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HISTORY AND DEVELOPMENT OF CULTURAL PROXIES OF WAKHI PEOPLE OF GOJAL-HUNZA PAKISTAN

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Abstract

This article attempts to probe into the history, origin, customs, rituals, fairs, festivals, and development of the Wakhi People of Gojal-Hunza Pakistan. They are Indo-Iranian people of central Asia and were forced to migrate from their original homeland Wakhan to different areas of northern Pakistan, Tajikistan, Afghanistan, and China in search of peaceful livelihood. From 1870 to 1948 they migrated in waves from Wakhan. They are an agro-pastoral community and due to their special skills in animal husbandry, they succeeded in surviving even in those remote areas where life is not so easy. The festivals are the pivotal activities of the Wakhi Society. Both the happiness and the sad events are celebrated with complete decorum. A detailed view of the festivals has been shared to understand what the dimensions of society were. The merging of Hunza as an independent state to Pakistan was a major factor that affected many changes in the social, economic, and political life of the Wakhi people of Gojal. This aspect was focused on and explored. How life has changed in terms of modernism is also reflected in this study. Historical descriptive and analytical methods were used to carry out the research. For the qualitative research of the Wakhi people, access to primary and secondary materials was expanded, and the primary author spent a significant amount of time with the community, observing their daily and social lives and conducting interviews after forming a very excellent relationship.

Keywords: origin, customs, rituals, fairs, festivals

Introduction

The Wakhi people denote themselves in their language as *Khik* for people and *Khik zik* for their language (Kreutzmann, 2003). The exonym, which is given to them by their neighbors, is based on *Wuǰ*, the indigenous name of the area of Wakhan, stemming from *Waxšu*, the hoary name of the Oxus River (Amu Darya) which is a main river formed by the joint of the Vakhsh and Panj Rivers on the border between Tajikistan and Afghanistan. The English terms Wakhan and The Wakhi originate from the Persian names for the area and its language. The other version is that the name the Wakhi originates from *Wakhan*, the tapered strip of Badakhshan province in Afghanistan which separates Pakistan from Tajikistan. It is the original birthplace of the Wakhi people and language. The Wakhis residing in Pakistan migrated to their present locations from the Wakhan region at varying times, beginning in the latter part of the 19th century. The Wakhi speakers are also found in Tajikistan, along the Pamir River and the *Ab-i-Panja*, and in the nearby Sarikol area of China (Backstorm, 1992). They have a unique culture, rich history, distinctive language, and social organization. At present days, the Wakhi community is spread into four countries: Pakistan, Afghanistan, Tajikistan, and China. In Pakistan, they are settled in Broghil, Ishkoman, and in Gojal. Most of them is settled in Gojal, which is the tehsil of Hunza District. The Wakhi were settled in Wakhan district of Badakhshan Province of Afghanistan in result of their ancestors migrated from Iran centuries ago. In 1870, the Wakhi left their hometown for very first time and came in Chitral when Amir Abdur Rahman, the ruler of Afghanistan captured Wakhan and consequently, the local Wakhi chief, Ali Mardan Khan, had to take refuge in Chitral. However, the vast majority of the Wakhi population of Chitral migrated during the years 1936-49 and settled in the Yarkhun valley of Chitral (Malik, 2010).

Literature Review

Felmy's (1996) *The Voice of the Nightingale* offers a concise overview of characteristics of Wakhi culture. It is broad rather than profound, weaving together personal experiences, the life stories of informants, and some research; lacking any sort of theoretical or comparative viewpoint, it will mostly appeal to people with a prior interest in the region. Beginning with a brief history of the Wakhi, Felmy goes on to discuss the connections between the Wakhi population in Gojal and the neighboring states, early European encounters with Wakhi culture and language, and contemporary efforts to preserve them. A description of daily life, including the structure and contents of a typical Wakhi home, is followed by a look at aspects of religious and spiritual belief: the customs pertaining to a nearby shrine, the function of the village *khalifa*, encounters with a *shaman* or fortune-teller, and encounters with local healers. Agriculture, its relationship to village festivals and the calendar including a description of polo and its significance in northern Pakistan in general, and education are also discussed. Education is highly regarded and relatively accessible in Gojal at the primary and secondary levels as a result of the third *Aga Khan's* support there is even a "mini-diaspora" formed by Wakhi students who move to the lowlands for further education. Felmy provides several illustrations of Wakhi bulbulik triplets sung by female shepherds, quatrains, lullabies, proverbs, and riddles in the final chapter. *The Kirghiz and Wakhi of Afghanistan* (Shahrani, 2002) is a study of the inhabitants of the Wakhan Corridor, the long, thin section of Afghanistan that reaches out to touch China. It was first published in 1979. The Wakhan Corridor's ecosystem is where Shahrani starts. The Oxus and Sarhad rivers have a tiny area under 3500 metres that is ideal for agriculture, and the Pamir and Sarhad rivers and their flanks have a bigger

