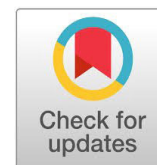
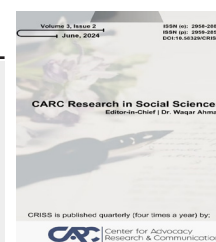




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Unstable Bilingualism between Hindko and Pashto in Hazara

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ABSTRACT

Hindko and Pashto languages belong to the Indo-European language family, belonging to subgroups Indo-Aryan and Indo-Iranian respectively. In North West Frontier Region Pashto and Hindko co-exist side by side, gaining numbers of bilingual speakers. But the bilingualism between these two languages is not of a stable nature. Survey-based research was conducted in five different localities across Hazara Division districts. Results from the statistics collected from five hundred bilinguals' questionnaires data provided the results of the research. The study provides substantial evidence in proof of Unstable Bilingualism. The bilinguals do not exhibit equal competency in both languages, with some exceptions. However, majority of the bilinguals have more competencies in mother-tongue rather than the 2nd language. The circumstances and factors involved in language acquisition and learning have a great impact on the competency in language; the domains and usage of specific language also affects the competency in the language. Study further pointed out that the areas in which both languages exist, the use of one language in more domains leads to the dominance of that language in overall impression and accent of other language. Like in the locality of Dhodial most of the speakers showed that the impression of Hindko accent is dominant on Pashto accent and vice versa in areas where Pashto has impact on Hindko accent. These results pointed out stable groundings to prove that bilingualism between Pashto and Hindko is of unstable nature.

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INTRODUCTION

The majority of the people who speak Hindko in the north central and western regions of Pakistan are people who live in areas with medium and low altitudes. This excludes people who live in the Kaghan depression of the Mansehra District of the Hazara Division, which is considered to be the best part of the world, with the exception of the Galiat Mountains, which encompass the

Abbottabad District. Plains and hills on the side of the Indus River are home to people who speak the language. However, the majority of the people who speak the language live on the western bank of the river and within the region of its tributaries. The world begins around 200 kilometers away from Indus Kohistan, which is the location where the Indus River emerges from the gorges, and continues to the south and west downstream.

Haripur, Abbottabad, Mansehra, Peshawar, Kohat, and Nowshera are the majority of the places in Pakistan where Hindko is spoken. The term "Hindu" may be interpreted in a number of different ways; some people think of it as referring to a nation in Asia, others to people who are Hindu, and yet others to the Indus River, which is, of course, the source of these terminology. Grierson provided an explanation of what it can signify by referring to it as "the language of Hindus" (George, 1968). This interpretation was also used in Bahri's 1941 research. In contrast to the days of Grierson,

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it would appear that the patterns of language use that have been seen since the day of Bahri have demonstrated that the language has been firmly entrenched among persons who are not of the Hindu faith. It is suggested by Shackle that Hindko is a reference to “the Indian language” (Shackle, 1979), which is also known as the Associate in Nursing Indic language. This is in contrast to Afghani, which is considered to be the Indo-Iranian language of the globe.

Pashto is that the language of globe situated within the space between mountain range Mountains in Asian nation and Indus River in West Pakistan, being the linguistic communication of autochthonal Pashtun individuals it enjoys a distinctive place in Languages of West Pakistan and Asian nation. Within some situations, the term Pashto can also be transliterated as Pakhto, Pushto, Pukhto, Pashtu, or Pushtu. In addition, it is also referred to as Afghani. A member of the East Iranian Languages group, it is spoken by Pashtuns all over the world who are dispersed around the globe. Despite the fact that speakers of Pashto are dispersed across Pakistan and Afghanistan, the North West Frontier of Pakistan is where the majority of Pashtuns in Pakistan reside. Pashto is the language spoken by the Pashtuns in Khyber Pakhtunkhwa. A significant number of people who speak Pashto live in the tribal regions that are managed by the federal government, including as Bannu, Karak, Mardan, Peshawar, Swabi, and Charsadda, among others.

Linguistic Fault Line

They are located on the side of the linguistic line that divides Iranian languages from Indo-Iranian languages. Hindko speakers are located on this side. In addition to the regions of Abbottabad and Kaghan Valley in Mansehra, it has been discovered that the territories around the Hindko language are inhabited by Pashto speakers. In many instances, Pashto speakers are also seen residing in Hindko speaking locales. In many regions, members of the Pashto and Hindko communities who speak either language may utilize both languages in their daily lives. The areas of Baffa, Bajna, and Shinkari in Mansehra, as well as the Ghazi and Tarbela regions of the Haripur District, Kohat, and Peshawar, are all examples of these multilingual communities.

