MoTHER

Mother Tongue Horizons for Education & Research

A Bi-Annual Research Journal of Social Sciences in the field of Languages

Gandhara Hindko Academy Peshawar

MoTHER

(Mother Tongue Horizons for Education & Research)

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Chief Editor's Note:

Sir George Abraham Grierson was an Irish administrator and linguist in British India. He worked in the Indian Civil Services but an interest in philology and linguistics led him to pursue studies in the languages and folklore of India during his postings in Bengal and Bihar.

He published numerous studies in the journals of learned societies and wrote several books during his administrative career but proposed a formal linguistic survey at the Oriental Congress in 1886 at Vienna. The Congress recommended the idea to the British Government and he was appointed superintendent of the newly created Linguistic Survey of India in 1898.

He continued the work until 1928, surveying people across the British Indian territory, documenting spoken languages, recording voices, written forms and was responsible in documenting information on 179 languages, defined by him through a test of mutual unintelligibility, and 544 dialects which he placed in five language families. He published the findings of the Linguistic Survey in a series that consisted of 19 volumes.

It is our endeavor to work on the study of languages being spoken in Pakistan. We will learn from the survey and findings of this great linguist. This literary journal the MoTHER will focus its research theme on languages and comprehend the converging trends and facts of the languages of Indo-Aryan family.

Muhammad Zia ud Din
Chief Editor

Editorial

A person grows up talking and listening his Mother tongue; a language of his forefathers. It's likewise identified as the primary language or inborn native language. It is for sure that the person is more fluent in his mother language then other languages and it is advantageous in many ways.

A great portion of research has recommended that the education in mother tongue is a far easier way to make children learn. It has been proved that once started learning in one's own mother tongue a person can easily learn other languages and have better abilities to understand the lingual details of other languages. We have the examples of Learning of counting tables in Hindko even before going to school. It flinches in the home in the student's mother language. Parents must speak with their children in the mother tongue not only to enablehealthier learning but also to joinchildren to their own glorious culture.

We are thankful to Allah Almighty, who bestowed us to complete the first Research Journal in the History of Hindkoand Khyber Pakhtunkhwa Languages named MoTHER (Mother Tongue Horizons for Education & Research).It isa Research Journal of Social Sciences in the field of Languages. We are trying our best to make it HEC recognized Journal by accomplishments of all necessary requirements. It will focus on the Hindko and 27 other marginalized languages of KP. It's a bi-annual journal so there will be two issues a year. Research articles will be published after scrutiny by the Editorial Board. Validity, reliability and transparency of the articles are ensured. Research articles are published first come, first find basis. The different aspects of the languages have included for research by the students and faculties of the Universities, where there Hindko Chairs exist. The Gandhara Hindko Academy welcomes the research articles from all over the world.

Muhammad Iqbal Bhutta contributed the first Research article as The Naskh style of calligraphy of indigenous languages and its

use in all over the Pakistan. It is a unique piece of research and second to none.

The second article is on the Homeland of Hindko in Historical Perspective By Dr.Elahi Bakhsh Akhtar Awanedited and added by the editor of the Research Journal Mother. It bears strong evidences on the topic. It gives information on the History of Hindko homeland and Hindko culture.

The third article is on Promotion of Hindko and Hindrances in the way to promote it by Dr. Zafar Iqbal. It is guideline for new Hundkowans and researchers. It shows the scope and limitations of the languages.

A Typological Study of Personal Pronouns of Pakistani Languages byDr Umaima Kamran & Rubab is a master piece of research on the Pakistani languages. The personal pronouns of Pakistani languages have been described in international sign and phonemes. Technically a sound article on the languages.

Fifth article is Hindko Philology belongs to ancient Languages: A case study on the 3000 Years Old Hindko Dictionary By Sheen Shokat. It reveals the veil over the ancient Hindko dictionary that shows that Hindko is an ancient language.
Sixth article is about Exploring Dimensions of Research on Hindkoin Past and Present by Dr. Muhammad Nawaz. It is an informative and unfolding research article about the Hindko. It is useful for the new readers especially.

Muhammad Adil
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RealizingNeeds of Employing Computers and IT in Progress of Hindko at Gandhara Hindko Board

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Mother tongue or Mother language is a source of communication a person is gifted from the most precious gift of God i.e. the Mother's lap. A kid starts speaking in the language he listens from his parents. The fact is the child never taught the mother language but he gradually and progressively understands and starts speaking using the words he memorizes. It is the Mother language that he learns even before going to a school or any other type of educational institute. The word mother makes a mother language the sweetest of the communication tools a person learns or even becomes expert of in future.

Pakistan is a federation of different provinces where in turn each province or state has a group of diverse cultures and languages. If in a state Punjabi is spoken then in other state Pushto or Baluchi is the mother language. If in a province Sindhi is verbal then in another large area of the country Hindko is the mother tongue. Then Besides, all such local languages and dialects the country has a federation based national language Urdu. Also, officially in most of the Government, Private, Profit-Making and Non-Profit organizations English is used as medium of communication. Consequently, in a situation like this the people have to be careful about the life hope and growth of their own mother tongue. Whether a person is a Hindko or Pushto speaker, he has to make use of his mother language

1. To Speak in
2. To Read in and
3. To write in

All the three, stated above, are the ways to make mother languages breathing, existing and alive forever.

This is 21st century, an era of computers, IT, electronic and social media. Smart hi-fi mobile sets are in the hands of common folks. Facebook, Tweeter, WhatsApp and other lot of social media tools have facilitated to reduce long distances to shorter ones. Besides audio and video calls text messaging has opened electronic means of transfer of information and also the chitchat. Use of Unicode has made it possible to even write in one's own mother tongue instead of writing Roman.

Keeping in view, all such technological developments and expansions, the management of Gandhara Hindko Board GHB (an institution developed to support Hindko get progressive and alive endlessly) decided to make use of them. They found it is not adequate and sufficient to only publish on print medium. Rather it is the call of the day to disseminate, whatever being published, not only to the national but to the global audience. Also, the youth of 21st century feels it difficult to pick up hard printed copies of books in hands and to study them, somewhat they prefer reading the PDFs on their laptops and making use of apps on their smart phones.

Now the problem was how to tackle these issues? How to make youth also to get advantage of what is being produced by the GHB? Thesolution was Software development in accordance with the requirements of GHB. For this purpose, the services of the Author are hired as consultant IT. In a series of weekly meetings, several decisions are taken. Initially it was decided to design following two types of Software

1. Web Applications
2. Android Applications

Web Applications:
These will be the apps that shall be accessed through Internet globally. GHB has its own official web site. This web site is used

to present an impression of GHB. This web site contains links to a lot of books published by GHB available for download. Fresh NEWS and reports are also news out on this web site. In future GHB the same site will be hosting the Hindko Dictionary.

GHB prints its weekly newspaper in Hindko named "Weekly Hindkowan". It is also decided to launch an e-version of Hinkowan on internet as soon as possible. Hindkowan will be published on an altogether new and dedicated web site.

Android Applications:
In a meeting with CEO GHB, the Author presented an idea to convert a very interesting book "Hindko Matlaan" into an app for Android users. The stated book is the largest collection of Hindko proverbs called "Matlaan" in Hindko. This book contains around two thousand and Two hundred proverbs. This book is a giant and enormous research work by the CEO of GHB.

Author represented the idea to create an interactive book rather then to upload the PDF. This will be the first of its own kind as an interactive book. App users will be provided with the facility to search a proverb alphabetically as well as by means of title or topic of the proverb. The project idea was appreciated and accepted by CEO.

In another meeting, it was decided to involve youth through Internships for developing s web apps as well as Android apps. For this purpose, the Hindko Matlaan App development task is assigned as an internship to computer science students of a private university of Peshawar. In future several different projects will be offered for internships.

GHB is working in exact directions as per needs of the day. On one side printed material is produced that will be available for those who love to read books on paper and on the other hand IT and computer science technologies are utilized to attract the readers globally and also the young. GHB is setting a benchmark for other organizations serving for other mother languages.

MoTHER

THE NASKH STYLE OF CALLIGRAPHY OF INDIGENOUS LANGUAGES AND ITS USE IN ALL OVER THE PAKISTAN

Dr. Muhammad Iqbal Bhutta

ABSTRACT

"Calligraphy is the art of writing beautifully with an aesthetic approach and having its own axes within a compositional framework. Most of the art-historians tend to relegate calligraphy to the status of craft, but it is practiced in Arabia, Middle East, Iran, Central Asia, India and Pakistan. With ban on representation of living beings, all artistic sensibilities of Muslim Artist converged on the art of writing – initially writing the words of God or of the Prophet himself as heard from his mouth. Thus, right from the early days of the 7th century A.D., writing Arabic was considered a pious act and honour and sanctity of the 'pen' or qalam was held high. No doubt Muslim Calligraphy is a linear art as it lacks in three dimensional effects of an art work, but, still, it has its norms and rules of handling the subject matter which are as strict as the norms of perspective.

The roots of Islamic Calligraphy in Pakistan and India lay in Arab and Iranian lands. But, the land of Pakistan has already experimented several styles like Kufie, Naskh, Muhaqqaq, Rehan, Thuluth, Tauqi, Riqa, Ghubari, Musalsal, Diwani, Taleeq, Bahar, Nast' Aleeq, Shikasta, Tughra and systems of writing before the Muslim Calligraphy reached here. However, it did not take any nourishment from earlier experiments or existing systems. It even made no attempt to destroy the indigenous ones and excellent all of them both in popularity and diversity. It soon adopted itself to the needs of provincial and regional phonetics and beautified itself according to local tastes and trends. Till very recently, the Muslim Calligraphy was very popular both with the Muslims and non-Muslims.

The Naskh style is in practice even today in all provinces of Pakistan for the writing of indigenous languages e.g. Pashto, Punjabi, Sindhi and Balochi has amazing similarity which is almost is Naskh style of Calligraphy. The Naskh style of calligraphy is similar as the railway track is connected in all provinces of Pakistan which unites us as a powerful connection of writing with each other.

Keywords: Kufie, Naskh, Muhaqqaq, Rehan, Thuluth, Tauqi, Riqa, Ghubari, Musalsal, Diwani, Taleeq, Bahar, Nast' Aleeq, Shikasta, Tughra.

Introduction
Islamic calligraphy is usually regarded as the noblest form of fine art by the Muslims. This art was cultivated by the Muslims from earliest times and was esteemed more than paintings. According to some scholars, a letter is a spiritual geometry emanating from the pen. Even for a person unable to read a language, a specimen of calligraphy can hold great pleasure. It can be enjoyed as pure line even when one does not know what it says. Lately the western public too has started appreciating this art. It is hoped that not only the public but also scholars will turn their attention and talents to this great art form. Like music, Islamic Calligraphy too has an international appeal. Tools and techniques for writing more or less are same everywhere. Yet in each country, or a geographical region, Islamic calligraphy has its own course of development, and all essential variations may be studied separately. The national variations and peculiarities may be pointed out, and then they may be compared with and related to the main international stream.

