



RESEARCH PAPER

The Extinction of Words from Use: A Critical Aspect of Balti Language Endangerment

¹Nuzhat Bano, ²Abdul Rehman Mir and ³ Dr Muhammad Issa*

1. Research Scholar, Department of Languages and Cultural Studies, University of Baltistan Skardu, Gilgit- Baltistan, Pakistan
2. Lecturer, Department of Languages and Cultural Studies, University of Baltistan Skardu, Gilgit- Baltistan, Pakistan
3. Assistant Professor, Department of Languages and Cultural Studies, University of Baltistan Skardu, Gilgit- Baltistan, Pakistan

***Corresponding Author** muhammad.issa@uobs.edu.pk

ABSTRACT

The current study seeks to identify extinct words from the Balti language among Balti speakers in Skardu, Baltistan. Both quantitative and qualitative research methodologies were employed for this investigation. The data was analyzed based on the Language Endangerment criteria, which categorizes languages as Safe, Lesser Extinct, Less Extinct, Extreme Extinct, or Extinct. A sample of two hundred participants was randomly chosen from three educational institutions in Baltistan: 50 female participants from Women's Degree College, 50 female participants from Elementary College, and 100 male participants from the University of Baltistan Skardu. The researchers utilized questionnaires and conducted interviews to gather and validate the data. Specifically, the study examined forty Balti words among Balti language users. The findings revealed that 13 words were categorized as 'less extinct', 19 as 'extinct', and 8 as 'less extinct' based on the criteria.

Keywords: Balti, Endangered, Extinct, Identity, Language, Speakers, Words

Introduction

The extinction of words from use is a critical aspect of language endangerment, as it signifies a decline in the vitality and functionality of a language. When words become obsolete and are no longer actively used or passed down through generations, several interconnected factors contribute to the broader endangerment of the language itself.

Words often encapsulate unique cultural, historical, and environmental knowledge specific to a community or region. As words become extinct, essential aspects of a community's identity, traditions, rituals, and worldview may be lost, eroding the rich tapestry of human cultural heritage (Susanto & Alkatiri, 2022). A language's communicative efficacy is intrinsically linked to the breadth and depth of its vocabulary. The extinction of words can lead to reduced linguistic diversity and flexibility, limiting speakers' ability to express nuanced thoughts, emotions, and experiences, thereby constraining intergenerational communication and knowledge transmission.

Words are integral components of a language's grammatical and syntactic structures. The loss of specific words can disrupt these structures, leading to grammatical simplification or the incorporation of loanwords from dominant languages, further marginalizing indigenous languages and contributing to their decline (Gyanwali, 2019).

As words become extinct and language vitality diminishes, speakers may increasingly adopt dominant languages for broader communication, education, and socio-economic opportunities. This shift can accelerate language endangerment, as younger generations may not learn or use their ancestral language, leading to intergenerational language loss (Siregar, 2022)

The extinction of words and the perceived decline of a language can contribute to its diminished prestige and stigmatization within broader societal contexts. Negative perceptions of indigenous languages as archaic, irrelevant, or inferior to dominant languages can further marginalize these languages, impeding efforts for revitalization and preservation (Hinton, 2003)

The extinction of words can result from limited efforts to document, revitalize, and promote the use of endangered languages. Without comprehensive language maintenance strategies, including educational initiatives, community-based language programs, and policy support, the process of word extinction may remain unchecked, hastening language endangerment (Dorian, 1994).

The extinction of words often reflects broader challenges facing endangered languages, including limited intergenerational transmission, reduced domains of language use, and the erosion of language ecosystems within communities. As word extinction compounds these challenges, it contributes to a downward spiral of language vitality, making revitalization efforts increasingly difficult and complex (Pérez & Patolo, 2019)

This research endeavors to explore the vanishing core words from Balti language from the social interactive domain. By scrutinizing the language in use, exploring conversation of the public, we aim to gauge these words on continuum of language endangerment suggested by Sanjay (Jha, 2018): safe, lesser extinct, extinct, and extremely extinct.

