

Forged In Tradition: The Bericho Legacy of Hunza and Nagar

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Abstract

The Bericho community, residing in the Hunza and Nagar valleys of Gilgit-Baltistan, Pakistan, carries a unique cultural heritage shaped by their Domaki language, traditional professions as musicians and blacksmiths, and distinct social status. Despite facing historical discrimination, the Bericho have preserved their identity and language through generations. However, the Domaki language faces endangerment, necessitating efforts for its preservation. This paper explores the cultural significance of the Bericho, their contributions to local cuisine and craftsmanship, and the challenges they face in attaining social recognition and economic opportunities. By promoting inclusivity and challenging societal prejudices, there is hope for the Bericho to overcome barriers and achieve equitable treatment. The story of the Bericho emphasizes the importance of preserving linguistic diversity, valuing marginalized communities, and striving for social justice in diverse societies.

Keywords: Bericho Community, Domaki Language, Cultural Heritage, Musicians, Blacksmiths, Discrimination, Language Preservation, Cultural Significance, Cuisine, Craftsmanship.

Introduction:

Bericho Community in Hunza which is based on the Bericho (In Brushaski, Doom inShina) community of Hunza. Hunza is located in the extreme north of Pakistan shar the border with the Xinjian province of China. This community resides in a small village called Berishal in the District of Hunza (Gilgit Baltistan – Pakistan). The word Berishal means the place where the Bericho community lives. Berishal can be literally called as heart of Hunza because of its strategic location and because of the material they used to make and transport to the whole state of Hunza. Shift to call Mominabad from its historical name Berishal has formed with the action of time because of a set of But this time more than before has passed, so we can replace it with a new name. These words were treated as legitimate with a kind of stigma attached to them in the Brushaski language. 'Hadiq S...dakzande Hunzai' is now called 'A Miracle in the wilderness of Kabul' by Allama Naseer-ud-din Hunzai. He mentions in his book "Ilmi Bahar" that I had suggested the local council that it could rename this place from Brishal to Mominabad because the individuals living there are also deserving and debtors and they are the sons of the spiritual family with us.

Addressing to them, he indicates that they are equally in the sight of our God and they are not the minority and so they should not be treated une (Hunazai A.N., 1965) p.21, 22) The name of Berishal has been converted to Mominabad on recommendations of the Scholar and Ismaili Regional Council or Hunza2 of Hunza who deliberated on the ways to bring these people in the mainstream community of Hunza. Ijlal Husainpur in his Article “No more Domaki Please” says that: "We, the people of Berishal do call themselves neither Bushö nor do our language Bushö because the negative connotation and stigma associated with their professional life and the old rulers restrictions once imposed on them.'5 (Researchgate.net 2014) This hardland is agin divided in five ethnic groups on account of language. The Royal family (Thamo or Ayeshkuz in Brushaski) is the first ethnic group after then is the local Brushaski speaking group (Brusho of Hunza)and third came to Shin and Khwar (Shina and Khawar people of Hunza). Fourth comes the Wakhis (Wakhi speakers) and then who I am researching is on the last place in the order. The Bericho community has a completely unique isolated language called Beriski (Domaki in Shina). The word Beriski means —The language of Bericholl, it is an Indo-Aryan Language which is distinct from any other language spoken in Hunza. This language has its own phonetics and phonology. It has unique sounds, words, pronunciation, and sentence formation rules which gives it a place of different languages from the rest of languages in Hunza. It has two dialects. The one spoken in Hunza and the other spoken in Nagar. According to International standard organization (ISO), the norms for identification or the basic criteria for defining a language in relation to dialects are.

