

## **Tarawara community a marginalized linguistic community: An ethnohistorical perspective**

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### **Abstract**

*The study aims to trace the history of Tarawara community Tehsil Oghi, district Mansehra in the province of Khyber-Pakhtunkhwa. Tarawara community with 500 speakers of a dying language resides on a remote hilltop village, Dana. Dana is one of the many villages located in Bandi Shungli. The study assumes that marginalization and subsequent loss of a language spoken by an ethnic minority are rooted in socio-cultural and socio-historical contexts. The study has employed the theoretical lens of ethnohistorical perspective to understand the historical traces of substantial marginalization of Tarawara community which led to the present-day language shift and impending language loss of an undocumented language, Mankiyali. Drawing upon Braun and Clarke (2006), the study analyses the ethnographic data in six stages. The study has been an endeavor to understand the embedded themes appearing in interviews, focus groups, and participant observation of this study and to integrate it with the written resources. The ethnographic data and the available literature confirmed that the socio-political and socio-historical backgrounds result in the marginalization of the speakers in this group.*

**Keywords:** Marginalization, linguistic community, language shift, ethnohistory

### **1. Introduction**

Only one interaction with Tarawara community in Village Dana of Union council Bandi Shungli was enough to foretell the future of Mankiyali language spoken by Tarawara community. At first look, it was so obvious that this speech community, like many other communities across the globe, was found in a contact situation. Mankiyali is still spoken by the young and the old, parents and

children, among peers and between different generations but most of the domains of the language use of this community have been taken over by Hindko language. According to Fase, Jaspaert, and Kroon (1992) language shift, language loss, and language death are employed to describe language preservation and loss. They added that the linguistic system of a disappearing language does not just rapidly disappear; it is, constantly, substituted with the language with which it is in contact. Moreover, in such a contact situation, the danger of disappearance is only real for the language of the marginalized minority group (p. 3).

This speech community is in contact and competing bilingual situation. This phenomenon happens when bilingual speakers switch unconsciously and conveniently to the second language. This is an alarming competing bilingual situation where one community gradually shifts to another language (Tsunoda, 2006, p. 99). Tarawara community is steadily discontinuing speaking one of its two languages, Mankiyali, in favor of the other, Hindko.

The focus of the study is tracing the history of Tarawara community residing on a remote hilltop village, Dana. Dana is one of the many villages located in Bandi Shungli. It is a union council of Tehsil Oghi, district Mansehra in the province of Khyber-Pakhtunkhwa. It is situated in the north-west end of Hazara (Paget, 1907). According to my initial survey in September 2015, the total population of Dana is 411. The community living in this village speaks a very different language. This language is not intelligible for the people of other communities living in Bandi Shungli, who speak Hindko, Gujari, and Pashto. This language is not listed in any existing literature on languages spoken in Pakistan (Lewis et al., 2014). However, due to the publication of Anjum and Rehman 2015, Anjum, 2016 and Anjum, 2018 the language has been listed in Ethnologue, a worldwide web source on languages of the world in 2020 (Eberhard, et, al., 2020)

Ethnohistory reveals the extensive range of existing scholarship stimulated by anthropological and historical methods to the human context. Of specific attention is to those investigations and elucidations that pursue to manifest the familiarity, association, and identities of indigenous, diasporic, and minority groups that otherwise are ignored by the histories and anthropologies in the context of historical research.