The people who speak Hindko are located on the eastern side of the linguistic fault line that divides Iranian languages from Indic languages. In addition to the regions of Abbottabad and Kaghan Valley in Mansehra, it has been discovered that the territories around the Hindko language are inhabited by Pashto speakers. In many instances, Pashto speakers are also seen residing in Hindko speaking locales. In many regions, members of the Pashto and Hindko communities who speak either language may utilise both languages in their daily lives. The areas of Baffa, Bajna, and Shinkari in Mansehra, as well as the Ghazi and Tarbela regions of the Haripur District, Kohat, and Peshawar, are all examples of these multilingual communities. However, despite the fact that there are people who speak both Pashto and Hindko, both languages are considered to be unstable bilinguals. In terms of stable bilingualism, the connection between Hindko and Pashto does not appear to be one in every. In the northeast, Hindko is the dominant language in certain regions and even appears to be progressing, both in terms of usage domains and the number of speakers. On the other

hand, in the southwest, Pashto appears to be advancing in the same ways as Hindko is. (1992 report by Leary, Hallberg, and Rensch)

According to Addleton's observations on the changes that have occurred over the course of the previous forty years, Pashto is gaining ground in the regions where Hindko is spoken: It appears that the effect of Pushto on Hazara has become more obvious, which may be largely attributed to the influx of Pashtuns who have replaced the Hindko-speaking Sikhs and Hindus. There was a period when the World Health Organisation was in charge of significant commercial roles, but once it gained its independence, it ceased to serve in such capacities. At the same time, the percentage of people who speak Hindko and use Pushto simultaneously is expected to increase, according to the World Health Organisation. J. S. Addleton's work from 1986 As a result of the recent change in the name of the province from North West Frontier to Khyber Pakhtunkhwa, which is an ethnic term in and of itself, the recent happenings have observed how ethnic divides were given vent. It is because of the significant number of ethnic Pashto speakers that Pashto speakers have a political advantage over Hindko speakers. Furthermore, in a bilingual setting such as this one, ethnic divides are not at all unreasonable to expect

Research Questions

- What are the linguistic and sociolinguistic factors that contribute to the unstable nature of bilingualism between Hindko and Pashto in the Hazara region, and how do they impact the competency and usage of each language among bilingual speakers?
- How do the domains of language usage (e.g., home, school, market, etc.) influence the dominance of one language over the other in bilingual speakers' language production and perception, and what are the implications for language maintenance and shift?
- What are the implications of unstable bilingualism between Hindko and Pashto for language teaching, language planning, and language policy in the Hazara region, and how can these findings inform strategies for promoting linguistic diversity and supporting bilingual education and language development?

Aim of the Study

The current study is a brief sociolinguistic survey of the Pashto and Hindko languages in general, and the Hazara Division in particular. In addition, the study will investigate the linguistic competency of Hindko speakers, and it will demonstrate evidence of unstable bilingualism between the Pashto and Hindko languages. A small mention of the occurrence of “unstable bilingualism” (Hallberg and Rensch, 1992) may be found in the Sociolinguistic Survey of Northwest Frontier, which was conducted by the Summer Institute of Linguistics. In the course of the study, the nature of this unstable bilingualism will be investigated.

METHODOLOGY

The research was carried out using a multi-dimensional strategy, and a significant number of research papers spanning the Pashto and Hindko languages were utilised in order to arrive at the result. For the purpose of determining

the level of skill that bilingual speakers have in their second languages, interviews were performed with them. Additionally, a comprehensive survey that was delivered verbally and had questions that covered several dimensions was developed in order to evaluate the statistics of language usage in a variety of fields. One hundred multilingual individuals from five distinct sites, including Sirikot in Haripur, Abbottabad city, Buffa, Dhodial, and Ichriyan in Mansehra, participated in the surveys. Five hundred individuals were interviewed.