These books are contributed about a basic knowledge of Muslim kids in their mother tongues, which are transcribed in Naskh style of calligraphy. Now we may study about the Naskh style came from the sub-continent. It is just amazing that the script used for the indigenous languages in Naskh style of calligraphy e.g. Pashto, Hindko, Punjabi, Siraiki, Sindhi, Balochi as we have seen number of manuscripts on various subjects viz Islamic

Beliefs by Maulvi Abdullah Abadi has written twelve booklets under the title of Bara Anwa of various Islamic Beliefs.:

(۱) جکھ، ۲۵۰۱ھ، (۲). طن فرائض، ۳۰۰۱ھ، (۳) طلاصہ معاملات، ۴۳۰۱ھ، (۴) اطلاع العلوم، ۴۴۰۱ھ، (۵) معرفت ا لاہی، ۴۵۰۱ھ، (۶) یہ میر العلمسلین، ۵۴۰۱ھ، (۷) . فرائض یہ سرح سراجی، ۵۸۰۱ھ، (۸) یہ میر المومنین، ۶۵۰۱ھ، (۹) حصار اللہان، (۱۰) صیقل آلی، (۱۱) صیقل دوم، (۱۲). طلاصہ یا حدیث عا

Similar like that:

(۱) شمس العلوم، (۲) بحر العلوم، (۳). لو اجمال، (۴) یہ مطاح ا المصلی، (۵) تکات ا امس لمین، (۶) یہ سرف ا کاح، (۷) یہ سیۃ المسلمین، (۸) رسالہ عاز، (۹) بحر العلوم، (۱۰) سلیہ ا صلی، (۱۱) میزان الشریعت، (۱۲) یہ مطاح یایلو، (۱۳) مجلہ ماگ و کاح، (۱۴) یہ سرح الحمد الشریف، (۱۵) رسالہ بولی عاز، (۱۶) یہ طرح طلاصہ کیدا' . س، (۱۷) یہ مطاح السعادت، (۱۸) سراج المعاملات

And also:

(۱) رازق ماری از اسماعیلی مالیف ۱۷۰ھ، (۲) رازق ماری از مصطفح ۸۵۰۱ھ، (۳) لیذماری ز اکھر مال، ۵۰۱ھ، (۴) اللہ ماری از امہد، ۱۹۶۱ھ، (۵) ماری از.م ۶ یہ شمس الدین، ۲۰۸ھ، (۶) ماری از گریش داس مڈھرہ فلان گو' . س، ۲۲۰۱ھ، (۷) یہ فادر ماری از مطفر ۱۲۲۳ھ، (۸) واسع ماری انکھدل ،۱۳۱ھ، (۹) رحمت ماری از مولوی رحمت الہ ، ۱۳۲ھ، (۱۰) فارسی ناممہ از عبدالرحمن فصوری، (۱۱) . صلاب. صوری ا علائح، (۱۲) اللہ ماری، (۱۳) ھاد سہل، (۱۴) ا عظم ماری، (۱۵) صادق ماری، (۱۶). فارسی ناممہ شائح محمد

The subject of such type of manuscripts are about Islamic Religious Beliefs and about way of life under Islamic beliefs which contributed a lot to the primary education of the person in his early childhood. Some references could be traced in HeerWaris Shah, which are as under:

(۱)۔ طبیعی میزان ، مرحب بہا' ۔ ، (۳) صرف میر، (۴) ۔ قاضی طب، (۵) کہ ۔ نزالالطاع،

(٦) ماراں مسعوداں، (۷) جیرت لیلۂ، (۸) ۔۔ قاوی، (۹) معارج النبوت، (۱۰) ۃ سرح

ملا ، (۱۱)۔ خالق ماری، (۱۲) رازق ماری

The above mentioned manuscripts are transcribed in Naskh style of calligraphy. Let us have a some background of Naskh style.

Kufic writing seems to have reached its extreme angular character by the end of 2nd century of Hijra. The 3rd century Quran has rounder curves and slantingly pointed tips. By the Middle of the 4th century, Kufic gives way to the Naskhi i.e. a little rounder script and more or less cases to be employed in the coping of Quran tough continues to be used ornament.

The gems of all the calligraphists is al-Hawl al-Muharrar, of the time of Mamun, the Caliph. Best among his pupils was Abu Ali Muhammad bin Ali bin Hasan bin Abdullah better known as Ibn-e-Muqlah (272-328 A.H./ 884-940 A.D.). The later worked under three Abbasid Caliphs – Al MuqtadarBillah, Al QahirBillah and Al RaziBillah (295-322/908-934). Ibn-e-Muqlah belonged to a family of calligraphers. His greatest contribution in the field of calligraphy has been his invention and standardization in 310 A.H/992A.D. of a new style called Naskh along with creation of five other scripts namely Muhaqqaq, Raihan, Thulth, Tauqi and Riq'a along with three orthographical aids tanwin (nunation), tashdeed and jazm and a special writing ink. He codified Arabic writing by inventing rules and regulations and fixed the width of the 'point' of pen as standard unit of writing.

In the eleventh century, the use of Kufic Script was gradually replaced by Naskhi Script for writing Quran. This new script reached the height of its development in the first half of the 12th century towards the end of the Fatimid rule.

The second greatest names among the early Muslim calligraphers is that of Abu al Hasan bin Hilal better known as Ibn-al Bawwab (350-413 AH/961-1022AD). He further improved and beautified Naskh and gave it its present form. He is credited for having calligraphed 64 copies of the Holy Quran one of which is preserved in Chester Beatty Library, Dublin and another in a Topkapy Museum, Istanbul. In due time, Ibn-al Bawwab was succeeded by more well known calligraphers such as Muhammad bin Abdul Malik, Abu Fazal, Khazin from Dinur, Abdul Moman bin SafiuddinAsfahani, and above all Yaqut bin Abdullah al-Hamri, al Rumi al-Musta'asmi. The last one is the best among the followers of Ibn al Bawwab, YaqutMusta'asmi (698 AH/1298AD), a pupil of Abdul Momen bin Safiuddin and Shaikh Ibn-e-Hussain, was the greatest calligrapher of Abbasid period and the last master of Naskh style. One copy of Quran scribed by him is preserved in the Library of Nawabzada Saeed ul Zafar Khan of Bohpal, while another once used to be in possession of one Qazi Hilal Ahmed Model Town, Bhawalpur city.

Naskhi, mostly used in religious works, has fine and has broad varieties. The finest ones are known as Hurda and Gubari. Gubari is an extremely fine style of writing. Another kind, known as NaskhiKirmiasi, is a type of writing which employs no vowel points.

During the Abbasid rule, Kufic script got gradually relegated to the use of decorative works Gubari is an extremely fine style of writing mainly on monuments whereas, Naskh, due to its easy adoption by common man, became more and more popular with the masses and hence its use became more wide spread. Kufic, on the other hand, lost'all support from public. By the sixth century Hijra, Kufic script stopped being used for any purpose other than for monumental inscriptions.

Abbasid rule (132-656/750-1258) has created a good number of great calligraphers. Names of a few more competent ones are given below:

Khashnam al Basari, Mehdi Kufi, Abu Hadi, Ibn Umm-i-Shaiban, Al-Mashur, Humera. Ibn Humera, Abu al Farah, Abu al Hussain bin Ibrahim Tammimi, Abu Ishaq Ibrahim, Ibn-i-Ma'adan, Abu-al QasamIsmial, Wajhul- Na'aj and his son s, Ibn SagheerZulfulti and Rawaidi, Ahmed bin Abi Khalid, Ahmed al Kalabi, Abdullah bin Shadad, Uthman bin Zaid, Muhammad bin Abdullah Madani, Abu Fazal Saleh bin Abdul Malik Ibrahim alias Al-Sajri, his brother Yousaf Ahmed bin Muhammad bin Hafiz, Ibn al Zayyat etc.

Among the pupils of Ibn al-Bawwab, the most famous ones are Shaikh Zada Ahmed Suharwardi, Yousaf Mashedi, Mubrak Shah ZareenRaqam and Argun Kabuli. Among the series of pupils of Zainab, the best known is Shaikh Ammaddin, who is regarded as the second Ibnal- Bawwab. One of his pupil Shamasuddin bin Ali Raqiba went to Egypt, where his several pupils held important positions. One of them Shaikh ZainuddinSha'aban bin Muhammad bin Daud came to India from whom many benefited. After a period of temporary decline, during the Mongol period Naskh, regained its importance during the Timurid period, but receded again in the 18th and 19th centuries. Persian Naskh has a flavour of the rihan, raihen script until the 12th/18th century a new style and liveliness, until it almost acquired a Nast'aliq character, it had an angular look and the verticals of the letters became relatively finer, giving this script a particular beauty and fineness.

After the fall of Baghdad in the 8th century, this great city, lost its pivotal position in Muslim life and culture and the focus of the Muslim activities was shifted to other centers in Iran, Turkey, Afghanistan and Lahore in this subcontinent. Henceforth, history of development of Islamic calligraphy can be studied with reference to these centers in West area and South Asia rather than in Arabia and Middle East.

It is not out of place to mention the Punjabi Movement by the Punjabi activist as Tariq Rehman said, Punjabi was not taught for itself but facilitated the learning of Persian. It was the means of an educational and the learning of Persian. Most of the books mentioned in this article were the standard text in Arabic and Persian taught in the Madrasas. Out of these Muhammad Shafi, the informant of Sufi, places only Anwa Baran among the Punjabi books. Both Shafi and Sabir place Raziq Bari, Wahid Bari and Nam e Haq among Persian books but there is a copy of certain Wahid Bari, the name of whose author is lost, in the British library. It was probably written in 1621-22 in order to teach Persian to students on the pattern of the well-known Khaliq e Bari. The meanings of Persian words were conveyed through their Punjabi equivalent. The difference was that in Khaliq Bari, the lexicon within Hindvi (old Urdu), Persian and Arabic while in Wahid Bari the facilitating language is Punjabi. The Punjabi Islamic literature contributes a lot as in our villages in Punjab. There is no proper educational system existed except Madrasas, which were established in the Mosques of villages. Most of the literature is in poetry which was learnt by heart by the children of the villages. Normally, Paish Imam was a poet, calligrapher and also a preacher. It was due to this literature, mother sing this literature all the time and shift the same to another generation. Through this research one can recall his memory as most of the literature has been reached their generation through their mothers.

Here I quote about the Punjabi Movement:

> "The activists of the Punjabi movement want Punjabi to be used for educational, administrative, and judicial purposes in the province of the Punjab. As the Punjab is the most populous and prosperous province of the country, notorious for its dominance in the army and the bureaucracy, many people find this language movement incomprehensible. Indeed, most Punjabis of the upper and the middle classes do favour Urdu, and submerge their Punjabi identity in the Pakistani

one. What is difficult to explain is why the activists of the Punjabi movement do not do so. Would the Punjabi activists gain power? Considering that most of them are generally competent in Urdu (and some even in English), they could choose the easier way of joining the Punjabi elite rather than opposing it. Moreover, some of them such as Hanif Ramay who was the chief minister of the Punjab under Z. A. Bhutto's PPP rule in 1972-76 and is the Speaker of the Punjab Legislative Assembly at the time of this writing possess political power; nor is it difficult for others to join mainstream politics and rise to eminence as Pakistanis (as Ramay asserts in his book: 1985: 29). Does the lure of the movement extend only to the less successful?"

I intend to raise one question to the audience sitting here that where from they got basic the knowledge about the Islamic Ideology and Belief?

Certainly, from our mother, father and Imam Masjid of the locality in our indigenous language, the way we adopted that as our father and mother recites the Holy Quran, saying their prayers and the basic knowledge about the purification of our body and souls and some of the religious books which deals with the basic Islamic belief and ideology are available in great numbers in our mother tongues. As much as I concerned that my basic knowledge of the Islamic Ideology and Belief is stronger than getting from school and university education.

The Government of Punjab province has tried its level best for the adult education *under the project of Taleem-e-Baligan* or *Naye Roshni* and now Danish schools etc.. but no successful achievements have not yet been made to date. I am of the opinion, if this struggle was made out in the mother tongue that it would be possible to succeed.