- Two languages are considered to be the dialects if the speakers of both languages can understand each other without the need of learning the other variety. If cannot understand on their previous knowledge then it is a different language.
- The spoken intelligibility is minimal, but they have common literature and ethno linguistics that both can understand is still considered a dialect.
- If there is sufficient intelligibility to communicate but there is remarkable amount of standardization of literature and ethno linguistic identities, then it is considered to be a different language. Ethnologies (languages of the world),2018)

The small community of Hunza and Nager called Berichoo (blacksmiths) basically known as Dom because of their traditional work as blacksmiths, musicians and craftsman. As they living wider society facing many challengingtherefor now they are also engaging in variety of other occupation such as teaching, nursing and etc. This community lives in particularly place called Mominabad in Hunza and Berishal in Nager valley. They had their own language called Domaki but gradually others languages burushaski and shina dominates their local language .Due to long standing separation from their origin place theytransferred other related

group. Domaki speak by the less than 350 and 300 are related to Hunza and nearly 40 are related to Nager. The Berichoo community Hunza and Nager are recognized by themselves and by others as people, the Dooma community (Bericho) of both Hunza and Nager speak Domaki and they intermarry. The unique thing of this community is intermarry basically the logic is based on their special occasion of history. Therefore, their social low position becomes challengeable today because they also want to integrate with the wider society. Nearly 50 household are located in Mominabad and 50 household are scattered among another region of Gilgit baltistan. The literacy rate of this community is low as compare to other people of Hunza and Nager because they teach their own traditional work to their children. The Dom's old rules do not fit today in changing society and economic condition needs to integrate with other fields of society.

Historical Background of Bericho Community:

In the local tradition it is said that their ancestors come from somewhere in the south, however, according to the Domaki speakers themselves their forefathers arrived only in nager and Hunza valleys, from Kashmir in a different group over a long period of time and via en-route through baltistan and Gilgit and some further places like darel, tangir and punial. Moreover, some even had to cross the The mainstreaming of urdu as a language that is all around are places has been extremely quick for the bericho, as all of them have given up their original mother tongue in the dardic shina. different dialects of Domaaki have been spoken on nager and Hunza valleys, which finally managed to remain till the present day after many generations passed. although there are many differences.

The first two brothers, reaching Hunza and Nager (a state on the left bank of the Hunza River across from Hunza), focused on planting it. Their names were Mojan and Heregel. They were refugees. They left their old home. They lived in Kashmir. In Kashmir they had to endure a heavy crisis: everything went worse and they themselves were just doomed to starvation and cruel treatment. They were just looking for a quiet enjoyment of life where no one would stir up troubles and start arguments. On the new country, they expected to be treated better and consequently move up the social ladder. Disahil settled in nager and jahan was left to rule hunza alone. Before parting, they obtained a mutual agreement to help one another in case of hard times but they preserved only their own language (Kita-Domaki) thus providing themselves with a means of communication but nobody else could comprehend it. The language of the unconquerable power understand what they had to encounter. Heroes of our nation or country used to approach the relevant king to account for themselves, and narrate their adventure. Explicit by their resume as they request for work with the ruler inquiring about their technical competence and learning that they are skilled musicians whom the ruler welcomes and asks to reside with them. First, they living in the palace, afterward, the ruler gave them a piece of the land. In the course of time other migrants joined Majun and Dishil in hunza and nager : Gur zult tort boli Ashur, torjum boli Ashur, Mark man zom bar,

Gulbag bi me kherjum boli. The recent one turning up was Mishkin. He arrived during Shah Sulayman Khan's era.

Enthroning the bawdy of bericholets who had to face the factual and justification arguments of the time, we see the way in which every single blacksmiths who had been to hunza became part of the bericho, the basis being their skills. The last of the princesses before the bericho's arrival in the village of hunza happened in the era of Shan Slium Khans' reign (1790 – 1824), the narrative states according to Noor Sah. They relay the story of their ancestors who migrated in many different waves. Those who arrived in Hunza Valley came from different areas around it, generally, as they were running away from difficult social or political circumstances in their homeland. According to the legend of the bericho's origin, they are not the seeds of the common ancestors. Contrary, there was no common ancestor who was responsible for forming the new kin-group, but the individual migrant himself who became the inception of the kin-group. The relationships were defined - each spouse married someone from another kin-group and with the time, the feeling of being members of a bigger family got stronger and stronger.

