the settlement of Tashghurhan, who later on and after about an

years period, returned to Hunza.

When Mir Safdar Khan and Wazir Dara Beg, both, were despatched to Urumchi (Urumqi) by the “Amban” of Kashghar on the instructions of “Dotai” of Kashghar, they were interned at the locality of Yamol. Hence after necessary investigations, the “Dotai of Urumqi” declared Safdar Khan as the main culprit and offender and awarded him the punishment of “under house arrest for life” at the location of “Kuchaar”. However Wazir Dado, after necessary investigations, was cleared of all the charges and he was recommended for the grant of a suitable high ranking military appointment. However orders were issued for him to be appointment as “Amaan” for the time being, till a suitable appointment was given to him in due course of time. In view of this preferential treatment to Wazir Dado and his appointment, Safdar Khan became extremely jealous of Dado and indulged in acts and intrigues which annoyed, disturbed and perturbed Wazir Dado. It has been narrated that in view of this jealousy and hostile attitude of Safdar Khan and his intrigue, Wazir Dado Dara Beg became extremely disappointed, mentally aggrieved and highly depressed and as an extreme measure committed suicide by taking a heavy dose of opium. However, according to the statement and narration of one Mr. Gul Muhammad Gulmittee, who was a servant of Safdar Khan, Wazir Dado was given this opium, through a plot, by Safdar Khan as a result of his intense sense of jealousy and resulting hostility for Wazir Dado. God knows better! However Mr. Hassan son of Mst. Aarzoo and Mr. Gul Muhammad Gulmittee who had later on returned to Hunza, is said to have narrated about the last will of Wazir Dado according to which Wazir Dado had left behind a “will” before his death, that his body be buried temporarily (in Sariqool) as he wanted it to be taken back to Hunza by his brothers so that he was buried in his ancestral graveyard at Baltit. However this could not be implemented as either Humayun Beg or Muhammad Reza Beg did not get this information well in time and were not informed of the “will” of Wazir Dado soon after his death.

Safdar Khan, after the orders of “Dotai” went to the town/settlement of “Kuchaar” and there he bought some agricultural lands for himself. He then planted and grew a

fruit garden/orchard on those lands and planted/grew an orchard of grape-wine plants to later extract and prepare grape-wine for his own consumption. He also got married to another lady. It has been narrated that he had two sons from this wife, both of whom are reported to have died in their youth without having any offsprings.

Safdar Khan, during the initial period of his “house arrest” at Kuchaar, is reported to have had fled from Kuchaar, and reached Yarkand to see his family members and children. However on the inkling and behest of British Counsel General at Kashghar, the Khitau officials had immediately arrested him from his house at Yarkand and was soon taken back to “Kuchaar”. Hence when he had spent a long period of thirty eight years (38 years) at Kuchaar in such a deplorable and ignominious condition, he finally was able to return to Yarkand in the month of may 1930 A.D. on the recommendations and favourable remarks of British explorer/intelligence officer by the name of Colonel Scheomberg. Though by that time his royal wife (Rani) had already died, and his son Muzaffar Ali Khan alias Kuchak was left alone. It is narrated that his this son maltreated, harmed, and annoyed Safdar Khan, so much that as a revenge Safdar Khan distributed and apportioned whole of his lands at Yarkand among his this son and daughters. Half of the lands were left for his son whereas the remaining half of the whole lands was distributed among his three or four daughters i.e., wife of Karim Beg, wife of Syed Saddaruddin, and wife of Syed Shah Gada etc. However these lands were later reclaimed and repossessed by Mir Muhammad Nazim Khan with the help of his trusted courtier like Mr. Mughal Khan of Altit and Muatabar Himayat Shah of Ghulkin etc. through a legal claim called “Right of Pre-emption” (حق شفع). Mir Muhammad Nazim Khan also managed to take back possession of all those pieces of land which had been sold out by Muzaffar Khan, through the same legal right of pre-emption (حق شفع).

Mir Safdar Khan, after, his arrival at Yarkand from Koochaar had not yet completed eleven months of his stay when he breathed his last during the last days of March 1931 A.D at Yarkand.

