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### STANDARD LANGUAGE: ANALYZING ABBOTTABADI DIALECT OF HINDKO

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#### ABSTRACT

This Article Examines Abbottabadi Dialect as A Standard Hindko Language. Being Major Language of Hazara Division, Its Regional Dialects Are Used In Different Parts Of Khyber Pakhtunkhwa With Different Regional Names. The Article Is Based on The Hypothesis That Abbottabadi Dialect Meets Minimum Criteria of a Language To Be Declared As A Standard Language. Through Following Smakman's Linguistic Model of The Characteristics of Abbottabadi Hindko Have Been Analyzed. The Role of Participants' Unbiased Professional Opinions Has Been Crucial In Verifying The Link Between The Characteristics Of Smakman's Model Of Standard Language And Those Of Abbottabadi Hindko. The Findings of This Study Show That Abbottabadi Hindko Is Compatible to The Points of Linguistic Model Being Followed. It Can Be Safely Stated That Abbottabadi Hindko Fulfills the Basic Requirements of Language To Be Declared As "Standard".

#### INTRODUCTION

The Present Article Examines the Status of Abbottabadi Dialect Of Hindko Language As A Standard Language. The Significance Of Abbottabadi Dialect Of Hindko Can Be Assessed From The Fact That It Is Spoken As A Mother Tongue By Majority Of The People In Abbottabad (92.3% According To 1981 Census). It Is More Than the Use Of Hindko Language In Any Part Of The

World. It Is Used By Media (Tv Channel K-2 And Radio Pakistan Abbottabad), Politicians For Public Speeches, Particularly, Political Parties Like Hazara Qomi Mahaz, And Tehreek -E-Soobha Hazara (Movement For Hazara Province). It Is Also Popularly Used In Commercial Centres, Abbottabad Chamber Of Commerce And Industries Kpk Pakistan, And Women Chamber Of Commerce And Industry Hazara Division. It Is Being Taught At School Level, However, For Research And Degree Programs In This Language, Abbottabad University Of Science And Technology Is Expected To Open Department Of Hindko In Near Future.

In The Literary Circles Of Abbottabad, It Is Commonly Perceived That, Abbottabadi Dialect Meets Primary Criteria To Be Regarded As A Standard Language. In This Way, There Is A Need To Evaluate This Hypothesis With A Recognized Measuring Rod (Linguistic Research Model). This Article Is An Effort To Analyze And Conclude, To What Extent The Afore Mentioned Hypothesis Can Be Proved Or Confirmed. For This Purpose, The Model Suggested By Smakman (2012, P.36) Has Been Followed. It Highlighted The Basic Characteristics Of A Standard Language. To Verify The The Merits Of Language The Opinions Of Professionally Qualified Individuals Have Been Sought. If The Language Being Analysed Appears To Be Competible With The Points Of Smakman's Model, There May Be Logical Justification To Claim That It Is Standard Language.

#### **REVIEW OF LITERATURE**

Although Research In Different Aspects Of Hindko Language Has Been Carried Out By Researchers And The Students Of Linguistics Yet Its Bulk Is Not As Substantial As Desired. First Major Work Available On Hindko Language Is Perhaps A Thesis By Elahi Bakhsh Akhtar Awan Titled “ The Phonology Of The Verbal Phrase In Hindko” Submitted To University Of London For Ph.D (1974).It Is Focused On Certain Aspects Of Hindko Dialect Of Lahnda Spoken In Peshawar City Of Pakistan And Highlights The Existence Of Lahnda (As A Separate Language) Under Various Names Like, Hindki Or Hindko And West Panjabi. It Also Provides Clues To Establish Link Of The Particularities Of Lahnda With Those Of Punjabi Spoken In Jhang And Multan. It Also Provides Dialectal Map To Locate This Language. Its Neighboring Languages Are Shown As Dogri, Kashmiri, Kohistani, Saraiki And Pashto.

