

A Case Study of Endangered Vocabulary in Chilasi Dialect of the Shina Language

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Abstract

The importance of language is evident in everyday life as it is not only helpful in communication, but it also helps in preserving the traditions and the cultures of its native speakers. It is considered the best method to preserve culture of a community as it contains the knowledge of syntax, semantics and pragmatics. However, in our country, the two major languages English and Urdu have declared a war against the regional languages. To survive, they are accepting new words from these languages. As a result, the local languages are in risk of becoming extinct due to the loss of vocabulary over time. The focus of the researcher was on the Shina language and its dying vocabulary in the Chilasi dialect. The study aimed to identify endangered words in the Chilasi dialect of the Shina language for the purpose of their preservation and documentation. The research was qualitative and descriptive in nature, and the study population was made up of native speakers from both the old and young generations. To achieve this, the researcher prepared two questionnaires for two different generations of Shina language speakers in the Chilasi dialect. The GIDS model was applied to the language to determine the stage of language endangerment. The questionnaire comprised the same questions for both generations, and, by comparing their responses, conclusions were drawn. The aim of the study was to preserve and document the endangered or extinct words of the language and suggest some ways to preserve and promote the language. It was showed that the older generation is not much influenced by any of the dominant languages as the only language they can speak is Shina. The present study indicated that Shina language might be shift or dead in future if it is not documented properly.

Introduction

Languages become endangered when they stop being used and transmitted to the next generation. This can occur due to a variety of factors, including globalization, migration, political policies, economic pressures, and social changes. As societies become more interconnected and globalized, dominant languages often displace minority languages. Younger generations may also choose not to learn their ancestral language, leading to language shift and ultimately language death. In some cases, political policies aimed at promoting a single national language can also contribute to the marginalization and endangerment of minority languages. Additionally, economic factors such as poverty and lack of educational opportunities can make it difficult for communities to maintain and transmit their languages. Without concerted efforts to preserve and promote endangered languages, many unique cultural expressions and traditions may be lost forever. There has been

increasing research on endangered languages worldwide. Shina is also an endangered language which is spoken in Gilgit-Baltistan. This study presents a case study of endangered vocabulary in Chilasi dialect of the Shina language. It is important to document and preserve endangered languages, such as Shina, to prevent their loss and ensure that cultural diversity and linguistic heritage are preserved for future generations.

Statement of Problem

Chilasi dialect is also losing its purity due to much influence of other languages especially Urdu and English due to less scope of the dialect and technological advancement. Hence, the current study is to find out the endangered words of Chilasi dialect in Shina language. This study also aims to create awareness among the new generation of Shina language about these words.

Research Objectives

1. To identify and record the forming vocabulary from elders in Chilasi dialect of the Shina language
2. To document the endangered vocabulary of Chilasi dialect in Shina language

Review of the literature

The literature review began by examining the endangered languages of the world and then delved into research on language shift and loss. Next, it reviewed studies on the process of language attrition, including which aspect creates the language week and how language loss gradually occurs. Then discussed the previous studies that how language revitalization as a response to language shift and loss. Additionally, the review provided insight into the primary reasons for language loss, both internal linguistic causes and external linguistic factors and finally, reviewed the previous studies on Shina language, its dialects, and the factors contributing to its endangered status.

Endangered Languages

As one language community expand, others contract. Over the last few centuries, minority languages of the world have come under severe threat. The dominant languages, like English and China going to take over the regional/minority languages of the world and one cannot imagine the likelihood of being the final speaker of a particular language, but it is a reality that a significant portion of the world's languages likely have their last remaining speakers currently alive. Marie Smith Jones is considered as the last speaker of Eyak, one of Alaska's twenty some mother languages. Warrwa language which is spoken in Western Australia only two fluent speakers have been left and URA a language which is spoken on the island of Err mango in southern Vanuatu only about half a dozen elderly speakers have been left. Ubykh language had spoken in the northwestern Caucasus, it was believed that Tefvik Esenc, the last well known speaker of this language and died in Turkey in 1992. When the Russia defeated the Muslim northern Caucasus in the 1860s the whole population left its country. Hundreds and thousands of people had migrated to turkey with heavy loss of masses. And Turkey itself is a country that until newly sanctioned no minorities and banned languages such as Kurdish from public use. The Ubykh people were living in the along eastern shore of the Black Sea in the area of Sochi (northwest of Abkhazia) until 1864 and the vanishing of Ubykh is the final result of a genocide of the Ubykh (Romaine, 2007).