The Balti language belongs to the Sino-Tibetan family and is primarily spoken in regions across Pakistan (Baltistan), India (Ladakh), Nepal (Sherpa), Bhutan, and four provinces of China (Qinghai, Shanghai, Sichuan, and Yunnan), with its ethnic origins predominantly Tibetan. In Baltistan, specifically in areas like Skardu, Kharmang, Ghanche, and Shigar, the Balti language has undergone various transformations influenced by political, cultural, and religious factors, resulting in changes in its phonetics, vocabulary, and sentence structures (Issa, M., et al., 2022).

Balti is characterized by two main dialects: proper and purgi. The proper dialect, spoken in central Baltistan, including Skardu and Shigar Districts, is the most prevalent and considered the standard dialect. In contrast, the purgi dialect, spoken in eastern Baltistan, particularly in Ghanche and Kargil districts, differs in pronunciation, grammar, and vocabulary. The Balti language has its unique script, a modified version of the Tibetan script known as 'Agay' or 'Yige,' utilizing a combination of consonants, vowels, and diacritical marks to represent its sounds (Issa, et al., 2022).

Like many other indigenous and marginalized languages of the world, the Balti language is also undergoing fast eroding process, it is dying inch by inch. Factors causing language endangerment are trimming and enfeebling it. Many words which were once part of the everyday social interaction are now no more even known to the literate strata of the society.

Literature Review

The issue of language endangerment, linguistic erosion, and language shift has been a center of interest among the linguists, sociologists, anthropologists for several decades. It has been dealt as one of the serious problems that globe has been facing. Humanity is losing cultural diversity in form of language death and extinction. Social researchers have been investigating the various aspects of language endangerment, attempting to unpack the causes and giving solution for the revitalization and documentations of languages several years. Nor Muhammad (2016) writes in his thesis "In this modern era, several regional languages are on the way to decay owed to infusion of words and terms from the national

or international languages". He further says "Many languages are spoken all over the world; some are emerging as national or international level, while the mostly local or regional languages are decaying and declining with the up-and-coming pressure from the foreign words through the modern technology, economy and diplomatic development". Muhammad Iqbal (2014), "Numerous are spoken throughout true world (technological and diplomatic) values. While, some languages are having less value owing to lack of technological, diplomatic, geographical and other diplomatically means". In this connection, the researcher includes extinct words, extinct languages, languages death, languages endangerment, language documentation and language revitalization in this chapter.

Robert Macfarlane (2018) states "Once upon a time, words began to vanish from the language of children. They disappeared so quietly that at first almost no one noticed—fading away like water on stone". Margaret C. Luthin (2020) states, "Studies have shown declining nature knowledge amongst English speakers as well as a marked decrease in the usage of nature words in English popular culture throughout the 20th century". She claims, "Younger people are less nature-literate and less able to name and identify items in their natural environment than their older counterparts". Margaret C Luthin (2020) analysis, "the data from the naming task showed a consistent positive association between age and naming ability across all three question types, confirming the hypothesis that younger speakers are less proficient at naming and identifying items in their natural environment than older speaker", further states "all questions showed a marked downward trend in naming ability as age decreased"

Kwintessential (2017) argues, "We need to make distinction between dead and extinct languages. A dead language is a language which has no native speakers alive in the world, the most commonly given example being Latin. An extinct language, however, not only has no native speakers, but in fact has no speakers at all or is no longer in use". A language that is no longer spoken or used by the people even the native people of that language, that very language would be an extinct language. People become confused regarding the language death and extinct language, there is little bit difference between an extinct and death language. A death language has no native speaker but still that very language is spoken or used by the people but on the other hand an extinct language has its native people but in spite having its native people, it become unfamiliar or it is no longer spoken or used by the people. Brab Sichel (2019) asks, "Why do languages go extinct? The process of a culture and a people completely abandoning an entire language takes a long time, even spanning several generations. When a new dominant language appears on the scene, an eventual erosion of the older language occurs".