Anyhow, all the indigenous languages are bouquet, which bended in one script i.e. Naskh. As much I think, that most of the mothers are uneducated but they recites Holy Quran which transcribed in Naskh style of calligraphy. It could be the reason that all transcripts of the languages are transcribed in the Naskh style of calligraphy which could be possible to read for the uneducated mothers easily and this script is as flexible as adopted by all the indigenous languages.

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HOMELAND OF HINDKO IN HISTORICAL PERSPECTIVE

By Dr.Elahi Bakhsh Akhtar Awan

Abstract
The myth is that Aryans brought civilization to this part of the world. This implies that there was no civilization in the subcontinent before arrival of the Aryans. The indigenous people were deaf and dumb. They had no language. They did not have any customs. They lived either in open jungles or caves and so on and so forth. This misstatement of facts started with the Rig Veda and was picked up by orientalists of the Europe. It was only very recently that some of them realized the mistake and tried to restate the cultural history of Hind. However there is still a group of European scholars that is still walking on the beaten path. With them are some others so-called oriental scholars who have vested interest in keeping the weather misty. One of the modern European scholars Amoury de Riencourt rightly writes "A mental fog has concealed until very recently the remote history of this part of the world; even now, it is partially dispelled."

Key Words: Homland, Hindko, Vadaya, Hind, River Indus

Introduction
The Civilization of the Hindko Homeland is over five thousand years old. This is neither a slogan nor a sentimental statement. This fact is based on the strong and solid historical, archaeological, literary and linguistic evidence. I am sure that the readers would have been convinced of the truth of the statement after finishing reading this write-up. However, before I talk about the antiquity of Hindko civilization, it is important to delimit its geographical boundaries. Though many writers and scholars have stated its boundaries but have not substantiated them. Once ancient boundaries are established, it will become easy to talk

about the land, its people, civilization, culture and language. Having a clear picture of the extent of the land that we talk about is a prerequisite to trace the history of the people and chronological development that happened with the passage of time.

A gross misunderstanding and a historic myth that has defaced the history of Hind must be destroyed first. I have intentionally used the word Hind here instead of its English equivalent (India). I'll explain the reason later.

The myth is that Aryans brought civilization to this part of the world. This implies that there was no civilization in the subcontinent before arrival of the Aryans. The indigenous people were deaf and dumb. They had no language. They did not have any customs. They lived either in open jungles or caves and so on and so forth. This misstatement of facts started with the Rig Veda and was picked up by orientalists of the Europe. It was only very recently that some of them realized the mistake and tried to restate the cultural history of Hind. However there is still a group of European scholars that is still walking on the beaten path. With them are some others so-called oriental scholars who have vested interest in keeping the weather misty. One of the modern European scholars Amoury de Riencourt rightly writes "A mental fog has concealed until very recently the remote history of this part of the world; even now, it is partially dispelled."

(Dr, A.H. Dani, 1964) writes at page 377 of his book 'Ancient India' 1964 " The (Vedic) literature has probably exaggerated the Aryans to the exclusion of other who also found India."

The fact of the matter is that the Aryans who invaded this land were ruthless, barbarous war bands who had no civilization of their own and destroyed the great civilization of Hindkoland as they occupied it. Amoury de Riencourtfurther says about the Aryan invaders "Nomadic Aryans invaded India in 1500 BC destroying the Indus Valley civilization and exterminating the Indus inhabitants, thus ended the most brilliant civilization of the

ancient world. Subsequent to this invasion, India was plunged into 2000 years of the Vedic Dark Ages.

According to Thomas William, "In Tamil literature 1500 BC is the year of the mythical destruction of Tamil Civilisation. This coincides with the Aryans invasion and fall of Indus Empire."
"The un-intellectual forces of the wilds, with unbroken will and exuberant vitality, thirsting for power and plunder hurled themselves on the civilized men of the plain."

"With the arrival of the Aryan war bands, all historical evidence vanished, script disappeared and the wooden structures of the Aryans rotted away without leaving any traces. From the very first, the invaders manifested most remarkable trait of their psychology: a complete, instinctive indifference to history and preservation of historical records. Instead of historical **treatise** such as the Chinese have left to posterity, the Aryans left us myths – the transmutation of time –bound historical events into timeless tales in which facts and fancy are almost inextricably mixed so that we are left with the Aryans, first great literary work the Rig Veda, as a unique source of information for this dark period of India's history."

Dr. (Mrs.) SushamaArura admits that before the arrival of Aryans the region contained all the features of urban life. Some of the salient features listed by her are reproduced below:

- ''Town planning, with a citadel (fort)–dwelling place for ruling class with strong fortifications, below that houses for common people, then a market place, kilns & furnaces to manufacture burnt bricks were found outside the city along with city's drain water getting released into the fields, thus keeping the city clean.
- Sufficient water supply, a well for every house, public baths, both in working condition
- Good underground drainage system, made possible due to the knowledge of arch, confirming geometrical knowledge of the people.

- Decent houses with amenities of bath, lavatory, water supply & a courtyard for pounding, grinding, laundry etc.
- Good roads cut each other at right angles dividing the city into blocks, roads were so arranged that the wind would work as suction pump, cleaning the area automatically
- The lamp posts lit the roads at night.
- Granary is another special feature of this civilization, used as a storage for future use or for collection of tax collected in kind,
- Highly standardized weights also an important characteristic of this urban civilization.''

Methodology

Historical and descriptive methods have been used in this research article. Ancients' books of the foreign auothors have frequently been made as rources of reference and description. More than dozen books used to provide authentaic information on the Homeland of Hindko.

Delimitation

Indus Valley Civilisation is in fact, as proved by the historic facts, is Hindko Civilisation. It is important to keep in mind that when I refer to Hindko civilisation it does not mean only that part of the country where Hindko language is spoken now a days, but it is the civilisation that spread through the whole Hindkoland (as delimited in this Research Article)

Aryans in Rig Veda

Now let us see what Rig Veda has to say about Aryans.

The Mantras of Rig Veda tell us condition of different periods. It is learnt from these Mantras that earlier Aryans were not born intelligent. Like others, they survived on hunting and game.

Later they raised cattle and learnt how to till the soil and to cultivate. The Rishis amongst them were advanced and it can be said that they transformed Hindu Samaj (community) into Hindu religious Samaj (society).

Earlier Aryans lived in Goth (villages). Goth stands for Gosht, a Sanskrit word that means a place to keep cows in (cow barn,

stable). The Aryans would build their houses adjacent to stable. This came to be known as Goth.

The middle class Aryans lived in circular houses (huts) made of straw and dried leaves. The wealthy ones lived in houses made of mud and clay.

Writing was introduced relatively late to India, and it did not immediately become important since oral learning was the primary means of transmitting knowledge. **Rhys David** suggests that writing may have been introduced from the Middle East by traders, but Sanskrit, which had been used exclusively in sacred contexts, remained a purely oral language until well into India's classical age.'

Pre Aryans Civilization in the Hindkoland

a) There was a fully developed civilization in Hindkoland prior to invasion of Aryans.
b) They lived in cities built of fire-baked bricks.
c) Their cities had sophisticated system of supply of water and drainage.
d) They were literate and had developed a system of writing.

Effects by Aryan Invasion
a) Aryans were barbaric warriors and uncivilized nomad and were not used to urban life.
b) They destroyed almost all exponents of local civilization.
c) After destroying building made of fire-baked bricks they made huts of straws and mud and lived in such structures for centuries.
d) They had no script no writing system.

Antiquity of Hindko Civilization
"The Indus Valley civilization was one of the four civilizations of the ancient world, the other being the Mesopotamian, Egyptian, and the Chinese civilizations. The major cities of Indus Valley civilization, such as Harappa and MohenjoDaro, date

back to around 3000 BC, and represent some of the largest human habitations of the ancient world."

According to RadhaKumudMukharjee 'the Indian (Hindko) civilization dates back to 3200 B.C. He says that Remnants of this civilization have been found in MohenjoDaro and Harappa, both in present day Pakistan. Later excavations revealed that the similar culture extended to Northeast which covered parts of Jammu, Kashmir, Punjab, Harayana, Sindh, Gujarat, Rajasthan, and Maharashtra.

RomilaThapar writes:
"The pre-historic site of KotDiji in the Sindh province has provided information of high significance for the reconstruction of a connected story which pushes back the origin of this civilization by 300 by 500 years, from about 2500 B.C. to at least 2800 B.C. Evidence of a new cultural element of pre-Harappan era has been traced here." **Dr. A.H. Dani writes at P-387. 'There is one site which may provide the evidence needed to fill the gap. Shanghao is located not very far north of the city of Peshawar …………… The cave contains 3 period of Middle Stone Age material.' (Stone Age dates back to nearly 800 B.C.).**

where cultural development prior is too much older than 2**800 B.C**. may be found.

From the ruins of MohenjoDaro Harappa and later in and around Peshawar, it is clear that this civilization is at least 5,200 years old.

Extent of Hindkoland
Now that is has been established without a shadow of doubt that the region I referred to as Hindko in the opening paragraph of mywrite-up at the time of Aryans invasion in the around 1500 B.C had one of the best civilizations of the world. It has further been revealed from the archaeological findings that antiquity of this civilization goes back as far as 5,200 years. So the people of Hind or I may call them Hindko people have a long and enviable

cultural history. It has a marvelousrecord of civilization. It only needs the dust and the mist of the time to be removed from its brilliant face and provide missing links of history destroyed by the Aryans.

We can now move forward to the second important questions of the geographical and historic delimitation of the Hindkoland.
The political and administrative boundaries of this region like any other part of the world have been changing a lot during the past so many centuries. Some new divisions have come into existence and some new administrative sub-regions have been created from time to time. Many a time adjustments have been made to the existing political and administrative divisions. Sometimes it happened that some divisions and their name merged into others or disappeared altogether. Sometimes, new names were given to the old regions or the name themselves under went linguistic changes. These linguistic changes were sometime natural and sometimes deliberate. The nomenclature was changed to meet specific needs or desires of the ruling class or powerful groups. It has also happened that in certain cases these changes have stood the test of time and in other cases they didn't. This is the natural way that things happen in this ever – changing universe. There is wear and tear. Some things are lost in the waves of time and some new things emerge. Some changes are beneficial to a group of people but not to another group. The physical landscape changed to certain extent.

All this has happened to the Hindkoland and its people. I would like to establish its boundaries as existed at the time of Aryans invasion nearly 3,500 years ago.

Hind in Avesta
As stated earlier the Aryan invaders destroyed Hindko culture and left no evidence in the land that could establish the reality that existed on the ground at that time. We have to look for the evidence somewhere else. The oldest written record giving information about Hind is Avesta. It may be pointed out that Avesta is much older than Vedas.

Let us see what Avesta, one of the oldest written sacred scripture of **Zoroaster**, tells us about the origin of the word Hind.

The word Hind occurs four times at the following places in Avesta:

1. **Vanidad Chapter 1 Number 19**
2. **Yesna (Sarosh-e-Yesht) 57 Number 29**
3. **Mehrisht Number 104**
4. **Teerisht Number 32**

Etymology of Hind in Vanidad

Avesta says:

"I, AhurMuzda, created the fifteenth nice country. This is one of the best countries (its name is) Hapta Hindu, river Hindu (flows through it from) East to West."