area that can be used for pasture. The Hindu Kush and the Pamir mountains and glaciers surround these places. Shahrani also gives a succinct account of the region's discovery and development. To prevent British India and Russia from sharing a border, the Wakhan corridor was built; more recently, the Kirghiz have fled there after first leaving the Russian and subsequently the Chinese Pamirs. The Shiite Wakhi's social organization, settlement patterns, and agropastoral livelihood are all covered in one chapter by Shahrani. The mode of life of the Kirghiz is discussed in three chapters. The first discusses their pastoral subsistence system, including their flocks, herd animals, land use patterns, and non-pastoral food and commodities. The second examines their demographics, organizational structure by household or yurt, and adaptations to high altitude camp. The Kirghiz sociocultural system, including ancestry, marriage, and kinship, is covered in the third section. Multilocality, or the ability to maintain ties and activities in multiple places, is increasingly seen as a valuable asset in today's globalized world. (Benz, 2014). This literature review explores the concept of multilocality and its role in trans local development and change among the Wakhi of Gojal. One key aspect of Wakhi multilocality is their engagement in trade and commerce. For centuries, the Wakhi have been involved in long-distance trade, using their strategic location at the crossroads of South and Central Asia to facilitate the exchange of goods and ideas. Today, many Wakhi continue to be involved in trade, both within Pakistan and across international borders. This trade is facilitated by the Wakhi's ability to maintain ties and activities in multiple locations, including markets, trading centers, and transportation hubs. The article of Kreutzmann (2003) contests the claim that mountainous areas serve as refuges. The refuge hypothesis blames isolated mountain environments that depend

mostly on production for domestic consumption and minimal interchange of irrelevant information. Contrarily, it is demonstrated that exchange relations in Central Asia have been impacted not just recently but for almost two centuries, despite the enduring significance of subsistence farming practices. For case studies of two ethnic communities—Wakhi mountain farmers and Kirghiz pastoralists—to illustrate socio-political dynamics in analogous mountain contexts, the Pamirian Knot serves as the mountainous border between South and Central Asia. Examples from Afghanistan, Pakistan, the People's Republic of China, and Tajikistan are given. International boundaries created because of the imperial "Great Game" have divided the territories since the late nineteenth century. The emphasis is on developments in the cattle industry, and it is demonstrated that both nomads and mountain farmers' livelihood methods have been impacted by adaptation to shifting socio-political contexts. The article of Shafiq Nadeem Malik (2010) provides a look at the Wakhi people and their settlements in northern Pakistan. The study draws on a wide range of sources, including ethnographic research, interviews with community members, and historical and archival materials, to provide a detailed analysis of the Wakhi way of life, settlement patterns, and social organization.

Research Methodology

Historical descriptive and analytical methods were used to carry out the research. For the qualitative research of the Wakhi people, access to primary and secondary materials was expanded, and the primary author spent a significant amount of time with the community, observing their daily and social lives and conducting interviews after forming a very excellent relationship.

Discussion

Hunza is a valley in Gilgit-Baltistan region of extreme northern part of Pakistan which is