Akhtar Et Al. (2011) Suggest That Hindko Is An Indo-Aryan Language. It Has Structural Resemblance With Hindi, Urdu, And Punjabi. Its Word Order, Nature Of Morphology, And Phoneme Patterns Are Similar To That Of Hindi, Urdu And Punjabi. They Suggest That In Spite Of Hindko Being Spoken In In Pakistan, India, And Afghanistan, Its Linguistic Documentation Is Not Complete. As It Is A Language Of People Millions In Number Why It Is Ignored. The Researchers And Linguistic Community Need To Focus On Its Documentation.

A Recent Study On Hindko Language Is Also A Doctoral Thesis Of Muhammad Nawaz (2014). Although The Work Is Focused On Segmental And Selected Suprasegmental Features Of Hindko Dialect Spoken In Tanawal, Hazara, But Its Scope Appears To Be Broader Than The Topic. It Provides Comprehensive

Details About Tanoli Dialect Of Hindko Language. Necessary Information About The Dialects Of Hindko Language, The Areas Where These Dialects Are Spoken, And The Attachment Of People To Their Respective Dialects. Chapter One Of This Work Particularly Encompasses Linguistic Boundaries Of This Dialect And The Distance Of Tanawal From Major Cities Of Khyber Pakhtunkhwa. The Description Of Hindko Dialects And The Line Of Difference Based On Grammar, Vocabulary, Phonetics, And Phonology Drawn In This Work Helps To Understand The Structure Of Hindko Language.

Rashid (2015) Claims That Unlike Other Languages, Hindko Has Not Been Explored Systematically. He Provides Acoustic Description Of Hindko Spoken In Hazara Division Of Khyber Pakhtunkhwa. His Study Is Focused On Syllable Structure Or Syllabification, And Lexical Stress Pattern In Monomorphemic Words. The Description Of Hindko Language Includes Its Family Tree Starting From Indo-European Through Indo-Aryan To Hazara Hindko. He Espouses That Native Speakers Of Hindko Are Mostly “Hazarawals”, A Community Mostly Living In Three Districts I.E., Haripur, Abbottabad And Mansehra. Some Of Them Are Ethnically Pathans Who Speak Hindko As Their Native Language Including Jadoons, Tarins, And Tahir Kheli, And Others Are Syeds, Qureshi, And Awans. Hindko As A Mother Tongue Unites Them All.

Addleton (1986) Opines That Saraiki And Hindko Are Punjabi Dialects And With The Passage Of Time Their Rank As Separate Languages Has Been Promoted. They Have Met The Basic Criteria Of Linguistics To Be Declared As “Languages”. Their Status Has Been Officially Recognized In The Census Of 1981. On The Basis Of This Census Hindko Speaking Population Has Been Declared As 18.7% Of The Total Population Of The Province. According To Addleton, Hindko As A Mother Tongue Is 92.3% In Abbottabad, 46.8% In Mansehra, 6.9% In Peshawar And 10.4% In Kohat.

According To Addleton (1986), Hindko, From A Sociolinguistic Perspective, Can Be Declared As A Language (Separate Language) For Several Reasons Including, Dialectal Variation, Almost All Forms Of Literature (Poetry, Novel, Drama Etc.) Are Composed In It. It Has Its Own Dictionary, And Enough Evidence Of Its Social Acceptance Is Available. However, There Is A Need To Examine One Of Its Major Dialects To Evaluate It As A Standard Language Through Following Modern Linguistics Standards. This Article Is An Effort To Assess Abbottabadi Dialect As A Standard Language On The Criteria Set By Smakman (2012).

### ***What Is Standard Language?***

Standard Languages, According To Encyclopedia Britannica, Arise When Specific Regional Dialects Begin To Be Used In Written Form Throughout The Broader Area Than Specific Area Of That Dialect. It Appears To Be The Outcome Of Minimization Of Linguistic Variation Through Using That Dialect In The Public Administration, Literature, And Economy. In Other Words, A Language Appears To Be A Model Dialect Before It Is Recognized As A Standard Language. The Main Contributors Who May Shape The Language By Eliminating Its Different Forms Include, Highly Educated Members Of Society

(Poets And Other Writers), Dictionaries, Books Of Grammar, Textbooks, Electronic Media, And Debates Of Politicians In The Parliament. In This Way, The Dialect Used In More Formal Situations Is Gradually Recognized As A Standard Language.