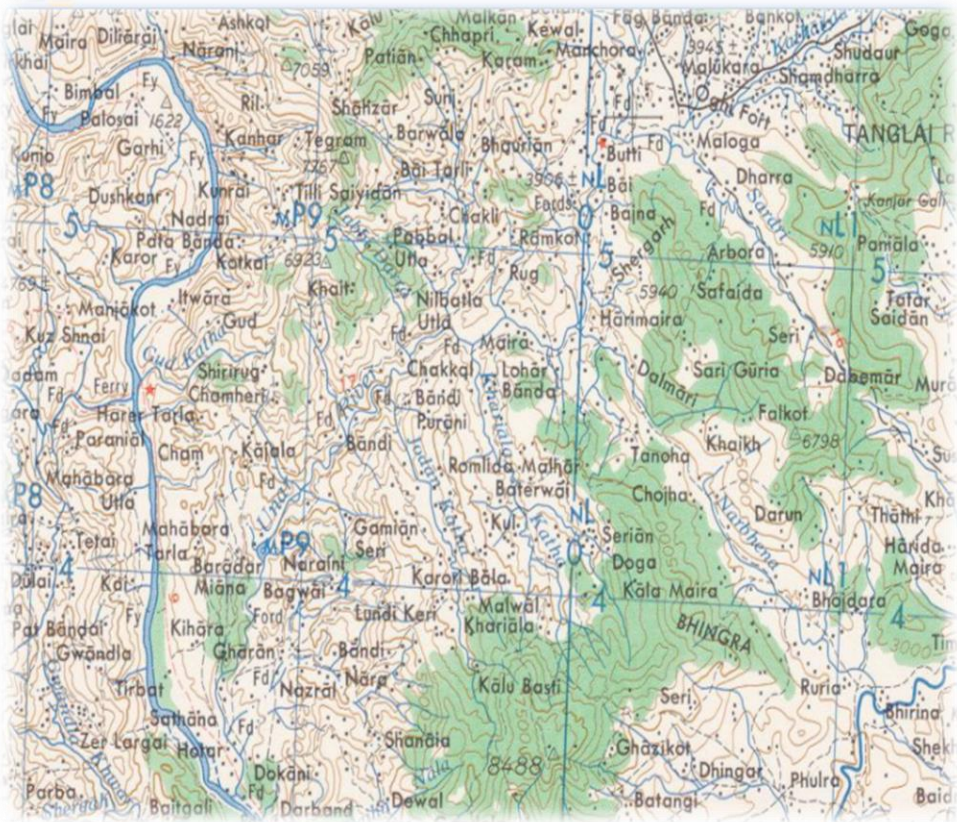


Fig. 1 - Map of Union Council Bandi Shungli (Source: Army Map Service (LU) Corps of Engineers, U.S. Army, Washington, D.C. Retrieved on 1 March 2015: <http://www.lib.utexas.edu/maps/ams/india/ni-43-05.jpg>)

However, some old men and women call it Tarawara or Tarawari. Some say, particularly women and children, that they do not know its name. The majority of this community is proficient in three languages: Mankiyali, Hindko, and Urdu. However, all the women above twenty-five are bilingual in Mankiyali and Hindko. Data from the current study revealed that most of the people are predominantly multilingual (Pashto 67.0 %, Urdu 69.7 %, English 8 %, Hindko 100 %.). Dana is the main village of this community. This community also lives in five other villages: Damaka, Guldar, Arghaniya, Chamrasi, and Shoshni. Twelve families with fifty members in village Guldar and eight families with thirty-five members living in village Damaka still speak this language. These families left Dana in recent years to take charge of the mosques of these villages. Two families with ten members of this community

reside in village Arghaniya; likewise, five families with twenty-five members of this community live in village Chamrasi and six families with twenty-five members live in Shoshni. In these villages, everyone from these families has completely shifted to Hindko language.