The poll asked questions on the participants' first, second, and third languages, as well as their ethnic backgrounds, the languages they use at home, with their friends, in their neighborhood, and at their place of employment, and other topics. Based on the findings, it was shown that Pashto and Hindko are not stable bilinguals. This is due to the fact that the speakers of these languages do not have the same level of proficiency in both languages. In most of the regions that fall within the Hazara Division, the ethnic speakers of Pashto have adopted Hindko as their language of usage. This has led to a shift in both the language and the culture of the Hazara people. As we approach closer to the community of people who speak Pashto, we see that the language is becoming more robust.

For instance, the accent of Pashto that is used in Ichriyan is not comparable to the dialect that is used in Dhodial. This is because the Dhodial's Pashto accent has been significantly influenced by the Hindko accent. The people are not equally skilled in both languages; for example, in the instance of Dhodial, Hindko is influential, but in Ichriyan, Pashto is influential. This is due to the fact that the speakers of Ichriyan are likewise imbalanced bilinguals since they are less proficient in Hindko in comparison to Pashto. It is interesting to note that both of the speech communities are Pashtun in ethnicity, belonging to the Yosufzai tribe of Pashtuns, and have relocated from Swat to Mansehra.

Pashto

General Background

The very meaning and origin of the word "Pashto" is a matter of debate; however, the word "Pashto" also refers to the ethical and moral code of Pashtuns, which is known as "Pashtunwali." This code, which means "way of Pashtuns" or "the code of life," is not written down and has been passed down verbally from generation to generation. Pashto is the language spoken by the Pashtun tribes that live in Afghanistan and Pakistan. The nine most important principles of Pashtunwali are as follows: "Melmastia, Nanwati or panah, Badal, Toralay, Sabat, Imandari, Istegamat, Ghayrat, and Nantes" (Erinn Banting, 2002) These principles are as follows: hospitality, reconciliation or refuge, revenge, bravery, loyalty, righteousness, perseverance, dignity, and honour of women, respectively.

Classification

According to Ethnologue, Pashto has been classified as a macro-language of the South-eastern group of Indo-Iranian Languages, which is a sub-group of the Indo-European language Family. According to Mackenzie, Pashto evolved from the Aryan family of languages that "divided into its distinct Indian and Iranian branches more than three

millennia ago" (Paul Lewis, 2009).

Grierson provides a description of the division in the following manner: The Iranian and Indo-Aryan languages evolved independently. During the initial phases of their individual development, they exhibited a high degree of similarity. We have classified the Iranian languages into two distinct groups: 'Persic' and Non-Persic. The non-Persic dialects are sometimes grouped under the label *Medic*, which is a handy but incorrect designation. They were spoken in geographically distant regions of Iran. *Medic*, as a literary language, became extinct naturally in the face of literary and official Persian. It only managed to persist in local dialects, for which we lack any mediaeval literary documentation (MacKenzie, 1959).

The Geographic Boundaries of Pashtun Territory

A substantial population of Pashto speakers resides in the province of Khyber Pakhtunkhwa in northwestern Pakistan, as well as in adjacent provinces of Afghanistan, notably in the southern and eastern areas of Afghanistan. Pashtun is the predominant language spoken in Afghanistan and is also the official language of the country. Pashto is the designated language of Afghanistan. Pashto speakers are predominantly concentrated in the United States of America, Canada, the United Kingdom, the United Arab Emirates, and Germany.

Population Estimates

In spite of the fact that there has not been a population census conducted in Afghanistan since 1979, it is difficult to provide an accurate estimate of the total number of people who speak that language. In Pakistan, the projected total population of Pashtuns is expected to be 15% of 174 million population, which stands at 24 million. On the other hand, in Afghanistan, the Pashtun population is estimated to be 42% of 29 million population, which is at 12 million. According to George (1968), there are around 49 million people of Pashtun ethnicity in the world.

Pashto Dialectology

Central Pashto, Northern Pashto, and Southern Pashto are the three primary varieties that may be obtained from the Pashto language. Central Pashto is comprised of the several variations of the language that are spoken in the Federally Administered Tribal Areas of Pakistan. These areas include North Waziristan, South Waziristan, Bannu, and Karak, amongst others. It is the language that is spoken in the settled parts of Khyber Pakhtunkhwa, which include Mardan, Peshawar, Charsadda, and Swabi. Additionally, the Pashto that is spoken in the Hazara Division of Khyber Pakhtunkhwa is referred to as the Northern Pashto. Baluchistan and certain regions of Afghanistan are home to speakers of the southern form of the Pashto language. It has been demonstrated that the Central variation of Pashto is unique from the Northern and Southern variants of the language. According to Ethnologue, the Central variety of Pashto is spoken by around 7,920,000 people, and its dialects are referred to as Waziri and Bannuchi.