However according to one of the rumours regarding his death, Mir Safdar Khan

was poisoned to death by his own son Muzaffar Ali Khan alias Kuchak. Yet according to another version of oral tradition, Mir Safdar Khan was poisoned to death by one Muhammad Zia on behest of Mir Muhammad Nazim Khan. This Mr. Muhammad Zia was serving as the Head Clerk of the British Counsel General in Cheeni Bagh Kashghar, who had later on become an employee or a servant of Mir Muhammad Nazim Khan and during this tenure he used to also accompany the Elchi of Hunza to Kashghar. It is narrated that it was this Mr. Muhammad Zia who had arranged to poison to death Mir Safdar Khan at Yarkand on behest and instigation of Mir Muhammad Nazim Khan. God knows better. It is said that an apprehension and possibility existed in which it was feared that Mir Safdar Khan could have succeeded in returning to Hunza and taking over as the Mir of Hunza once again with the favours and recommendations of British officers like Colonel Scheomber etc. This was also apprehended as many an influential men and notables living in Hunza still anxiously looked for a possible return of Mir Safdar Khan.

Muzaffar Ali Khan alias Kuchak son of Safdar Ali Khan continued to remain well and alive till late after the death of Mir Safdar Khan at Yarkand. It has been narrated that Muzaffar Ali Khan was an educated and literate man who well knew how to read and write. However he was said to be an addict of opium and indulged in heavy drinking. He has a son by the name of Hari Thum alias Hatum Khan still living in Yarkand (as of 1962 A.D.).

Trangfah Fazil, after the death of Safdar Khan, had returned to Hunza when by that time he had gone very old. He had also brought with him the book of "Amulets and sooth sayings" (كتاب عمليات) or the book of Taweezat (كتاب تعويزات) and a matchlock musket called "Sher Maar" which was in possession of Safdar Khan; and had presented both these items of ancestral value to Mir Muhammad Nazim Khan. He died after two or three years of his return to Hunza at his own home in Ganesh village. A few of his companions like Mr. Qalandar son of Akhund Abdullah had died prior to the death of Safdar Khan. However a few members and offsprings of his servants and other such companions of Safdar Khan are still living in Yarkand. (as of 1962 A.D.)

221. Personality of Mir Safdar Khan

Mir Safdar Khan was the eldest son of Mir Ghazan Khan-I. He was a highly skilled and reputed polo player. He was very fond of the sports like horsemanship, marksmanship, archery and bowmanship etc. He could not read or write (was illiterate). However he could fluently converse both in Persian and “Wakhi language”. He was skilled at wood work as well and indulged in wood-carving etc. He could manufacture bows, arrows, polo sticks, and saddles of horses and did wood-carving and decoration work on wooden items and on walls, and doors. He was also capable of using lathe (چارخ). He was also very fond of grape-wine and used to indulge in drinking in the best tradition of his ancestors.

222. New Settlements and Habitations Created by Mir Safdar Khan

Mir Safdar Khan, during the period of his rule had not been able to lay foundations for any sort of new “settlements” or habitats. However he had allotted pieces of lands to a few people of Gulmit and Ghulkin at the seasonal settlements of “Reshit” and Kirmin, for their permanent settlement and habitation as the lands of these places had been under irrigation and seasonal cultivation since the period of rule of Mir Salim Khan, but the peasants did not stay at these places on a permanent basis. Hence these lands were permanently occupied and were made as settlements/villages during the era of rule of Mir Safdar Khan. He also got constructed a house or a dwelling in his own name, in the new settlement of “Reshit”. He also got constructed a polo ground in this settlement. After the occupation of these two dwellings, a new settlement at the location of “Spenge” also got initiated and which became a full fledged settlement later during the era of rule of Mir Muhammad Nazim Khan.

The cluster village of "Bull Das" (in Ganesh) was also constructed during the period of his rule. Trangfah Khurram Shah of Ganesh was a wise man of some thoughtful and sensible conversations and was the most intelligent and worthy notable among all his contemporaries. He was the most confidential, trustee and inner most confidant/courtier, called "Mahrum" of Mir Safdar Khan and this locality of "Bull Das" was founded and constructed on the wishes and desires of this Trangfah Khurram Shah, after necessary permission was granted by Mir Safdar Khan. This Trangfah Khurram Shah, after the completion of construction of the local houses of this cluster-housed new village, also had laid foundations for construction of a "Mosque" in the middle of the newly constructed village. After the completion of the construction of this mosque, Khurram Shah, had invited Mir Safdar Khan, as the chief guest, over the "traditional and customary feast" and food prepared on this occasion. Hence it was after the construction and creation of this new village, that the other new villages of "Shukunoshall, Chaboikoshall and "Tsil Ganesh" were also declared and considered as separate villages and entities, as hence-before all these smaller hamlets were counted as part and parcel of the village of "Ganesh" as all the inhabitants of these outlying localities also lived inside the fortress village of Ganesh prior to the creation of Bull-Das.

