The Developmental Stages of Mankiyali Language: Past, Present and Future

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Abstract

The purpose of the present study is to trace the developmental stages of Mankiyali such as past (first stage), present (second stage) and future (third stage) and aims to motivate researchers for the documentation of this language. To do this, an oral corpus was created from elderly native speakers that revealed different aspects of the language. It is an endangered language, but where and how did it come to Tehsil Oghi, Mansehra District, and how will it change over time? The present paper presents its various reasons for the bad past, the developing present and the bright future. The first phase (past) refers to before 2016, the second phase (present) from 2016 to 2021, and the third phase (future) from 2021 onwards. In the first stage, it was not used in politics, music, press, media, and other prominent resources. In the second phase, a study was conducted on it in 2016 by Anjum and it got ISO 639-3 Code: nlm. After her, many researchers focused on this language such as (Anjum, 2016; Anjum, Khan and Gulzar, 2016; Ullah, Hussain & Anjum, 2020). In short, the current literature shows the status of Mankiyali and ongoing research and projects will decide its third phase (future) which will be much broader and deeper. Future research will explore the phonetics of Mankiyali leading to his writing style. Mankiyali, developmental stages, speakers, status of the language, and domains.

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INTRODUCTION

Overview of Languages in Pakistan

Pakistan has a diverse cultural background where many people exchange words in daily activities in different walks of life. Different languages are practiced according to need and specific environments. Almost every province has its own major languages, but people also use other languages to communicate. Amar, Ali, Fawad, and Qasim (2015) shed light on the current situation of Pakistan like other multilingual countries, Pakistan is also an integral part of the multilingual countries where different languages are spoken. This condition arose due to the complex ratio of different (multilingual) ethnic groups and religious pressures which are inevitable in any aspect of life.

Similarly, Safi (2015) has shown that Pakistan is a populous country where diverse cultures and diverse language backgrounds are easily found. Also, Rahman (2002) focuses on languages spoken in Pakistan. It has many languages, some of which have the prestige of major and some of which are minor languages used by very few speakers. Urdu is the national language of Pakistan while English is used in a limited circle for educational purposes, and English and Urdu are used side by side for the medium of instruction.

According to Hallberg (1992), Pakistan is considered to be one of the places on earth with the most diverse cultural background. It is full of diverse geographical and ethnic groups. There are natural barriers in the form of rivers and mountain ranges that indicate isoglosses that give rise to diversity and different groups. A great series of migrations has created a complex pattern of dialects and languages in Pakistan.

In the existing literature, the aforementioned diversity suggests that multilingual speakers live in Pakistan where languages are easily influenced as speakers of minor languages shift to major languages. It also shows that some languages are commonly spoken at the national level (Urdu) and some at the provincial level such as Pashto, Punjabi, Sindhi, and Balochi. Similarly, English is used as the medium of instruction at the higher level and in a limited circle at the lower level. It also shows that minor languages are not widely practiced which need the attention of researchers.

Therefore, this study focuses on an endangered language named as Mankiyali to present its various stages and built an oral corpus to meet the objectives of the study.

Objectives of the Study

The following are the objectives of the study:

To revise the background and improvement in the language

To investigate the basic requirements of the language for further improvement

To reveal the different aspects of the language by giving historical background

Focused Language

According to Anjum (2016), the Mankiyali language is also known by the term Tarawara or Trawari. Some of its speakers (especially the younger generation) do not know its specific name. She conducted research on Mankiyali and it got ISO 639-3 (nlm) which shows its existence in Ethnologue, but still, its status is endangered.

Mankiyali's past covers various important points, but it has no written form and hence its history is rare. The Tarawara address dates back to 1951. There is the river Indus and a mountain on its banks. People lived on this mountain and Nawab Jandad Khan ruled there.

Khan Abdul Qayyum Khan was the Chief Minister of Khyber Pakhtunkhwa in 1951, he himself visited the place what is now Tehsil Oghi. This UMB was part of the state and not independent that time. Later, in the official documents, the UMB state was replaced by Shergarh, where Nawab Jandad Khan lived and controlled the entire community. It was also noted that there were two communities living in Tarawara. These facts were recorded in various discussions from elder native speakers. They revealed these points and said that most of their ancestors were affected from time to time and had no chance of documenting and revitalizing the language.

