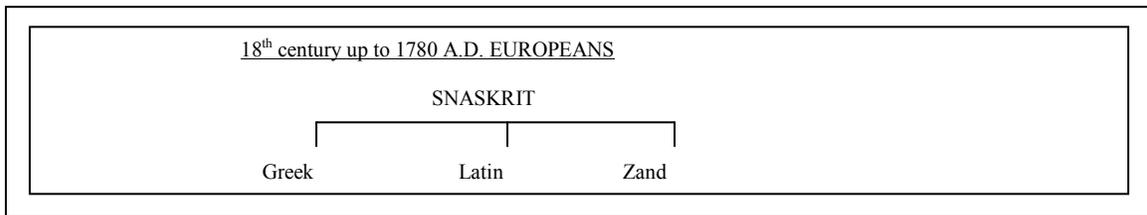


LANGUAGES OF SIND BETWEEN RISE OF AMRI AND FALL OF MANSURA i.e. 5000 YEARS AGO TO 1025 A.D.

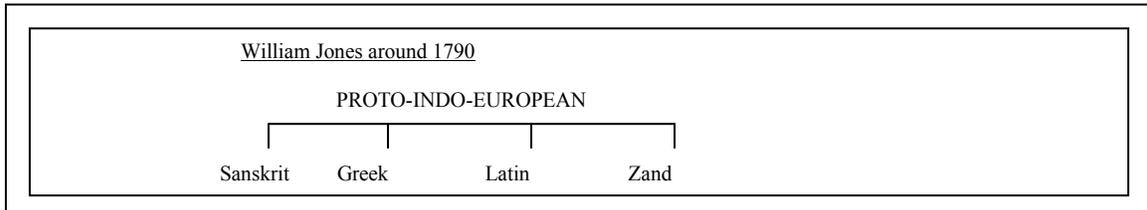
M.H. PANHWAR

A large number of theories about origin of Sindhi language as well as non-Aryan languages have been put forth. Of these a few noteworthy are:-

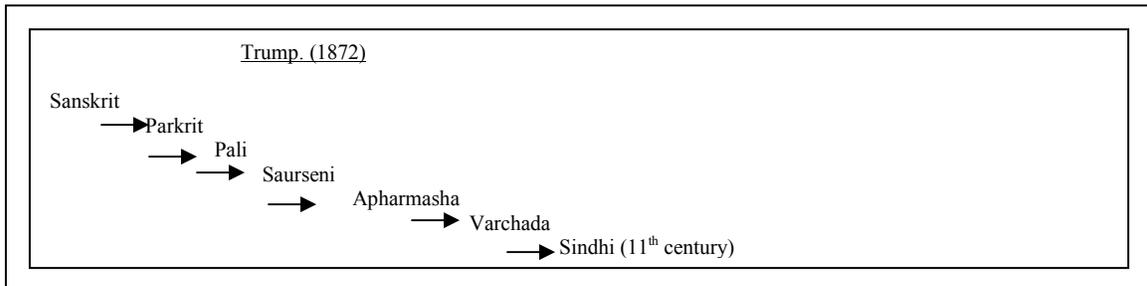
(1) 18th century up to 1780



(2) Sir William Jones around 1786 A.D.