Research Design and Methodology

The study is qualitative in nature as it deals with the certain variables related to the human being. The research also finds an extinction factor in the human language and going to draw a comparison between the vocabularies of two different age groups. It is qualitative in nature and descriptive in its approach. The researcher has to explore and describe the various

phenomenon of the language through it.

The present study was to find out the dead or endangered words of Chilasi dialect. The case study is based on people who speak Chilasi language. Here are some very key points to keep in mind when designing a survey.

“Available technical skills” the individual knowledge and talents of the data collector have well-organized for sampling technique problem, mainly skill is needs for the best design, decrease the time and efforts.

The current financial expenses for survey must be balanced according to the required sample size and data gathering process or methods.

Development the survey is the principles goal and obtained the results of the survey and the results of the sample survey must be used on time, as it also changes over time or delaying its production reduces this value.

The best design is the one that has more accurate and at a very low cost. The sample size is trustworthy, if the accuracy level is low then the sample size is large and vice versa.

Data Analysis

The chapter analyzes the data gathered through two questionnaires. The various stages of the GIDS model were discussed in the previous chapter and now in the following chapter, the comparison of the vocabulary of the both generations have been described and categorized. In the chapter there are different tables that present the information related to the responses of the participants. The tables presents the vocabulary of the relatives, body parts, vocabulary for state, about culture, warfare, agriculture and farming, household, days of the week, months of the year, vocabulary for prayers, cooking, medical ,and common used word for the both generations. The tables highlight the vocabulary by both the younger and older generations. The tables consist of five columns. The first column shows the words used by the older generation, while the second column shows the words used by the younger generation. The third column shows the standard words of the Shina dialect, and the last two columns represent the Urdu and English meanings of the words. By comparing the first two columns, it is possible to identify words that are no longer used or endangered. The research also draws a comparison between the two words for a single noun and analyzed the endangered word.

Table 4.1
Words Used for Relationship

Old generation words	Young generation words	Standard dialect shina	Urdu meaning	English meaning
Hurruchoi	Dee	Pale	Batiji	Niece
Hurruch	Puch	Palo	Batija	Nephew
Chuny	Shal-bal	Shudari	Bachy	Babies
Jazzay	Bhabi	Jazzay	Bhabi	Sister in law
Malo	Babu	Baba	Abbu	Father
Saroni	Not commonly used	Saroni	Sali	Sister in law
Sa	Not commonly used	Sa	Behn	Sister
Ma /ajay	Mami/mama	Ama/mama	Ammi	Mother
Kako	Kaka	Kaka	Bardabhai	Elder brother
Sumoo	Not commonly	Yar/somo	Dost	Friend

	used			
ShaiKhoe/ shaikhoyo	Knwara/knwari	Hindaal	Kanwara	Unmarried
Bache /tabar	Family	Tabar	Gar waly	Family
Sapiyaar	Not commonly		HamilaKhatoon	Pregnant
	used			
Akosho	Akela	Akalo	Akela	Single
Soocho	Saada	Saada	Imandar/sada	Honest/simple
Chuno/barobabu	Chacha	Chacha	Chacha	Uncle
Somatai	Dosti	Somati	Dosti	Friendship

The table 4.1 shows the vocabulary used for the relationship by both the younger and older generations. The columns of the tables are comprises of five various fields. The first column shows the words that are used by the older generations whereas the second columns show the vocabulary that has been used by the young generations for the same nouns. The third column shows the standard words of the Shina dialect and fourth and the fifth column of the table shows the Urdu and the English meaning of the same words. Through the comparison of first two columns, the words that are endangered are identified easily. The comparisons shows that the young generations does not use the words such as Hurrochoi, hurrach, chuny, Jazzay, malo, saroni, Sa, ma/ajay, kako, sumoo, shaikhoe, shaikhoyo, bache/tabar, sapiyaar, akosho for the relationship more. These words for relationship are replaced by the certain words like dee, puch, shal-bal, bhabhi, babu, mami/mama, kaka, kanwara, family, akela, saada, chacha and dosti, the certain words are borrowed from English such as family and remaining are taken from Urdu language.