There are a variety of idiom divides from within the Pashtu language that are discussed in a number of different places. There is a dichotomy between rigorous and gentle Pashtu, which is something that is discussed in these texts

in a manner that is rather general. Speakers of arduous Pashtu is specified fundamentally as those that pronounced the letter as [sha] although speakers of soppy Pashtu, in difference, pronounce this identical letter as [kha]. A statement made by Grierson states that the language is essentially comparable over the entirety of the time period in which it is spoken. This may be apparent to some degree from the specimens that are presented below... for example, they demonstrate that, despite the fact that, as we move from one tribe to another, there are some minor variations in pronunciation and synchronic linguistics, the specimens are all written in a variety of languages that are all considered to be the same language. Primary languages, on the other hand, are recognised, including those spoken in the north-east and those spoken in the south-west. First and foremost, they have a problem with pronunciation.

The year 2009, Paul Lewis. Different speakers of the South-Western idiom square measure the remaining Pathan tribes of Bannu, among whom the most prominent square measure the Marwats, the Niazis, the Bannuchis, and consequently the Wazirs. 1968, George's year In addition, a great number of other authors have also recognised this significant two-half separation between Pashtu variations; however, in subsequent publications, a more nuanced differentiation that supports the pronunciation is diagrammatical. One of these authors is D.N. MacKenzie, who, in his work titled "a regular Pashtu" that was published in 1959, differentiates between "four idiom areas supported 5 totally different phonemes." This fundamental four-part categorization of Pashtu dialects is also discussed by Henderson and Skjwrv, two more authors, in addition to MacKenzie's (1959) work. In Henderson's 1983 work According to Penzl, the World Health Organisation (WHO) divides Asian country into the "Eastern" and "Kandahar" variations (Prods O. Skjzervo, 1989). Some pupils have pointed out that this selection is quite unlike to the varieties of Pashtu that are spoken in the northern region of the country. The paper that J.G. Lorimer published in 1902 under the title synchronic linguistics and Vocabulary of "Waziri Pashto" (Herbert, 1955) is being discussed here.

The feeling that "nobody WHO spoke solely the idiom of urban center may build himself understood in Waziristan" (Lorimer, 1902) inspired Lorimer to write down his synchronic linguistics and Vocabulary of Waziri Pashtu. This was the reason why he was prompted to write down his work. Square measure assured to misapprehend each other to some amount. Each, on the other hand, gradually becomes capable of understanding the language of the other; but, I am not aware of any occasion in which a northern Pathan citizen has acquired the ability to speak Waziri Pashtu. The seeming originality of Waziri Pashtu, as portrayed by certain authors, may even be observed in a number of the particulars of synchronic linguistics and phonemics. This is because Waziri Pashtu is a particular language. When it comes to the phonemics of Waziri, many students make reference to a number of the real characteristic vowel changes that seem to manifest themselves in the clearest manner throughout this type of Pashtu (Lorimer, 1902). Generally speaking, the differences that exist between these south dialects are not very profound, and they do not

have an impact on the main components of the descriptive linguistics or morphological system of the language.

Hindko

General Background

The Hindko language is considered to be the "most vital linguistic minority" (Addleton, 1986) in the Khyber Pakhtunkhwa area. Speakers of the Hindko language is mostly found in the cities of Haripur, Abbottabad, Mansehra, Peshawar, Nowshera, and Kohat. However, the Attock District of the geographic region is home to a significant number of Hindko speakers. Hindko is spoken by ninety-two.3 percent of homes in the Abbottabad District, forty-six.8 percent of households in the Mansehra District, half dozen.9 percent of households in the city District, and ten.4 percent of households in the Kohat District (Addleton, 1986).

However, it is interesting to note that Hindko is not the ethnic language of any of its speakers; rather, those who speak Hindko identify themselves with broader ethnic groupings. Throughout the course of history, a large number of Pashtun tribes and people from other ethnicities have moved to the region of the Hazara Division. One such group is the Jadoons of Abbottabad, who are of Pashtun ethnicity; however, they no longer speak Pashto. The Yusufzai tribe of Pashtuns relocated from Swat to the region, and the Swati people who live in Mansehra are also members of that tribe. At this point, Hindko has established itself as a significant language on the North West Frontier, regardless of the consequences.