An Iranian Historian writes:

1. (Previously) the name of Hind was Hapta Hindu.
2. Hind was the fifteenth country that was created by AhurMuzda. This land is known to Iranian from olden times.
3. It (Hind) contained a land that was irrigated by river Indus. It spread to both sides (of the river). Iranian named (this region) as Hind.
4. This way the Iranian named it Hind and they called the residents of this land Hindu instead of Sindu. Greeks adopted the name Hindu from Iranians. This name then was adopted by Romans and thereafter all the world has known this country as Hind.

Word Hind in Torat

Name Hind also occurs in Tora, the sacred book of Jews.

Hind was also a part of Darius Empire. Herodotus says that Hind was the richest region of Darius Empire. Purpose of Darius was not only to capture the old known world but he wanted to enter Hind and thereafter through Kashmir wanted to enter the river **Sind** and then to Oman and Persian Gulf.

Hind a part of Hakhmanshi Empire

After Avesta inscription in the KhatteMekhi, it is illustrated that Hind was one of the parts of Hakhmanshi Empire. It is also

revealed from the inscription of Takht-e-Jamshed and Naqsh-e-Rustam that one of the captured regions was Hindush (Indush).

United States of Hindko
The region that was known to Iranians as Hind had its eastern boundary along the mountain range now known as Hindukush Mountains and went down to the plans on both sides of river presently known as Sindh. However, a few centuries later it was renamed as Hept Hindu meaning 'seven Hindkos. This region has also been described as haft Hindu Aqlim(seven states). These seven rivers are Sindh, Jehlam, Sutluj, Ravi, Chanab, Beyas, Sarawati. In other words it was a united state of Hindko consisting of these seven States.

The Hindukush is a mountains system nearly 1000 miles long and 200 miles wide, running northeast to southwest, and dividing the **Amu Darya (River) Valley** and Hindkoland. It stretches from the Pamir Plateau near Gilgit, to Iran. The Hindukush ranges mainly run through Afghanistan and Pakistan. It has over two dozen summits of more than 23,000 ft in height. Below the snowy peaks the mountains of Hindu Kush appear bare, stony and poor in vegetation.

Great Military Significance of Passes
Historically, the passes across the Hindukush have been of great military significance, providing access to the northern plains of India. The Khyber Pass constitutes an important strategic gateway and offers a comparatively easy route to the plains of Punjab. Most foreign invaders, starting from Alexander the Great in 327 B.C, to Taimur in 1398 A.D, and from Mahmud of **Ghazni**, in 1001 A.D, to Nader Shah in 1739 A.D. attacked Hindustan via the Khyber Pass and other passes in the Hindukush.

Aryan and post-Aryan period
According to Diwan Bherumal Advani
"The boundaries during the Rig Veda period remained almost unchanged for a long time. That is from Hindukush to land of seven rivers.

Provinces in Homland of Hindko

During **YajarVed** period that Hindkoland was divided into the following 3 provinces:-

1. **Kekya:** This province was named after Kekya, son of ShaviOshener. It expanded between River Kabul and Vyash, now called Beas. Dera Ismael Khan and Dera Ghazi Khan were part of Kekya province. Raja Ashopat, father of Savatri, ruler of Kekya would say with pride that there were no misers, wine-drunkers, thieves and profiteers in his kingdom.
2. **Sindhu:** it was comprised of most of Sindh valley.
3. **Sauver:** Sauver was also son of ShaviOshener. This third province was named after him, which included Multan and Jharwad.

Gandhara a seat of Knowledge

It is stated in (Raghu Vansh, 1587) that Bharat, Shree Ramachandra's brother, inherited province of Sindh (Sindh Desh). Bharat's two sons, Takash and Pushkar, expanded Sindh border to Gandhara, Peshawar and its surroundings.

Located towards that area was Pushkar with its capital named Pushkarvati and Taksha with its capital Taksha-sila which historians have called Taxila. Around year 6 B.C., a university was established at Taxila, ruins of which still exist.

Although the other parts of Hindko developed financially, politically and majestically, the Gandhara region regenerated its lost glory of knowledge and became the centre of knowledge not for the whole of Hindkoland but also for the rest of the sub-continent.

According to Amaury de Reincourt 'Magadha state was the most prosperous empire, conscious of their cultural inferiority, many young men from Magadha were sent out of the state to far away Takshasila in the North Western State of Gandhara for their education very much as young Romans went Athens to complete their studies.

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Homland of Hindko, Place of Birth of Panini Mani
Around 5 year B.C. renowned Panini Mani who wrote famous Sanskrit Grammar "AshtaDhiyaie", was also born there.

RomilaThaper says "The discovery of Gandhara grave culture in Dir and Swat will go a long way in throwing light on the period of Pakistan's cultural history between the end of the Indus culture in 1500 B.C. and the beginning of the historic period under the Achaemenians in the sixth century B.C. The Gandhara grave culture has opened up two periods in the cultural heritage of Pakistan a peculiar pattern of living in hilly zones of the Gandhara region as evidenced in the graves."
Gandhara was attacked and destroyed many a time by Parthians and Huns etc.

Besides Taxila there are many sites in and around Peshawar, which show that the whole valley of Peshawar and the surrounding areas of the Hindkoland regenerated itself after destruction by foreign invaders. **Dr. M.H Dhani has enlisted at least 10 such sites where evidence of highly developed culture going as back as 2800 B.C. has been found. He writes 'There is one site which may provide the evidence needed to fill the gap. Shanghao cave is located not very far North of the City of Peshawar………… The cave contains 3 periods of Middle Stone Age material.**

There cultural development prior is too much older than 2800 B.C. may be found.

Changes to administrative units of Hindkoland continued during Muslim and British Period and thereafter. However it stood united linguistically.

Name of Hindkoland
The Aryans instead of adopting the local name of Hindko used the Avestan name Hindu for the land and people of the region. The early Aryan literature shows that they changed the H of Hindu and Hapt Hindu to S and pronounced them as Sindu and SaptSindu respectively. Many orientalists and even some oriental

scholars have claimed that the S has been changed to H. But the fact of the matter is that the change has occurred the other way round. I have historic evidence to prove my point of view.

Term Hindu wrongly used to designate Brahamanism.

It seems appropriate that a misunderstanding about the term Hindu be removed first. The term Hindu is generally associated with the religion contained in Vedas and the people who believe in that religion are often and more commonly called Hindu. The term has nothing to do with so-called Hindu religion. It simply means anything or anyone relating to Hind. Even Hindu scholars themselves object to the term being applied to their religion. Their objections and reasons for not using the term being applied to their religion are enunciated hereunder:

R.N. Survanarayan writes:

"The name Hindu shows the confusing nature it causes for understanding the true essence of the spiritual paths of India. "The political situation of our country from centuries past, say 20-25 centuries has made it very difficult to understand the nature of this nation and its religion. The Western scholars, and historians, too, have failed to trace the true name of this Brahmanland, a vast continent-like country and therefore, they have contented themselves by calling it by that meaningless term Hindu."

Word Hindu in Pershan Literature

This word, which is a foreign innovation, is not used by any of our Sanskrit writers and revered Acharyas in their works. It seems that political power was responsible for insisting upon continuous use of the word Hindu. The word Hindu is found, of course, in Persian literature. Hindu-e-falak means 'The black of the sky', and 'Saturn'.

Word Hindu in Arabic language

In the Arabic Language Hind not Hindu means nation. It is shameful and ridiculous to have read all along in history that the name Hindu was given by the Persians to the people of our country when they landed on the sacred soil of Sindhu."

Term Hindu used for Original Aryan Race

Maharishi Shiri Devanad in the introduction to his book Saraswati says: "Another view of the source of the name Hindu is based on a derogatory meaning. It is said that, "Moreover, it is correct that this name (Hindu) has been given to the original Aryan race of the region by Muslim invaders to humiliate them. In Persian, says our author, the word mean slave, and according to Islam, all those who did not embrace Islam were termed as slave."

"Hindu" is Not a Valid Sanskrit Term

Stephen Knapp says that 'We must remember that the term "Hindu" is not even Sanskrit. Numerous scholars say it is not found in any of the Vedic literature, so how can such a name truly represent the Vedic path or culture? Basically, Hindu is merely a continuation of a Muslim term that became popular only within the last 1300 years. In this way, we can understand that it is not a valid Sanskrit term, nor it has anything to do with the true Vedic culture or the Vedic spiritual path. No religion ever existed that was called "Hinduism" until the Indian people in general placed value on that name and accepted its use. So is it any wonder that some Indian Archaryas and Vedic organizations do not care to use the term.

British Used Term Hindu and Hidustan

Another Hindu scholar Pandit Mohan Lal in his book Ancient History of India writes that the real confusion started when the name "Hinduism" was used to indicate the religion of the Indian people. The words "Hindu" and "Hinduism" were used frequently by the British with the effect of focusing on the religious differences between the Muslims and the people who became known as "Hindus". This was done with the rather successful intention of creation friction among the people of India. This was in accord with the British policy of divide and rule to make it easier for their continued dominion over the country.

The above quotations clearly establish that it is wrong to associate the term Hindu with the religion found in Vedas or the followers of that religion and that Vadanics themselves hate to use the term for their religion. It is in fact an **alternative** term for Hindko used first by Avesta the Zoratrian's Holy book meaning anything belonging to Hind.

The term Hind changed to Sind
Now I shall deal with the various explanations and arguments that say that the word Hindu was the corruption of word Sindu, point by point.

1. Stephen Knapp says that the term "Hindu" is not even Sanskrit.

I fully agree with him as this word or term is not Sanskrit. It was used in the religious book of Parsis long before Aryans invasion of Hindkoland. Religious book of Jews Tora also used Hood for Hind. it is not found in any other of Vedic literature.

Conclusion
Now there should be no doubt that the area of the sub-continent that I have described has been known to the foreigners as Hind and the natives called it Hindko, long before the arrival of Aryans in this region. The question arises as to why foreigners sometime called it Hind and sometime Hindu. The reason is that Hind is a noun and Hindu is an adjective, meaning belonging to Hind. Avestan language used the genital suffix 'u'. So the genital adjective from the noun Hind was formed by adding the suffix 'u' as Hindu. The language spoken by the Aryans when they arrived here also used to use same genital suffix so they also called everything and person belonging to Hind, Hindu. They also used the same adjective for the wisdom belonging to Hind. Hindko on the other hand used the suffix 'ko' to form adjective so they called everything and every person belonging or pertaining to Hind as Hindko. This common suffix 'ko' was used to show relationship of the area with the people and things irrespective of number or gender. When it was used to describe its relationship with, for instance, a territory it meant territory of Hind, with a river it meant the river of Hind, with a mountain, it

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is meant a mountain of Hind. Similarly when used with culture, civilization, people and language, it meant these nouns belonging to Hind. So the region which Avesta described as Hind was called Hindko by the natives. They called their language Hindko and they still call it by the same name.

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Promotion of Hindko and the Hindrances
By
Dr. Zafar Iqbal

Abstract

*We are living in 21st century and this is the era of technology but in this developed age Muslims have forgotten some important things from their tradition, one of them is the sixth biggest language of Pakistan Hindko. Genuinely every language is important for its people. This article is written to represent an Indo-Aryan language called Hindko, Basically, this language looks like its sister dialects which are Hindi, Urdu, Punjabi and so on. "Hindko is generally talked in northwestern areas of Pakistan for the most parts of the Khyber Pakhtunkhwa and Punjab. Hindko is spoken in the six areas as Peshawar, Kohat, Dera Ismail Khan, Nowshera, Swabi, Azad Jammu and Kashmir and parts of Punjab Attock, Hazro, Rawalpindi and Potohar. Its bastion is Hazara division, including the locale of Haripur, Abbottabad, Mansehra, Battagram and Kohistan. Additionally, there are huge populaces of Hindko-speaking people in the real urban communities of the nation. Karachi has numerous areas, for example, Mansehra Colony, Qayyumabad and Kalapul, where a larger part of the inhabitants is from Hazara, however some of them are bilinguals, talking both in Hindko and in Pashto **Invalid source specified.**". Although Hindko is an important language but there are no rules for the improvement of Hindko in this technical world.*

Keywords: Definition, Structure, Literature, History, Criteria of (GIL), Technology.