located at the distance of 97 km from Gilgit to North at the longitude of 74.65 and latitude of 36.32. Karimabad is the administrative capital of the valley. Total area of Hunza is 12,000 Km². People with density of 2.3 occupants per km² live in the valley. The population of Hunza is composed of four dissimilar ethno-linguistic groups: Burusho (67.1%), The Wakhi (19.2%), Shina (12.6%) and Domaki (1.1%) (Kreutzmann, 1992). This region was inaccessible due to non-availability of roads before the construction of KKH in 1978. After the completion of KKH, almost two-thirds of the population of Hunza had access to this area. 96% of all settlements in Hunza can be reached by motor-powered conveyance. This is an owing number compared to other Asian high mountain areas, or adjacent vales of the Northern Areas (Kreutzmann, 1991). The Hunza Valley floor is at an elevation of 2,438 meters (7,999 feet). There are many glaciers in the area and the most famous are Batura, Biafo, Baltoro and Hisper. Famous passes of the valley are Khilik, Mustagh, Irshad and Khunjab. Geographically, Hunza Valley is divided into three parts. Upper Hunza, which is also known as Gojal is one of most important and resourceful parts of Hunza valley. Gojal is also the largest Tehsil of Gilgit Baltistan (Beg, 2001). It starts from Nazimabad and stretches to Misgar and Chapursan. The North boundary of Upper Gojal connects it with Sinkiang through Kilik Pass and with Afghan Pamir through Irshad Pass. Most of the population speaks the Wakhi language. The second largest language in the region is Burushaski. The third language which is used here is Domaki, although a smaller number of people speak it. Gulmit is the administrative headquarters of Upper Hunza. There is a dry port here which generates the commercial activities regarding international trade between Pakistan and China. Shishkat, Gulmit, Sost, Misgar, and Chapursan are famous places in the area. The mighty KKH

runs from this region of Hunza and exits to neighbouring country China, at Khunjab pass. Lower Hunza starts from a village Khizirabad and ends at Nasirabad. Wakhi and Burusho people are settled here. It is composed of Khizirabad, Mayoon, Hussainabad, Khanaabad and Nasirabad. Nasirabad location on KKH makes it as a centre village of Lower Hunza. Central Hunza is the administrative region and the main centre of Hunza District. Central Hunza starts from a beautiful village Murtazaabad and ends at Attabad. It is composed of villages namely Murtazaabad, Hassanabad, Aliabad, Ganish, Karimabad (Baltit), Altit, Attabad. This is the most populous sub region of Hunza (Hasrat, 2007).

History and Origin of the Wakhi People

Wakhan is a narrow corridor of Badakhshan province in Afghanistan which splits Pakistan from Tajikistan. The name *Wakhi* derives from Wakhan, which is considered the original homeland of the Wakhi people. The Pakistani Wakhis traveled to their contemporary places from the Wakhan region at erratic times, start in the later part of the nineteenth century. In addition to Pakistan and Afghanistan, Wakhi people may also be found in the neighboring parts of Tajikistan, along the Pamir River and the Ab-i-Panja, and in the nearby Sarikol area of China. The Wakhi people have been settled in the Wakhan corridor for a long time. It is the area better known for the Pamir Mountains which are very difficult to thrive in for most of the people. The main source of livelihood of the Wakhi people is their animals. To find the pasture lands for their animals, they used to cross the high passes into the upper parts of the surrounding valleys. In this way, the Wakhi people came and settled at different times in Hunza, Yarkhun, and Yasin (Backstrom & Radloff, 1992). The first group came to Chitral in 1870, when Ali Mardan Khan, the local chief, had to take refuge in Chitral in result of capture of Wakhan by the

ruler of Afghanistan, Amir Abdur Rahman (Shahrani, 1979). They were followed by some other Wakhi families to escape from the obligatory military staffing started by the Afghan rulers. The Mehtar of Chitral, Aman-ul-Mulk allotted unfertile pieces of land in the Ishkoman Valley to the Wakhi migrants. By 1906, Wakhi consisted 37% of the total population of the Ishkoman Valley (Kreutzmann, 2005). The huge majority of Wakhi population migrated during the years 1936-49 and got settled in the Yarkhun Valley of Chitral. There is another claim that the Wakhi were present in the upper Gojal area even before the formation of Hunza State. According to a local informer interviewed by the author (Paul, 2019) Mir Qutlugh of Wakhan captured upper Gojal zone and established his state there. However, Mir of Hunza attacked that state and as a result, all members of the Wakhi ruling family were slain. After this, the Wakhis were gravely treated by the Mirs of Hunza. Heavy taxes were imposed on them, and they were compelled to work for the Mirs free of cost (Malik, 2014).