Classification

Hindko is a member of the world's 11th largest Macro-language 'Lahnda', in terms of speakers, which lies in the North Western Zone of Indo-Aryan languages belonging to the Indo-Iranian group of the Indo-European language family. The Macro-language Lahnda includes Saraiki, Panjabi, Hindko, and Jakati (Paul Lewis, 2009). Even though Grierson treated Lahnda dialects one by one from those he tagged Panjabi, he recognized the problem of creating a transparent separation of the two groups: Lahnda is the language of the Western geographic region. To its east, it's Panjabi ... and it merges thus step by step into that style of speech that it's not possible to mend any clear line between the two (Grierson, 1968). Furthermore, Pothwari is spoken over the total of the district of urban center except within the hill country to the north, where we discover a closely connected non-standard speech locally referred to as Pahari... (Grierson, 1968).

Grierson known 3 divisions of Lahnda: Southern, north-western and northeastern, and appointed the dialects: Southern Lahnda includes normal (Shahpur), 'Milani (including Saraiki Khetrani and Jafiri, Thali (Thal Desert east of the Indus). In North-Western Lahnda he enclosed Dhanni (W. Jhelum), Sawain (E. Attock), and Hindko (N. Attock, Peshawar, Hazara). North-Eastern Lahnda inchrdes Potohari, Pahari, Chibhali and Punchi (Kashmir) (Grierson, 1968). Addleton, quoting Panjabi locution the language changes each fifteen miles, provides some indication of the scope that associate investigation into all the dialects of "Greater Panjabi" may need once he says:

The number of Parjabi dialects has never been properly listed, however would clearly quantity to many dozen, a number of that have return to be considered languages in their claim. 2 different 'dialects' — Siraiki and Hindko — were ... organized as separate languages within the 1981 census and different doable candidates like Potwari ... could emerge within the future (Addleton, 1986).

Hindko Dialectology

According to the language classification provided by Ethnologue, Hindko is primarily divided into two major groups: Hindko Southern and Hindko Northern. Hindko Northern, as described by Paul Lewis in 2009, encompasses dialects such as Hazara Hindko, Hindki, Kagani, and Kaghani. On the other hand, Hindko Southern includes Peshawari Hindko, Attock Hindko, Haripur Hindko, Kohati Hindko, and rural Peshawari Hindko. It's worth noting that the dialect spoken in Dera Ismail Khan is sometimes referred to as Hindko, although it exhibits more inclinations towards Siraiki.

Population Estimates

According to a census in 1981 "Hindko is the language of 305,505 households of the Pakistan, which makes 2.4 percent of total population of Pakistan speak Hindko as mother-tongue" (Addleton, 1986)). Ethnologue state that there are around "625000 speakers of Hindko in all" (Paul Lewis, 2009).

Ethnic Affiliations of Hindko Speakers

Hindko is a language that is spoken by a diverse range of ethnic groups. The Pashtuns make up a significant portion of the Hindko speakers in the Hazara Division, which includes the Mansehra and Abbottabad Districts. There are a few individuals who speak Hindko as a second language, while some speak it as their first language. These represent the Tahir Kheii Pashtuns, who, according to the World Health Organization, are believed to have moved to the Hazara Division from a nation in Asia during the process of the eighteenth century. According to the World Health Organization, a number of people who speak Hindko as their primary language are Swati Pathans. These individuals are also known to have spoken Afghan in the past while they were residing in the lower Swat valley. Around the year 1515 A.D., the Swatis adopted the Hindko language as a means of communication after successfully crossing the Indus River into the Hazara Division. According to Olaf Caroe's research from 1958, "There are Pashtuns who are happy to a few different teams, the Yusufzai, the Jadoon, the Mishwani, and as a result, the Tareen, World Health Organization have replaced Afghan with Hindko."

The Hindko language, with its rich history and diverse speakers, has played a significant role in the cultural tapestry of the Hazara Division. The linguistic landscape is further enriched by the presence of Tahir Kheii Pashtuns, who have contributed to the language's evolution and usage patterns. The World Health Organization's documentation

sheds light on the migration patterns of Hindko speakers, providing valuable insights into the language's historical trajectory.