Introduction of Hindko Language

"The term Hindko has two different meaning. First is that the Hindko is a language and secondly it also quotes the river Indus". Hindko language is also quote in eastern Afghanistan and northern Pakistan Hindkush mountainous region.   Some definitions about Hindko are as under

- The term "Hindki" is for the most part used to indicate a speaker of Hindko language (Shackle, 1980).
- The famous use of Hindko may indicates to a language as it was as a part of old literature writing Rensch (1992).
- The North West Frontier Province (NWFP) which is now called Khyber Pakhtunkhwa indicates the language as "Hindki" Imperial Gazetteer of India (1905).

Briefly speaking, the term "Hindko" refers to language. This language also have linguistic rules and regulation , and surveys conducted in regard with language issues like Linguistic Survey of India (LSI) which was conducting by Grierson in (1916) and the other one is the Socio-linguistic Survey of Northern Pakistan by Rensch in (1992). The Gandhara Hindko Board Vice-Chairman (Dr. Salahud Din) said that Hindko was largely-spoken language of the province, but was deprived of official patronage".

Literature and Writers

"The Gandhara Hindko Board an association that has been dynamic in the protection and advancement of the Hindko dialect and Hindkowan culture since 1993. The board was situated in Peshawar in year 1993 to safeguard and promote Hindko language. It brings out two customary distributions - "Hindkowan" and "The Gandhara Voice" and 15 periodic productions.

In 2003 the Gandhara Hindko Board published first Hindko dictionary which was compiled by a prominent language researcher from Abbottabad, Mr. Sultan Sakoon as first Hindko dictionary. Mr. Sultan Sakoon stands out for his literary contribution of the Hindko language and his books including those on Hindko proverbs and Hindko riddles have been published. The board published second more comprehensive Hindko dictionary in 2007, which has been prepared by an internationally known linguist from "Walled City of Peshawar, Professor Dr Elahi Bakhsh Awan of University of London."

The Hindko language is encouraged and developed in Pakistan in the following stations like **Idara-e-Faroghe Hindko** based platform in Peshawar, **Bazm-e-Ilm-o-Fun** Abbottabad and **Halqa-e-Yaraan Shinkyari** and in Karachi **Dr. Syed Mehboob** are working day and night for the buildup of Hindko language and literature".

<u>Hindrance in Promotion of Hindko Language</u>

The language faces many issues in the Pakistan, an unfortunately dismissed language with an extraordinary history and people who have contributed much to Pakistan. "Hindko is one of the local dialects of the KP that couldn't create in the way it ought to have. The changes in time pushed the language into blankness, until struggle was made a couple of years back to restore the Hindko and in this way its writing. The issues with Hindko have been complex and multifaceted. Hindko language flourishes when abstract work is done in them. Lamentably, in Hindko in the most recent century or something like that, no incredible amount, not to mention quality, of writing has been created. Ziauddin, who is secretary of Gandhara Hindko Board (GHB), told that the quantity of the Hindko books are just 100-150 which are accessible. This circumstance of the Hindko language has dangerous complication.

In view of the absence of books, ardent scholarly devotees, or so far as that is concerned more easy going Hindkovan scholar, all have purpose behind moving in the opposite direction of the dialect of late there have been some efforts by certain literary-cum-social circles to promote the language. In this regard Gandhara Hindko Board has published some 14 books. But there has been no great improvement in Hindko literature of the kind that might be desired."

(Hindko Zubaan, 2011).

"On the occasion Hindkowan researchers discussed the issues pertaining to the language, its literature, history and role in the civilization. On the first day, over a dozen researchers presented their papers. Hindko writers also held discussions on Sufism. A majority of them said that in all the three divisions of the province where there is a Hindko-speaking population, there is

a famous Sufi poet. "In Peshawar, there is Sayee Ahmad Ali, in Hazara Ghulam Din and in DI Khan, there is Ghulam Faqir Dervi."

Criteria of Google Integrated Language

"The fundamental criteria for Google to include another tongue as Google Integrated Language (GIL) is that it must be a written language. Yet, the group additionally requires "a lot of interpretations in the new dialect to be accessible on the web" with the goal that it can use machine learning, licensed content, and its Translate Community (more than 3 million individuals have contributed around 200 million made an interpretation of words) keeping in mind the end goal to offer appropriate result". The language must have the plenty of books of each and every topic, it must have the traditional history of the language so that Google realizes that this is an important and informative language in the world. If Google evaluates these precious assets of the Hindko Language then they support that language for making Google integrated Language. If the language has all these things then the Google also integrate it in Google Maps with voice search, Google mobile App with voice search and Google voice search in YouTube.

How to Make Hindko Google Integrated Language (GIL)

First of all, we have to save our assets of Hindko language and translate the popular books in Hindko either book is in Urdu, English, Sindhi or any other language. If we just focus on Pakistan we did not make the Hindko an international language, so if we want to make Hindko a google integrated language then we have to think broad and work together internationally. Government has to promote Hindko language and provide resources for the language popularity. Make the Hindko a compulsory subject in KP Schools till Grade 5 so the new youth can preserve the knowledge of Hindko Language.

Use the technology for the enhancement of Hindko by
1. Making online Hindko dictionary.

2. Tutorial of Hindko in YouTube.
3. Provide the Hindko books online.
4. Translate the country important websites in Hindko so the people may enable to read and understand the website.
5. Publish the daily newspaper of Hindko in KP
6. Weekly magazine in all provinces of Pakistan
7. Open the international Hindko Channel.
8. Make more stations like Gandhara Hindko Academy all over the Pakistan
9. Open the Chapters of GHA in different cities and countries.
10. Send the Hindkowans outside all over the world and make the conferences for the promotion of Hindko Language.
11. For the sake of globally access the Use of UNI-CODE for Hindko be developed and adopted.

Technology for the promotion of Hindko

Technology integration is the use of technology resources like computers, mobile devices, smartphone's and tablets, digital cameras, social media platforms and networks, software applications, the Internet, etc. Another area that technology supports very effectively is project work. We have always tried to do best for learners to learn about things through language. "Young people live their lives through technology they are the web generation and they are interested for more". Our challenge is to provide the knowledge and importance about Hindko language to every common people in their everyday lives and embed it purposefully into the modern Native languages (MNL).

Results

The reality is that, each language is essential for his speakers. A dialect has its own excellence in its figures of speech, social stories, tunes, adages and conventions. If one language is

destroyed, the entire culture shrinks. So before our traditional language dies, we have to do great efforts for the development of Hindko language and make Hindko one of the effective language nationally, and accessible internationally. In our country only few social institutes are working for the establishment of the language but our Government has to make more platforms for good progress of the neglected languages. We have to safe the traditional books of Hindko and include the Hindko subject in our schools, so the new generation know and learn about this precious language. This is only possible when Government supports us and make new and reliable linguistic for the neglected languages.

Conclusion

This article tells us that Hindko is an Indo-Aryan language that branches off into the Indo-Iranian family and there were many speakers of Hindko language in Sub-continent but this language is forgotten by the speakers because Government did nothing for the preservation of this ancient language. For the enhancement of this language Government and the people need to work together and make this language a Google Integrated language. Hindko is the combination of Hindi, Urdu and Punjabi. These dialects are mostly spoken in Khyber Pakhtunkhwa and Punjab. Everyone should support this language and do some hard working for making this language a Google integrated Language. Hindko is a lovely language and the language of the Walled City, and we have to use technology for the betterment of this language and today, the best source of technology are social media and Mass media.

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A TYPOLOGICAL STUDY OF PERSONAL PRONOUNS OF PAKISTANI LANGUAGES

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Abstract

Pakistan is a multi-lingual country where languages of different families are spoken in various geographical areas.This study aimed to find pronouns of major and minor Pakistani languages for typological study that is concerned with formulating different types of languages on the basis of their common and uncommon patterns of pronominal features across the languages.Pronoun is basically a grammatical category and it functionsto replace the noun. Every language has its own pronoun system. There are types of languages that differ in structural attributes of the pronouns. The data is collected from the native speakers and is represented in tables which provide the pronoun systems of the Pakistani languages under study. According to typological classification four types of languages are made out of sixteen languages and are shown in feature hierarchies of each corresponding language type. Feature hierarchy shows marked and unmarked features of these Pakistani languages. Considering it representative, universal statements are devised. It is found that languages of Pakistan are not very complex in term of theirpersonal pronouns. In the studied sixteen languages of Pakistan minimum number of pronouns is five and Balti has maximum number of pronouns i.e. ten.

Key words: typology, pronoun systems, universal statement, feature hierarchy, marked and unmarked features.

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1 Linguistic Typology and Language Universals

Linguistic typology is the study of languages which shows structural differences and similarities between the languages of the world. In language typology, languages are classified on the basis of their structural properties instead of genetics relatedness(Croft, 2003). A single type can include any language from any family. The genetic similarity can be found between the languages but not always. From these points it is clear that linguistic typology does not concern with a single language but a group of languages with any family. A linguistic typology is the structural variations across the languages. These variations can be in Phonology, Morphology, Syntax, Semantics etc. So the linguistic typology is the categorization of different languages into different types in different domains and in different aspects within those domains (Finegan, 2014) This would contain all the languages that have this structural characteristic. Feature hierarchy is an important tool involved in the linguistic typology. This hierarchy shows the features which are common and uncommon in a language. Languages universals are the universal statements about the languages. These universalsare for all the languages. The language universals are the principles on which the languagescan be categorized on their structural characteristic. Thus language universals are not madefor a single or a group of languages but for all the languages. Universal principle is a keyconcept towards the formation of any particular language typology. For example, there is a universal statement that all languages of the world would must have first and second personpronoun. This is a universal statement which has been made while keeping in focus all thelanguages of world. Universals must be generally valid whether for languages spoken by only few dozen people or by millions of people(Finegan,2014).

According to Comrie(1989) the following are types of language universals:

i) Absolute non-implicational universal: These are statements true about all languages and are without condition. For example, all languages have oral vowels.

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ii) Absolute implicational universal: These are statements true about all languages but one feature is conditioned on other. For example, if a language has nasal vowels it must have oral vowels.

iii) Non-implicational tendency: These statements show tendency of occurrence of common features in majority of languages without condition. For example, most languages have second person plural form.

iv) Implicational tendency: These statements show tendency of occurrence of common features in majority of languages with some condition. For example, if a language lacks a stop, there is a strong tendency for that language to include in its inventory a fricative sound with the same place of articulation as the missing stop.

2. Pronouns and Pronominal of Languages

Pronouns are one of the basic parts of any language. Pronouns are basically a grammatical category and their grammatical function is to replace the nouns. They are the part of the semantics of a language. Every language has its own pronoun system. Pronouns system of world language vary in term of person, number, gender and inclusive and exclusive's distinction. Some languages have politeness form and some use plural form as a politeness form. Some languages have inclusive exclusive distinction and some languages use dual trial pronouns. Some languages use third person pronoun as demonstrative. There is a universal statement about pronoun system of world languages that all languages have first person and second person pronoun. The occurrence of these two personal pronoun in a language is quite understandable because of their pertinent use in every day conversations as first person is used for speaker and second for addressee.