Kwintessential (2017) states "a dead language is a language which has no native speakers alive in the world, the most commonly given example being Latin". David Crystal (2000) argues, "A language dies when nobody speaks it any more". Language death can occur gradually or quickly. Kwintessential (2017) argues, "Language death can happen gradually when a community of speakers acquires a second language, which then slowly becomes used in place of the original or "heritage" language.

UNESCO (2003) states "A language is in danger when its speakers cease to use it, use it in an increasingly reduced number of communicative domains, and cease to pass it on from one generation to the next. Thus is, there are no new speakers, adults or children". Sanjay Kumar Jha (2018), states "Language endangerment refers to a state in which one language is likely to become extinct in near future".

Sanjay Kumar Jha (2003) proposed five indicators of language at risk, "The first level is safe; the second is viable which indicates that its population base is sufficiently large and it is likely to survive to a long term. As for viable but small, such a language has more than 1000 speakers and is spoken in communities that are isolated but aware of their linguistic identity. As for endangered language, it is spoken by fairly good number of people in

favourable circumstances and with a growth in community so that survival of the language could be possible. The last layer is nearly extinct which is thought to be beyond the possibility of survival because such a language is spoken by few elderly people". UNESCO (2003) argues "Language endangerment may be the result of external forces such as military, economic, religious, cultural, or educational subjugation, or it may be caused by internal forces, such as community's negative attitude towards its own language. Internal pressures often have their source in external ones' and both halt the intergenerational transmission of linguistic and cultural traditions" the extinction of words from use is a poignant indicator of the underlying processes contributing to language endangerment. Addressing word extinction necessitates holistic approaches that prioritize linguistic documentation, community engagement, educational initiatives, and policy support, recognizing the intrinsic value of preserving linguistic diversity and cultural heritage for future generations. Although, many research works have been carried out on language endangerment and its various causes. But often niche for research on very marginalized indigenous languages. Balti language is one of the example which demands serious attention from researchers and academician in this regard. This paper is an attempt in this connection.

Material and Methods

The present study employs a mixed-method research design, combining qualitative and quantitative approaches to explore language endangerment focusing on the Balti language. Utilizing questionnaires and interviews, data was collected from 200 native speakers across three educational institutions in Baltistan. The study adopts Sanjay Kumar Jha's 2018 model, identifying extinct words through categorization and scaling methods, as a theoretical framework to examine various categories of language endangerment and extinction. A purposive sample was selected, comprising participants from intermediate to graduation levels, with data analyzed thematically and statistically. Extinct words were gathered from selected Balti poems and transcribed using Roman and Urdu scripts.

Results and Discussion

The researcher collected data from selected Balti poems and poetry authored by Ghulam Hussain Balghari, Yusuf Khasman, and Jawahir Bhutto. Balti words were transcribed in both Romanized and Urdu scripts. The data, focusing on endangered Balti words, were categorized into five groups: Safe, Lesser Extinct, Extreme Extinct, Less Extinct, and Extinct. These findings are presented in tabular format and further analyzed in the subsequent analysis section. Participants, who are native speakers of Balti, were tasked with translating various Balti sentences into English, Urdu, and Persian to determine their familiarity with the selected Balti words. The study categorizes the patterns and frequency of word extinction as follows:

Language Endangerment and Revival Chart

90% above correct translation has assumed as linguistically satisfied
90% and below correct translation has supposed as Lesser Extinct words
70 % and below correct translation has supposed as Less Extinct Words
50% and below correct translation was supposed as Extreme Extinct Words
20% and below correct translation was assumed as Extinct/Dead words

The collected data are first presented quantitatively on tables and analyzed qualitatively in the analysis sections.