## **2. Methodology**

The study is based on the premise that marginalization and subsequent loss of a language spoken by an ethnic minority are embedded in the socio-cultural and socio-historic contexts. The study has been designed at two levels. It is focused on the ethnohistorical underpinning to understand the historical traces of substantial marginalization of Tarawara community which led to the present-day language shift and language loss of Mankiyali language. At the second level, it employed thematic analysis (Braun & Clarke, 2006) as an analytical framework to uncover the hidden oppressive influences of yesteryear. Ethno history encompasses both particularistic and comparative scholarship and embodies productive tensions among historical, anthropological, and indigenous perspectives on cultural and historical processes. The investigator shapes a multifaceted, holistic representation, examines historical records, states comprehensive views of participants, and steers the study in a natural context. Ethnohistory is an interdisciplinary approach to indigenous, colonial, and postcolonial culture and history. Combining the approaches of history, cultural anthropology, and archaeology, ethnohistory has most often focused on the cultures and histories of the indigenous peoples of settler societies in the Americas, Australia, New Zealand, the Pacific, and South Asia. Ethnohistory encompasses both particularistic and comparative scholarship and embodies productive tensions among historical, anthropological, and indigenous perspectives on cultural and historical processes (Galloway, 2006). The present study is a cultural and critical ethnohistorical study. Thus, the ethnohistorical of the present study helped the researcher to comprehend the phenomenon of language shift in naturalist settings. Data of this study have been collected from several sources: semi-structured interviews, focus groups, participant observation, and data through elicitation and historical accounts related to this region. Given the multifaceted setting of language shift, the sources used for collecting data were wide-ranging. The participants for this part of the research have been identified with the help of a gatekeeper. This kind

of research generally employs gatekeepers to help the investigator for achieving access and developing rapport and trust with the community (Hatch, 2002). The gatekeeper belonged to the community that is the focus of this study. The gatekeeper and investigator had several discussions and meetings about the appropriate participants required for this study and coordination for focus groups. The gatekeeper identified and contacted all those community members. He also asked for their consent to participate in the study. He scheduled meetings with families and individuals for the researcher. This helped me to conduct interviews, focus groups, participant observation recorded data, and published historical accounts. For data analysis, I employed six stages of thematic analysis following six phases of Braun and Clarke (2006). Thematic analysis has been used for recognizing, examining, and reporting patterns (themes) within data. This analysis has been employed to minimize, categorize, and define a specific data set at length. Nevertheless, it has been undertaken generally to go beyond this and to interpret different factors of the research area (Boyatzis, 1998).

### **3. Findings and Discussion: name of the language and early history of the community**

The marginalization of ethnic groups and communities is not a current occurrence. It is directly integrated into the past of the region. The village Dana has been part of Tanawal or Amb state in times of united India. Tanawal state was a semi-independent state (Lethbridge, 1893, p. 328). The current study is structured on Tarawara community's ethnohistory. The substantive material is referred to in the systematic subject entitled "*Name of the language, community, and history of region*". As reported by the speech community history of this ethnic group, their predecessor Molve Abdul Karim, coupled with his family, abandoned his small town Batera, situated in far south of today's district Kohistan. He passed the black hills, Chatta, and was stationed in an area where no one could comprehend his language. He arrived to this area to evangelize Islam. According to Hunter (1908, p. 138), this area was a unit of Mulk-e- Tanawal.

*Humare aabo ijdad Jad e amjad jo hayan aaya hai wo Aakhun zada ka mureed –i-khas tha, us ka naam tha Molvi Abdul Karim, lakin Aakhun zada us ko manka manka kete the, wo us waqt aaye yahan se*

*torghar ke raiste se aaye the chatta se wahan se aaye, aakhun zada swat se aaye the. 'Our patriarch, who migrated here, was the special disciple of Akhun Zada. His name was Molvi Abdul Karim. Aakhun zada used to call him Manka. He came from Swat. He crossed Torghar and (Black Mountain) passed Chatta and finally settled in Shoshni'.*