Geographical Migration of Bericho Community:

Being at Hunza, I got to study severely (Sheppard, 1995). Usually was he told that the berichos had come from the north, Kashmir and Baltistan (northern). Two entries in the family bible connected to me in Nager, as well, talk about the migration from Kashmir, but through Afghanistan, the Darel Valley and Gilgit. A. R. Schmid, a well-known German ethno-musicologist, indicates that no fewer than a number of Hunza genealogies, all of them pointing to a gradual migration of bericho to the present-day Burushaski speakers from different directions, such as the way from the Baltistan, Gilgit, Darel, Tangir, Punyal and even Kashghar. The language name "Dombraco" is a derivative of the speakers' self-appellation ethnicon which relates to the OIA *ḍōmba*- "low caste person of the society, engaging with music and singing" (Trubetskoj 5570). As it comes to NIA, it means not more than "special craftsman, musician" or "an expert of a low Speakers often call their mother tongue baayo, (domaa), as they chose to mean no other name for their domaa, *šīṇa* language is used in order to refer to the "people of the *Šīṇ*"

Another core principle of Absurdist Theater is the defiance of conventional boundaries and limitations (Schmid and Weinreich 1999). At the time, the doms (crystalline). People have blacksmithing and music for their tradition work, but now, they can also find work in many other fields. The birds have almost in all places where they currently reside given up their original dialect for that which surrounds them - the Dardic Shino Shina. Only in the Nager and Hunza Valleys is bericho the sole kind of these plants to exist until the present time. In Nagers primer fall 2004, the numbers I had obtained via the help of language consultants. In 1995 my spring I was thinking about 40 – 50 speakers which I had still presented in my works, namely, Weinreich, which was published in 1999 (p. 212). The numerals for Hunza *Ḍomaakí* speakers

are a 1, 7 number of inhabitants (approximate 5–7 people per household) (Sidky, 2000).

The Bericho, a small caste-like community of blacksmiths and musicians, are Hunza's smallest ethnic group. They live mostly in their own segregated village of Berishal (now called Mominabad), but a few scattered Bericho households are found in some of the Burosho villages of central Hunza. According to local tradition, these artisans were allowed to settle in Hunza as patrons of the Mir (Sidky 1993a). The Bericho language, Domaki (also called Beritski), is thought to be related to the Indo-Aryan languages spoken in Kashmir (Lorimar, 1999). The origins of the Hunzakuts are lost in antiquity. Even if Bericho are usually regarded as a part of the Hunzakuts, in this context Hunzakuts referred to Burusho (and posed to Bericho), so Burusho people sometimes use the word Hunzakuts to mean “Burusho speakers of Hunza.” (Staley, John, 2018).

The case of the the Berichos is a little bit is different, they do not have a “homeland.” Moreover they don't think as “Hunza” people if they are not living in the Hunza within the boundaries. They were semi-slaves up to the 20th century, which is why they lived in a condition of the multitude sharing emotions, since they were an integral part of Hunza, with different occupations (blacksmiths, musicians, tractor-owners etc.) playing for occupations. I have never ever heard them, while they were speaking they always just say Hunzakuts, not Burusho, but in other cities they used different names (e.g. Gilgit) . An ethnonym can be political in its nature (political frame), or can denote a community that speaks the same language (language community) or is made of the political and linguistic frame. Ethnic levels are sometimes different to us (exonyms) and to the members of these ethnic groups (endonyms). So the terms in which we want to call these nation should also be looked at. The opinions and the ways people describe those ethnic groups from the outside should also be analyzed even though they might differ from the people who are part of these ethnic groups. Non-eurolopers employ the term Hunzas often not rewarding the Hunza kuts exactly in English or other related terms.

As per regional tradition the bericho ancestors somehow enter from the south; as per local Domaki speakers themselves their precursors by various groups however within a considerable length of time were register in nager, Hunza valleys and indirectly via Baltistan, Gilgit, darel, tangir, punial and even kashghar addressed. The same is the case with their present home as the bericho have not spoken their mother tongue for long years now in preference of the surrounding language: dardic shina. The only exceptions that successfully preserve Domaki are in the nager and Hunza valleys. Although there are remarkable differences between these two dialects, they are not so severe that they prevent mutual understanding. Many also know Urdu which they have.