The present period from 2016 to 2021 shows limited existing literature on Mankiyali. it is learnt by the younger generation (Anjum, Khan & Gulzar, 2016). Youngers practice it frequently in the streets, fields and shops.

LITERATURE REVIEW

Classification of Mankiyali Language

Languages are divided into different families based on their phonological and grammatical categories. Mankiyali language belongs to the Indo-Aryan (IA) language family. A family tree diagram is given in Figure 1.1 which illustrates Mankiyali's relationship with other sister languages and all parent languages to which it is related. Eberthard, Gary, and Charles (2019) have classified languages according to their respective features and regions. Mankiyali has got its relation with languages which are shown under.

Indo-European

Indo-Aryan   Iranian   Nuristani

Intermediate division   Outer languages

Eastern   Western   Eastern, Northwestern, Southern, Western Hindi

Dardic

Chitral,   Kashmiri,   **Kohistan,**   Kunar,   Pashai,   Shina

Bateri, Chiliso, Degano, Gowro, Kalami, Kohistani-Indus, **Mankiyali,**Tirahi, Torwali,
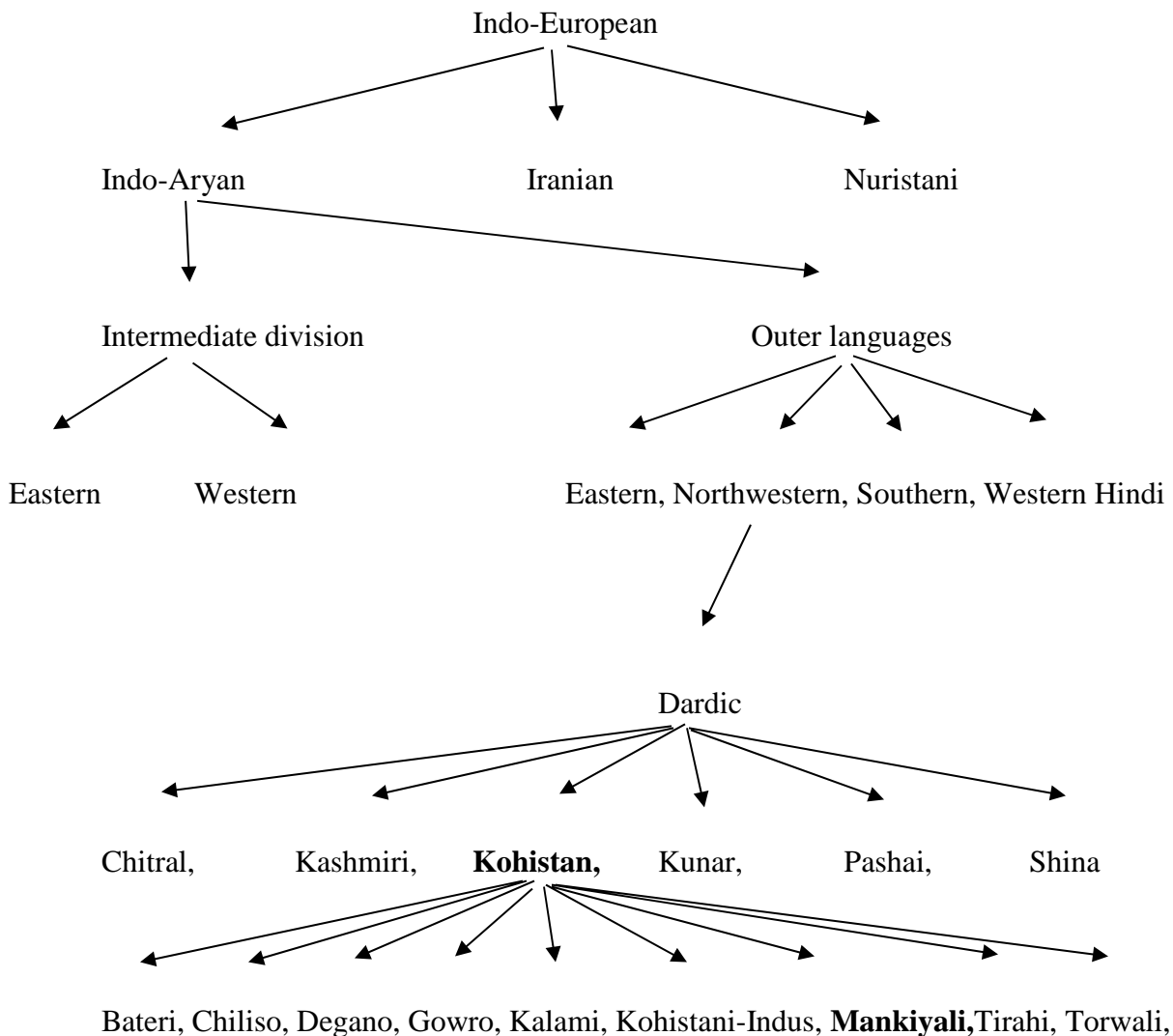
Figure 1. 1: Family Relation of Mankiyali Language