During that time Shoshni was not a populous region. His offspring were stationed in this small town and subsequently, the majority of them moved to Dana a couple of hundred years ago, which is situated at the top of this region (34°28'41" N 72°57'12.9" E). The ethnographic data stated that they were accustomed to visit Dana since the major part of the agricultural land was in Dana. It was a command from Nawab of Amb for the Tarwara people to occupy this small town. *Lambardar* "the village head" of those two small towns was nominated from Dana village. The people of Tarwana village were forced to shift to that detached portion of the area owing to two factors. All the meadows and agricultural territory Tarawara people were cultivating and utilizing for the pasturing of livestock, were in Dana. Furthermore, the village was situated on a pretty significant strategic spot. The Western side of the town provides a panorama sight of various towns and locations situated at the bottom of these mountains. Oghi town is in the East from this point, Darband (Tarebella Dam) is in the West and Shergarh exists in the South. Villages and Black mountains are visible in the North-West. On the west side, Nawab of Amb wanted to build his palace to watch over the villages under his control, the Agror, a bordering rival state, and to keep an eye on turbulent and rebellious Black Mountain tribes like Hassanzais. Nawab had decided to involve the village people in constructing his palace.

*Nawab sahab yahan mehal banana chata tha, ye jagah unchi thi, aur us waqt telephone shishah k zariyah hoti thi, ye unchi jagah se jahan se Darband bejah jata tha, jab wo yahan aaya tu taz hawah challi tu tent ukhar gayeh, logon ne kaha k yahan pani nae, us waqt pani nae tha, tu us ne apna khyal chor diya. 'Nawab wanted to construct his residence in Dana because of its elevated position. So that he would keep an eye on the area, moreover, Mirror messages communication would be seen in Darband when he came here to inspect the land but left the idea because of strong winds and scarcity of water'.*

The village's elderly male respondents insisted that the rulers here are Tarawaras when their ancestors arrived in this area. When I asked an elderly man about their time of rule in this region, he said they were defeated by Nawabs and left that region many years before Pakistan's independence. In the same village, another participant confirmed that the group of Tarawara had left and disappeared.

*Is gaon main hi nae balke puey Tanawal main Tarawarh tha, ye zuban bi wohi hai, ye kafi arsay pheley ki baat hai, ye kafi purani baat hai, 1947 main Pakistan tu banna hai, ye us se bi pheley ki baat hai jab nawab Painsa Khan aya tu ye log mit gaye. Nawab Painsa Khan ne in ko mitaya aur apni nawabi banai. 'Tarawaras were not only ruling this village but the whole Tanawal. This language belonged to them. This happened many years back. It happened many years before 1947. When Nawab Painsa Khan conquered this area, they disappeared. After this Nawab Painsa Khan became the ruler of this region'.*

As I asked, he did not know where this community was going. Another elderly participant also stated that Molvi Abdul Karim had come and settled at Dana. This village was originally populated by Tarawaras. Molvi Abdul Karim 's children learned and picked up this language from the neighborhood of Tarawara. It was also passed on to generations to come. The most interesting part of the data arose when I asked the participants for the name of their tribe. Most of the first and second-generation male participants denied being Tarawara.

One of the participants further claimed that this tribe was a branch of the Pukhtuns Akuzai tribe. Unlike this, another group member from village Shoshni reported that this group was one of the Yusufzai tribe (in ka talauk swat main basically Akuzai. 'They were basically from the Akuzai Pashtoon tribe from Swat (interview code-789).') When I asked why they are known as Tarawara, the male participant's response was *ye galti se likh giya hai* 'this name was mistakenly related to our group '

This pattern is consistent with previous studies (Zaman, 2003, Decker, 1992, Weinreich, 2010) as Pashto is a dominant language of this region and association with this identity has been instrumental in socio-economic advantages for native speakers and non-natives. Similarly, the cited literature also revealed that stigmatized linguistic minority speakers appear to hide their ethnic identity. Elderly women

and children, however, have verified this tribe is known as Tarawara. I had collected brief but significant data from that area's revenue officer (Patvari) in my initial survey. The officer explained this culture to me. He recorded the Jamadari 's ethnic registry of genealogy and land records. Likewise, census of 1901 recorded Tarawara as a Muslim tribe with a population of 258 (Risley, 1901). Data revealed many of the inconsistencies that older male participants reported. Besides this, a female and a male first generation referred to it as *asan di zuban* 'our language or Tarawarah *zuban* 'tarawara language (interview code-530).' Similarly, most participants often referred to it as *us di zuban* 'our language ' *ey gallan* 'this language ,' *madri zuban* 'mother tongue *Daney walon ki zuban* 'Dana dwellers' language.