Social Status of Bericho Community:

The professionally configured and knowledgeable Bericho—who by tradition serve as the Hunza minstrel—are the crafters and blacksmiths; this is the caste of artists who speak their mother tongue, Domaki, and live in a village called Berishal, located away from Hunza. On the other hand, only the games players can play the great songs with which they do the bitan dance. The similarities of the Bericho with the Hunzakut are in such cases that its origin is none known. A local legend says their ancestors were supposedly once sent to Hunza as part of the dowry from the kings of the 域 Baltistan. The ruler of what is now Hunza bestowed on them the fort, Baltit, as a gift from exceptional friends and never did they move out from there that is evident in the fact that music and blacksmith providers were only their services. Among the Bericho group's traditional musical system (DREW, Frederic, 2000), one can find more than fifty different melodies, created for definite ceremonies—marriages, anniversary parties, birthday celebrations etc. There are special melodies amongst these. The bitan music is one song of them. They actually learned the music from the bitan themselves which was a powerful spirit that was the receiver of the music from the very duo. According to legend, they must whisper this secret tune of the masters into the ears of a chosen student, who will carry it forward for generations to come. "Beyond the Berich," one bitan appeared to be certain, "parts of our show are essential to us." Yet, in this modern era, tremendous numbers of young men from here travel to Pakistan to earn their living and now they don't learn to play from their fathers; and so it will not be heard in the distant future. The Bitan will not go away without their music, such musical instruments were their most valuable heirlooms from Hemmit times, and they express it in their songs as well.

This kind of drums mean the Dadung the skin bass drums with the diameter of 18 inches and the length of 24 inches that are played by hand. The dadamels which is a kettledrums set, suit a 'melon cut' protuberances each 7 inches in diameter. They vibrate when two sticks are rapidly played over them (Muhammed Ghulam, 2001). And, interestingly, the gaba is the name given to a reed pipe that measures 12 inches in length and has a rather high pitch. When the singing drum and flute are played, the Pari tribes are motivated to be very respectful of that pipe. The path of the Hunzakut community, an ancient Caucasian tribe, has not only been characterized by culture and music, but also how they display nature's qualities in their way of life and in their way of expression. In fact, it is the way their tools are played during certain celebrations, this always attracts the pari from the mountains. But there is one instrument that these spirits detest, and that is therefore absent from the shaman's oracular ceremony: the stories could be shared not only by words but also by using various musical instruments played by a kulintangan, a IST-like pipe, and the topic can even be portrayed through an instrument that has a raspy sound like the surnai. The assumption behind their claim is that was unpractical for such beings who people believe their all abilities were beyond being fatal (Brower, Johnston 2007).

The town of bericho had its name due to their profession which was music and

blacksmithing. The bewroff status can be successfully interpreted through the mere essentiality of these professions to the smooth functioning of traditional life in Hunza and Nageren, but the social society was nevertheless a keeper of cultural heritage. The literacy rate of this peoples lower as comparison to others because they learn home business by their own. Bericho's previous positions are somewhat irrelevant in a society and economy that is transformed. There isn't a need for musicians and blacksmiths, so there's a tendency for people to conform. Beni encouraged local craftsmen to unionize, with the goal of a common effort towards their own interests and to terminate the local ruler from 1972 Nager; their demand was the payment in cash, and the prices for their works. They insisted the obligation to enforce their entitlements rested with those who do the same work as they do and thus put these into their thoughts and brain. The natives like the blacksmith, in Nager reached the Swat valley and asked the blacksmith in Hunza, for cooperation. The blacksmiths of Chitral and Nagers felt the need to convene and carry out discussions. They agreed in principle at that meeting, but the Hunza rejected the proposal, explaining it was contrary to Ismail's principles of management that were of great importance in their lines.