Mankiyali language has eight sister languages that come under the collective heading of Kohistani languages. It is related to Dardic which is part of the outer languages and reaches IA. The full circle of the entire family shows that Mankiyali is an IA language. IA has two sister languages which are Iranian and Nuristani and these three languages belong to Indo-European languages.

The Population of Mankiyali Speakers

Mankiyali has very few speakers as Anjum (2016) stated that when she first worked on the language, it had 411 speakers. It was not on Google before her study. She revealed that these 411 speakers lived in different villages of Danna, Guldar, Dimmaka, and Shoshni. In all these villages these speakers have already shifted to Hindi and other languages of the region. Ullah, Hussain and Anjum (2020) state that it has about 500 speakers.

Geography of Mankiyali Speakers

Mankiyali belongs to the IA languages and the IA languages were divided by Gordon (2005) into subgroups such as, a) Central Zone, b) East-Central Zone, c) Eastern Zone, d) Northern Zone, and North-Western Zone. This list was further extended by Dhillon (2010). He classified the IA languages as, a) Punjabi and Gujri - Central Zone, b) Dogri and Kangri - Northern Zone, c) Kalam Kohistani, Shina, Palula, Indus Kohistani, Landhi and Damili - North Western Group. However, after the study of Anjum (2016) Mankiyali was included in the ethnologue. Eberthard, Gary, and Charles (2019) suggest that Mankiyali belongs to the Northwestern Zone (Northwest - Dardic - Kohistani).

Mankiyali speakers live in Danna village which is part of Bandi Shungli Union Council. The village is known by the name of the nearby city called Mansehra. On the road from Mansehra to Danna, the nearest villages to Danna are Dogahi, Butti, Bajana, Galli, Ramkot, and Chamrasi. Danna village is accessible from both sides. One village is Shoshni, where one can take a walking track to reach Danna. The other one is from Shungli Bandi Road (Anjum, 2016).

Another road that leads from Mansehra to Danna village is known as Dogahi road. This road turns from the main road in Dogahi village on the right side. On the road leading to Danna village, the villages of Gugar Bandi, Kotla Beerbat, and Reen Banda are situated. The native speakers of Mankiyali language live in village Danna, Tehsil Oghi, District Mansehra, Khyber Pakhtunkhwa province, Pakistan. There are many speakers who have shifted to other areas where they perform their duties and earn their livelihood. In those shifted areas, the following areas have more than thirty speakers e.g., Dimmaka and Guldar villages.

Another road that leads from Mansehra to Danna village is known as Dogahi Road. This road turns right from the main road of Dogahi village. On the road leading to Danna village are the villages of Gugar Bandi, Kotla Beerbat, and Reen Banda. Native speakers of the Mankiyali language live in the village of Danna, Tehsil Oghi, District Mansehra, Khyber Pakhtunkhwa Province, Pakistan. There are many speakers who have shifted to other areas where they perform their duties and earn a living. Among these shifted areas, there are more than thirty speakers in the following areas such as Dimmaka and Guldar villages. Dimmaka village has eleven households with 15 to 18 families who speak Mankiyali as their mother tongue. There are six houses/families in Guldar village. The mother tongue of these six families is Mankiyali and apart from these six families, other residents speak Gujri and some speak Hindi.