223. Wives and Children of Mir Safdar Khan

Safdar Khan, when he was still a very young boy and who had not yet attained the age of puberty and maturity, was got married for the first time, to Mst. Sultan Nisab, the widow of Gushpur Bakhtawar Shah, by his father Mir Ghazan Khan, after Mst. Sultan Nisab had fallen widow. She was the sister of Mir Zaafar Khan of Nagar who was first married to Gushpur Bakhtawar Shah. However in view of her mature age and the very young age of Safdar Khan, she had to be divorced. Hence this Mst. Sultan Nisab has said and sung songs and couplets describing her love and affection for young Safdar Khan and these songs are well known as the songs of Sultan Nisab.

After the divorce to the above mentioned lady (and after Safdar Khan had attained the age of puberty and maturity), Mst. Aasman Parri daughter of Mir Fateh Ali Shah of Wakhan, who was also the daughter of sister of Mir Ghazan Khan, was brought into the wed lock of Safdar Khan. Safdar Khan had a son by the name of Muzaffar Ali Khan alias Kuchak, from the womb of this Rani. He also had three daughters from this Rani. One of them was Mst. Mehar Nigaar alias (بُلُو تُش) "Bullo Tush" who was given in marriage to Syed Gadda Muhammad of Yarkand; and who had a son by the name of Abdul Karim. The second daughter was Mst. Ghulmittee, who was married to Gushpur Nausherawan son of Raja Aazur Khan of Nagar; but both had got separated from each other for a long period as a result of the unfavourable circumstances as she was left behind at Yarkand and her husband had been sent in exile to Kashmir. However after a very long period, Mst. Gulmittee was repatriated from Yarkand and sent to Kashmir with the help of government channels, through the good offices of Mir Muhammad Nazim Khan, and was sent to Kashmir, as her husband Mr. Nausherawan had requested for her repatriation. Mst. Gulmittee could not put up with her husband at Kashmir and hence she had once again returned to Hunza. She, therefore, continued to remain alive at Hunza during the period of rule of Mir Muhammad Nazim Khan and Mir Ghazan Khan-II and finally breathed her last during the era of rule of Mir Muhammad Jamal Khan. The third daughter was the foster-daughter of Trangfa Fazil, who was married to Mr. Karim Beg son of Abul Hassan Beg of Sariqool and who has a son by the name of Tash Taimoor Beg, still living in Sariqool. Safdar Khan had a daughter by the name of Mst. Durre Numa, from the wife of Wazir Humayun Beg, who had remained in forced custody and possession of Safdar Khan for over five years. His this daughter was married to Syed Saddruddin son of Khan Khawaja of "Wachah". She had a son by the name of Syed Sultanat Shah Muki who lives in Sariqool (as of 1962 A.D).

Safdar Khan had yet another wife. This lady had arrived at Hunza from the locality of "Yor" in Wakhan along with her two brothers Mr. Rehmatoon and Mr. Dudi. According to the narration of a few other men, this lady bore the name of "Durri Numa" and she was first married to Mr. Arab Shah son of Khurram Shah of Ghulkin, but Safdar Khan had snatched her from him and had taken her as his own wife. Safdar Khan had a

daughter, who was borne to this Mst. Durri Numa, just prior to the capture of Hunza by the British, and hence was left behind at Hunza with her foster parents. Later, when she had grown up and had become marriageable, she was given in marriage to Gushpur Naib Khan son of Jaafar Ali Khan of Gilgit; by Mir Muhammad Nazim Khan. This girl bore the name of Bibi Hayat and she has a son by the name of Shah Suleiman presently residing at Gilgit (as of 1962 A.D.).

224. Personality of Wazir Muhammad Dara Beg alias Wazir Dado

Dara Beg, was his name and he was the eldest son of Wazir Asadullah Beg from his first wife. His father Wazir Asadullah Beg gave him the name "Dara Beg" which was the name of grand father of Wazir Asadullah Beg; hence he called him as "Dado" meaning "Grand-pa"; thus he was later well known as "Wazir Dado" for being the namesake of his grand-grandfather. Wazir Muhammad Dara Beg was a brave, courageous, valiant and a bold man. He was illiterate and hence did not know how to read or write. However he could fluently converse in the languages of surrounding areas like Persian, Wakhi, Khuwar and Sheena etc. He was an excellent and a highly reputed hunter and had hunted innumerable Ibexes/Markhors and other big game. He was a skilled horseman and an expert polo player of great reputation and was an outstanding marksman and an expert sharp shooter.