Table 1
The Balti word |Gbiarsa| Deosai/ Summerland
The Balti word presented to the participants:
di Gbiarsa غبيارسه tsoxpo fsurbi kut la kut sthurs bzuaikha nas korhy
chi hrtsis stroq rgola sningrhong chi tshay na niambo hshaing mad pay

Gender	Total Participants	Incorrectly Translated	Correctly Translated	Percentage (corrected)	Result
Male	100	56	44	44%	Extreme Extinct
Female	100	96	4	4%	Extinct
Total	200	52	48	24%	Extreme Extinct

Based on a gender-based survey, 44% of male participants and only 4% of female participants could translate the Balti word |Gbiarsa|. Consequently, under the criteria for language endangerment, the Balti word |Gbiarsa| is categorized as "Extreme Extinct" for male participants and "Extinct" for female participants. The survey further reveals that 24% of participants translated the word correctly, while a significant 76% could not. Given these findings and the criteria for language endangerment, the Balti word |Gbiarsa| is positioned as being in a state of "Extreme Extinction" and is at risk of disappearing from the mainstream community in the future.

Table 2

The Balti word |buyuk| storm

The Balti word presented to the participants:

Khashib la thob fa tsox starga miosponi tami khlong po

Nonay langfi buyuk بُوِيك zgaqsay, khatoga khsang zbasing mat pay

Gender	Total Participants	Incorrectly Translated	Correctly Translated	Percentage (corrected)	Result
Male	100	40	60	60%	Less Extinct
Female	100	44	56	56%	Less Extinct
Total	200	84	116	58%	Less Extinct

The suggests that 60% of male participants and 56% of female participants were familiar with the Balti word |buyuk| and correctly translated it, whereas the remaining participants were unfamiliar with the word and couldn't translate it into any language. Consequently, according to the criteria for language endangerment, the Balti word |Buyuk| is categorized as "Less Extinct." Specifically, 58% of participants correctly translated the word, while 42% were unfamiliar with it.

Table 3

The Balti word |buwakh| desire/complaint

The Balti Sentence presented to the participants:

Thongna mik gang na nala choq ghdungtrani, biamat buwakh بُووخ

akh shaset hlchukniar rgola mikshoq lenay hlto hlcho ina

Gender	Total Participants	Incorrectly Translated	Correctly Translated	Percentage (corrected)	Result
Male	100	44	56	56%	Less Extinct
Female	100	72	28	28%	Extreme Extinct
Total	200	112	88	44%	Extreme Extinct

It is evident that 56% of male participants and 28% of female participants successfully translated the Balti word |buwakh|. Accordingly, using the criteria for language endangerment, the word |buwakh| is categorized as "Less Extinct" for male participants and "Extreme Extinct" for female participants.

The survey data further indicates that 44% of the participants translated the Balti word |buwakh| correctly, while the remaining 56% were unable to do so. Given this distribution and in accordance with the language endangerment criteria, the Balti word

|buwakh| is positioned in a state of "Extreme Extinction" and is at risk of fading from the mainstream community in the future.

Table 4
The Balti word |sningskaid| emotional support/ encouragement
The Balti Sentence presented to the participants:
ni chino thongsay ftulay snialbo kulay sningskaid سکیدسنینگ minay
chad biasay strong chik rgochigi, ahlta ghdiangmo yo ina

Gender	Total Participants	Incorrectly Translated	Correctly Translated	Percentage (corrected)	Result
Male	100	52	48	48%	Extreme Extinct
Female	100	28	72	28%	Extreme Extinct
Total	200	112	88	36%	Extreme Extinct

According to a gender-based survey, 48% of male participants could correctly translate the Balti word |sningskaid|, while 52% could not. Consequently, this word is categorized under "Extreme Extinction," indicating a potential risk of it disappearing from the male community in the future.

Further findings from the survey reveal that 36% of all participants were able to translate the Balti word |sningskaid| accurately. In contrast, a significant 64% were unfamiliar with its meaning and couldn't provide a translation in any language. Thus, in line with the criteria for language endangerment, the word |sningskaid| is identified as an "Extreme Extinct" term, suggesting a potential decline from mainstream usage in the foreseeable future.