According to language classification and family relationships, Mankiyali falls under the umbrella term of the Dardic group of languages known as Indo-Aryan (Ullah, Hussain & Anjum, 2020). The religious background of Iranian and IA language speakers is Islam, Zoroastrianism, Judaism and Christianity. This (Iranian) family is very rich for historical research. Masica (1991) is also of the opinion that the IA languages belong to the Indo-European family. These languages are mainly spoken in Pakistan, India, Bangladesh, Nepal, Maldives, and Sri Lanka. He is also of the opinion that the literature of IA languages has not been fully explored to the outside world.

Krauss (1992) proposed different categories for languages based on the number of speakers and language use. These categories are safe languages, endangered languages, and moribund languages. According to Krauss (1992), Mankiyali is considered an endangered language. It is endangered because it has less than 500 speakers (Anjum, 2016; Ullah, Hussain & Anjum, 2020).

Baart (1997) pointed out that the Kohistani branch of languages belongs to the Dardic group. The Dardic languages belong to the IA branch (Leher, 2014), which is genetically more closely related to Punjabi, Urdu, and Sindhi than to Balochi and Pashto. The last two languages belong to the Iranian language family. He stated in Kalam Kohistani's phonemic inventory that languages belonging to the Dardic group have retroflex sounds.

METHODOLOGY

The nature of this study is qualitative. The process was done through discussions and recording. The data collected from native speakers in various discussions and meetings. Data were recorded and an audio corpus was created. The data were organized into a laptop and later listened to several times to represent the background and historical context of the language. The oral corpus will also be used for other aspects of language.

Theoretical Framework

The work of Himmelmann (2006:15) is taken as a theoretical framework for this study where the focus will be on these aspects which he proposed: focus on primary data, explicit concern for accountability, concern for long-term storage and preservation of primary data, work in interdisciplinary teams, and close cooperation with and direct involvement of the speech community.

Data Collection

The data was collected in audio form through a Zoom H6 and transferred to a laptop to organize and revise key aspects of the language. Data were only recorded from participants aged 50 to 75 years. He informed in advance about the background and significance of the research.

ANALYSIS AND DISCUSSION

Mankiyali's past comprises various central points that need the attention of researchers, but it has

no written form and hence its history is rare. That's why, very little oral literature is available and especially elder know it. The Tarawara address dates back to 1951 and has its own importance in the community. There is the river Indus and a mountain on its banks which are known places for that community to be the residents of the place. People lived there and had very limited resources. They attacked and captured this place (Tehsil Oghi). Nawab Jandad Khan ruled there. He included this place in UMB State/Tanwal. Some Mankiyali speakers were also there with Nawab Jandad Khan in the ruling party. They gave opinions together and took collective decisions.

Khan Abdul Qayyum Khan was the Chief Minister of Khyber Pakhtunkhwa in 1951, he visited that place what is now Tehsil Oghi. This UMB was part of the state and not independent. It was ruled by Nawab Jandad Khan. Khan Abdul Qayyum Khan annexed this place to Pakistan. He added Union Council Bandi Shingli, and then added a village Danna to Bandi Shungli. The patwaris then renamed it Tarawara even though its original name was Mankiyali. It turns out that in official documents, Tarawara is the name of the place while Mankiyal is the caste, and Mankiyal is the language spoken by the Mankiyals.

In official documents, the UMB state was replaced by Shergarh, where Nawab Jandad Khan lived and controlled the entire community. It was also noted that there were two communities living in Tarawara. These two communities lived together, but they had huge differences in their activities and nature. The people of one community were cruel and hot-tempered while the people of other communities were very simple and kind. They spent his life mostly in religious activities. These facts were recorded from the elder native speakers in various discussions. They revealed these points and told that mostly their ancestors were affected time to time.