Bhat (2005) gives an analysis of the pronouns and distinguishes between the proform and

pronoun. He states that proform is a kind of demonstrative or interrogative pronoun.

According to him third person pronoun is an intermediate between the other two pronouns. Moreover,

Bhat (2013) documented that third person are often deictic rather than personal and only very rarely show morphological pluralization pattern identical to that of the of the first and second personal pronouns system. According to them, 52 out of 125 languages use demonstrative as third person pronoun. There are many languages which have different demonstrative like for distal, medial and proximal and they use any of them as third person pronoun.

It is also observed that inclusive are not found in all languages. Out of 200 languages Cysouw (2013) found two languages with no grammatical marking at all, ten languages in which I and we are identical, 120 languages with no inclusive and exclusive opposition,5 languages with only inclusive differentiated and 63 languages with inclusive and exclusive distinction.

Liao (2008) states the reconstruct ability of first person dual pronoun in the micro groups of Philippine languages. He highlights that in Philippine languages there are four ways of distinguishing the first person pronouns; i.e. First person singular pronoun, First person dual pronoun, first person plural inclusive pronoun and first person plural exclusive pronouns. The typology established is based on the reconstruct ability of first person dual pronouns and focus is on the micro groups of Philippine languages. The summary of the study presents that only Proto-Central Luzon languages have the reconstruct ability of first person dual pronouns while the other micro groups lack it.

Haas & Lorenz (2014) studies the impersonal changes in pronouns of modern English and devises its typology in its

comparison with old English. So, its typological perspective is not a cross-linguistic rather a cross-periods one. According to this study, the use of term "Man" became outdated in 15th century. In pronouns, the use of second person "You" has become very common in the modern English while it was infrequent in the old English. Another impersonal expression "They" is also being commonly used among the masses inthe modern English. There is graphic representation of these pronouns which presentschronological analysis that the use of second person "you" and the third person "they" has been speedily increased with the passage of time. This study is a rigorous reflection of the comparison of the pronouns of old and modern English.

3. Introduction to the Pakistani languages

Pakistan is linguistically rich where 72 languages are spoken (Rahman, 2004); following is the introduction of sixteen Pakistani languages of which personal pronouns are presently studied:

3.1. Urdu

Urdu is the official and national language of Pakistan. Urdu is spoken by 109, 10 000 people in Pakistan. Urdu is Indo-European, Indo- Iranian, indo Aryan, western Hindi, and Hindustani language (Ethnologue, 2017). Urdu is the lingua franca in Pakistan. Majority of the people of Pakistan having their native language other than Urdu speaks Urdu.

3.2. Punjabi

Punjabi is spoken in the province of Punjab; Gujranwala, Gujrat, Kasur, Lahore, Nankana, Narowal, Sheikhupura and Sialkot district. It is Indo-European, Indo- Iranian, indo Aryan, Intermediate Divisions, Western, Punjabi, Western Punjabi. It is spoken by 90, 700, 3000 people in Pakistan (Ethnologue, 2017). Punjabi speakers are in a large number in Pakistan. Most of the Urdu speakers can also understand Punjabi.

3.3 Siraiki

Siraiki is spoken in the areas of Punjab; Multan, Muzaffargarh, Dera ghazi khan, Bhawalpur, Bhawal Nagar, Jhang and Mandi Bhawdin., in Khaber Pakhtun Khaw; Dera Ismail Khan and Tank district, in Baluchistan; Jaffar Abad and Sibi district and in Sindh province; Dadu, Kashmor, Sukkhar and Ghotki. It is spoken by 20, 000,000 people. Siraiki is Indo-European, Indo- Iranian, indo Aryan, Intermediate Divisions, Western, Punjabi, Western Punjabi (Ethnologue, 2017).

3.4. Sindhi

Sindhi is spoken in Sindh province; widespread, Indus river lower reaches, Hyderabad, Karachi and in Baluchistan province; Khuzdar and Lasbela District. It is spoken by 22, 700,000 people in Pakistan. Sindhi is Indo-European, Indo- Iranian, indo Aryan, Outer languages, Northwestern Sindhi (Ethnologue, 2017).

3.5. Balochi

Balochi is spoken in Baluchistan Province: northeast; Punjab province: Southwest; Sindh Province; Northwest. It is spoken by 3050000 people in Pakistan. Balochi is indo European, Indo-Iranian, Iranian, western, north western, language (Ethnologue, 2017).

3.6. Pashto

Pashto is spoken in Khyber Pakhtun Khwa province, Federally Administered Tribal Areas province, Punjab province; Mianwali district and all along Afghanistan border. It is spoken by 18, 700,000 people. It is an Indo-European, indo- Iranian, Iranian, Eastern and southwestern language (Ethnologue, 2017).

3.7. Brahui

Brahui is spoken in Baluchistan and Sindh provinces: east in Kalat and Quetta region. It is spoken by 2,210,000 people. Brahui is a Dravidian language (Ethnologue, 2017).

3.8. Kohistani

It is spoken in Khyber Pakhtun Khwa province; Kohistan district, west bank Indus river. It is spoken by 200,000 people. Language family of Kohistani is Indo-European, Indo- Iranian, Indo Aryan, Outer languages, Northwestern, Dardic, Kohistani (Ethnologue, 2017).

3.9. Shina

It is spoken in Gilgit and Azad Kashmir province: east neekum district and kyber Pakhtun Khwa province: east Kohistan district, Harban and Sazin. Shina is spoken by 528000 people. It is Indo-European, Indo- Iranian, indo Aryan, Outer languages, Northwestern, Dardic, and Shina (Ethnologue, 2017).

3.10. Khowar

Khowar is spoken in Gilgit Baltistan province: Gilgit district Ghizar valley, Khyber Pakhtun Khwa province: Chitral and Yasin valleys. It is spoken by 270,000 people in Pakistan. It is Indo-European, Indo- Iranian, Indo Aryan, Outer languages, Northwestern, Dardic and Chitral (Ethnologue, 2017).

3.11. Torwali

Torwali is spoken in Khyber Pakhtun Khwa province: Swat district, Upper Swat, both sides of Swat river, north to Madyan up to Asret. It is spoken by 80,000 people in Pakistan. Torwali is Indo-European, Indo- Iranian, indo Aryan, Outer languages, Northwestern, Dardic, Kohistani language (Ethnologue, 2017).

3.12. Dhatki

Dhatki is spoken un Sindh province: Sanghar and Tharparkar districts. It is spoken by 132,000 people in Pakistan. Dhatki is Indo-European, Indo- Iranian, Indo Aryan, Intermediate Divisions, Western, Rajhistani Marwari language (Ethnologue, 2017).

3.13. Brushiski

Brushiski is spoken by 96,800 people in Pakistan. It is spoken in North Gilgit district areas, Hunza Nagar and Yasin areas. It is an isolated language (Ethnologue, 2017). According to Casule (2012) there is a close resemblance between Burushaski personal

pronouns with Indo-European. The data show that Burushaski has a correspondence with Indo-European in addition of a prefix to first person singular and plural pronouns, for example, the first person singular pronoun of Burushaski "ja" which means "I" has a close correspondence with Wakhi "zu". It is not borrowed in Burushaski rather it has a correspondence with the Wakhi.

3.14. Hazargi
Hazargi is spoken in Quetta district of Balochistan. It is spoken by 1770,000 people in Pakistan. It is an Indo-European, Indo-Iranian, Iranian, Western, South Western, Persian language. Hazargi have mutual intelligibility with Persian of Iran (Ethnologue, 2017).

3.15. Balti
Balti is spoken in Gilgit Baltistan province: Hunza-Nagar district region Khaplu, Kharmang, Rondu, Shigar and Sakardu valleys. It is spoken by 327000 people, the only Tibetan language in Pakistan. Balti is Sino-Tibetan, Tibeto Burman, Western Tibeto-Burman, Bodish, Central Bodish, Western language (Ethnologue, 2017).

3.16. Khetarani

Khatrani is spoken in Balochistan Province: Barkhan district. It is spoken by 15,600 people in Pakistan. It is Indo-European, Indo- Iranian, indo Aryan, Intermediate Divisions, Western, Punjabi, Western Punjabi language(Ethnologue, 2017).

4. Research Methodology

This study has two parts: firstly, it describes personal pronouns of sixteen languages of Pakistan; secondly, it presents typology of these languagesalong with language universals. Data is collected through questionnaires of two types (attached in appendices). In one type, all pronouns have been inquired directly and in the second one, for the sake of clarity, the participants are asked to use these pronouns in the sentences. All the data has been collected from the native speakers of these languages.

5. Personal Pronouns of Pakistani Languages Under Study

This section presents personal pronouns; in term of their number, gender and function; of sixteen Pakistani languages in the form of tables.

Table 1: Personal pronouns of Urdu

	Singular Masculine	Singular Feminine	Dual	Trial	Plural Masculine	Plural Feminine	Polite form
First Person	mɛ	mɛ	----	----	həm	həm	
Second Person	ʈʊm	ʈʊm	-----	------	a:p	a:p	
Third Person	ʊo	ʊo	-----	-----	ʊo	ʊo	-----
First Person Inclusive	-----	-----	------	-----	-----	-----	------
First Person Exclusive	-----	-----	-----	-----	-----	-----	------

As mentioned in above table, Urdu language has five personal pronouns. It has number distinction in first person and second person but not in third person. Third person pronoun [ʊo] is used for both singular and plural. Urdu also doesn't have gender distinction in third person pronoun. No dual and trial pronouns are found in Urdu. Distinction in exclusive and inclusive is also not there. Although second person plural form is used as polite form but didn't mention in table due to its use more for second person plural than polite form.

Table 2: Personal pronouns of Punjabi

	Singular Masculine	Singular Feminine	Dual	Trial	Plural Masculine	Plural Feminine	Polite form
First Person	mɛ̃	mɛ̃			əssɪ	əssɪ	
Second Person	ʈʊ	ʈʊ			ʈʊssɪ	ʈʊssɪ	
Third Person	O	O			O	O	
First Person Inclusive							
First Person Exclusive							

It can be seen in Table 2 that Punjabi language also has five personal pronouns. No dual, trial pronouns, second person polite form, third person gender distinction is found in Punjabi language. It also doesn't make inclusive and exclusive distinction for first person.

Table 3: Personal pronouns of Pashto

	Singular Masculine	Singular Feminine	Dual	Trial	Plural Masculine	Plural Feminine	Polite form
First Person	zə	zə			mʊŋ	mʊŋ	

Second Person	ṭa	ṭa			ṭase	ṭase
Third Person	həɣə	həɣə			həɣə	həɣə
First Person Inclusive						
First Person Exclusive						

As given in the above table, number of pronouns in Pashto is also five. Distinction in number for first person and second person is there but not for third person. Dual and trial pronouns, second person polite form, third person gender distinction could not be observed in Pashto and the same case is with inclusive/exclusive distinction.

Table 4: Personal pronouns of Siraiki

	Singular Masculine	Singular Feminine	Dual	Trial	Plural Masculine	Plural Feminine	Polite form
First Person	mɛ̃	mɛ̃			əsã	əsã	
Second Person	ʈʊ̃	ʈʊ̃			ʈʊ̃sã	ʈʊ̃sã	
Third Person	O	O			O	O	
First Person Inclusive							
First Person Exclusive							

According to Table 4, Siraiki pronouns are also five in number. It also has variation in number for first and second person and not for third person as Punjabi and Urdu don't have. Third person [o] is used for both male and female and also for plural. Inclusive/exclusive variation is also not found in Siraiki.

