

# Impact of war-oriented cross-border migration on the survival of Gawarbati

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# Language information

- Gawarbati (ISO-639-3) is a North Western Indo Arian language.
- It is a Dardic language spoken along the
- Pak-Afghan border in Kunar Province in Afghanistan and in Chitral, in Northern Pakistan.
- The neighboring languages of today are: Dameli (Demiabhasha), Kamviri (Shekhani), Phalura (Khowar) and Pashto.

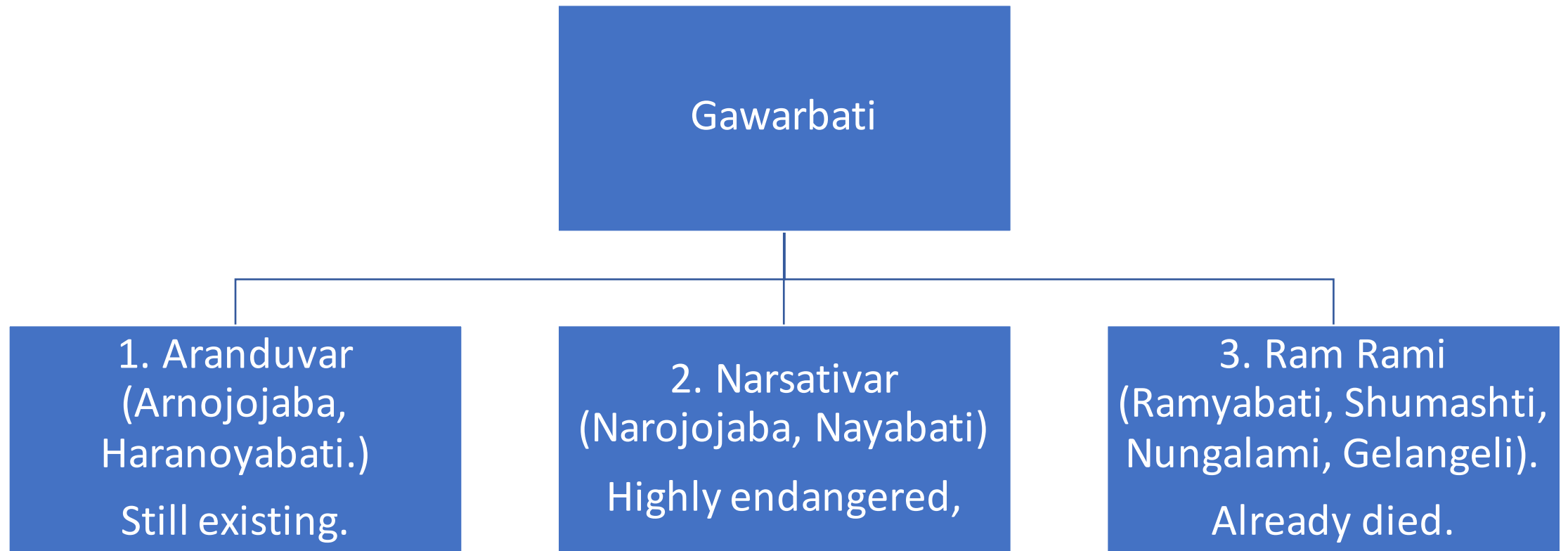
# Geographical Location

- In 1877 Sir John Biddulph termed this area as Gaburoom.
- This starts at Markhni and ends at Chaghansarai.
- This area is also called Gawardesh, Lotnarisat, and Satrigom.
- “The villages of Pasinger, Birkote, Langorbat, Gud, Narisat, Maimaena, Sukai, Nawakali, and Choondake are inhabited by a tribe who call themselves Gubare