UNSTABLE BILINGUALISM BETWEEN PASHTO AND HINDKO

Linguistic Situation In Hazara Division

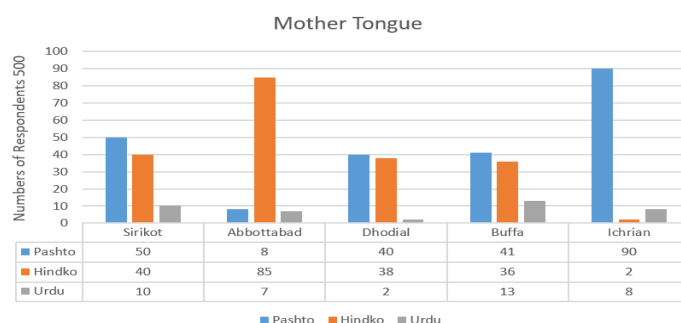
The presence of stable bilingualism is characterised by the fact that bilinguals are equally fluent in both languages of use; the speaker's proficiency in both languages is equally up to the mark. According to the findings of the Sociolinguistic study of Northern Areas of Pakistan conducted by the Summer Institute of Linguistics, there is a phenomenon of unstable bilingualism between the languages of Pashto and Hindko inside Pakistan. This work has investigated the nature of this unstable bilingualism in order to better understand it.

Strategy

Careful consideration was given to the selection of five distinct locations for the purpose of conducting research. The localities that were selected for this study were Sirikot, Abbottabad, Buffa, Dhodial, and Ichriyan, all of which harbour a significant number of individuals who are fluent in both Pashto and Hindko. Tareen, Yusufzai, Jadoon, Swati, Tanoli, Mishwani, and Afghan are some of the groups that comprise the multilingual groupings. Mishwani and Tareen are members of the Pashtun ethnic group that reside in the Haripur District. They are multilingual speakers of Pashto and Hindko. Jadoon are another Pashtun group that resides in Abbottabad and the surrounding areas. Yusufzais make up a significant portion of the Hazara Division, particularly in Mansehra. The Swati community is yet another population that resides in Mansehra that is multilingual. Additionally, a significant number of Afghans who reside in the Hazara Division also possess some level of proficiency in the language.

In order to evaluate the many aspects of bilingual proficiency, a detailed questionnaire was developed and sent out to five hundred participants who were located in each of these five areas of research. The questionnaire for the survey was given verbally in order to evaluate the level of speech competence in each language. The evaluation of speech proficiency was based on considerations such as accent, vocabulary, sentence structure, and other factors. For the purpose of determining the respondents' degree of expertise, a brief interview was conducted with them. Furthermore, it is important to note that the selection of these specific locations was not arbitrary, but rather intentional. Each location was chosen due to its unique demographic composition and linguistic diversity, providing a rich and varied pool of participants for the research study. The multilingual groupings within these areas, including Tareen, Yusufzai, Jadoon, Swati, Tanoli, Mishwani, and Afghan, offer a fascinating insight into the intersection of language and culture within the region.

Survey Results



Mother tongue of the respondents

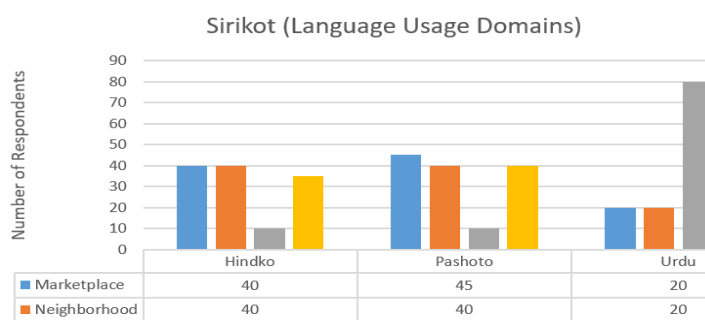
The survey found out that out of 100 respondents in Sirikot -- 50 used Pashto as their mother tongue while 40 used Hindko as their first language. In Abbottabad Hindko seems to be advancing as 85% of the population uses Hindko as their first language, while 8 percent use Pashto as their mother tongue. The Dhodial village in Mansehra, when surveyed, showed 40 percent of respondents using Pashto as their first language, while 38 percent of respondents were users of Hindko as their mother tongue. In Buffa, 41 percent of respondents used Pashto as their mother tongue, while 36 percent used Hindko as their mother tongue. In Ichrian, 90 percent responded having Pashto as their first language and only two percent stating Hindko as their mother tongue. It is to be noted that Pashto is alienated in Abbottabad while Hindko finds a few native speakers in Ichrian. Both target areas depict unstable bilingualism, while in other areas like Buffa and Dhodial, the speakers are not stable bilinguals as their vocabulary and accent are borrowed from Hindko. Speakers have many words in common, but the inclination

towards Hindko is much evident.