The Wakhi Lifestyle

The Wakhi people live in small hamlets that they call *Qarya* and refer to the local community as the *Qoum*. The residential structures that they live in are usually called *The Wakhi Khanas*. These *Wakhi Khanas* are built in a somewhat distorted rectangular shape and are kind of like maze (Sehar, 2012). This is the traditional format which is their identity for centuries. When we enter the house there is a small door, which compels the visitors to bow to enter. In the central part of the house, there are platforms all around. Usually, women sit on the left side while the men sit on the right side. In centre of the building, there is a stove and behind that stove, there is a small store cum kitchen which is used to preserve the food items, especially in winter. The Wakhi greet each other in a unique way. They shake hand and

kiss the backsides of each other's hands, irrespective of that the other person is a male or female. It is a sign of respect. If they want to show warmth in their welcome, they start moving their hand in a whirl and place it on their chest on left side. Sometimes, they place the hand on their head to show extreme honour and love. They are very moderate and open-hearted people. They never fly into rage on tiny issues. Women are very active in social life. They work in fields, run shops, and manage many outdoor activities. Music and dance are in their blood. On every occasion of happiness, they dance to the tunes, and it is their tradition that the elder of the family leads the dance while the youngest follows him. The Wakhi have a strong social system. People come forward to support each other on both the happiness and sad occasions. The people of the Shimshal valley mostly specialize in livestock and are known to have the greatest livestock per capita among all the other communities in Hunza. They keep plentiful stocks of goats and sheep as well as cattle and yaks. In a research from 1989 they have 6800 sheep and goats, 330 cattle and 460 yak, more than any other community in the Karakorum region (Butz, 1996). They speak a language called *khikwar* or *sposik* by themselves and Wakhi by others. Wakhi belongs to the Pamirian language group of the Eastern Iranian branch of the Iranian languages within the Indo-Iranian group (Felmy & Kreutzmann, 2003). The Wakhi people are known for distinct cultural practices. When we narrow down the festival observed in upper Gojal, the same pattern is exhibited which highlights the bonding of these different ethnic groups. Traditional practices are meant to play a very progressive role in peace making. Apart from the regional practices, most of the festivals are followed by seasonal changes. Pastoral activity has a great impact on the timely celebrated events of The Wakhi people. *Wuth Chuk* is celebrated in the last week of

February. This festival is arranged to clean and repair the water channels. Before the commencement of agricultural activities, it is necessary to clean the passage of water to get better flow during the cultivation. People get up early in the morning on this day. They sprinkle flour on the upper portions of doors and windows to invite good luck. This act is usually done by the elder of the house. All gather near a main water channel and the *Khalifa* starts praying for the prosperity and wellness of everyone. The people who are present here and attending this activity are feeling very happy. After that division of water is decided (Baig, 2019). *Tagham* is one of the same festivals which are celebrated at the time of seed plantation. The term *Tagham* is derived from *Tukham* which means seed. This occasion marks the start of cultivation year. It is held on the first day of April every year in Shimshal village. *Tagham* is the ancient festival which is celebrated at the beginning of spring season when the snow starts melting and streams and rivers are full of melted water of glaciers. The most stimulating and thrilling part of the festival is when all the members of the village are gathered in the house of the *Shogun Putuk*, the doors, windows and ventilators are shut, and dry leaves of pine or juniper tree are burnt. This smoke fills the whole house and everybody who is present here starts coughing and when they are badly exhausted, one of the members of the house opens the ventilator and lets the smoke go out. Then all the members come out of the house and follow the direction of this smoke. The field which comes first in the way of this smoke is chosen for *Tagham* activity. Small children are being introduced to farming in a process called *Sk Spunder Khak*. *Semn*, *Mul* and *Bath* are specially prepared at this occasion (Baig, 2019). *Winga Stuai* is celebrated in the second or

third week of June. Birds are considered the destroyers of crops. It is difficult to avoid them or stop them destroying the crops. The people of Gojal adopted a very interesting method of getting rid of this problem. The cultivators prepare a special feed for the birds which is called *Batt* and invite them to come and eat to their fill. It is the prevalent opinion among the *Wakhis* that by doing this action, they develop friendship with the birds and make them happy thus they don't destroy the crops (Baig, 2019). *Hoshligram* is celebrated when spring season is at its peak with the blushing flowers and meadows. *Spunder Vishing* is the celebration after the ploughing and distribution of crops. *Hoshligram* and *Spunder Vishing* are the particular events which are celebrated only in Shimshal and rest of the Gojali do not celebrate them. (Malik, 2010), The *Nazir-i-pir* is less of a festival and more for a tribute but it is celebrated annually to thank the *Khalifa* for the tireless efforts he put in the organization of the religious functions. *Ta'wiz* writing and the determinations of the best time to start a new journey, however, are apart from what the *Khalifa* decides. *Nawruz* is a festival related to Iran and central Asia. It is a Persian language term, referred to Irani New Year. On 21st March of every year, it is celebrated in Gojal along with Hunza and Gilgit. People get up early in the morning and start preparation. Kids are very happy on this day. The women take responsibility of cleaning the houses. Festive clothes are worn and greeting with friends and relatives starts. The married sisters and daughters are specially invited on this day. Special food is prepared to serve. Gifts are exchanged. After having this meal and exchange of gifts, the playing games segment starts.