To Define The Term ‘Standard Language’ Is Perhaps More Difficult Than It Apparently Looks. As The Language Is A Complex System Of Human Communication Its Varieties Make It More Difficult For The Users To Ensure Total Agreement On A Particular Regional Dialect As A Standard Language. Finegan (2008, P.14) Observes, “We Could Identify As Standard The Variety Used By A Group Of People In Their Public Discourse-Newspapers, Radio Broadcasts, Political Speeches, College And University Lectures, And So On. In Other Words, We Could Identify As Standard The Variety Used For Certain Activities Or In Certain Situations”. Standardization Is Thus A Process Of Gradual Improvement In The Dialect To Be Used In Formal Situations.

The Process Of Standardizing A Language Seems To Be Initiated Either In Government Offices Or In Business Centres. The People In Majority Meet Businessmen And Government Officials And Follow Their Dialect In Formal Communication. They Play An Important Role In Promoting A Regional Dialect To Standard Language. Curzan (2002 P.340) Rightly Observes That, “Typically, The Varieties That Undergo Substantial Standardization Are Local Dialects That Happen To Be Spoken In The Centers Of Commerce And Government”. This Process Helps To Fix The Way Of Spelling And Writing Words, To Shape Their Meanings Through Published Dictionaries And Grammars, To Make The System Of Particular Dialect Legitimate And Acceptable To Majority Of Educated Public.

The Question About ‘Standardness’ In Language Arises When Standard Language Is Differentiated From Dialect. In Other Words, ‘Dialect’ Is Used For Communication And Restricted Only To A Specific Geographical Region With The Speakers Having Little Or No Mobility In Other Areas. On The Other Hand, Standard Language Is Used For A Variety Of Purposes And The Speakers Come From Different Areas. The Term ‘Standard’ In Language Has Been Defined From A Variety Of Angles. The Definition Of ‘Standard Language’ As “Believed To Be Correct And Used By Most People” (The Oxford Advanced Learner’s Dictionary, 2010) Provides Necessary Material For Linguists To Interpret The Term From Sociolinguistic Perspective.

Smakman (2012, P.28) Uses The Words Of Jespersen (1925) To Describe ‘Standard Language’ As “Regionally Neutral”. He Interprets The Concept Of Standard Language Through Referring To Its Four General Characteristics I.E., Vitality, Historicity, Autonomy And Standardization Discussed By Stewart (1968, P. 531-545). David Crystal (2008, P.450) Explains The Concept Of ‘Standard Language’ As A “Prestige Variety Of Language Used Within A Speech Community. ‘Standard Languages/Dialects/ Varieties’ Cut Across Regional Differences, Providing A Unified Means Of Communication, And Thus An Institutionalized Norm Which Can Be Used In The Mass Media, In Teaching The Language To Foreigners, And So On”. The Study Of Abbottabadi

Dialect Shows Potential Of A Regional Dialect To Be Developed As A ‘Standard Language’.

### *Dialects Of Hindko*

Hindko Is A Language Commonly Spoken In The Cities Of Peshawar, Kohat, Attock, Azad Jammu And Kashmir, And The Districts Of Mansehra, Haripur And Abbottabad. It Has Many Dialects Based On Geographical Regions But Few Of Them Are Well-Known For Majority Of Speakers I.E., Peshawari Hindko, Kohati Hindko, Haripuri Hindko, Mansehrvi Hindko, And Abbottabadi Hindko. All Dialects Of This Language Are Widely Spoken In Their Respective Territories And The Speakers Of These Dialects Consider It A Matter Of Honour And Pride To Speak Their Own Regional Form Of Language. Rensch, Et Al. (1992 P.53) Comments That, “The Hindko Language Is Spoken Over A Rather Large Geographic Area, Especially In Its North South Dimension. Some Enclaves Of Hindko Speakers Are Not Geographically Contiguous To Others. Therefore, It Is Not Surprising To Find That There Is Significant Dialect Differentiation Among The Varieties Of Speech Called Hindko”. There May Be Difference Of Vocabulary And Grammar.