Table 5
The Balti word |aain| kohl
The Balti word presented to the participants:
Smin dresay aain آین tangsay gelbola jiksat
Skary scary mik hrkelbola jiksed

Gender	Total Participants	Incorrectly Translated	Correctly Translated	Percentage (corrected)	Result
Male	100	92	8	8%	Extinct
Female	100	76	24	24%	Extreme Extinct
Total	200	168	32	16%	Extinct Extinct

Only 8% of male participants and 24% of female participants could correctly translate the Balti word |aain|. Consequently, following the criteria for language endangerment, this word is classified as "Extinct" within the male community and "Extreme Extinct" within the female community.

In the overall survey results, a mere 16% of participants successfully translated the Balti word |aain|, while a substantial 84% were unfamiliar with its meaning and couldn't provide a translation in any language. Given these statistics and in line with the language endangerment criteria, the Balti word |aain| is categorized as an "Extinct/Dead" term.

Table 6
The Balti word |shoqshoq| letter
The Balti word presented to the participants:
shoqshoq شوق شوق kuni na tamlan la hltain chi fachachday yod

Yari laqhrtakhi gorinpo naam rin chaduk xay gangpo					
Gender	Total Participants	Incorrectly Translated	Correctly Translated	Percentage (corrected)	Result
Male	100	76	24	24%	Extreme Extinct
Female	100	70	30	30%	Extreme Extinct
Total	200	146	54	27%	Extreme Extinct

Based on a gender-based survey, 24% of male participants and 30% of female participants successfully translated the Balti word [shoqshoq]. Consequently, following the criteria for language endangerment, this word is classified as "Extreme Extinct" both within the male and female communities.

In the aggregate survey results, 27% of participants managed to translate the Balti word [shoqshoq] correctly. In contrast, a significant 73% were unfamiliar with its meaning and couldn't translate it into any language. Given these findings and in alignment with the language endangerment criteria, the Balti word [shoqshoq] is identified as an "Extreme Extinct" term, suggesting a potential decline from mainstream usage in the future.

Table 7
The Balti word [ghji] gathering/ collection
The Above Balti word presented to the participants:
ghji عجي biasy tshan ninkhsamba khaled nafod chukhpa dukhfi khperong
akhmed na shakhmed na ghzon gangma hrsiala lo stong khaik chi rgosad

Gender	Total Participants	Incorrectly Translated	Correctly Translated	Percentage (corrected)	Result
Male	100	44	56	56%	Less Extinct
Female	100	84	16	16%	Extinct/Dead
Total	200	128	72	36%	Extreme Extinct

The table shows that 56% of male participants successfully translated the Balti word [ghji], whereas only 16% of female participants could do so. Using the criteria for language endangerment, this suggests that the word [ghji] is classified as "Less Extinct" within the male community and as "Extinct" within the female community.

Looking at the survey results as a whole, 36% of participants managed to translate the Balti word [ghji] accurately. In contrast, a significant majority, accounting for 64% of participants, were unfamiliar with the term and couldn't provide a translation in any language. Given these insights and in line with the language endangerment criteria, the Balti word [ghji] is identified as being in a state of "Extreme Extinction," indicating a potential decline in its usage and potential disappearance from mainstream discourse in the coming years.

Table 8
The word [Phingmah] an indigenous woolen carpet
The above word presented to the participants: Phingmo پھینگمو thing

Gender	Total Participants	Incorrectly Translated	Correctly Translated	Percentage (corrected)	Result
Male	100	52	48	48%	Extreme Extinct
Female	100	52	48	48%	Extreme Extinct

Total	200	104	96	52%	Less Extinct
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Both male and female participants showed equal familiarity with the Balti word [Phingmah], with 48% from each group able to translate it accurately. According to the criteria for language endangerment, this term is classified as an "Extreme Extinct" word in both the male and female communities.