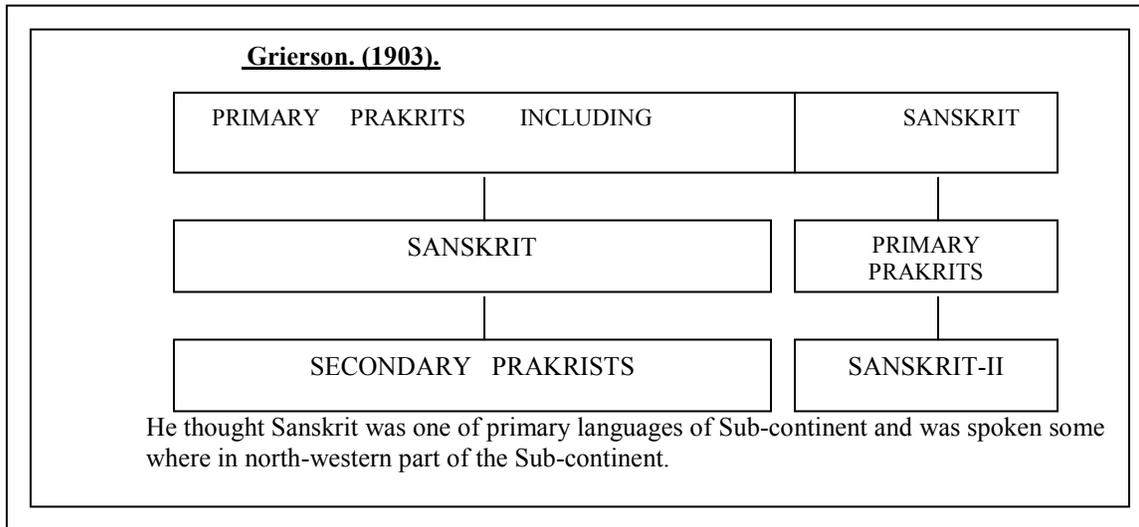


(3) Trumpp (1872) A.D.

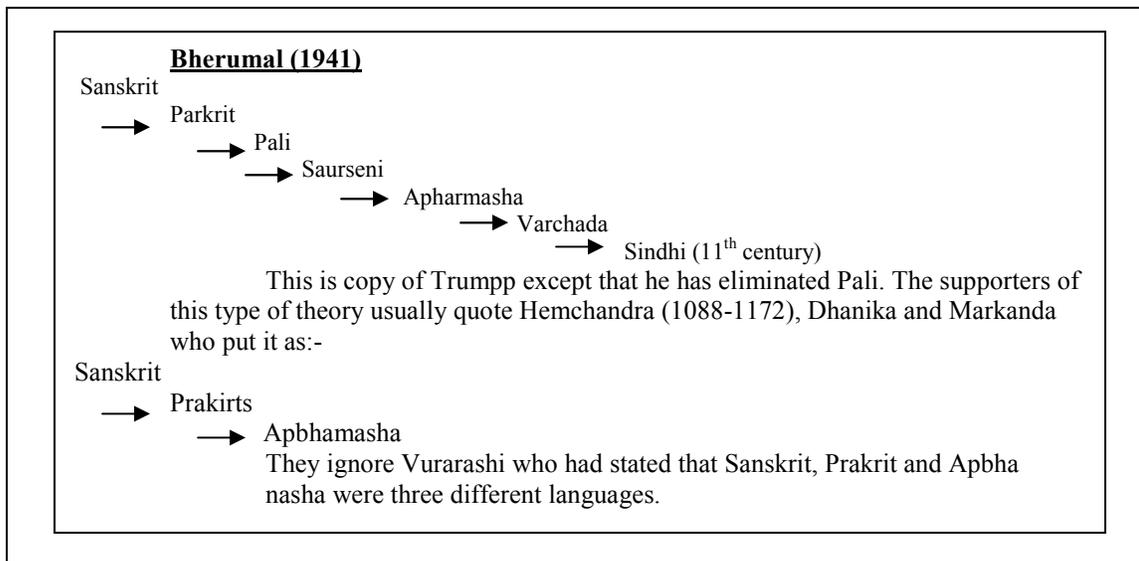


(4) Grierson (1903 A.D)