The current findings are in line with Rehman and Baart (2005, p. 2), as their study also noted similar trends in Kundal Shahi, a language of a marginalized minority, spoken in Pakistan-administered Kashmir; these speakers recorded similar expression to refer to their endangered Kundal Shahi language of a minority. A seventeen-year-old boy, however, told me it was called back some three years ago. He told this author that the Tarawara group men had assembled to propose the language 's name. Similarly, in an interview discussion a seventeen-year-old male participant explained that Mankiyali was a new name for this language. Wajid told this author about the recent progress. *Takariban teen saal pheley rakha tha, Unno ne ja kar peeche maloom kia, peeche ja kar pata chala k ye kia zuban hai.* 'It has been named three years back. Men of our village went to Batera to find out about this language'.

Similarly, the reply to my query about why they named this language Mankiyali was not clear and logical either. The majority of the female did not realize why they called Mankiyali their language. This language has been named after Molvi Abdul Karim, according to some of the men of that group. He was a young man with very good looks and became known as Manka. Another middle-aged male participant said this was named after Molvi Abdul Karim who was also known as Manka as Akhun Zada used this name to address him. They also recorded that their culture is also known as Mankiyal, and they called their language Mankiyali for that reason. *Hum isey Mankiyali kehty hain kyun k qom mankiyal hai Jase Gujar hai to Gujari bolty hain ase Mankiyal kom hai to mankiyali zuban k naam say mashonor hon gae.* 'We call it Mankiyali because our tribe is called Mankiyal.



For example, *Gujars speak* Gujari. In contrast, another pretty old participant came up with a novel idea. *Mankiyal ik gaon ka naam hai Kohistan main, ye kisi qoom ka naam nae hai*. 'Mankiyal is a village in Kohistan, it is not a name of a tribe'.

Second-generation male participants clarified their quest for the language's origin; they mentioned an incident when one of them came across a Bateri speaker. *Bhai bta rha tha k ik dafa swat mein us ko do admi yahe zuban bolty honey miley mein un ki sari bat samjh rha tha lekin woh thora short kar k bol rhe the hum thora khench kar bolty hain*. 'My brother once met two men speaking this language in Swat, he could understand them. Their language was a little different from Mankiyali.'

This event gave them hint to the uncertainty of the reality that Molvi Abdul Karim migrated from Batera Kohistan. Another male participant confirmed that the language he spoke was more intelligible than any other Kohistani language. To test this these men went to Batera. This village is situated on the east side of the Indus River and in this area, Bateri is spoken and the villages around it speak different languages (Biddulph, 1880, p. 12). It has around 2 to 3000 speakers (Decker, 1992, p.89). Reportedly, this language is in the vigorous status EIGDS is 6a which suggests a vigorous usage in the functional domain of the family. In Jammu and Kashmir, near Srinagar, India, this language is spoken too. In 200 families, the number of speakers is 800. This community is reported as non-indigenous and Muslim (Lewis et al., 2014). In the light of this, I suspect that the group wished to get rid of the centuries-old stigmatization and therefore settled on a new name for the group and that language. This is partly due to increased interaction with other cultures, improvements in technology, improved travel facilities, and, above all, a higher literacy rate. The literacy rate of second-generation male participants is impressively high and there are eight school teachers in the group. These men are forward-thinking and enlightened. Likewise, many work in other countries and cities like Saudi Arabia, Lahore, Abbottabad and Islamabad. This fairly strengthened the Community's socio-economic status.