Considering the survey results holistically, 52% of all participants were able to correctly translate the Balti word [Phingmah]. Conversely, 48% of participants were unfamiliar with the term and could not provide a translation in any language. Given these findings and aligning with the language endangerment criteria, the Balti word [Phingmah] is categorized as a "Less Extinct" word, suggesting a moderate level of endangerment but with a notable presence among speakers.

Table 9
The Balti word |Konjoq| God
The above Balti word presented to the participants:
Yang mat pa miul po ashipas sui fila fchuwaikpa
Konjoq كونجوڻ naya la hrtakhfa magwa zgozgo lah zgowaik pa

Gender	Total Participants	Incorrectly Translated	Correctly Translated	Percentage (corrected)	Result
Male	100	80	20	20%	Extinct/Dead
Female	100	94	4	4%	Extinct/Dead
Total	200	176	24	12%	Extinct/Dead

It was observed that only 20% of male participants and a mere 4% of female participants were able to correctly translate the Balti word [Konjoq]. Based on the language endangerment criteria, this term is deemed as "Extinct" within both the male and female communities.

Considering the overall survey findings, a scant 12% of participants could accurately translate the Balti word [Konjoq]. In stark contrast, a significant 88% of participants were unfamiliar with the term and couldn't translate it into any language. Given these statistics and in alignment with the language endangerment criteria, the Balti word [Konjoq] is classified as an "Extinct/Dead" word, highlighting its potential absence from mainstream usage.

Table 10
The Balti word |Lingspah| Hunter
The above Balti word presented to the participants:
Lago thonmo yeri dakhi hrtakh chi miluspi jur goaid
Lingsponi mal mali mal zguksay lo chik yang rgalay goaid

Gender	Total Participants	Incorrectly Translated	Correctly Translated	Percentage (corrected)	Result
Male	100	23	68	68%	Less Extinct
Female	100	86	32	32%	Extreme Extinct
Total	200	197	105	51.5%	Less Extinct

A significant majority of male participants, accounting for 68%, correctly translated the Balti word [Lingspa]. In contrast, from the female respondents, 32% could translate the same word. Following the criteria for language endangerment, this term is categorized as "Less Extinct" within the male community, while it's considered "Extreme Extinct" among the female participants.

When analyzing the overall survey data, it's observed that 51.5% of all participants were familiar enough with the Balti word [Lingspa] to translate it accurately. However, a close 49.5% were unfamiliar with the term and couldn't provide a translation in any

language. Given these insights and in alignment with the language endangerment criteria, the Balti word |Lingspa| is identified as being "Less Extinct," indicating a moderate presence but with potential future risks.

Table 11
The Balti word |Kwaroshing| gallowes
The above Balti word presented to the participants:
Hrkunma gama kwarosh ڪوڙش la fiungma rgos pin

Gender	Total Participants	Incorrectly Translated	Correctly Translated	Percentage (corrected)	Result
Male	100	86	14	14%	Extinct/Dead
Female	100	76	24	24%	Extreme Extinct
Total	200	162	38	19%	Extinct/Deaf

It was found that only 14% of male participants and 24% of female participants could correctly translate the Balti word |kwaroshing|. Using the language endangerment criteria, this term is classified as "Extinct/Dead" within the male community and as "Extreme Extinct" within the female community.

Analyzing the aggregate survey results, a mere 19% of participants were familiar with the Balti word |kwaroshing| and could translate it accurately. In stark contrast, a significant 81% of respondents were unfamiliar with the term and couldn't translate it into any language. Given these statistics and in line with the language endangerment criteria, the Balti word |kwaroshing| is categorized as an "Extreme Extinct" term, suggesting a heightened risk of it fading from common knowledge.