By comparing these two generations, the application of the GIDS model can be explained. It shows that the endangered words are at the final and the eighth stage of the model as these words are only spoken by the elderly individuals and the younger generation has no knowledge of this vocabulary. The endangered words are only remaining in the folklore, stories and historic culture. The younger generations cannot pass these words to the future generations so, the vocabulary of the language may lose its identity and it may diminish with the older generation.

Table 4.2

Words Used for Parts of Body

Old Generation Words	Young Generation Words	Standard Shina	Urdu Meaning	English Meaning
Dodo	Gala	Shoto	Gala	Throat
Nelaa	Kapaloo	Nelaawo	Peshani	Forehead
Teteero	Seena	Teteero	Seena	Chest
Phototi/kheng	Side	Tatmai/apati	Pehlo	Side
Feju	Methiju	Phailo	Kanda	Shoulder
Fashi	Ganai	Ganai/fashi		

The table shows the vocabulary used for parts of the body by both the younger and older generations. The table consists of five columns. The first column shows the words used by the older generation, while the second column shows the words used by

the younger generation. The third column shows the standard words of the Shina dialect, and the last two columns represent the Urdu and English meanings of the words. By comparing the first two columns, it is possible to identify words that are no longer used or endangered. For example, words like Dado, Nelaa, Teteero, Phototi, Feju, and Fashi are unknown to the younger generation, and have been replaced by Gala, Kapitaloo, Seena, Side, Methijiu, and Ganai. The words Galla and Seena have been borrowed from Urdu, while the word "side" is borrowed from English.

The old generation words are at the last stage of GIDS model, As the model explains that The final and eighth stage the language being spoken only by elderly individuals, with the younger generation having little knowledge or appreciation for the language's prestige. The language may only be preserved in folklore, stories, and other historical sources. The younger generation may not be able to pass the language down to future generations, and as a result, the language may slowly die out. The language may become diluted with words and phrases from other languages, losing its rich and native vocabulary. Eventually, the language may only exist in the memories of the older generation, and its use may cease altogether.

Table 4.3

Words for State rulers

Old Generation Words	Young Generation Words	Standard Shina	Urdu Meaning	English Meaning
Raa	Basha	Raja	Hukmran/raja/badisha	Ruler/king
Soni	Rani	Soni/ Malika	Malika/rani	Queen
Tarangfa	Numberdaar	Numberdaar/Tarangfa	Numberdaar	Noble person
Subgar	Shiari	Darooch	Shikari	Hunter
Chati	Nuksan	Sai	Nuksan	Loss
Chati	Jurmana	Zas	Jurmana	Fine
Mokhorro	Mezban	Mokhorro	Mezban	Host
Manache	Mehman	Osho	Mehman	Guest
Dakaan	Nokar	Dakan	Khadim/nokar	Servant
Byache	Jora		Jora	Couple
Aqalchand/ Motabar	Akalmamd	Astakali/sawelo	Jirgadar	Notable
Goshpoor	Shazada	Goshpoor	Shahzada	Prince

The Table 4.3 shows the vocabulary spoken for the state rulers by both the younger and older age groups. The table consists of five columns. The first column shows the words used by the older generation, while the second column shows the words used by the younger generation. The third column shows the standard words of the Shina dialect, and the last two columns represent the Urdu and English meanings of the words. By comparing the first two columns, it is possible to identify words that are no longer used or endangered. The table shows the words like Raam. Soni, Taranga, subgar, chati, chati, mokhorro, manache, dakaan, byache, aqalchand, motabar, goshpoor are no longer exist in the vocabulary of the young generation. They has copied the certain vocabulary from the urdu language such as, basha, rani, numberdar, shiari, nuksan, jurmana, mezban, mehman, nokar, jora, akalmand, shezada.