Traditional Food and Skills of Bericho Community:

Bericho (Doom) of Hunza and nager traditional foods and cultural the identity of bericho was first evaluation through the profession of music and speak language in common history of migration kinships and life style in this speak village. Hunza food are logical views of the healthy peoples. They make naturally and focused on the talented the education use skills about the foods. There are some fumes of their traditional foods.

Go- Lee; which is also called giyalling, it is a traditional breakfast item of Hunza and anger's bericho. Chapshuroo; it is considered a pizza in this valley. Shopam; it is tasty food item in this region. Tomoroo; it is a mountain grass which is using as green tea after eating heavy foods. Fitee; it is use breakfast item of valley.

Battering; which is using as dray fruit.

Hoi -Lo-Darma; it is also traditional food that is used in foods as a meal.

(Adams, Robert, 2001). The Bericho, who comprised a caste-like group, held the lowest position in the Hunzakut social scale. In addition to their services as musicians and blacksmiths, they had to provide compulsory service to the Mir himself, such as fetching firewood, or, occasionally, taking care of his livestock. The Bericho were also forbidden to wield weapons, but they were recruited in wartime to perform the often- dangerous job of military reconnaissance. (Berger and Hermann,2005) they claimed that, after the abolition of the old system ethic group boulder become in creakingly transparent , and it was more and more left to the individual to define their position vis-a vis the group .All these changes clearly worked to the bericho`s advantage, as they allowed them to leave their predefined social corer and take their destiny into their own hands ,However ,although the bericho who Domaki speakers social conditions have consider ably improved since the 1970s , bericho are still considered by many members of their host communities as a kind of law casts .the resulting discrimination has many face .for example ,all over the

northern areas calling somebody a doom 'bericho' is not perceived as a statement about the concerned person's ethnic affiliation as would be the case with designation like bericho shina or kho, but counts as a serious insult, which asks for an immediate response.

In this way even the bericho of domaki speakers themselves avoid their traditional self-denomination, and use their clan names instead unfortunately the surrounding society's prejudiced attitudes do not exhaust themselves solely in verbal abuse. They also reflect on the availability of education choices – jobs opportunities, and even bank loans. So it will come as no surprise that the majority of bericho would be all happy to get rid of their problematic group identity, in order to attain a social position which is based on their individual merits, and not allotted to them according to their ethnic background. The Bericho, despite being the most skillful, were considered the lowest caste of Hunza. As I have mentioned above that they were the silent foundation of Hunza community, but still they were treated in a very discriminatory way. They were treated as the lowest class, whose needs were restricted and feelings never considered. Calling someone a Bericho is considered an insult even in present times. Lorimer in his books wrote down:

The clan migrated to Hunza which is a region beyond their lands and reaching there erected the lengthy sheds which were then allotted land and the members thereafter supplied the Burushos with the blacksmiths. Even the trauma was forgotten as they multiplied and scattered their music to entertain the forces along with their games of Polo. The inhabitants of the spot behave in a nice and compassionate way to these unknown people, who may be either somebody's friends or social inferiors. The Burushos will not yipekuri with them. A threat to a troublesome daughter is said to be: "But if you don't behave, I'll match tell you to a Bkritis"; but we never saw that the threat was used, further so a case of being grown badly. The Burusho people of Hunza and Nagir are home to two small alien tribes speaking 'the Indo-Aryan language'. Their villages are well spread and the blacksmiths can be found touring through the entire population collecting a small yearly tax in return of which they beat, mend and make all the required metal work. These are the community of Bericho that would assist the people spiritually, through their work as the musicians and blacksmiths. This tribe labels itself Doma and their language - Dumiiki, and very likely, they are of the same version as the Doms of Gilgit. The combination of name and function must indicate some relation with the Doms of India; I believe.

Language of the Bericho Community:

The ethnic group Bericho which is the main speaker in her Domaki language, call themselves David Dom (bericho). They therefore associate themselves with Prophet David as a great inventor of musical instruments and masters of the blacksmith. The historically known name for this group which is Dogmatic Communication Partition is an archaic title and is not formally called, while Domaki is the name of the diminished language of that geographical area of Pakistan, the name of which is Gilgit Bahistan. It was descend from a central group of Indo-Aryan languages in somewhere around Kashmir. And these days more than 350 people in two different valley Types (Hunza and Nager) existed in Montan Village (in Hunza) and Barishal (in Nager).