Table 5: Personal pronouns of Sindhi

	Singular Masculine	Singular Feminine	Dual	Trial	Plural Masculine	Plural Feminine	Polite form
First Person	ma˜	ma˜			əsa˜	əsa˜	
Second Person	t̪ʊ˜	t̪ʊ˜			t̪ə˜vha˜	t̪ə˜vha˜	ava˜
Third Person	hu	hu			u:he	u:he	
First Person Inclusive							
First Person Exclusive							

It is shown in the above table that Sindhi, the language of Sindh, has seven personal pronouns with distinction of number for first person, second person and third person too. It also has separate polite form for second person. Gender contrast for third person is not observed in Sindhi. No dual, trial and contrast of inclusive and exclusive are found in Sindhi.

Table 6: Personal pronouns of Balti

	Singular Masculine	Singular Feminine	Dual	Trial	Plural Masculine	Plural Feminine	Politeform sing/ plur	
First Person	ŋə	ŋə	---	----	ŋət̪əŋ	ŋət̪əŋ		

Second Person	kʰɪjaːŋ	kʰɪjaːŋ			kʰɪnʈən	kʰɪnʈən	jaːŋ	jɪnʈəŋ
Third Person	kʰo	mo			kʰoŋ	kʰoŋ	
First Person Inclusive					----		
First Person Exclusive					ŋəjəŋ		

As in Table 6, Balti the only Tibetan language in Pakistan has ten personal pronouns in its inventory. It has number contrast for first, second, third person and polite form of second person. In addition, it also has gender distinct pronouns for third person. In this study it is the only language which has inclusive and exclusive difference in first person. Politeness form for second person with plural form is also used in this language.

Table 7: Personal pronouns of Shina

	Singular Masculine	Singular Feminine	Dual	Trial	Plural Masculine	Plural Feminine	Polite form
First Person	mə	mə			bə	bə	
Second Person	ʈʊ	ʈʊ			so	so	
Third Person	ro	rɪ			ae	ae	
First Person Inclusive							

First Person Exclusive						

In Table 7, Shina, the language spoken in northern areas of Pakistan, has seven personal pronoun in its inventory. It has no dual, trial and any polite form. Difference in number category for person is observed. As the table shows, inclusive and exclusive pronouns are not there in Shina. The pronoun [rɪ] is used for third person feminine, which shows gender contrast in third person.

Table 8: Personal pronouns of Kohistani

	Singular Masculine	Singular Feminine	Dual	Trial	Plural Masculine	Plural Feminine	Polite form
First Person	məh	məh			beh	beh	
Second Person	ʈʋh	ʈʋh			ʈʋs	ʈʋs	
Third Person	ʂʋ	ʂʋ			ʂaɪ̃	ʂaɪ̃	
Person Inclusive							
First Person Exclusive							

According to the above table, with six pronouns, Kohistani language shows variation in number category for person. It has plural form for all person but not variation in gender of third

person. Dual, trial and inclusive and exclusive pronouns are not found in Kohistani.

Table 9: Personal pronouns of Khowar

	Singular Masculine	Singular Feminine	Dual	Trial	Plural Masculine	Plural Feminine	Polite form
First Person	awa	awa			ıspə	ıspə	
Second Person	ʈu:	ʈu:			pıssə	pıssə	
Third Person	haja	haja			hamıʈ	hamıʈ	
First Person Inclusive							
First Person Exclusive							

In Table 9, Khowar has the same number of personal pronouns as Kohistani has i.e. six. It has plural form for all persons but not contrast for gender of third person. Dual, trial and inclusive and exclusive pronouns are not seen in Khowar. Politeness form is also a feature which lacks in Khowar language.

Table 10: Personal pronouns of Brushiski

	Singular Masculine	Singular Feminine	Dual	Trial	Plural Masculine	Plural Feminine	Polite form
First Person	ʤe	ʤe			me	me	

Second Person	un	un			ma	ma	
Third Person	ine	ine			awe	awe	
First Person Inclusive							
First Person Exclusive							

The above table presents that Brushiski, the isolated language, has six personal pronouns with variation in number for first, second and third person. Pronouns for dual and trial and politeness form lacks in this language. There is no gender separate pronoun in the third person. Contrast of inclusive and exclusive pronoun is also an additional category which does not exist is Brushiski.

Table 11: Personal pronouns of Brahui

	Singular Masculine	Singular Feminine	Dual	Trial	Plural Masculine	Plural Feminine	Polite form
First Person	i:	i:			nən	nən	

Second Person	ni:	ni:			nʊm	nʊm
Third Person	o	o			ofk	ofk
First Person Inclusive						
First Person Exclusive						

In Table 11,Brahui has six pronouns which vary in term of number category for first, second and third person. It lacks polite form, gender distinct pronoun, inclusive and exclusive pronoun and dual and trial pronoun.

Table 12: Personal pronouns of Khetrani

	Singular Masculine	Singular Feminine	Dual	Trial	Plural Masculine	Plural Feminine	Polite form
First Person	a˜	a˜			əse	əse	
Second Person	tʊ˜	tʊ˜			avhe	avhe	
Third Person	ho	ho			ho		
First Person Inclusive							
First Person Exclusive							

According to the above table, Khaterani is another language which has five pronouns. It has plural form for first and second person but when it comes to third person Khaterani lacks number contrast. It also dispossesses polite form, gender distinct pronoun, inclusive and exclusive pronoun, and dual and trial pronouns.

Table 13: Personal pronouns of Torwali

	Singular Masculine	Singular Feminine	Dual	Trial	Plural Masculine	Plural Feminine	Polite form
First Person	a:	a:			moh	moh	
Second Person	ʈʊ	ʈʊ			ʈʰo	ʈʰo	
Third Person	se:	se:			se:	se:	
First Person Inclusive							
First Person Exclusive							

In Table 13, another language with five personal pronouns is Torwali. Distinction in number for first person and second person is there but not for third person. Dual and trial pronouns, second person polite form, third person gender distinction could not be observed in Torwali and the same case is with inclusive/exclusive distinction.

Table 14: Personal pronouns of Balochi

	Singular Masculine	Singular Feminine	Dual	Trial	Plural Masculine	Plural Feminine	Polite form
First Person	mən	mən			ma:˜	ma˜:	
Second Person	ʈau	ʈau			ʃʊma:	ʃʊma:	
Third Person	e:	e:			e:	e:	
First Person Inclusive							
First Person Exclusive							

As shown in Table 14, Balochi, the language spoken in the province of Balochistan, has also five personal pronouns in its inventory. It lacks polite form, gender distinct pronoun, inclusive and exclusive pronoun and dual and trial pronoun. Pronoun [e:] is used for both singular and plural third person. Number distinction for first and second person is there in Balochi.

Table 15: Personal pronouns of Dhatki

	Singular Masculine	Singular Feminine	Dual	Trial	Plural Masculine	Plural Feminine	Polite form
First Person	ho˜	ho˜			əsse˜	əsse˜	

Second Person	to˜	to˜			əve˜	əve˜	
Third Person	O	O			O	O	
First Person Inclusive							
First Person Exclusive							

In the above table, with five personal pronouns Dhatki does not have separate pronoun for third person plural and gender but do have number distinction in first and second person. Polite form, inclusive and exclusive pronoun, and dual and trial pronoun are also not found in Dhatki.

Table 16: Personal pronouns of Hazargi

	Singular Masculine	Singular Feminine	Dual	Trial	Plural Masculine	Plural Feminine	Polite form
First Person	mə	mə			mʊ	mʊ	
Second Person	ʈʊ	ʈʊ			ʃʊmʊ	ʃʊmʊ	

Third Person	u:	u:			u:na	u:na	
First Person Inclusive							
First Person Exclusive							

As shown in Table 16, Hazargi language has six pronouns. It has plural form for all persons. These are the following personal pronouns which Hazargi does not possess: polite form, gender distinct pronoun, inclusive and exclusive pronoun, and dual and trial pronoun. Third person Pronoun [u:] is used for both singular male and female.

6. Typology and Language Universal of Pakistani Languages

This section presents typological table to show features hierarchy of sixteen Pakistani languages followed by related universal statements.

Table 17: Typological table of 16 Pakistani languages

LANGUAGE TYPES	TYPE 1		TYPE 2		TYPE 3		TYPE 4
Pronouns	I, We, You, You (Plural), He (Singular	<	They	<	You (polite) / She	<	You Singular (polite), You Plural (polite), She, I

	and Plural)			(Exclusive)
Number of pronouns	5	6	7	10
Language name	Urdu, Punjabi, Siraiki, Pashto, Balochi, Dhatki, khatrani	Khowar, Brushiski, Torwali, Brahvi, Kohistani, Hazargi	Sindhi, Shina	Balti

In the above table it can be seen that Pakistani Sixteen languages are categorized into four types in terms of presence of common number of personal pronouns i.e. 'I, we, you, you (plural), he singular and plural'. In which out of sixteen, seven languages fall in type one with five personal pronouns in their inventory. In type two, there are six languages with six personal pronouns by addition of plural third person pronoun 'they'. In third type, there are two languages with seven pronouns, one with inclusion of 'you polite form' and other with gender distinction in singular third person pronoun 'she'. In type four, there is only one language Balti with ten pronouns, which includes plurality in 'you polite form' and exclusiveness in 'she and I'.

On the basis of the above typology, the universal statements of different typesare made about Pakistani languages under study. The following are absolute universalstatements:

- All languages have first person singular and plural, second person singular and plural and third person pronoun.
- language with 10 pronouns has gender distinction in third person singular.

- language with ten pronoun system has separate polite form for second person.
- Language with ten pronouns system has distinction of exclusive and inclusive in first person plural pronoun.

The following are few absolute implicational statements about Pakistani languages:

- If a language has polite form of pronoun it will be in second person.
- If a language has exclusive inclusive distinction it will have separate polite form.
- If a language has distinction of exclusive and inclusive

  pronoun it will be in first person plural.

The following two are common Tendencies found in studied languages:

- Most languages have third person plural pronoun.
- Most languages use second person plural pronoun as a polite form for second person singular.

7. Conclusion

This study explored personal pronoun of sixteen Pakistani languages which are taken from different families. It is concluded that Pakistani languages are not very complex in pronoun system. It is seen that all languages havefirst person singular and plural, second person singular and plural and third person pronoun,which are unmarked features. The minimum numberof pronouns is five which is found in seven out of sixteen languages. Most languages with no polite form use second person plural as a polite form. Politeness and exclusiveness are two the most marked features in the pronominal systems of Pakistani languages. Languages from different families exhibit diverse pronouns as in the case of Balti, which is the only Sino-Tibetan language in Pakistan and has maximum pronouns i.e. ten in its inventory, shows distinction of first person exclusive pronoun and separate polite form for second person. Polite forms

in Balti language also have singular and plural forms but this is just in terms of number.

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Appendices

Appendix A: Personal pronouns of Pakistani languages

Language …………………………

	Singular Masculine	Singular Feminine	Dual	Trial	Plural masculine	Plural feminine	Polite form

First person						
Second person						
Third person						
First person Inclusive						
First person Exclusive						

Appendix B: Personal pronouns of Pakistani languages in Sentences

Language------------------
Translate these sentences in your native language.

I am a girl.

I am b boy.

We (my sister and I) like sport.

We (my sister, my brother and I) like sport.

We (my whole family) like sports.

Yesterday, we (my mother and me) visited museum. (When telling someone)

We (you and I) will go to see Sara. (Addressee is included in "we")

You are my brother.

You are my sister.

You (Asif and Ali) are my brother.

You (Asif, Musa and Ali) are my brothers.

You are my uncles.