The GIDS model's stage eighth of the 1 can be related to it as the old vocabulary only exists in older generation, folklore, stories and other historical resources and older generations while the younger generation do not have the knowledge about it. The older generation is not able to pass this vocabulary to their upcoming generation and death of the language may seem at the brink. The language own vocabulary is going to die and with the old generation.

Table 4.4

Words Used for Culture

Old Generation Words	Young Generation Words	Standard Shina	Urdu Meaning	English Meaning
Dawakiyo	Naslao	Nasalo	Sukhagosht	Dried meat used in winter
Bayak		Bayak	Pindal	A place in village where people sit and chat
Shaap	Not commonly used	Shaap	Saqafatitehwar	Cultural festival

Qari	Not commonly used	Aqika	Haqika	Birth day
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The table 4.4 shows the vocabulary used for the culture by both the younger and older generations. The table consists of five columns. The first column shows the words used by the older generation, while the second column shows the words used by the younger generation. The third column shows the standard words of the Shina dialect, and the last two columns represent the Urdu and English meanings of the words. By comparing the first two columns, it is possible to identify words that are no longer used or endangered. The table shows that the words like dawakiyo, bayak, shaap, qari are not known to the younger generation. It does not use them at all or use any other words for it. Naslao is spoken for the dried meat used in winter while the concept of the words bayak, shaap and qari has been died out from the minds of the young generations.

The GIDS model's stage eighth of the language can be relate to it as the old vocabulary only exists in Older generation, folklore, stories and other historical resources while younger generation have no knowledge about it. The older generation is not able to pass this vocabulary to their upcoming generation and death of the language may seem at the brink. The language own vocabulary is going to be die and with the old generation.

Table 4.5

Words used for Tools and Weapons

Old Generation Words	Young Generation Words	Standard Shina	Urdu Meaning	English Meaning
Khanganr	Talwar	Khanganr	Talwar	Sword
Khahi	Dhal	Dhal	Dhal	Shield
Kono	Teer	Kon	Teer	Arrow
Dano	Kaman	Dano	Kaman	Bow
Chatal	Kulhari	Pataam/taprazing	Chotikulhari	Small axe
Bali	Rasi	Raji	Rasi	Rope
Dulo/doom	Not commonly used	Rajoti	Chotirasi	A short rope
Karai	Not commonly used	Tokiri	Tokri	A medium size twig made basket used to carry fruit
Fais	Not commonly used	Faise	Chamrekirase	A leather made rope used to tie ploughig tools
Haroch	Not commonly used	Harroch	Threshing me istamal hone	A large size fork shaped interment sued for threshing
Garada	Chatal	Goto	Bardikulhari	Large in size Heavy axe

The table 4.5 presents the vocabulary used for tools and weapon by both the younger and older generations. The table consists of five columns. The first column shows the words used by the older generation, while the second column shows the words used by the younger generation. The third column shows the standard words of the Shina dialect, and the last two columns represent the Urdu and English meanings of the words. By comparing the first two columns, it is possible to identify words that are no longer used or endangered. The table shows that the words like khanganr,

khaii, kono, dano, chatal, bali, dulo/doom and garada has not been used by the younger generation and instead of it the use words like Talwar, dhal, teer, Kaman, kulhari, rasi and chatal for it. The new vocabulary is influenced by the urdu language and most of the words are taken from it.

The Gids model's stage eighth of the language can be relate to it as the old vocabulary only exists in older generation, folklore, stories and other historical resources and younger generation have little knowledge about it. The younger generation is not able to pass this vocabulary to their future generation and death of the language may seem at the brink. the language's own vocabulary is going to be die with the old generation.