Table 12
The Balti word |chhara| A Local made carpet from Goat/Yak hair
The above Balti word presented to the participants:
Song tsongsay tangsay chamana jandingnu khmul po met
Nang pi nu thingsay chatpo phatsay na chharay ڇهرا thonet

Gender	Total Participants	Incorrectly Translated	Correctly Translated	Percentage (corrected)	Result
Male	100	28	72	72%	Less Extinct
Female	100	50	50	50%	Extreme Extinct
Total	200	78	122	61%	Less Extinct

It was determined that 72% of male participants and 50% of female participants could accurately translate the Balti word |Chara|. Based on the language endangerment criteria, this term is deemed "Less Extinct" within the male community but classified as "Extreme Extinct" within the female community.

When considering the survey results in totality, 61% of all participants demonstrated familiarity with the Balti word |Chara| and translated it correctly. Conversely, 39% of participants were unfamiliar with the term, unable to provide a translation in any language. In light of these findings and adhering to the language endangerment criteria, the Balti word |Chara| is identified as "Less Extinct," indicating its presence but with certain vulnerabilities.

Table 13
The Balti word |Hrpo| /ire/
The above Balti word presented to the participants: Hrpo ھرپو phoqphi sa

Gender	Total Participants	Incorrectly Translated	Correctly Translated	Percentage (corrected)	Result
Male	100	60	40	40%	Extreme Extinct
Female	100	12	88	88%	Lesser Extinct
Total	200	72	128	36%	Extinct/Dead

It was ascertained that 40% of male participants and a significant 88% of female participants could accurately translate the Balti word |Hrpo|. Based on the language endangerment criteria, this term is classified as "Extreme Extinct" within the male community, whereas it is seen as "Lesser Extinct" within the female community.

When evaluating the survey results comprehensively, it emerges that 36% of all participants were familiar enough with the Balti word |Hrpo| to translate it correctly. In contrast, a notable 64% of participants were unfamiliar with the term and couldn't provide a translation in any language. Given these observations and in accordance with the language endangerment criteria, the Balti word |Hrpo| is categorized as "Less Extinct," signifying its presence but with potential vulnerabilities.

Table 14
The Balti word |Thoflat| Engagement

The above word presented to the participants: Thophlat تھوڤلاٽ gocha yod pin

Gender	Total Participants	Incorrectly Translated	Correctly Translated	Percentage (corrected)	Result
Male	100	52	48	48%	Extreme Extinct
Female	100	80	20	48%	Lesser Extinct
Total	200	132	68	20%	Extinct/Dead

It was observed that 48% of both male and female participants could accurately translate the Balti word |Thophlat|. Based on the language endangerment criteria, this term is categorized as "Extreme Extinct" within both the male and female communities.

Upon analyzing the overall survey data, it becomes evident that only 20% of all participants were familiar enough with the Balti word |Thophlat| to provide a correct translation. In contrast, a significant 60% of participants were unfamiliar with the term and couldn't translate it into any language. Given these statistics and in alignment with the language endangerment criteria, the Balti word |Thophlat| is definitively classified as an "Extreme Extinct" term.

Table 15
The Balti word |Lago| Mountain Top
The word presented to the participants:
Khseri shirik kowar skoray skonukpa
Balghari tongoay lagway لاگوئے kha thonuk pa

Gender	Total Participants	Incorrectly Translated	Correctly Translated	Percentage (corrected)	Result
Male	100	32	68	68%	Less Extinct
Female	100	44	56	56%	Lesser Extinct
Total	200	76	124	62%	Less Extinct

From the gender-specific survey, it was determined that 68% of male participants and 56% of female participants could accurately translate the Balti word |lago|. Using the language endangerment criteria, this term is deemed "Less Extinct" within both the male and female communities.

Upon a comprehensive review of the survey results, it's evident that 62% of all participants were familiar with the Balti word |lago| and could translate it correctly. Conversely, 38% of participants were unfamiliar with the term, unable to provide a

translation in any language. Based on these findings and in accordance with the language endangerment criteria, the Balti word |lago| is classified as a "Less Extinct" term.

Findings

After a thorough survey of the research questions outlined for this study, the researcher has derived several findings. Based on the Language Endangerment Criteria, it has been determined that certain Balti words are extinct, while others are on the verge of extreme extinction. The majority of the words fall into the category of being less extinct or endangered. Significantly, none of the referenced Balti words are categorized as linguistically safe or at a lesser extinction level.