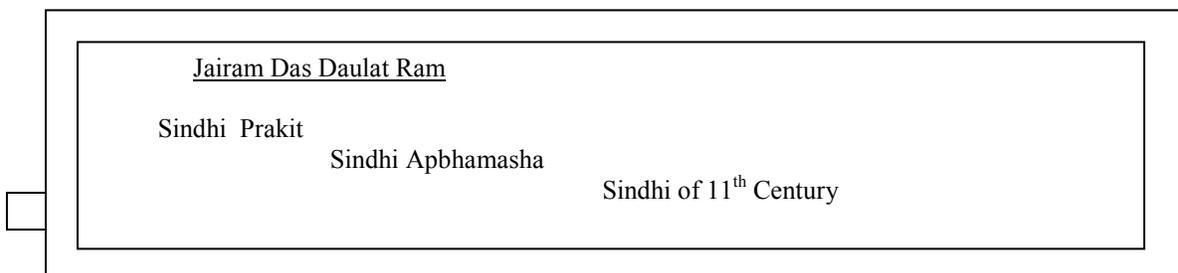
He thought Sanskrit was one of Primary Languages of the Sub-continent and was spoken some where in its north-western part. Grierson's theory originally written in 1903 was accepted by a large number of scholars from Sind including Dr. Daudpotta, and is based on scientific data available at his time.



(5). Bherumal. 1941 A.D.