The current research was made possible because I was invited by one of those open-minded community members to visit this place and assist them to maintain the language. Although previous studies (Brenzinger, 1992; Pettigrew, 2008; Bonner, 2001) suggested that minority groups are likely to establish low respect for their language

and culture due to inaction and interaction with minority groups and other dominant groups. Simultaneously, findings also showed that most participants were objects of stigmatization and that many other members identified Mankiyali as a cause of disgrace. The group has been the victim of these aspects as the findings showed that by rejecting marriages with the Tarawara group, neighboring groups distanced themselves from the group. Likewise, most of the first-generation male population and most females documented judgmental remarks from Hindko speaking groups residing in neighboring villages. Tarawara girls disclosed that their language was mocked by Pashto speaking friends and hence they never use their language at school, not even with friends from Dana. *Ketin hain Galliyon jasi hai* 'it sounds like swear words' They spoke Hindko with their school friends. Their Hindko friends at school ridiculed them when they spoke Mankiyali. *Keten hain k ye kesi zuban hai* 'they say what kind of language is this'. The findings are consistent with Rehman (2011). Kundal Shahi speakers in this study required the identification symbol 'Qureshi' to compensate for their distinguished but oppressed ethnicity. Blumenfeld and Raymond (2000) argue that it is usually triggered by the dominant groups' negative views, racism, and negative stereotyping (p. 24).

#### **4. The role Amb State and Post Amb State Political context in the Marginalization of Tarawara community**

Mankiyali has been one of the languages spoken by a minority living in the Amb state. Findings showed a significant contribution to Amb State socio-historical discourse behaviors in shaping the Mankiyali context. It was a semi-independent state of Tanawal (Lethbridge, 1893, p. 328). This hilly region had an area of approximately 200 square miles (Paget, 1907). It was described as a volcanic territory placed in Hazara's farthest northwest location, in united India's NWFP (now Khyber-Pakhtoonkhwa) (34° 15' and 34° 23' N. and 72° 52' and 73° 10' E). This is east of the Indus River. Another significant source of water for the area is the river Siran, which flows from north to south. This area was controlled by the Tanoli tribe. It is presumptively a clan of Mughal descent spread over two sections. These two ruling sections of Tanolis were renowned for the Pulal and Hindwal. These two sects were the chiefs of Tanawal.

Tanoli's Pulal branch had jurisdiction over the area to the east of the Siran River. This tribe's chief got power over more areas around when Mughal Empire disintegrated into several small independent states. Gory internal conflicts and feuds however led the Kashmir ruler's invasion. Hughes-Buller (1908) opines that the Hindwal sect, meanwhile, had gained control, and its chief Nawab Khan was killed in the 1818 war against the Durrani (p. 138). Seven generations of that sect controlled this area. They later were also known as Amb's Nawabs. Painda Khan, Nawab Khan's uncle, was Hindwal's sect's next chief.

He was brave, smart, and astute. Through power, tact, and deception he consolidated his rule and expanded his state boundaries. His close family members were granted important appointments and he took charge of the neighboring Agror area in 1834 for seven years. He was frequently in confrontation with Sikh forces. He lost much of his fear in these military interventions. This was the time of Sayyid Ahmad's Wahabi Jihadis in Punjab standing up against Sikh Raj. These were not followed by Painda Khan. These forces were waging a tough war against Painda Khan. In this fight, Painda Khan lost his realm. That forced him ask Sikh forces, his once sworn enemies, to support him recover his condition. Sikhs decided to join him and guarantee his allegiance on the condition that his son, Jahandad Khan, is taken over. He and his troops assisted Sikhs to overthrow these Wahabi jihadis on this side of the Siran river (Sabir, 1992, p. 386). Wylly (1912) states that even during Sikh regime, Amb State forces backed them up against aggressive Hassanzais, burned them down, and punished them by destroying their settlements (p. 33).