The linguistic landscape of these areas is quite fascinating, with different regions showing varying degrees of language dominance and influence. The intricate interplay between Pashto and Hindko in Sirikot, Abbottabad, Dhodial, Buffa, and Ichrian reveals a rich tapestry of linguistic diversity. The coexistence of these languages within the same geographical area highlights the complex dynamics of language usage and cultural identity.

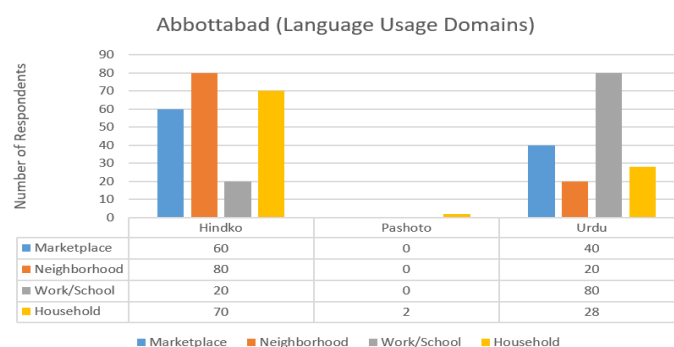
Domains of Language Use

In Sirikot, the language used in the market place is a blend of Pashto and Hindko, with half of the respondents favoring this linguistic combination. In the neighborhood, Pashto and Hindko are used simultaneously based on the specific needs of the situation. Urdu is widely spoken in workplaces and schools, while within households, approximately 35 percent of the population uses Hindko, and 40 percent uses Urdu.



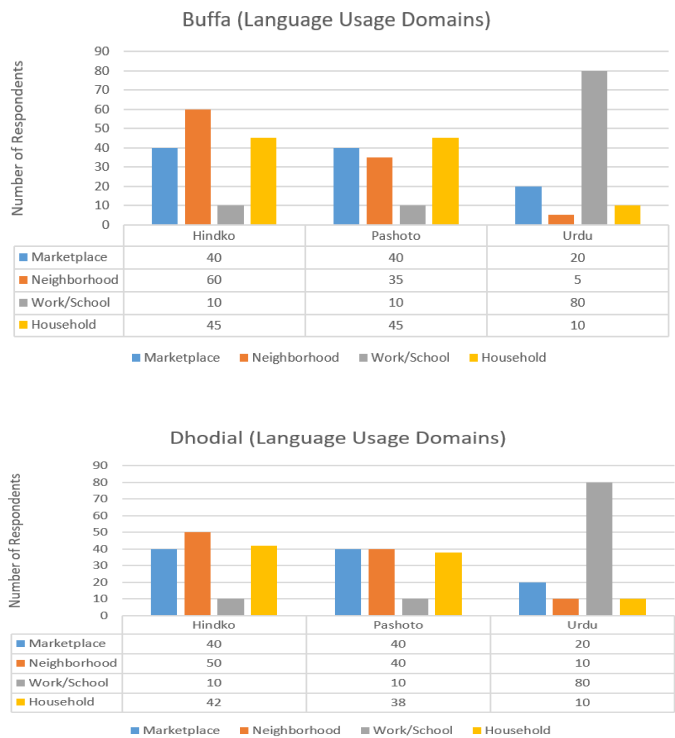
In Abbottabad, the presence of Pashto is minimal across various domains, with only around 2 percent of households

using the language. This usage is primarily attributed to the recent settlement of Pashtun communities in the region.