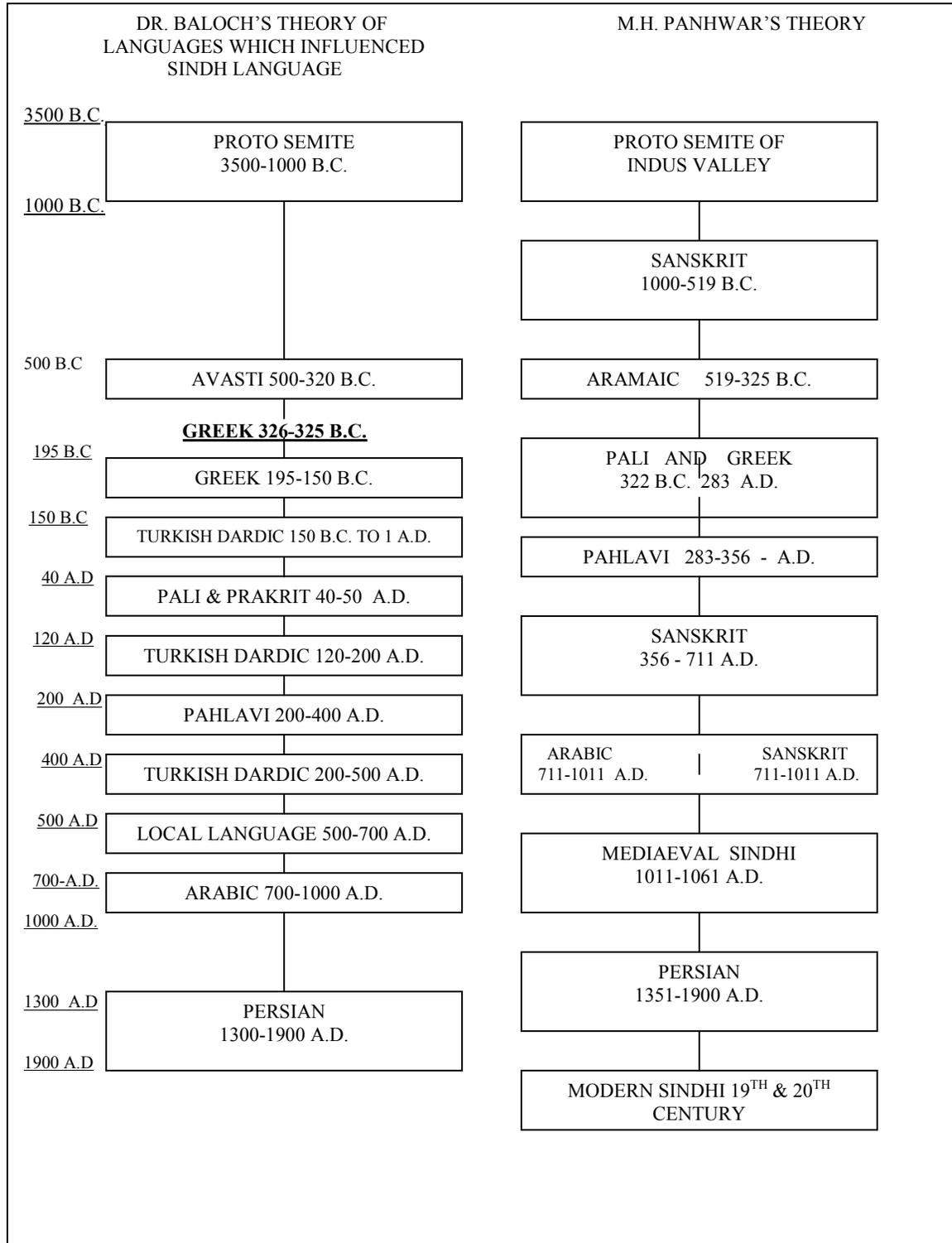


(6) Jairam Das Daulat Ram 1957 A.D.

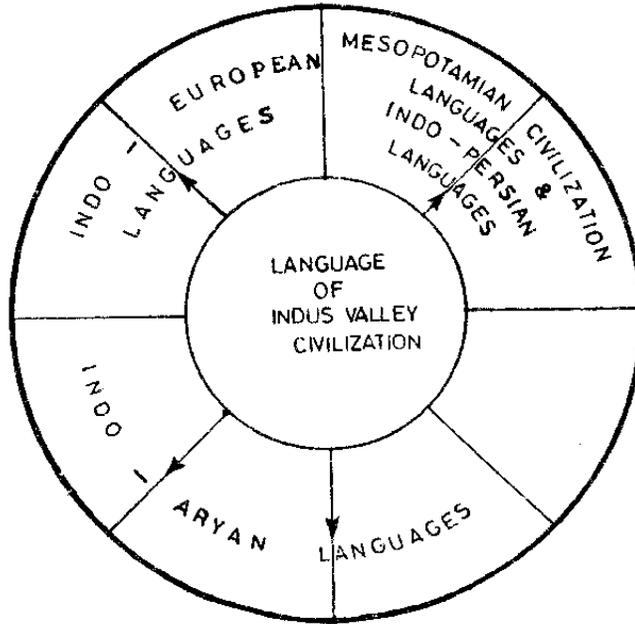




(7) Dr. N.A. Baloch 1962 A.D.



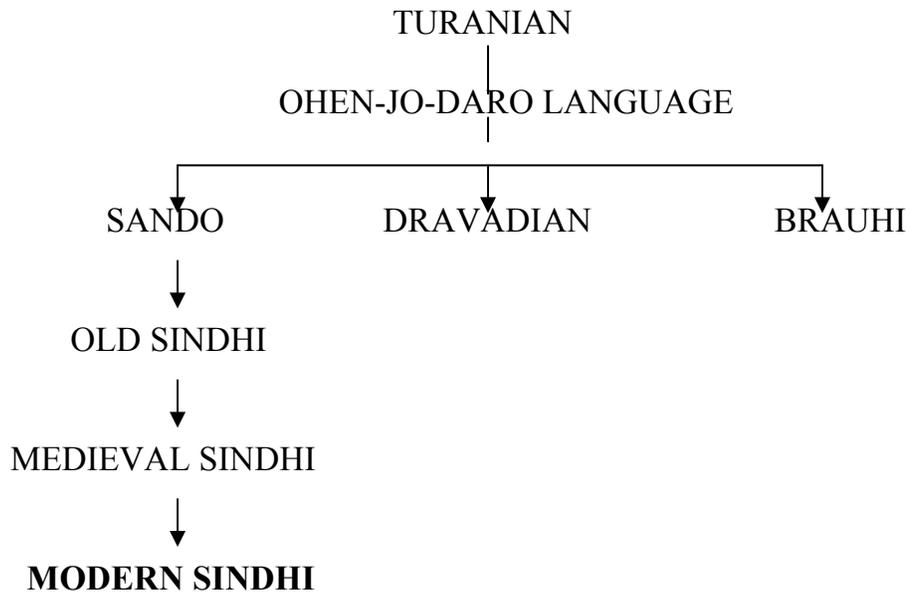
(8) Memon Sirajul Haq-1964



In his opinion Indus civilization was the earliest and people from here spread in all directions carrying with them-selves their culture and language.