The present period from 2016 to 2021 shows limited existing literature on Mankiyali, but has got significance. It is learnt by the younger generation in their environment (Anjum, Khan & Gulzar, 2016).
Mankiyali has many sisters and all of them are prevalent in the hilly regions of Pakistan. Among lexical items, it is very close to Bateri. Its speakers are proficient in Urdu and Hindi (Anjum, 2016). Its older speakers also understand and speak Pashto (Ullah, Hussain, & Anjum, 2020), but young people only understand Pashto and have speech impediments.

This language has not yet been fully discovered which is in dire need of research from linguistic point of view. Obviously, Mankiyali is spoken but has no written form. Very little work has been done on it. It needs a thorough research from a linguistic point of view which mainly covers its phonology which is the basic requirement of every language. Some researchers are working on it and will confirm the phonetics and phonology that lead to its writing process. After analyzing the phonemes, its speakers will be able to start their writing process. It will also help more researchers, native and non-native speakers of the language, to further investigate its various grammatical aspects. This study provides a foundation for future research on the language as phonemes are combined to form words, which reinforce further morphemes, words, phrases, clauses, and sentences, and continue until the paragraph.

The future of Mankiyali will be bright as it will have letters and symbols for all its phonemes in near future. This purpose will be done by investigating the phonemes of Mankiyali. It is a fact that all languages are different from one another in some ways e.g., vocabulary building, structure, and number of sounds but one commonality is found among them that all have vocabularies (words) and these words are formed through sounds.

Mankiyali will have a bright future as it will have letters and symbols for all its phonemes in the near future. This will be done by investigating the phonemes of Mankiyali. It is a fact that all languages differ from each other in some respects like vocabulary building, structure and number of sounds but they have one thing in common that they all have words (words) and these words formed of sounds.

In this way, voice helps a person to form a meaningful conversation. Sound production requires energy that is generated in the lungs. This energy leaves the lungs in the form of air and passes through the vocal tract or nostrils. All the sounds of a language are mainly known in linguistics through vowels and consonants which require different methods to introduce correctly. As Lindquist (2009) claims, a native speaker of a language can think about the language he uses in everyday life and focus on what he reads and hears, but others analyse language, a researcher has to study writing and speech. of native speakers of the target language. Meyer (2009) emphasized

that when analysing speech sounds, focus on a single

sound to get better results.

Acoustic analysis will be done through appropriate selection of recording equipment, informants to provide data, and acoustic analysis. A long audio file will be produced from native speakers who are over thirty years old and have clear voices. These participants will be guided through a long list of words related to body parts, relatives, animals, and words used in daily routines.

They will also tell long tales, biographies of their ancestors, and some well-known folkloric figures. The audio recording will be arranged in a soundproof room where no outside sound will be heard. After recording, the audio file will be transferred and organized in a laptop for analysis. To analyse data acoustically, researchers will rely on software to get better results. Various tools including Pratt will be used for sound analysis to get the results effectively.

CONCLUSION

The present study presents the various developmental stages of Mankiyali as its background is very interesting. It belongs to the Dardic group of languages. It is an endangered language with approximately 500 speakers. It has no written form, not even a phonetic symbol. Therefore, the data were collected an audio form from the elder native speaker through recorder Zoom H6 and saved in a laptop for revealing its different aspects. Its development stages are roughly divided into three parts such as past, present, and future. It is prevalent in local settings such as shops, mosques, playgrounds, streets, and family conversations but not in educational settings. Its speaker's place of residence is Tehsil Oghi, District Mansehra. Its past (first phase) will be considered before 2016, present (second phase) from 2016 to 2021, and future (third phase) after 2021. It has a very poor past as it has no written record, musical, educational, and political use. The present stage is considered to be the stage of development in which various researches have been carried out. The first research was done by Anjum (2016) and found ISO 639-3 Code: *nlm*. Currently, there are few studies available on Google that have some of its features. The existing literature and current study of Mankiyali suggests that there will be more research on it in the near future that will introduce its phonology leading to its style of writing.

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