Table 4.6
Words used for Agriculture and Farming

Old Generation Words	Young Generation Words	Standard Shina	Urdu Meaning	English Meaning	
Katoro	Not used	commonly	Haai	Anajtolnykabartan	A bowl used to measure grain
Koti	Tup		Koti	Larkdkabartan	A bow made of wood
Khal	Not used	commonly	Khal	Gandam thresh karnykijaga	A plane place used to thresh grain
Hal naal	N		Hal nal	Khetibardi k liy darker awzar	Plugging tool
Pechono	Not used	commonly	Pechalao	Aatasaafkrnywalyjardo	An instrument sued to sweep flour
Halaish	Not used	commonly		Lakadkalamba bans	A wooden beam used to tie ploughing tools
Laa	Not used	commonly	Laa	Anaajkadhair	Grain stock
Mazori/ Khareen	Mazdori		Khareen	Mazdori	Wages/stipend
Baat	Chawal		Brew	Chawal	Rice

The table 4.5 presents the vocabulary used for agriculture and farming by both the younger and older generations. The table consists of five columns. The first column shows the words used by the older generation, while the second column shows the words used by the younger generation. The third column shows the standard words of the Shina dialect, and the last two columns represent the Urdu and English meanings of the words. By comparing the first two columns, it is possible to identify words that are no longer used or endangered. The table shows that the words like katoro, koti, khal, hal naal, pechono, halaish, las, mazori, baat are not used at all by the young generation. Some concepts has gained new nam from urdu langage such aa mazdori and chawal while rest are not commonly used by the young generation.

The Gids model's stage eighth can be relate to it as the old vocabulary only exists in folklore, stories and other historical resources and younger generation have little knowledge about it. The younger generation is not able to pass this vocabulary to their future generation and death of the language may seem at the brink. the language's own vocabulary is going to be die with the old generation and it is going to be replaced by the young generation.

Table 4.7

Words used for Household

Old Generation Words	Young Generation Words	Standard Shina	Urdu Meaning	English Meaning
Thalap/lamadar	Not commonly used	Shultoan	Shamadaan	Place sued to keep traditional amp
Tabak	Not commonly used	Jamu	Ata rakhnykalkriwalabartan	Wooden made bowl used to keep dough
Koti	Not commonly used	Koti	Khamir banana walalakdikabartn	A wooden bowl used to make dough
Chaaku	Not commonly used	Chako	Saqafatidhagabanay walaala	a thread making tool
Palaish	Not used		Dhagyko gird lapatinywalaala	A wooden stick shaped tool used to rap the thread around
Dappoo	Not used	Pushko	Oonka pure shape	Refined wool
Chepinee	Not used		Angaryjamakrny k liyistamalkrnywala	An instrument used for fire
Raba	Not used	Joli	Daisidhagysybanay agiakambal	Wool made blanket
Koori	Not used		Dhajibuty	Local made shoes
Chardo	Balti	Swati	Dhoddohnewalabartn	A traditional bowl used to milking goat
Fooli	Thali	Tabak	Thali	Plate
Khapai	Chmcha	Chmamch	Chmach	Spoon
Dango	Not used	Dambor	Store	Wooden made store
Tawoon	Not used	Kotyar	Lakrika box	Traditional wooden box
Wachidar	Not used	Charko	Chakha	Traditional thread making machine
Pati	Not used	Thali	Plate	Plate
Ugum	Not used	Somu	Hawadaar	Chimney
Kotho	Not used	Muchili	Dasi fridge	Fridge
Ediri	Not used	Khutool	Chota store	Small store used for grain
Pachali	Tvlodge	Branda	Baramda	

Santher	Gosalkhana	Gosalkahan	Wash room/ bath room
Grupiyal	Not used	Goshpur Khushakgassrakhny kijaga	Hay store

The table 4.7 shows the vocabulary used households by both the younger and older generations. It consists of five columns. The first column shows the words used by the older generation, while the second column shows the words used by the younger generation. The third column shows the standard words of the Shina dialect, and the last two columns represent the Urdu and English meanings of the words. By comparing the first two columns, it is possible to identify words that are no longer used or endangered. The table shows that the words like Thalap/lamadar, Tabak, koti, cheeku, Palaish, dappoo, Chepinee, raba, koori, chardo, fooli, khapai, dango, tawoon, wachidar, pari, ugum, kotho ediri, pachali, santher, grupiyal are endangered words. They are replaced with thali, chmcha, tylodge, gosalkhana whereas a lot of are not being commonly used by the young generation.