Safe

According to the survey, as per the Language Endangerment Criteria, the researcher has found that none of the mentioned Balti words are linguistically safe.

Lesser Extinct

According to the survey, as per the Language Endangerment Criteria, the researcher has found that none of the mentioned Balti words are at the lesser extinction criteria.

Less Extinct/Endangered

According to the survey, as per the Language Endangerment Criteria, the researcher has found that 13 words from the mentioned Balti words are at the less extinction/endangered category:

Table 16
Less Extinct/

Balti Words	Buyuk	Lagow	Phingmah	Lingspah	Chhang	Dronpa	mond
Translation	Storm	Top/peak	An indigenous woolen carpet	Hunter	Wine	Guest	Dancer
Balti Words	Ghdos	Lashi	Loskor	Gumgat	Chara	Balthod	
Translation	Gin	Wood Extract used as oil	12 years	Ups And Downs	goadhairs' carpet	Wooly turban	

Extreme Extinct

According to the survey, as per the Language Endangerment Criteria, the researcher has found that 19 words from the mentioned Balti words are at the extreme extinction category

Table 17
Extreme Extinct

Balti Words	buwakh	Sningskaid	Sningskaid	Shoqshoq	Ghji	Daqchal	Rgialong
Translation	Complaint/desire	Emotional support	Anklet	Letter	Gathering	Clean/soap	Mirror
Balti Words	Ong	Norliakh	Harsirkhang	Garba	Thaqsha	khiunphiung	
Translation	Crop	Price/value	Kitchen	Blacksmith	Loom machine	Pillar	

Balti Words	Danggo	Ghju	Dalmo	tsongkhuru	Tsailbu	Shifangzah
Translation	Woods made cottage	Bow	Deer	Shop	Cage	Late people

Extinct/Dead

According to the survey, as per the Language Endangerment Criteria, the researcher has found that 8 words from the mentioned Balti words are at extinct/ dead category:

Table 18
Extinct/Dead

Balti Words	Gbiarsa	Alatrang	Aain	thuwalafladpa
Translation	Deosai	Decent	Kohl	Thanks/ request
Balti Words	Kwaroshing	Hrpo	Thophlat	Konjoq
Translation	Gallows	Ire	Engagement	God

Conclusion

The comprehensive survey undertaken to assess the status of the Balti language has unveiled critical findings that highlight its vulnerability. A notable absence of Balti words in the linguistically safe and lesser extinction categories underscores the urgency of the situation. A significant portion of Balti vocabulary is either extinct or on the precipice of vanishing, emphasizing the pressing need for immediate preservation efforts. The Balti language, with its rich heritage and cultural significance, stands at a crossroads, and proactive measures are imperative to ensure its survival. The recommendations presented provide a roadmap for stakeholders, from governmental bodies to educational institutions and media houses, to collaboratively work towards safeguarding and revitalizing the Balti linguistic heritage.

Recommendations

After a critical survey, the researcher has come to know that some of the Balti words are extinct and most of the word stand at the criteria of either less extinct/endangered or extreme extinct. So due to words extinction or loss of words, a language comes to extinct or endangered gradually.

So, there are some suggestions to preserve the Balti language:

- The Gilgit Baltistan Government should make the Balti language as medium at school level along with other languages.
- The Balti language should be a compulsory part of educational syllables in Gilgit Baltistan as like Urdu and English.
- More and more research works should be conducted on Balti language.
- The Balti language should be digitalized with a possible script.
- Computational linguistic researches should conduct on Balti language
- Balti language Dictionary should be published.
- The Islamic sermons can be delivered in Balti language.
- The content of sign boards and ads can also be written in Balti language.
- Balti language should be promoted through local and national media houses.
- Awareness campaigns, seminars and conferences should also be conducted monthly at schools, colleges and universities in Baltistan.

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