He held the most coveted and lucrative appointment of "Treasurer" (Faraj) of Mir Ghazan Khan, during the Wazirship of his father, and was better known as "Farash" (Faraj). His house always remained hustling and bustling round the year, and always presented like the scene of a house busy in a marriage ceremony. The entire revenues in kind and cash, of whole of Hunza state were collected through his hands. He was a very generous and bountiful man. Hence his generosity had become proverbial, and any other generous persons would be compared with him and metaphorized with his name. However in spite of all these good qualities, he was vicious, stiff neck, proud, arrogant, haughty, ambitious and merciless. He was not God fearing and was a pervert, and impudent.

However, Captain Young Husband, in his book "Wonders of the Himalaya" has written his impressions about the personality of Wazir Dado, and has given his frank opinion and has written that Wazir Dado's personality had all the good qualities of a great leader and that he possessed the total capabilities and was "like a wild and dominating lion among tamed timid domesticated animals. Young Husband also has written that he considered him to be more capable than all the Wazirs of hundred and twenty Native India Princely States of British India of that era whom he had encountered. Some of the excerpts from his book are as follows:-

"Quote":..... The following day we reached a place with a fort called "Gircha", and here I was met by two men of very special interest. The first was Muhammad Nazim Khan, the half brother of Safdar Ali Khan, the chief of Hunza. And the second was Wazir Dadoo, the minister of the Chief. Muhammad Nazim Khan was then a friendly, agreeable, but very timid young man who went about in fear of his life, for his father, mother, and two of his brothers had met with violent deaths at the hands of Safdar Ali Khan. Wazir Dadoo was of a very different type. He was remarkably capable with a strong authoritative manner, and also great suppleness and diplomatic skill. He had all the 'geniality' readiness and courtesy of a thorough man of the world, and it was a pleasure to talk with him..... Wazir Dado was the distinctly more impressive of them. And comparing him with many of the highly educated ministers I afterwards met in the Native States of India – or Indian States, as they are now called – I am not at all sure that Wazir Dado was not more capable than them all. There was between him and them all the difference that there is between a wild animal and a tamed animal.....

..... Wazir Dado had for me the interest of the wild animal. He had all his wits about him. He had the assurance of achieved success. He was in a position of great influence and authority. But he could only retain it by unflagging vigilance..... A small man would crumble up under such conditions. But Dado was not a small man. He was a really big man, and he rejoiced in the risk and the power. It was a pleasure to have to do with a man of this kind. What surprised me most about him was his cheery geniality He had plenty of dignity, but it sat easily and naturally on him and was not stiff and stilted. He was fond of sport, too, and of polo, which is a national game of Hunza..... And I had the same feeling for him that I have for hawks. They at any rate have to keep themselves at the highest pitch of perfection, with every faculty keen and alert or they will starve..... With the chief I was not nearly as well impressed as I had been with Wazir Dadoo. He had nothing like the Wazir's ability, nor did he impress me with the same sense of power Wazir

Dadoo, on the other hand, always behaved with dignity and decorum, besides being most agreeable to talks with "Unquote".

Wazir Dado had many wives. His first wife was Mst. Fizzah daughter of Yarfah Daulato. He had two sons, Sarwar Khan and Akbar Khan and four daughters, Mst. Feroze, Mst. Gul Andam, Mst. Bibi Najaf and Mst. Ferozah, from the womb of this wife. Mst. Feroze was married to Mr. Daulat Shah son of Wakil Fazal, Mst Gul Andam to Trangfah Fazal son of Mr. Naseero of Ganesh, Mst. Bibi Najaf to Mr. Dado son of Akhund Abdullah and Mst. Ferozah was first married to Mr. Khano son of Mr. Hubbe Ali and later when she had become widowed was re-married to Mr. Ibadat son of Mr. Hanif.

His second wife was Mst. Gul Nisaab daughter of Muhammad son of Faqir Ali. She was his most favourite and dearest wife amongst all his wives and she was also his most trusted counsellor and advisor. He had three sons; Mr. Khairullah Beg, Mr. Gul Bahar and Mr. Meherbanullah Beg and three daughters, Mst. Khairun Nissa, Mst. Jabeeli and Mst. Sultani, from the womb of his this second wife. Mst. Nissa was married to Mr. Kabul son of Yarfah Qadeero of Altit, Mst Jabeeli was married to Mr. Budin of Garelt and Mst. Sultani was married to Aman Ali Shah son of Wakil Fazal of Ali Abad.