### *Abbottabadi Hindko*

The Significance Of Abbottabadi Hindko Can Be Examined Through Keeping In View The Social Status Of Its Users I.E., The Teachers, Doctors, Traders, Poets, Singers, And Politicians. The Teachers In Schools Using Hindko While Teaching/Interpreting English Grammar, Mathematics, And Other Basic Sciences. The Doctors Writing Patient’s History Through Collecting Information From The Patient In Hindko Language Used In The Hospitals Of Abbottabad. The Traders Engaged In Business Activities In Hazara Division Using Abbottabadi Hindko, Well-Known Hindko Poets And Singers From Hazara Division, And Politicians From Hazara, Delivering Political Speeches, Are Usually Expected To Use Abbottabadi Hindko.

Geographically Central Position Of Abbottabad And Important Institutions (Pma Kakul, Ayub Medical College, Campuses Of Uet Peshawar, Comsats University, And Abbottabad University) Being In This City Make Abbottabadi Hindko More Important Than Other Regional Dialects. It May Help To Assume That, The Speakers Of Other Dialects May Be Capable Of Understanding And Speaking Abbottabadi Dialect, However, The Speakers Of Abbottabadi Dialect May Not Be Able To Speak All Other Dialects. In This Way, The Status Of Abbottabadi Hindko As Lingua Franca (A Bridge Language, Common Language, Trade Language Etc.) Is Established. If The Movement For Hazara Province, Motivated By Hindko Language, Achieves Its Key Objective, Abbottabad May Be Recognized As A Capital Of Hazara Province And Abbottabadi Hindko As Its Main Language.

### *Abbottabadi Dialect as A Standard Language*

To Declare Abbottabadi Hindko As A Standard Language, The Basic Criterion Is Supposed To Be Fulfilled. There Is A Variety Of Standards Being Followed

In This Regard. The Basic Concepts Of Standard Language Put Forward By Finegan (2008), Curzan (2002), Stewart (1968), And Crystal (2008), Provide Necessary Framework To Be Followed As A Model To Evaluate The Status Of A Language As A Standard Form. Their Views Of Standard Language Give An Impression That It Is A Language Of Public Discourse Through Different Channels, Used In Government Offices And Trade Centres, And Prestigious Variety Of Language Used For Unified Communication In An Institutionalized Form And Followed By Media And Educational Institutions.

The Model Presented By Smakman (2012 P.36), However, Seems To Be More Flexible And Applicable. The Characteristics Of The Standard Language Discussed By Smakman (2012) Include, Lingua Franca, Correct, Media Language, Opposite Of Dialect, Non-Regional, Formal, Qualitative Features, Rare/Non-Existent, Accepted, External Language, Informal, Different, Capital, Social Class, Various. In Order To Collect Data About Abbottabadi Hindko, A Questionnaire Was Designed Through Focusing On Ten Of These Characteristics. The Participants Selected For This Data Belonged To Different Parts Of Hazara Division. They Spoke Different Dialects At Home But In Abbottabad They Were Trying To Speak Abbottabadi Hindko.

The Data Collected Through A Survey, Provided Necessary Material For Analysing And Determining The Status Of Abbottabadi Dialect As A Standard Hindko Language. Keeping In View The Characteristics Of Standard Language (Smakman 2012, P.36), A Questionnaire ( Ten Questions) Was Designed For Hindko Poets And Students Of Linguistics At M.A English Level. It Was Circulated Among Poets, Students Of Government Postgraduate College Abbottabad, And Army Burnhall College For Girls Abbottabad Who Were Speaking Hindko Language. After Seeking Consent Of Twenty Five Participants (Poets=05, Male Students = 10, Female Students =10), They Were Requested To Give Their Response In The Form Of (Agree, Disagree) To Express The Extent To Which They Recognise The Characteristics Of Abbottabadi Dialect Of Hindko Language I.E. Lingua Franca, Correct, Media Language, Opposite Of Dialect, Non-Regional, Formal, Qualitative Features, Accepted, External Language, And Social Class. The Participants' Response Can Be Pinned Down As Follows:

**Table.01.** Participants' Response

Q. No.	Title Of Question	Poets	Male Students	Female Students	Recognition %
1	Lingua Franca	05	10	10	100
2	Correct	05	09	08	88
3	Media Language	05	08	09	88
4	Opposite Of Dialect	03	06	08	68
5	Non-Regional	03	06	08	68
6	Formal	05	07	08	80
7	Qualitative Features	04	07	07	72
8	Accepted	05	10	10	100

9	External Language	02	06	06	56
10	Social Class	04	07	08	76

### ***Lingua Franca: The Language We All Understand, Have In Common***

All Participants Have Shown Agreement On The Point Of Abbottabadi Hindko As Lingua Franca. To Supplement Their Opinions, It Can Be Stated That, Abbottabad Is A Multilingual Society Where Speakers Of All Pakistani Languages Are Living. They Prefer To Speak Local Language While They Are In Market Or In The Company Of Local Friends. Army Officials, Chinese Businessmen And Officials Working In Various Projects Of China Pakistan Economic Corridor Are Major Users Abbottabadi Hindko As A Lingua Franca.

#### ***Correct***

The Participants In Majority Recognized That Abbottabadi Hindko Can Be Used For Oral As Well As Written Communication Correctly. The Overall Percentage Of Recognition Remained 88 Percent (Poets=100%, Male Students=90%, Female Students=80%). To Comment On The Participants' Response On The Question About Correctness, It Can Be Assumed That They Relied On The Textbooks Of Hindko, Books Of Hindko Grammar, Hindko-Urdu Dictionary, And The Books Of Hindko Literature.

#### ***Media Language***

Majority Of Respondents (88 %) Held Similar Opinion That, Abbottabadi Hindko Is The Language Of Media, Both Print And Electronic (Radio Pakistan Abbottabad, And Kay 2 Tv), And Thus Meets Minimum Criteria To Be Regarded As 'Standard Language'. It Seems To Be In Line With Allan Bell (1991 P. 1) "The Media (Both Written And Broadcast) Are Important Providers Of Language In Society And Generate Much Of The Language That Is Heard In Everyday Life."

#### ***Opposite Of Dialect***

Most Of The Participants (68 %) Agreed To Recognize The Fact That Abbottabadi Hindko Is Free From The Features Of Regional Dialects. With The Passage Of Time, It Has Attained The Status Of Literary Language And Thus A Language Of Everybody. Although Full Consensus On This Point Does Not Exist Yet The Participants' Remarks Are Encouraging.

#### ***Non-Regional***

Consensus Exists Among Majority Of Respondents (68 %) On The Point That Abbottabadi Hindko Does Not Reveal The Speaker's Regional Origin And Thus Recognized As Standard Language For Being Above The Regional Dialects. It Appears To Conform Jespersen (1925) Concept Of 'Standard Language' As 'Regionally Neutral'. However, It Would Not Be Realistic To Believe In A Language Totally Free From Regional Impact.

### ***Formal***

Several Participants (80%) Expressed Their Opinion About Abbottabadi Hindko As Formal And Language Of Writing Which Makes It Standard Language Appropriate For Public Communication. It Was Perhaps Based On Respondents' Knowledge Of Hindko Literature And Religious (Islamic) Texts Particularly, The Versified Hindko Translation Of The Holy Quran By Abdul Ghafoor Malik, A Hindko Poet And Writer From Abbottabad.