The application of the GIDS model indicates the these words are endangered and at the last stage of vanishing as they are only in the vocabulary of the older generation and it cannot passed it to the younger generation. The younger generations have a little or no knowledge about these words and they existed only in the traditions, folklores and poetry. As the older generations could not pass it to the younger generation likewise, the younger generation cannot seem able to pass it to future generation and it seems that the language may dilute with the words and phrases from the local languages. Resultantly, the language may have die out of its own death and can lose its rich vocabulary.

Table 4.8
Names of the Seven Days of the Week

Old generation Words	Young Generation Words	Standard Shina	Urdu Meaning	English Meaning
Aithuwar	Atwar	Adit	Atwar	Sunday
Chandaraar	Somwar/peer	Chandora	Peer	Monday
Bongo-waar	Mangal	Angaro	Mangal	Tuesday
Bodowaar	Budh	Bodo	Budh	Wednesday
Bresto-waar	Jumaraat	Berespet	Jumaraat	Thursday
Jumaa	Juma	Shukurwar	Juma	Friday
Bataar	Hafta	Shamshir	Hafta	Saturday

The table 4.8 shows the vocabulary used for naming the days of the week by both the younger and older generations. It consists of five columns. The first column shows the words used by the older generation, while the second column shows the words used by the younger generation. The third column shows the standard words of the Shina dialect, and the last two columns represent the Urdu and English meanings of the words. By comparing the first two columns, it is possible to identify words that are no longer used or endangered. The table shows that the words like aithuwar, chandarwaar, bresto-war, batar are going to be die out

from the language. As the young generations uses atwar, somwar/pwwr, mangal, budh, jumarat and hafta instead of those words. Only Juma is passed to the generations' vocabulary.

The application of the GIDS model indicates name of the days of the week are endangered and at the last stage of the death as they are only in the vocabulary of the older generation and it cannot passed it to the younger generation. The younger generations have a little or no knowledge about these words and they existed only in the traditions, folklores and poetry. As the older generations could not pass it to the younger generation likewise, the younger generation cannot seem able to pass it to future generation and it seems that the language may dilute with the words and phrases from the local languages. Resultantly, the language may have die out of its own death and can lose its rich vocabulary.

Table 4.9

Names for Shina Months of the Year

Old Generation Words	Young Generation Words	Standard Shina	Urdu Meaning	English Meaning
Zchethar	January	Mil-maaz	Janwari	January
WayeHaq	Farwari	Tibaano	Farwari	February
Zeisht	Marich	Shinao	Marich	March
Haa	Aprail	Nino	Aprail	April
Sha-won	Mai	Mino	May	May
Ashat	Joon	Sino	Joon	June
Kartik	Julai	Licho	July	July
Muj-Hur	Aghast	Khilo	August	August
Poh	Stumber	Bino	Satumber	September
Maagh	Aktubar	Sharshalow	Aktuber	October
Badrot	Nowomber	Nosho	November	November
Faghon	Dasumber	Banio	December	December

The table 4.9 shows the vocabulary used for naming the months of the year by both the younger and older generations. It consists of five columns. The first column shows the words used by the older generation, while the second column shows the words used by the younger generation. The third column shows the standard words of the Shina dialect, and the last two columns represent the Urdu and English meanings of the words. By comparing the first two columns, it is possible to identify words that are no longer used or endangered. The table shows that the words like zchethar, wavehaq, zeisht, sha-won, haa, ashat, kartik, muj-hur, poh, maagh, badrot, faghon are no longer used for naming of the months of the year. Instead of it, young generations uses January, farwari, marich, aprail, mai, joon, julai, aghast, stumber, aktubar, nowomber and dasumber for it. These words are mostly borrowed from urdu language and it shows the influence of it.

The GIDS model indicates that these words are endangered words and at the last stage of it as these words are only in the vocabulary of the older generation and it could not passed it to the younger generation. The younger generations have a little or no knowledge about these words and they existed only in the traditions, folklores and poetry. As the older generations could not pass it to the younger generation likewise, the younger generation cannot seem able to pass it to future generation and it seems that the language may dilute with the words and phrases from the local languages. Resultantly, these word may have die out of its own death and can lose its rich vocabulary.