(9) Dr. Allana G.A. 1974 A.D.

Dr. ALLANA G.A.



This is based on Caldwell (1875)

This is based on Caldwell (1875), who thought that Dravidian people belonged to non-Aryan stock and were from Scythian family of people, whose language belongs to Turanian group of languages. Allana thinks that when Aryans came to Sindh and Subdued Harappans, some of the latter moved to Balouchistan and are known as Brohis. This is not correct, as Harappans were not sub-dued by Aryans, and there was a gap of some 800-900 years between the two. Brohis came to Kalat in the 11th century and not earlier. There are more Brohis in Afghanistan (200,000 people) than in Balouchistan. It is also presently being doubted, whether Brohis is a Dravidian language.

Each one of these theorists has taken pains to present his view point, but all of them have ignored to take into account relevant archaeological aspects. Dr. Balouch and Bherumal have considered to a limited degree, some historical aspects to and some of their-historical views are not acceptable in view of to-date contribution of archaeology to the history.

Bherumal argues:

(a) Rig-Vedic language is slightly different form that of other three Vedas, but all the four Vedas are considered to reflect the early Sanskrit.

(b) By the time of Yajar Veda, the Aryans moved to Madhya Desh (p.25)

This statement is incorrect at the Rig-Vedic Aryans had reached Madhya Desh between 500-400 B.C., and after the writing s of Puranas and Sutras, when early Sanskrit had changed into Middle Sanskrit. Purana and Sutra are assigned the period of 600-200 B.C.

(c) Madhya Desh Aryans became conservatives. They stopped Dravidians form learning Sanskrit, which as a consequence became a dead language (p.37).

This argument is not correct. Sanskrit became a dead language as it was not spoken in any of the provinces of the Sub-Continent and had been limited to the use of religious literature and ceremonies. It also had ceased to become official language in any of provinces of Mauryans, whose official language was Pali and it was this language in which Buddhist texts were written from 550 B.C. onwards.

(d) Prakrits of different provinces evolved from Sanskrit. (p.38-39), and Sanskrit became Pali-Prakrit around 1000 B.C. (p.39).

This is incorrect as Rig Vedic Aryans had entered into Swat by this time. They had not reached Bihar (where Pali was spoken) until 300-50 B.C. and Pali had already become the sacred language of Buddhists before this date. Thus Pali could not have been influenced much by Sanskrit, carrying loan words for religious terminology, whenever the Buddhist ideas had to be expressed to masses, who were familiar with the terminology of Brahmanism.

(e) The Pali introduced by the Mauryans in the Sub-continent had three forms (p.45).

(i) North western Sub-continent Pali.

(ii) Sind, Rajasthan, Kathiawar and Maharashtra Pali.

(iii) Central Indian Pali.

This statement is based on Pali language inscribed on Ashoka's pillars and rock edicts. No inscription is found in Sind. Besides based on these inscriptions, it is difficult to say if inscriptions were necessarily written in local languages of each are. Examination

of map showing Asoka's Rock edicts and pillar inscriptions shows that these are concentrated only in three of Sub-Continent and therefore the statement is incorrect.

(f) Pali has more than 60% Sanskrit words (p.49) and therefore Pali was evolved from Sanskrit. This statement is not correct. Today Sindhi and Panjabi have some 50% common words, could therefore it be said that Sindhi evolved from Panjabi and vice versa?