You are my aunts.

You are my teacher. (If any polite form)

You are my teachers. (If any polite form)

He is my friend.

She is my friend.

They are boys.

They are girls.

Hindko Philology belongs to ancient Languages: A case study on the 3000 Years Old Hindko Dictionary
By Sheen Shokat

Abstract

The oldest dictionaries of the worlds are dating 3-4 millennium BC. It is understood that with the passage of time, languages are changed but in the ruins of Ashor Bani Paul 3000Bc dictionary found in form of clay tablets which was tried to pronounce, it sounded like Hindko today. So it is consider the first Hindko dictionary and as first dictionary in the word with reference to the Feroz-ul-Lughaat. 1960s, the reference is missing in the subsequent edition of same reference but it is clear that all oldest dictionaries at that time were written on the clay tablets.

Key Words: Clay Tablets, Hindko, Oldest Dictionary, Ashor Bani Paul

Introduction
Antiquity of Hindko Civilization

"The Indus Valley civilization[1] was one of the four civilizations of the ancient world, the other being the Mesopotamian, Egyptian, and the Chinese civilizations. The major cities of Indus Valley civilization, such as Harappa and MohenjoDaro, date back to around 3000 BC, and represent some of the largest human habitations of the ancient world."

According to RadhaKumudMukharjee[1] 'the Indian (Hindko)[1] civilization dates back to 3200 B.C. He says that Remnants of this civilization have been found in MohenjoDaro and Harappa, both in present day Pakistan. Later excavations revealed that the similar culture extended to Northeast which covered parts of Jammu, Kashmir, Punjab, Harayana, Sindh, Gujarat, Rajasthan, and Maharashtra.(Awan, 2017)

RomilaThapar writes:
"The pre-historic site of KotDiji in the Sindh province has provided information of high significance for the reconstruction

of a connected story which pushes back the origin of this civilization by 300 by 500 years, from about 2500 B.C. to at least 2800 B.C. Evidence of a new cultural element of pre-Harappan era has been traced here." **Dr. A.H. Dani writes at P-387. 'The**(Awan, 2017)**re is one site which may provide the evidence needed to fill the gap. Shanghao is located not very far north of the city of Peshawar …………… The cave contains 3 period of Middle Stone Age material.' (Stone Age dates back to nearly 800 B.C.).**

It was called that Hindko Dictionary because the words when tried to pronounce, were sounding like Hindko today, subsequently, the reference regarding the dictionary has not been carry forward.

Hindko Dictionary 3000BC
During the excavation of the runes of Ashor Bani Paul a dictionary was discover, when it was tried to pronounce it sounded as Hindko today. It is assumed that it was the first dictionary of the world and Hindko to. It was clay tablets form and such types of the dictionaries are in the Museum of Syria too. (Ferozsons, 1970s)

It was written in the language of that time which shows that Hindko was the language of communication at that time. (Sheen Shokat)

Delimitation
The reference of the oldest dictionary found in the Lughat published bt Ferozson except and didn't find any other independent source to verify it.

Conclusion
 The oldest dictionaries of the worlds are dating 3-4 millennium BC. It is understood that with the passage of time, languages are changed but in the ruins of Ashor Bani Paul 3000Bc dictionary found which was tried to pronounce, it sounded like Hindko today. So it is consider the first Hindko dictionary as first dictionary in the word, the reference is missing I the subsequent

edition of Feroz Lughat. It needs to extend the research on the same topic.

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Exploring Dimensions of Research on Hindko: Past and Present

Dr Muhammmad Nawaz

Abstract

Hindko is one of the ancient languages of sub-continent. It is the second major language of Khyber Pakhtunkhwa. Many Indians about 1500BC used it as a language of communication. The history revealed that Hindko people were well educated, civilized and cultured. Currently, many organizations, like Gandhara Hindko Board Pakistan and Gandhara Hindko Academy, have been working for the promotion of Hindko. A number of books on Hindko and in Hindko have already been published including dictionaries, poerty and prose etc.In this regard, many individuals have also shown remarkable contribution at national and international level. Majority of Hindko dialects like Hazara Hindko dialect, Kashmiri Hindko dialect and Peshawari Hindko dialect have already been explored systematically. Many MPhil and PhD theses have been written on Hindko nationally and internationally. There is a need to explore the language morphologically, syntactically, pragmatically and semantically so that the complete picture of Hindko may be found.

Keywords: Hindko, language, dialect, books, theses, nationally, internationally.
.

Introduction

Hindko is spoken by millionsof people in Kyber Pakhtunkhawa (KP) and many other parts of Pakistan. Hindko is one of the ancient languages of sub-continent. According to Awan (2008), the history of the Hindko land, its people, its culture, and its language is more than 5000 years old. Hindko existed much before the advent of the Sanskrit language. The indigenous Hindko people were much cultured, educated, social, and

linguistically rich before the attacks of Aryan people from central Asia in around 1500BC.

Origin of Word Hindko

The word "Hindko" was derived from the word "hind" by adding suffix "ko" to it. So Hindko people were the aboriginal people of this area who existed in Hindko land even before the arrival of Aryans in this land (pp. 100-105). Since their arrival to this land in around 1500BC, the Aryans remained detached from the indigenous people for about 1000 years, so the languages of both the people did not mix up for that period. After these 1000 years, owing to the contact of the languages of two nations, a new language Sanskrit was originated.

Aryan people termed their language as Sanskrit, while the language of the local people was termed as Prakrit (pp. 116-118). In short, Hindko is the generic name for the indigenous people, the indigenous culture, and the indigenous language of the area referred to as "Hind/Hindu/ Hindku."The words Hindu and Hindko are derived from the word Sindhu as the sound "s" of Sindhu was altered with the sound "h" of Hindu/Hindko. Many sounds, grammatical rules, and the vocabulary of the Sanskrit language were derived from the Hindko language. Aryan people were strong in warfare so they dominated the people of this area, whereas Hindu/Hindko people were socially, culturally, educationally and linguistically superior to the Aryan people, so, they influenced their language and culture.

Role of Organizations and People in Promoting Hindko

Recently, many people and organizations have been working for the promotion of Hindko. Above all, Gandhara Hindko Board and Gandhara Hindko Academy Peshawar have been playing a pivotal role in publishing material in Hindko and on Hindko. So far, they have published around 50 books based on literature, folk tales, theology, grammar, poetry, dictionaries, prose, History of Hindko and a number of books are in progress. The national language authority, Islamabad also published books regarding Hindko language. Needless to say, the board, the academy, other organizations and individuals have been publishing their works

regarding the subject language in Urdu, English, and, of course, Hindko itself.

Role of International Researchers
Hindko has also been explored by international researchers. Currently, a book of Hindko grammar has been written by a Turkish Professor, Dr Hilal Toker, entitled "A Practical Guide to Hindko Grammar". The book gives a pretty picture and a detailed view of Hindko grammar using International Phonetic Alphabet (IPA). Earlier, Mukhtar Ali Nayyer had also published a Hindko grammar book entitled Hindko Qaviad. Another book under the title of "Hindko Grammar in Neelmi Dialect" by Shahid Hussain Mir is also in progress.

Coverage of Hazara, Kashmir and Peshawar Dialects
Moreover, Gandhara Hindko Board published two Hindko dictionaries written by Sukoon (2002) containing seven thousand words and Awan (2008) with thirty thousand words. The prior reflects the vocabulary of Abbottabad, Mansehra and Haripur dialects of Hindko while the latter mostly reveals the vocabulary of the Peshawar dialect. Similarly, an another dictionary is also in progress at University of Azad Jammu and Kashmir, particularly, based on Hindko spoken in Azad Jammu and Kashmir (AJK). However, there is an intense need to develop a Hindko dictionary, using IPA, which cover all the dialects of Hindko.

Contribution of Gandhara Hindko Board in Hindko Literature
Similarly, the board has also published religious and historical books like Quran Pak da Hindko Manzoom Turjuma (Malik, 2008), that is, a Hindko translation of the Holy Book in metrical form; Naat Rehmat ul Lilaalameen (Khalid, 2012); and Sarzameen-e-Hindko (Awan, 2008). Furthermore, the board has also published the first phonetic book entitled "Hindko Sautiyat" (Awan, 2004) which gives a brief view of Hindko sounds. There is an another book under the title of Urdu zeban ka makhiz Hindko (Ghaznavi, 2003) published by National language authority Islamabad which highlighted the historical background

and a connection between Urdu and Hindko. Regarding the history and literature of Hindko, an eminent scholar, Mangloori (2010) wrote a very comprehensive book entitled Hindko, mukhtaser tareekh, zaban-o-adeb,publishedby national language authority, Islamabad.

Apart from the books, many researchers did a comprehensive work nationally and internationally on Hindko. Dr Haroon ur Rashid published two articles, Hindko Vowels and Hindko Gemination, in Kashmir Journal of Language Research, Dr Muhammad Nawaz got three publications in the same journal like Hindko Syllabification and the Maximal Onset Principle (MOP), A Phonetic Study of Hindko Approximant Sounds, and Hindko Syllabification and the Sonority Sequencing Principle (SSP). Likewise, Zafeer Kiyani got a publication in the same journal on Hindko Stop Sounds in Neelam Valley, and Shahid Hussain Mir wrote three articles on Hindko entitled Vowel Mutation in Neelumi Hindko, Pronominal Possessive Affixation in Neelumi Hindko and Nominal Suffixation in Neelum Hindko and all are in the review process for publication.

Theses Published on Hindko
In addition to the articles, some researchers carried out their M.Phil theses on Hindko at Department of English, University of Azad Jammu and Kashmir, Muzaffarabad such as Haroon-ur-Rashid (2011) "The Phonology of English Loanwords in Hindko: Vehicle Register"; Sadia Ayub (2012) "Negation in Hindko"; Rukhasana (2012) "Phonology and Morphology of English Loanwords used by Hindko Speakers"; Shahid Hussain Mir (2012) "Affixation in Neelumi Hindko"and Jamil Ahmed (2012) "A Cross Dialectal acoustic Study of Hindko Vowel Sounds Spoken in Neelum and Jehlum Valley."
Likewise, some researchers also wrote their PhD theses on Hindko like Elahi Buksh Awan (1974) "The Phonology of Verbal Phrases in Hindko"at School of Oriental and African Studies, University of London, the U.K.; Muhammad Nawaz (2014)"A Descriptive Study of Segmental and selected Supra-segmental Features of Hindko Dialect Spoken in Hazara" at Department of English, International Islamic University,

Islamabad and Haroon-ur-Rashid (2015) "Syllabification and Stress Pattern in Hindko" at Department of English, University of Azad Jammu and Kashmir, Muzaffarabad.

Conclusions

Hindko is an ancient language of the native people of India. Currently, this language is spoken by a number of people in KP, Punjab and Kashmir region. In past, this language was not paid much attention; however in recent time,the local government itself, inviduals, researchers, and organizations have been paying attention for the promotion of Hindko. In the ongoing decade, a number of books have been published in and on Hindko. Many national and international conferences have been arranged which provided a fruitful awareness among the writers. They have been working on Hindko making it a part of the well documented languages. In this regard, the role of Gandhara Hindko Board Pakistan and Gandhara Hindko Academy is marvelous!

Recommendations

There is a good scope for further studies in Hindko and on Hindko. It is suggested that the nominal phrases may be explored as recommended by Awan (1974). Likewise, the supra-segmental features, i.e. stress pattern and tonal aspects of Hindko proposed by Nawaz (2014). The language should also be explored morphologically, syntactically, pragmatically and semantically so that the complete picture of Hindko may be found.

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