# Gawarbati and Its Dialects: Historical Perspective

- Gawarbati and its dialects, as you know are spoken in many villages on both sides of the river Chitral & Kunar.
- In the plains and lush green cultivated areas of Gaburoom, two dialects of Gawarbati are spoken.
- The first dialect Aranduvar is spoken in Arandu, Dokalam, Barikon, Pashangar, Arandugol, Merakbat, Mashadam, Mattipalol and Gujren.
- However, the second dialect Narsativar is spoken in the areas of Narri, Nishagam, Bargam, Jalalah, Sunak, Shahmaser, and Sao.
- The third dialect Ram Rami (Shumashti) was spoken in Arandugool, Ramram, Trauarr and like wise in other valleys; Shumasht, Nungalam, Gelangel (Grangal etc.) but now it has become extinct.
- Three different dialects of this language are also known as:
  - 1. Aranduvar (Arnojoyaba, Haranoyabati),
  - 2. Narsativar (Narojoyaba, Nayabati)
  - 3. Ram Rami (Ramyabati, Shumashti, Nungalami, Gelangeli)

# Figure 1. Dialects of Gawarbatı



# Causes of Gawarbat Language Endangerment: Displacement and Migration

- During the Cold War when the Russian Army entered in Gawar area (Gawaroom)
- Gawari people migrated from their native villages, because these areas were the battleground between Russian army and Afghan resistance groups.
- 1980s forced the Gawarbat people of Afghan side to leave their native place (Gabarum) and to take refuge in the camps established by UNHCR.
- The migration affected the people linguistically and culturally.

# Causes of Gawarbati Language

## Endangerment: Displacement and Migration (continued)

- These languages were not only the languages of communication but also the syllabus which was taught at refugee camp schools and the nearby schools was in Pashto.
- As a result, they started using Pashto and Khowar in their daily life at their homes as well.
- This process affected Narsati dialect and 30% of Pashto and 10% of Khowar words entered in it.
- One dialect Ram Rami which was quite limited from 1929 to 1950 now a day has died completely.
- Fortunately, the speakers of Arunduar have not migrated from their native areas and have never left speaking their dialect.

# Causes of Gawarbati Language

## Endangerment: Displacement and Migration (continued)

- However, the other two dialects which have become extinct, their speakers left their property as well as their language in their valleys and adopted other languages.
- However, with the increase of population and growing educational and economic needs and because of globalization people are compelled to migrate to other areas.
- There is a danger that these people who migrate will leave their language as well and the future generations will completely abandon it.

# Solution and Suggestions for Protection of Gawarbat

- The old age speakers of Narsativar who are 60 years above should be interviewed and that is how the words of this dialect should be compiled and preserved because speakers who are less than 50 years of age use many Pashto and other languages words.
- The Narsativar dialect speakers are using Aranduvar dialect gradually more and more. Therefore, it is feared that this dialect will be merged in Aranduvar. So the elderly people should motivate the younger speakers to use their own dialect.
- The elder speakers of Ram Rami who are already speaking Pashto or Auanduvar should be interviewed to preserve some of the words of this beautiful dialect. Sir George Morgenstierne has compiled two notes with the names of 'Note on Shumashti' and 'Note on Ningalami' which is very limited and addition to this is possible.

# Solution and Suggestions for Protection of Gawarbati (continued)

- It is a good thing that the Gawarbati speaker who have adopted Pashto and other languages still call themselves as Gawar, therefore, it is possible that they can be reverted to their own language.
- It is important that the one dialect of Gawarbati, Aranduvar is still existing in its original form. It is very much possible to preserve it by starting MLE education. And in curricular and extra-curricular activities Gawarbati should be used, to preserve it.
- The universities and research institutions that are working on endangered languages, I request them to research on Gawarbati as well if possible.

# Acknowledgement

- In the end I extend my gratitude to all who have researched on our language specially Sir George Morgenstierne, Sir John Biddulph etc. on the behalf of my community.
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- They have helped a lot in documentation and generation of alphabet books and wordlist through FLI.
- I also thank all the organizers who made this conference possible and provided me a platform to present my language in front of the contemporary world.

Thanks to all of  
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