### ***Qualitative Features***

The Question About Qualitative Features Of Abbottabadi Hindko Encompassed Five Main Features Of Language I.E., 1. Range (Abbottabadi Hindko Has Basic List Of Words To Represent Personal And Professional Details), 2. Accuracy (Abbottabadi Hindko Maintains Grammatical Accuracy; Errors Are Rare), 3. Fluency (Abbottabadi Hindko Can Be Spoken Fluently And Effortlessly), 4. Interaction ( It Can Be Used To Ask And Answer Questions About Personal Details), And 5. Coherence (It Can Produce Well-Structured Speech). The Participants' Majority (72 %) Has Recognized These Features Of Abbottabadi Hindko.

### ***Accepted***

Standard Language Is Supposed To Be Accepted By All Social Groups. In Response To Question About Social Acceptability Of Abbottabadi Hindko, All Participants Agreed That Abbottabadi Hindko Is A Standard Language. Respondents (100%) Agreed That Abbottabadi Hindko Is Appropriate For Public Communication In Government Offices, Business Centres, Media Houses And Political Discourse.

### ***External Language***

E-Language (External Language), The Language Actually Produced By The People, Like Writing, Recorded Speech, And Conversations, Etc. The Participants' Overall Response To The Status Of Abbottabadi Hindko As External Language Was Positive. They Recognized It (56 %), However Some Respondents Opined That Hindko Like Any Other Language Is External As Well As Internal (Linguistic Knowledge In The Mind Of Speaker). This Is One Of The Features Of Abbottabadi Hindko And Standard Language As Well.

### ***Social Class***

There Is A Connection Between Social Class And The Use Of The Standard Language. The Participants In Majority (76 %) Recognized It And Categorically Stated That Abbottabadi Hindko Is Used By Ruling Class Including Politicians Belonging To Hazara Division. Civil Servants And Army Officers Who Spend Long Tenure Of Their Services At Abbottabad Learn To Speak This Language And Usually Prefer To Stay Permanently In This City To Enjoy Its Clean And Healthy Environment.



## DISCUSSION

The Standard Language Can Be Defined As A Tool Of Communication Which Helps To Evade Any Regional Dialect. As Regional Dialects Represent Social Norms And Cultural Values, The Speakers Of Particular Dialects Are Supposed To Express Social Commitment To Their Own Cultural Values Through Respective Dialects. The Standard Language Can Provide A Platform For The Speakers Of Regional Dialects To Come Closer And Be United Through Removing Regional Differences. The People Who Discuss Issues Of Common Interest Are Supposed To Associate Themselves With A Standard Language. The People Working In Media Houses (Print, Electronic, Social) Are Bound To Replace Their Regional Dialect With Standard Language. Similarly, The Teachers Who Local Languages Are Expected To Teach The Form Of Language Commonly Used Educated Members Of Society.

Most Of The Participants Have Shown Mutual Agreement While Responding To Questions Focused On The Characteristics Of The Standard Language. The Questions Based On Smakman (2012) To Evaluate The Worth Of Abbottabadi Hindko As A Standard Language Were Appropriately Responded. On Two Points There Was 100% Agreement While On The Remaining Points Of Abbottabadi Hindko As A Standard Language, Majority Of The Participants Have Shown Agreement. However, They Interpreted Questions In A Different Way. They Differed From Given Meaning Of Certain Points. For Example, They Opined That Media Language Is Supposed To Be Standard But In Pakistan The Quality Of Language Is Sometime Below The Accepted Standards.

There Are Several Models Or Standards To Evaluate A Language And Confirm Its Status As A Standard Language, But The Principles Of Sociolinguistic Model Developed By Smakman (2012) Are More Practical And Encompassing Almost All Aspects Of The Standard Language. It Helped The Participants To Focus On Relevant Points. The Views Or Remarks Of Respondents About Correct Language Are Interesting. They Had Variety Of Personal Experiences About Language. To Poets, Correct Language Means Poetic Diction And Standard Language Is The Language Of Literature. On The Other Hand, The Remarks Of The Students Of Linguistics Give An Impression Of Standard Language To Be Correct Conceptually As Well As Grammatically. They Also Opined That Correct Language (Standard) Is Supposed To Be Structurally More Scientific Than Incorrect (Non-Standard) Language.