Table 4.10

Words for Prayers

Old Generation Words	Young Generation Words	Standard Shina	Urdu Meaning	English Meaning
Shaap	Dua	Shaap	Dua	Prayer
Shiyar/misti	Sam	Shiyar	Neeki	Good deed

Table 4.10 shows the vocabulary used for prayers by both the younger and older generations. It consists of five columns. The first column shows the words used by the older generation, while the second column shows the words used by the younger generation. The third column shows the standard words of the Shina dialect, and the last two columns represent the Urdu and English meanings of the words. By comparing the first two columns, it is possible to identify words that are no longer used or endangered. The table shows that the words like Shaap and Shiyar/misti are replaced with dua and sam.

The suppletion of the GIDS model indicates that these words are endangered words and at the last stage of it as these words are only in the vocabulary of the older generation and it could not pass it to the younger generation. The younger generations have a little or no knowledge about these words and they existed only in the traditions, folklores and poetry. As the older generations could not pass it to the younger generation likewise, the younger generation cannot seem able to pass it to future generation and it seems that the language may dilute with the words and phrases from the local languages. Resultantly, these words may have died out of their own death and the language may lose its rich vocabulary.

Conclusion

The following chapter presents the discussion, findings, conclusion and suggestions of the research.

Shina is an Indo-Aryan language spoken in the Gilgit-Baltistan region of Pakistan. However, the intrusion of the English and Urdu languages has had a significant impact on the use of Shina. Due to the colonization of the region by the British and the subsequent introduction of English as a language of education and administration, English has become a dominant language in the region. Similarly, the national language of Pakistan, Urdu, has also been widely adopted and has replaced Shina in many official and formal contexts. As a result, younger generations are increasingly shifting away from Shina and towards Urdu and English, and there are concerns about the long-term survival of the language. Efforts are being made to promote the use and preservation of Shina, such as the establishment of Shina language departments at universities and the production of Shina language media. However, the intrusion of English and Urdu continues to pose a challenge to the vitality of Shina as a distinct language and cultural heritage of the region.

Aer is used in the agricultural regions of Sindh, and is considered a threatened language with only a few hundred speakers left. Likewise, Bhaya, another endangered language, is used in Sindh, as its speakers are no more than a few hundred. Gowro is spoken in Khyber Pakhtunkhwa, but it is also a threatened language, as only a few hundred speakers of the language are left. Spoken by a few hundred-thousand people in Swat, Kalami is a threatened language. Close to 20,000 speakers use Sansi in Sindh, and mainly Bhils speak it. Yidgha is in a real danger of extinction due to the dominance of the Khowar language in the areas where it is spoken; the Khowar language is fast replacing it. Roughly 6,000 people speak Yidgha. Domaaki is a 'moribund' language. Only a few hundred speakers use it, and

their number is decreasing. Badeshi, spoken in upper Swat, is classified as a dormant language

The main objective of the study was to enlist certain endangered/dead words of the language. The research aims to preserve the various words that may die with the passing away of the older generation. The researcher not only collected a bunch of older vocabulary items but also documented them through this research. Both objectives of the study were addressed and fulfilled according to the research plan. Moreover, research also addressed the causes of the Shina language that is at risk of dying out as the most of its words have been being b, and it is losing its identity within the community. The research concludes that a number of words are at risk of being lost with the passage of time, and currently there is no documentation of the standard Shina language or its Chilasi dialect.

The study has found the answers of the research questions and identified the endangered words of the Chilasi dialect of the Shina language. The research looked at the Vocabulary of Different categories like, warfare, culture, kitchen, households, relationships, salutations and cultural values. Not only did the researcher identify endangered vocabulary items, but the study also found words that have been replaced these endangered words in the language.

The application of the GIDS model indicates the words like hurrochoi, hurrach, chuny, jazzay, malo, saroni, Sa, ma/ajay, kako, sumoo, shaikhoe, shaikhoyo, bache/tabar, sapiyaar, akosho, etc. are completely endangered and the certain words are borrowed from other language. These words are at the last stage of GIDS model as these words are only in the vocabulary of the older generation and they could not passed it to their younger generation. The younger generations have a little or no knowledge about these words and they existed only in the traditions, folklores and poetry. As the older generations could not pass it to the younger generation likewise, the younger generation cannot seem able to pass it to future generation and it seems that the language may dilute with the words and phrases from the local languages. Resultantly, these words may have categorized as endanger/dead words.