Interestingly, Diarmaki has to a certain degree assimilated the phonetic elements of various Dardian dialects with which he has come in its contact. In addition to some roots and the manner of vocal production, it is not referred to as Dardic language too. In spite of the heavy influence of burushaski and shina on the vocabulary and phonology of Domaki, they have had little effect on its grammar. buddruss (1985:30) whether you speak Domak-shar or Sirat, the language has developed a morphological and syntax peculiarities of its own, identity. Additionally, Domaki is considered to be a variation of domari dominant among old nomadic people distributed across the Mideast. The language has been reported to be spoken up to Azerbaijan and down to central Sudan in turkey, Israel, Palestine, Jordan, Syria and Lebanon, in addition to other things and all that has been mentioned. It started to spread as far as India and to many cities because of trade, like Rome and Constantinople. On the whole, the distinct variants of Romani, such as “Domari,” “Tsigene,” “Luti” and “Methar,” represent a wide range of variations that may develop in due course, despite not having any defined written forms (Smith,2015). Even though language loss is often against people’s will, it usually happens through violation of human rights which can be a result of persecut Language and culture co-exist accordingly.

According to Ali, “the problem faced by Domaki speakers in Gilgit baltistan is that big changes (in a social structure) would take place if they do modernization. This perpetuates their dependence on institutions which may again limit their freedom and sense of self – which would have yet again their recent light of inclusion and equality. Modernity has failed to catch the Domaki speakers their human dignity; deprived from their identity. It is gave them enough freedom of communication in the wider society which they have lacked for many years now. Therefore, assimilating to Burushaski or Shina which are known languages in their countries is their top choice than remaining obscure in their traditional lifestyle where social status was inappropriate and disparate. It is essential of us make sure today that the external control of language just not an aspect but creates of the seriousness of the culture of the people .what these questions supposed to asks us the right thing from the nature and shape our culture? Although the shift in the Indigenous languages of Child speaker of Domaki language not able to be left because they have no other alternative other than to absorb the colonized language. It is worth the effort to educate the young people about the rules of the Domaki language despite the fact that there is no involvement of the government or civil society organisations that is guarding its survival.

Hussainpur in 2014 Domaaki' is the biggest reason; i.e. the name that is given to this Old Indic language, which the remaining mominabad speakers give a heavy weight and consider them non-acceptable. Uncalculated individuals as well as followers; scholars and representatives of this socially and linguistically-difined group should also be guilty of causing a feeling of humiliation associated with the language of Mominabad by simply naming it Domaaki, which in fact means 'the language of the Doms'. By and large any Pakistani will not only happen to know but also going farther will relate all this to the term Dom or Doom which is very often used in Pakistan to refer to those people of low caste who are generally engaged in playing music and dancing to earn a

living. So, therefore, we are conveying Raava as 'the language of low- castes' when we say that Domaaki to refers the fading language of Mominabad. Picture the embarrassment of an individual in Pakistan who is told that they are low caste or that the mother tongue is an example of that which you speak only when your level of education is low. On the same coin, the fact that the language of Mominabad have been replaced by the use of Domaaki or its equivalent, Beriski by the Burushaski people, versus their native language cannot escalate the protection of the native language of Mominabad.