The Question Raised By One Of The Respondents Is About ‘What Is Compromised’. In Other Words, The Speakers Of Standard Language Degrade Their Own Dialect Or Variety Of Language In The Process Of Accepting A Language As A Standard Form. It Seems To Be In Line With William Foley (1997 P.308) Asserting That The Speakers Will Degrade Their Own Varieties (Of Language) As A Part Of The Acceptance Of The Standard Language. It Gives An Impression That Even The Educated Members Of Society Who Feel No Restriction In Using Standard Form Of Language Must Suffer From The Loss Of Affiliation With The Dialect They Followed As Their Mother Tongue. Abbottabadi Hindko Meets Minimum Criteria To Be Declared As A Standard Language Even If It Is Evaluated Through Following Any Sociolinguistic

Model Other Than That Of Smakman (2012). For Example, If It Is Analyzed Through Sociolinguistic And Historical Approach Of Stewart (1968 Pp.533-539). His Four Characteristics Of Standard Language I.E., Vitality, Historicity, Autonomy And Standardization Can Be Traced In Abbottabadi Hindko. It Appears To Be A Living Language With Speakers In Millions. Its Historical Actuality Is Verifiable. Abbottabadi Hindko Is A Part Of Human History And Its Age Is Almost Equal To That Of Abbottabad. According To Encyclopaedia Britannica (15<sup>th</sup> Edition P.13), Abbottabad Was Founded And Named After Major James Abbott In January 1853 As The Headquarters Of Hazara District During The British Raj. Major Abbott Is Well-Known For Having Written A Poem Titled “Abbottabad”. Abbottabadi Hindko Is Autonomous Because Of Its Own Dictionaries, Books Of Literature And Grammar Etc. It Has Passed Through A Process Of Natural Development In Which Abbottabadi Dialect Has Accepted As A Standard Language. In This Way, It Can Be Stated That Abbottabadi Hindko Meets All Criteria Of A Standard Language.

### CONCLUSION

Although There Are Several Dialects Of Hindko Language Spoken In Different Regions Of Hazara Division, Kashmir, Peshawar, Kohat, And Attock District. However, The Peshawari Dialect Of Hindko Previously Known As Standard Hindko For Being Used In Literature, Has Been Overshadowed By The Overwhelming Majority Of Pashto Speaking Population Of Peshawar Including The Poets, And Story Writers. It Has Become Insignificant Because Of Full Support And Patronage Of Pashto Language By The Government Of Khyber Pakhtunkhwa. The Originality And Purity Of Peshawari Hindko Has Been Seriously Threatened And Minimized With The Passage Of Time.

Abbottabadi Hindko Has Been Used As A Tool Of Political Debates Focused On The Demand For Hazara Province By Baba Haider Zaman And Other Leaders Of The Movement Of Hazara Province (Mhp). It Achieved A Privileged Status With An Assumption That It Would Be The Language Of Hazara Province Like Pashto, Punjabi, Sindhi, And Baluchi. The Political Debates In Hazara Province (Proposed Province On The Basis Of Hindko Language) Would Be Carried Out In This Language. It Is Now Being Taught In Primary Schools, Used As A Vehicle Of Thought By Poets, Dramatists, And Novelists From Hazara Division. It Appears To Be The Standard Language From Any Definition Of The Term.

Through Applying The Sociolinguistic Model Designed By Smakman (2012) On Abbottabadi Dialect Of Hindko Language, Necessary Effort Has Been Made To Prove Its Status As A Standard Language. The Opinions Of Relevantly Qualified Participants (Poets, And Students Of Linguistics) Have Been Used As Supporting Arguments. Majority Of The Participants Agreed On Almost All Points To Approve The Status Of Abbottabadi Hindko (As A Sl). It Can Be Safely Concluded That, The Abbottabadi Dialect Is The Standard Hindko Language. Its Literature (Particularly Sufi Literature) Is As Appropriate As That Of Pashto, Punjabi, Sindhi And Baluchi.

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