His third wife was Mst. Hameedah daughter of Mr. Puyaar. This lady was first married to his brother Faizullah Beg who had divorced her and it was after she was divorced that Wazir Dado had brought her into his own marriage. However he also had divorced her after she had given birth to a daughter by the name of Hussaina.

His fourth wife was Mst. Rozah daughter of Mr. Haji who had first fallen widow as a result of the death of her husband Faizullah Beg, his own brother, during an action in Sariqool. He (Wazir Dado) had a son Mr. Hashim Shah, who was the youngest, from the womb of this wife.

Many thanks to almighty Allah for the "History of (Ancient Era) Hunza State" is completed by the feeble pen of Haji Qudratullah Beg.

Baltit Hunza

05 July 1973 A.D.

And many more thanks to the Creator of the Universe, as the English translation of this precious book is completed at the less literate hands of Lt. Col. (R) Saadullah Beg TI(M) psc, FF son of Qudratullah Beg at Rawalpindi.

Date: 8th May, 2006
House No. SD-217,

Lt. Col. (R) (Saadullah Beg)

Askari-XI, Cobb Lines,
Qasim Market Road,
Rawalpindi Cantt,
Rawalpindi-Pakistan.
Phone: 051-5110348 (Res)
Cell: 0300-8501355

Bibliography and Reference Books

Muhammad Reza Beg as well as Haji Qudratullah Beg, both did not have the luxury of access to a library or collection of books of history or any kind as Hunza State during that era was still groping in the ancient era dark ages, still cut off and isolated from the rest of the then developed world. However Haji Qudratullah had the opportunity to reach out into the subcontinent and Kashmir. Hence the two co-authors have and specially the later has quoted the following few books in support of his this book of History of Hunza, which is primarily based on oral tradition:-

- a. Handwritten manuscript/draft “History of Ancient Era Hunza State”, by Mir Ghazanfar Khan (Mir of Hunza 1823-1863-4). This draft/manuscript written in Darri (Persian) was seen and read only by Faraj Muhammad Reza Beg as this precious document had been lost during the fateful days of last week of December 1891, as it was taken away by the fleeing Mir Munshi of Mir Safdar Khan towards Yarqand.
- b. “Tareekh-e-Jammu” (Urdu) by Alhaaj Maulavi Hashmatullah Lakhnavi, a civil servant/bureaucrat of Maharaja of Kashmir, who had at least two tenures of his service in Gilgit, the second being that of Wazir-e-Wazarat of Province of Gilgit. Thus it is an authentic source of the inside history of Jammu and Kashmir. This book was seen, read and studied by Haji Qudratullah Beg as this book was first published in 1935-36 AD.
- c. “Where Three Empires Meet” 1894 by the British war correspondent E.F. Knight, who had personally participated in the Hunza-Nagar Expedition 1891 of Col Durand and seen the whole campaign as an active participant. This book may also have been seen and read by Haji Qudratullah Beg only. Re-print of this book by Sang-e-Meel Publications, Lahore, Pakistan, is readily available from the reputed book shops in Lahore, Rawalpindi, Islamabad and Gilgit, Skardu etc.

- d. "The Wonder of the Himalayas" 1924, by Captain Young Husband. This book is not available in Pakistan. This was also seen/read by Haji Qudratullah Beg as it had not been made available in Northern Areas and even in subcontinent till very late, hence Muhammad Reza Beg could not even have knowledge of this book; though he had personally met Captain Young Husband on his arrival to Hunza in the year 1889-90.
- e. Original official documents and official letters available and preserved in the Library of Mir Muhammad Jamal Khan (the last Mir of Hunza) some of the official correspondence dates back to Mir Ghazanfar Khan's era (1823-1863).
- f. Letters and documents of Wazir Humayun Beg, mostly, now in possession of the co-author of this book (Haji Qudratullah Beg).
- g. Official documents and records/letters available in the following offices/libraries:
 - (1) Municipal Library, Gilgit.
 - (2) Archive – General Headquarters Pakistan Army and Indian Army.
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part as the scouts, eyes and ears and vanguard, in the Great Game of their motherland, in this region (Northern Areas, Turkistan, Afghanistan and Wakhan, Sariqool and Pamirs etc) contain some immense knowledge and information including historic, about Hunza, Gilgit, Chitral, Yasin, Kashmir and Sariqool/Turkistan and Badakhshan/Wakhan etc. Many an events and oral tradition of Hunza have a mention in most of these books. Hence can be corroborated with the contents of this book of "History of Ancient Era Hunza State":-

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