Similarly, people of Mounminabad did not use the word Doms to self-identify asserting the inferiority of their craft jobs and social restrictions imposed earlier by few surgical kings. Linguistic information points to its distinct variety of spoken language, which is a mere 25% similar to Burushaski, Shina and Wakhi, a local dialect of the region. On the other hand, in the case of Dardic languages and Burushaski a lot of the language has been brought into Khowar and vocabulary including burushaski, kamyaka and dardic languages have been adopted. Authors, such as D.L. Lorimer, Georg Buddruss, Gerard Fussman, and Peter C. Backström all come to an agreement that language is rather linked to the Central Group or to the Old Indic Group of Indo-Aryan languages of South Asia, with its origin somewhere south of Kashmir. Much of its populations have migrated to their current place of abode in Gilgit Respectively, due to gradual shifts over perduezm. Meanwhile, Hermann Kreutzmann, Anna Schmid and Matthias Weinreich discuss a phenomenon that related to pronunciation changes of the speakers who migrated from Prakrit or Middle Indic regions to the towns such as Immit and Teat respectively. They become inhabitant the lower side of the mountains in Gilgit and Chitral. Alongside those migrant people the speakers the phenomenon of the Mominabad dialect was born in the mountain belt and they became the outstanding specialists in the field of artisans, singing, musical instruments making and metalwork.

Elderly inhabitants of the current Mominabad community present two vivid tales on the coming of their earliest forefathers to the area. As reported by the original Calvinist, the Honpoor initially reached these valleys through many waves, while beginning their journey through the Kashmir, then travelling through Baltistan, Gilgit, Darel, Tangir and Ghizer. It might be a clue that they have been forced to leave homelands of northern and central India or maybe, no less Mountaneer Baltistan; such phenomenon could be related to escape from the social and political obstacles in the lands of origin. This can also explain that Mominabad residents are not "distant cousins", but younger generations of newcomers. In the end of history of every group their family name has been reborn and got the name of the family founder. Nowadays, individualization in Mominaabad starts when identities of their clan are being used by its members to be called by their clan names rather than simply Dom and Berichos.

Profession of the Bericho Community:

There is another story, which is no less fascinating and is told in Barbara Bowers and Barbara Johnston's book on Disappearing Peoples, about the beginnings of the Mominabad community. It is the one that brings together the members of the community and their ruler to know that "they

are related by the blood of the same lineage.” In this other anecdote “an old king of Hunza had four sons.” He named one prince of his sons as his successors and the other three were dispatched to a far-off place where an instructor held classes for them. By the light of the torch, the princes encountered another old guy who was their guru in the play of music instruments. Not only did the king deliver his royal duties, but he also needed a hearty appetite as having to feed the inner demon is also quite a task. He hated those trainings, but the tunes of songs filled the audio space with such pleasant sounds. Interestingly, three sons of king Xerxes, which could not help their father in issues of management of the state, were always accompanying him and were giving music during his entering other people’s houses, departing, and so on.

This is when music and musicians found their footing to the respectable heights in the society under the leadership of suppressed princes. The detail of this story becomes non-important but on the other hand it is proved that the remarkable tribe of the skillful folks were once present at many parts of Gilgit-Baltistan. In the past, where groups of craftsmen and blacksmiths, known as musicians, tradesmen were always establishing communities of craftsmen and blacksmiths in front of every capital town of the sovereignties of the region anywhere across Astore, Baltistan, Gilgit, Hunza, Nagar, Punial and Yasin. These communities, including those in Chilas or Kohistan, were also centers of musicians. Yet ,the life of musician was very vulnerable as they used to face religious restrictions in Kohistan; but the few musicians group have passed the water through the time period of centuries and this group is still exist in Chilas and other parts of Diamer where they play the music in marriage ceremonies and polo events..

In the majority of the places in Gilgit-Baltistan the members of this distinctive group have come off of their occupation for generations and inter-married with the dominant communities in this region. Thus, the necessity of taking care and saving this extinct language of the people of Hunza is even more up front when only a few hundreds of these people are left; these the most skilled communities. It is not at all easy, and most specially when the native speakers themselves who have developed a negative mind-set towards their mother tongue and, in fact, they perceive its imminent extinction as a wholly sufficient condition for them in to excel in the larger Burushaski speaking society. It is a very hard task, because people of Gilgit-Baltistan and Pakistan in general take turn to get indifferent towards the country’s valuable heritage, its multicultural diversity and native language. The experienced number of individuals are being astounded and twisted in their minds at the sudden reason why they have to be bothered with the language death. By the same token, now every ethnicity and the language of each nation has got the right to take part in mainstream global productions, due to globalization. It is not even an apparently important issue for us that the death of a language can be considered as the death of an individual human being with certain identity and a worldview.