Page (1907), Hughes-Buller (1908), and Wylly (1912) reckon that during the 1857 War of Independence, most of the literature produced by British army officers glorified Amb's Nawabs mainly because he supported the British Army. Jahandad Khan, with the aid of Gulab Singh, ruler of Kashmir, and the British forces, recovered part of his territory. The British Army participated actively against many Black Mountain tribes including Swatis, Hassanzais, Chagharzais and Akuzais. Wylly (1912) states that in those expeditions, Nawab of Amb State gave complete backing to British troops. In appreciation of his father's contributions, Jahandad Khan, in War of Independence and his contribution to the Black Mountain military expeditions.

Most of the literature produced by British army officers glorified Nawabs of Amb mainly because of his support to the British

Army in the 1857 War of Independence (Paget, 1907; Hughes-Buller, 1908; Wylly, 1912). Jahandad Khan regained part of his state with the help of Gulab Singh, ruler of Kashmir, and the British forces. British Army remained engaged against various tribes of Black mountain such as Swatis, Hassanzais, Chagharzais, and Akuzais. Nawab of Amb state provided his full support to British forces in these expeditions (Wylly, 1912). In recognition of the services of his father, Jahandad Khan, in the War of Independence and his contribution to military expeditions of the Black mountain, The British Government awarded Muhammad Akram Khan the title of Nawab. As mentioned by Hughes-Buller (1908), he obtained further titles and a jagir in the Hazara district region (p. 139). This regime was given a semi-independent state status. Under Regulation II of 1900, the ruler's powers were established. Hughes-Buller (1908) further added that this mandate gave political, criminal, and revenue authority to the rulers to administer this state, except for state crimes and serious crimes such as murder (p. 138).

This state's subjects had no privileges since most of the inhabitants residing in the region were regarded as the occupant with no luxury of transferring the land to the next generation. Agrarian workers were expelled on minor issues from the farming territory. They inhabited and harvested the field, and after each harvest, they were expected to pay 'the representative of Nawabs' half the crop production for irrigated land and one-third of the arid land. Panni (1965) stated that inhabitants living in the region were not permitted to take timber for fire and carry animals to grasslands and forests without Nawab's approval, and pay Nawab a particular sum of ghee (p. 384).

The last Nawab of the state was Muhammad Saeed Khan. The state was finally proclaimed a part of district Hazara in 1969. In 1969 Amb state was integrated into Pakistan's settled city. Amb state was annexed to Pakistan's NWFP province (now Khyber-Pakhtoonkhwa), in 1969. The state capital, Darband, was inundated in the waters of the newly built Tarbella Dam. Following the state union, the peasantry was free to use the production of crops themselves. This helped them live a relatively better life and ultimately contributed to free migration, schooling and socioeconomic growth. Ahmed (1973) stated that Muhammad Saeed Khan declared property rights for the residents of the Amb and Darband regions, nevertheless, owing to the 1972 land reforms, the matter of ownership of the citizens of that Amb State was

resolved after remaining pending due to bureaucratic procedures (p.104).

Local and indigenous languages in Pakistan have never received official patronage at the national level. For non-linguistic reasons, the allocation of official status to various languages was done. The utmost aim of this legal process is to foster the integration of indigenous and mainstream languages and cultures. At the national level, these decisions endangered minority and local languages (Rahman, 2006). Education is seen as an important instrument of language policies to impact and control a society's language context (Holmes, 2013, p. 348). Findings showed that Urdu was a language of instruction until 2011, and English was taught as a second language at the primary level. Previous Awami National Party-led cabinet passed the 2011 Regional Languages Authority Bill in KPK province. Major regional languages in early education were introduced in light of this bill (Khan, 2013). In this region, Hindko was introduced in early education. This step has generally been in favor of Hindko language, but this will result in further arousal of the language shift for languages like Mankiyali, which is already competing with Hindko in all other language usage domains. PTI recently leading the provincial government and changed the medium of instruction from Urdu to English. These market-based mechanisms forced parents to favor that decision against their dominant national and regional language because some parents reportedly favored this policy change (Khan, 2014). However, this shift in policy, according to Lee (1996), Baker (2001), Cummins (2000), and Torrance and Olson (1985) will further outstrip the kid from the school as the integration of an entirely unacquainted language as an educational medium in early education, that has been called dysfunctional to the developmental needs of children.