Change in the Wakhi Life After 1974

Hunza is one of the core assets of Gilgit Baltistan. Hunza was formerly a princely state. In 1974, it was finally dissolved by the then Prime Minister of Pakistan Zulfikar Ali

Bhutto. Hunza enjoyed the status of an independent principality for more than 900 years, until the British gained control of it in 1891 through a military overthrow. Safdar Ali Khan, the then ruler fled to China and took political asylum there. The British made his young brother Mir Nazim Khan a new ruler of Hunza. Mir Nazim Khan ruled Hunza from 1892 to 1938. Mir Jamal Khan was the last ruler of state from 1945 to 1974 (Zaheer, 2018). The Karakoram Highway was a game changer. 806km long KKH was started to be built in 1960 and was completed in 1978. The KKH changed the whole complexion of the area. Although the 11 September incident in 2001 in the United States affected the tourism activities in Hunza and there came a time in 2013 when 10 climbers of different countries were shot dead at Nanga Parbat Base Camp. This incident made things worse, and the tourism industry was shattered badly. But with the passage of time when Pakistan over powered the curse of terrorism and restored the peace across the country, things became better and tourism industry was revived and bounced back with healthy growth and progress (Abbasi, 2013). Gojal is geographically situated on the borders and thus has a great deal of political and strategic value. As a result of this, the British rule of the sub-continent also showed significant amount of importance to this region. Its importance did not decrease even after the British rule. Although it took long, but the Wakhi people faced an economic and social uplift that was no less than a revolution when in 1959, the idea of the vast Karakorum Highway was launched to enable road trade with China. The idea that was conceived then was put into practicality in 1967 and took another 11 years to construct. After 11 more years, in 1978, Karakorum Highway was finally functional and with this came the much-awaited change that the people of The Wakhi needed. It brought them an economic boost as well as a social identity. If analyzed,

it may be stated that the Karakoram Highway helps put the Wakhi people on the map. Not only that, but the Karakoram Highway also encouraged a great amount of tourism to the otherwise unexplored region and the exchange of these cultural values between the West and the Wakhi people enabled them to largely improve their lifestyle. The creation of this tourism industry provided them with jobs and opportunities to learn and adapt to attain a better lifestyle. Similarly, the Wakhi people have also been equally contributing towards the development of the region. They have been no less than the economic pillar of Gilgit Baltistan (Ochiai, 2009). The transportation system in the Mirs' era was very orthodox. There were no proper means of communication for the public. People had to travel either on foot or through animals, which was never the reliable means of transportation. In 1974 the government introduce NATCO bus service which made things easy for the public to travel (Emadi, 2018). In recent times, the Wakhi people in Gojal have seemed to show an increased interest in educating themselves. Proof of this increase in their literacy rate is the fact that every person in this district is educated up to at least a secondary intermediate level. Further, it is also interesting to notice that this interest in literacy is not gender-bias, and that both men and women are given the same educational opportunities. It shows that the people of Gojal are extremely aware of the importance of education to survive in developing societies and value it as a crucial need of time. If we relate their background with their current pursuit of awareness and literacy, it is astonishing how far this community has come in regards to its lifestyle. Marriages were arranged through elders and the matter of choice of women was not taken into consideration. Arranged marriage was a part of their tradition. In modern times now, women are free and independent to conduct marriage on their