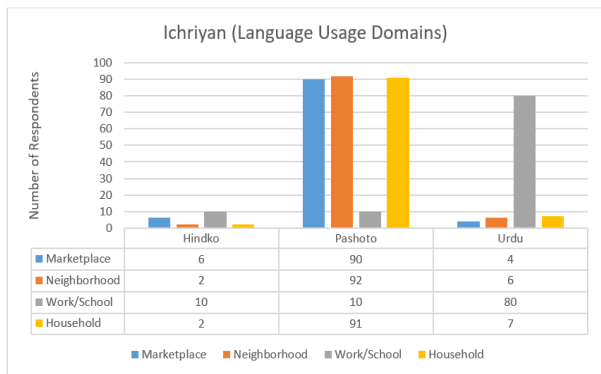
Buffa and Dhodial language usage shows almost the same ratios. In various domains, Hindko and Pashto are used side by side, each serving different purposes and contexts.

The coexistence of these languages reflects the diverse linguistic landscape and cultural richness of the region.

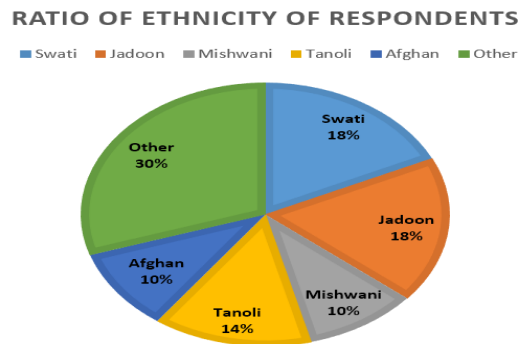


In the town of Ichriyan, the linguistic landscape stands in stark contrast to that of Abbottabad. Pashto takes precedence as the dominant language used across

all contexts, while Hindko, with its limited number of speakers, holds little influence.



Ethnicity of respondents



The bilingual respondents belonged to various ethnic groups. These included the Swati, Jadoon, Afghan, Tanoli, Mishwani, Sardar, Karlal, Qureshi, and Awans. The surveys primarily focused on the Pashtun ethnicities out of these diverse groups.

CONCLUSION

Based on the results of the study, it was determined that the nature of bilingualism between Pashto and Hindko is one that is unstable. In Abbottabad, the target regions demonstrate the prevalence of the Hindko language,

whereas Ichriyan demonstrates the dominance of the Pashto language. There is no significant difference in the use of Pashto and Hindko in other parts of Dhodial and Buffa; nonetheless, the influence of Hindko on Pashto is significant. The individuals who are fluent in both of these languages are not equally proficient in each of them; rather, one of the languages is more pronounced and effective than the other. The ethnic Pashtun tribes have lost a significant amount of their command over the language. The Pashto language is only preserved in areas where Pashtuns make up a significant population. It is generally accepted that the Swatis of Mansehra and the Jadoons of Abbottabad have lost their first language, Pashto, to the Hindko language. In some regions of the northeast, Hindko is the dominant language, and it even appears to be making progress, both in terms of the different domains of usage and the number of speakers. On the other hand, Pashto appears to be making progress in the same manner in the southwest.

Furthermore, the influence of these languages extends beyond mere linguistic usage. The cultural and social implications of the bilingualism between Pashto and Hindko are profound. The coexistence of these languages has led to a rich tapestry of traditions, customs, and practices that are unique to the region. This intricate interplay of linguistic and cultural elements has given rise to a dynamic and diverse community that is characterized by its ability to seamlessly navigate between the two linguistic worlds. Moreover, the impact of bilingualism can be observed in various aspects of daily life, from education and administration to media and entertainment. The fusion of Pashto and Hindko has resulted in a vibrant cultural landscape that continues to evolve and adapt to the changing dynamics of the modern world.

Conflict of Interests

The authors has declared that no competing interests exist.

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Appendix I: Hindko-Pashto Word List

English	Pashto	Hindko
Uncle	Kaka Ji	Kaka Ji
Knee	Zangoon	Janoon
Jump	Taraap	Tarap
Late	Nawakhtha	Nawakhtha
Wedding Procession	Janj	Janj
Ablution	Charadaam	Charadaam
Eve	Mazigar	Digar
Early	Wakhti	Wakhti
Tongue	Jaba	Jeeb
Stone	Gatta	Gatta
Ill	Najorr	Najorr
Well	Jor	Jor
Tomato	Chaingarr	Chaingarr
Turban	Shamla	Shamla
Cot	Khatt	Khatt
Dish	Ghoray	Ghori