Some female students who speak Mankiyali have reported being penalized for speaking this language in the classroom. These young women reported being punished, humiliated, and penalized by a Mansehra teacher whenever he observed them talking in that language during his class. They confessed to this author that they had been unable to pass the examination during the early years of school because they could not follow their teachers as they spoke Urdu. In contrast, kids whose parents were able to afford private schooling and coaching were doing better in the exam.

The language has turned out to be a cultural and social asset for the children of this ethnic minority. This could become a loss or profit based upon the family's financial resources to fill the gap for irrelevant language in schools and language at home. This factor has affected their performance at school and also has pivotal potential ramifications for these people's lives (Bourdieu, 1986). Nargis however supported literacy in the mother tongue for Tarawara kids.

*Faidae bohat se hain k ye hamri zuban hai, jis zuban main taleem ho wo jaldi aae gi, bohat se log hain jo apne bacho ke sath Hindko kartey, ke in ko school main muskilat nahi paren gi, humri zuban main bachoon ko bohat muskilat hoti hai. Ja kar wo school main parte hain, une urdu nae ati, ghar main zuban aur hai school main aur hai, bacho ke liya yahan muskil hai, us waje se koi log Hindko karte hain aur koi log urdu main bachon ko samjaten ye hain.*

‘This has a number of advantages, learning of language assists students at school. There are a lot of parents who interact with their kids in Hindko thus they realize that they’re taught at school. The kids of our language have massive issues; when they enter school they realize Urdu pretty tough, the language spoken at home is distinct from the language of school, kids have issues. For this reason, parents use Hindko or Urdu while assisting them in their studies.

Abdur Rehman, head of a family group, mentioned that his nephew from a renowned private school had passed grade nine in good grades. He learned to write and speak English at this school. He further mentioned that his brother worked in Saudi Arabia and parents could afford to cover school dues and tuition-free for their children's extra coaching, as he would not get admission to a local government college without securing good grades. This economic gain from learning a language with greater cultural capital ensures good educational results and a brighter future (Bourdieu, 1982).

## **5. Conclusions**

The present study is an academic venture to supplement and celebrate the cultural and linguistic diversity of Tarawara community. It is the first attempt to investigate Mankiyali, an undocumented language, spoken in the Mansehra District of Khyber Pakhtoonkhwa (KPK). Most importantly, it is set to celebrate the marginality of a small group of people who speak a language distinctive and different from

neighboring communities. It is an attempt to place it on the linguistic map of Northern Pakistan where twenty-five documented languages are spoken. No linguistic literature reported this language (O'Leary, 1992; Grierson, 1906; Morgenstern, 1973; Lewis, et al., 2014; Rehman & Baart, 2005). This language is spoken in a godforsaken and far-flung village of less known UC, Bandi Shungli. The basic stimulus of such studies is to show the possibility to save these lesser-acknowledged indigenous minority languages and endangered languages to prevent language loss and language shift. The revival and protection of minority languages is not impossible. The revival of Hebrew in Israel, French in Quebec, and Catalan in Spain are examples of some of the various successful efforts found around the world (Fishman, 1991). Similarly, Forum for Language Initiatives (FLI), a non-governmental organization, has been playing an important role in Pakistan in a cultural and linguistic context. FLI has been engaged to document the languages and cultures of the language communities especially those living in northern Pakistan. FLI is consistently helping the language communities in establishing mother tongue-based multilingual schools by training the local people in the areas of curriculum development and teaching (Akhunzada, 2013). Similarly, Rahman (1996) proposed introducing local languages in elementary education and at the local government level like Switzerland. This will not only safeguard people's culture but also help them promote their regional and local identities.

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