Certainly, the loss of a language is negligible to the human knowledge overall. Moreover, it is also the demise of whatever little wisdom a language community could have. Languages dying out mean nearly the end of oral literature sayings and proverbs, perplexing riddles, and haunting songs which is color the splendid contributory culture. However, not dissimilar to the way where

some flowers play their colors and fragrance in a magnificent garden, so it is with our diversified languages and cultures as they combine, add and enhance the beauty of our common heritage, our Pakistani heritage. According to the great linguist Joan Baart, “good sustainable development stands for empowerment of the local communities, the social value of this attempt depends on the use of local cultures and languages and the information they included”. We should hear the plea of Mominabad for the end of representation of their language. We should support their community instead of trying to speak over them. One possible way to show our love to the Mominabad language is to stop calling it Domaaki and give it a decent name: As for me, in the ever-changing world, I see myself like a beautiful miniature, which lives and grows, which paints my own world with vibrant colors.

Conclusion and Analysis

The course of the Bericho community in the Hunza and Nagar valleys illustrates the self-healing process of the devastation spanning over centuries. They have overcome the difficulties arising from the cultural appropriation, through their remarkable resilience in sustaining their language and culture. On the one hand, the looming prospect of linguistic extinction provides evidence of the increasing need for major efforts to save Domaki language and cultural heritage, as well as guaranty the diversity of the whole linguistic map of the world. It is noteworthy to mention that the Bericho' story calls for cultural maintenance and social fairness because there is the pluralistic nature in the society. When we acknowledge the marginalized communities, build fair and inclusive laws, and provide assistance for the linguistic restoration, we ensure that the colorful fabric of human diversity will not run out. The above storyline of Bericho community must be understood due to the importance of it in driving home the point that resilience, solidarity, and the endurance of the culture have the inherent power of a breaking barrier and uniting communities in their struggle for a better and perhaps an equitable future. The culture of Bericho, Which is made of Domaki Speakers, is a colorful and complicated history that it is woven into in the cultural carpet of Hunza, Nagar, and in the broader regions of Gilgit-Baltistan area.

The historical process in hampered social discrimination and ostracizing mainly due to their professional activities like music and blacksmiths; but they nevertheless managed to preserve their ethno-linguistic identity over time. The Domaki language is the vestige of the Berichos' social identity that faces the situation of a slow extinction due to modern world domination. Efforts for saving and restoring the Domaki language is important to the whole of the preservation of the linguistic diversity and in the case of the Bericho community the cultural heritage and identity. In addition, the Bericho gave their society its values of culture and economy through fixed foods skills, and jobs. Nevertheless, the social standing of Indigenous communities has been limited because of prejudices and inequity that existed in the past and can be eradicated completely. Traditional practices were followed much earlier. Unfortunately, this ethnocentrism has brought about challenges that seem to be rooted in superiority of one community over the other. However, because of the ethnocentrism, there is a hope that the Bericho community will reclaim their place which is based on their personal merits other than belonging to a particular

ethnocentric group. Through tolerance to social forecasts and enfamily engagement, future could be created as more equal one, in which the Bericho can do all they can for the good of their neighborhoods.

In affirmation, this is in fact a narrative that sends forth some of the most significant messages which include the preservation of linguistic and cultural diversity, as well as upholding the contributions that are made by marginalized communities while struggling for social justice and equality. Despite the barriers mentioned above, Berichos community members to one day feel a sense of pride in their heritage and merits that they have attained rather than their ethnic background which they learn or have been given. On this, it follows that one might visit a world where people get less discriminated and a society that is more harmonious as there are equal opportunities for both Berichos to emancipate their lives and help their communities. Savoring the plot of the Bericho community you could unveil a most tremendous example of keeping up cultural and linguistic diversity, above all allowing marginalized people to contribute a lot and to chase justice towards no one being left behind.

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