own with their free will and consent. Early age marriage was preferred in the past whereas now the completion of education and adopting a career is given more importance due to which delayed marriages are taking place in society. People were in favour of huge families and more offspring, especially sons, but now their point of view about gender is changed. The number of children are less so that they could be provided good education, health facilities and a beautiful lifestyle (Khan, 2016). Such advancements in the far-off regions of Gojal are extremely astonishing as that area is geographically distant from cities that have undergone technological developments. The people here also have satellite connections for their televisions. These advancements, as slow as they may seem, highlight the Wakhi's transformation from an undiscovered minority to a tribe that is finally welcoming the world with all its trends of a developed, technologically incorporated lifestyle. The hospitality of the Wakhi is another important aspect of their culture. Their greetings are warm and welcoming. Kissing each other's hands is their form of saying hello. It is also a display of respect in this culture and is not bound by gender. It has been noticed that practices like this are gradually ending as the tribe is blending with the modern world and its ways, but it still holds its conventional value within the people of The Wakhi. Furthermore, these people generally tend to be very liberal. (Ochiai, 2009), There is no extremism in their ideas, opinions, and practices. Belonging to a rather extremist geographical region, the Wakhi happen to be very open minded about issues that are otherwise recipient to a great deal of controversy. The Wakhi have been very fond of entertainment and have specified places in the heart of their houses for such activities to be carried out. Leisure gives great value in their lifestyle. Regarding the allocation of seating space, the Wakhi follow a distinct

trend which calls for the women of the tribe to be seated on the left side whereas the men of the house on the right. The place in the middle is always reserved for the elders of the family, or the heads. This practice has been followed very vigilantly by the Wakhi now for generations and their adaptation to the surrounding advancements in the modern lifestyle has failed to overcome the rules that each household maintains. Communication has vastly improved within the Wakhi community both in terms of language and technique. Credit may reasonably be given to the inclusion of the electronic devices that are now used by them in the far-off valleys. However, it does twinkle more light upon the adaptation capability of the Wakhi. With improved local language, the social environment of the tribe has improved. The conduct observed in social and communicational aspects has only thus been more refined. The standard of conversation is now better and more fluent than it was before. Some may regard it as accurately blunt upon studying their conversational styles in depth. (Kreutzmann, 2005), The value for family and relationships is greatly emphasized upon in the families of The Wakhi. They are closely knit together and play a significant role in each other's daily routines as well as major life decisions. The influence of family members is given much respect, and there is a similar case with their ideas and opinions. This encouraged interaction between all ages and genders is the reason behind the social approach that is clearly apparent in the Wakhi lifestyle. These facts also show how fast they are blossoming in their social and financial communities. They have taken the responsibility for their state far better than their surrounding tribes have. It is due to this absolutely astonishing hard work that it was said, that "There could be no bigger contrast than that the Wakhi mountain farmers of Pakistan and Afghanistan" (Kreutzmann, 2003). Hence although the

Wakhi community on a whole is still dominated by poverty and lack of skill and resources but the Wakhi living in Gojal have a standard of lifestyle that is better than that of the mountain tribes surrounding the entire region of Pakistan, Afghanistan, and China's borders. The speed of development considering their economic contributions too, is incredible. Many The Wakhi people work in urban centres in the North of Pakistan in places like Gilgit. The Wakhi from Gojal have also shifted to areas of importance in Pakistan like Islamabad and Karachi.

Conclusion

Northern areas of Pakistan can rightly be said the paradise of cultural diversity and veracity. Different ethnic groups are not only sustaining successfully but residing along with each other harmoniously and peacefully. Gojal is the most beautiful part of this region and the Wakhi are the leading community of this area. They migrated from their original homeland Wakhan and settled in different areas of the world including Gojal. They passed through different transitional stages. Despite this fact that they were subject of a constant change, they remained successful in maintaining their indigenous lifestyle. The reason was that before the construction of KKH, they were not connected to the world through modern means of communication and thus their life pattern was uninterrupted. With the development of the road and arrival of outsiders in the region for providing community services like education, health facility, agricultural aid etc. the values started changing. With the emergence of modern communication tools, social links, construction of the road, better transportation facilities and awareness about the area, the outsiders came in this area and with the interaction of both sides, a new era of development and transformation began. The young generation is not as much concerned about preserving the original lifestyle of the Wakhi as their ancestors were.

Recommendations

- An institution must be established to preserve the language, heritage, culture, and history of the Wakhi people. Sufficient funds should be allocated by the government to work for the preservation of the Wakhi cultural footprints.
- Such organizations are the need of the hour which can promote formal and technical education among the Wakhi people which can help them in preserving and promoting their values, need and originality.
- The Wakhi who are living in remote areas must be brought to mainstream of national life by providing them more opportunities to take part in those activities which are common in progressed areas of the country.
- A TV channel must be established to encourage local cultural activities.
- Wakhi music is very rich and steps should be taken to preserve the Wakhi musical instruments, tunes, and folk songs.
- Wakhi literature must be made a part of curriculum at school, college, and university level.
- Basic infrastructure means of communication, transport, electricity, and basic health facilities must be provided at a good level.

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