The older generation of the Shina community is concerned about the future of their language. They see changes in Shina as a potential threat to their cultural identity, as they believe that language is a vital symbol of their community's heritage. The researchers suggest that it's crucial to recognize that language is an ever-evolving phenomenon, and changes are an inevitable part of its natural progression. It is important to embrace these changes while still preserving the language's cultural significance. It is a common occurrence in any living language for variations to occur over time (Shams, 2020). This research shows that much work is needed on Shina language for its preservation.

Findings

1. The first table shows that the younger generation does not use the words such as surrochoi, hurrach, chuny, Jazzay, malo, saroni, sa, ma/ajay, kako, sumoo, shaikhoe, shaikhoyo, bache/tabar, sapiyaar, akosho for the relationship. These words for relationship are replaced by the certain words like dee, puch, shal-bal, bhabhi, babu, mami/mama, kaka, kanwara, family, akela, saada, chacha and dosti, the certain words are borrowed from English such as family and remaining are taken from Urdu language.
2. Table 4.2 shows that the words like dado, nelaa, teteero, phototi, feju, and fashi are unknown to the younger generation, and replaced by gala, kapaloo, seena, side,

- methijiu, and ganai. The words galla and seena have been borrowed from Urdu, while the word "side" is borrowed from English.
3. The table 4.3 shows that the words like Raam, Soni, Taranga, subgar, chati, chati, mokhoro, manache, dakaan, byache, aqalchand, motabar, goshpoor are no longer exist in the vocabulary of the younger generation. They has copied the certain vocabulary from the urdu language such as, basha, rani, numberdar, shiari, nuksan, jurmana, mezban, mehman, nokar, jora, akalmand, shezada.
 4. The table 4.4 shows that the words like dawakiyo, bayak, shaap, qari are not known to the younger generation. It does not use them at all or use any other words for it. Naslao is spoken for the dried meat used in winter while the concept of the words bayak, shaap and qari has been died out from the minds of the younger generation.
 5. The table 4.5 shows that the words like khangar, khaii, kono, dano, chatal, bali, dulo/doom and garada has not been used by the younger generation and instead of it the use words like talwar, dhal, teer, kaman, kulhari, rasi and chatal for it. The new vocabulary is influenced by the Urdu language and most of the words are taken from it.
 6. The table 4.6 shows that the words like katoro, koti, khal, hal naal, peechono, halaish, las, mazori, baat are not used at all by the younger generation. Some concepts had gained new names taken from Urdu, langage such aa mazdori and chawal while rest are not commonly used by the younger generation.
 7. The table 4.7 shows that the words like thalap/lamadar, tabak, koti, cheeku, palaish, dappoo, chepinee, raba, koori, chardo, fooli, khapai, dango, tawoon, wachidar, pari, ugum, kotho ediri, pachali, santher, grupiyal are endangered words. They are replaced with thali, chmcha, tylodge, gosalkhana whereas a lot of are not being commonly used by the younger generation.
 8. The table 4.8 shows that the words like aithuwar, chandarwaar, bresto-war, batar are going to be die out from the language. As the younger generation uses atwar, somwar/pwwr, mangal, budh, jumarat and hafta instead of those words. Only Juma is passed to the generations' vocabulary.
 9. The table 4.9 shows that the words like zchethar, wavehaq, zeisht, sha-won, haa, ashat, kartik, muj-hur, poh, maagh, badrot, faghon are no longer used for naming of the months of the year. Instead of it, the younger generation uses January, Farwari, Marich, Aprail, Mai, Joon, Julai, Aghast, Stumber, Aktubar, Nowomber and Dasumber for it. These words are mostly borrowed from urdu language and it shows the influence of Urdu.
 10. The table 4.10 shows that the words like shaap and shiyar/misti are replace with dua and sam.

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