(g) From the study of grammars of Prakrits written from 3rd century B.C., to 17th century, he concluded that there were six main Prakrits in vogue (p.56-57 and 65-69) in the Sub-Continent:

- (i) Maharashtri (Maharashtra)
- (ii) Magadhi (old Bihari or spoken in south Bihar or Magadh)
- (iii) Ardha-Magadhi (from South Bihar to Allahabad.)
- (iv) Saurseine (Western Punjab to Mathura) and also in Gujarat and Rajputana)
- (v) Pashachi
- (vi) Aphransa (fallon from the normal and spoken by Abhiras, who raised cattle and composed poetry in that language (p.58-59)

Dhannhdina a grammarian was the first to make this statement, adopted by Bherumal

Existance of large number of language now, than what was the case in the past would mean divergence of language, whereas languages always converge as study of American Indian languages. The studies by these grammarians reflect upon only a few languages as seem to have been known in their times.

(h) Based on the 17th century grammarian Markanda it is stated that Varchads Apbhransa was spoken in Sind (p-70) in the 10th century. This is the only authority which has so stated, and not for his contemporary period but for the 10th century A.D. Again based on Markanda and accepting Wollner's statement that Sindhi, Hindi and other languages separated from Prakrit in 1100 A.D. (P.72) Bherumal states that Sindhi separated from Apbharanasa in the 11th century.

This is doubtful as Istakhri found Sindhi and Arabic being spoken in Mansura and Multan and Sindhi alone in the rural Sind in 951 A.D. It was not known by any other name.

Dr. Baluch's views.

(a) Indus Culture was a branch of Semite Culture due to Sumerian Mohen-jo-Daro contacts (p. 3-4)

This statement is not correct. The Indus culture was outcome of an independence process. Trade contacts between the two have been established over a very limited period and that also for limited type of goods. Besides this, Sumerians were not Semites, and their language was not a Semitic language. Sumerians had not moved to Sind so that they could have brought their language with them.

(b) To enforce the above argument Dr. Balouch states that the languages of north-western Sub-continent (which in his view originally were Semite. Since rise of the Indus civilization). Were influenced in turn by Indo-Iranian. Indo-Aryan and Dardic languages. To support it historically, he has built a table of sequence of events in chronological order and has given the presumed influences of these other languages upon the group of north-western languages. This table is reproduced below with an additional column of remarks by the present author.

Dr. BALOACH'S CHRONOLOGICAL TABLE OF DYNASTYS AND INFLUENCE ON LANGUAGES CORRECTED				
S.No.	Dynasty	Year of their rule acc. To Dr. Baloach	Influence of languages on North western languages acc. To Dr. Baloach	Remarks by M.H. Panhwar
1	Achaemenians	520 4 th centuries	Ancient Iranian language.	Aramaic (Syrac)
2	Alexander conquest	325-325 B.C.	Greek	326-322 B.C.
3	Mauryans	-----	-----	322-187 B.C. Official language Pali
4	Bactrian Greeks	195-150 B.C	Greek	187-70 B.C. Geek, Pali
5	Sakas & Scythian	150-120 B.C. and 1 st century B.C.	Turkish and Dardic.	Greek Prakrit. They ruled the whole of Sind from 175-283 A.D. and lower Sind only from 78-175 A.D
6	Parthians whole Sind	-----	-----	46-78 A.D Greek Pali
7	Kushans	40-50 A.D.	Pali and Prakrit	78-175 A.D Greek, Pali
8	Parthian Lower Sind.	120/ 160-200 A.D.	Turkish & Dardic	Greek Prakrit. They ruled the whole of Sind from 175-283 A.D. and lower Sind only from 78-175 A.D.
9	Sassanians	3 rd & 4 th century A.D.	Iranian	283-356 A.D. Pahlavi
10	Vahlikas	-----	-----	356-415 A.D., Sanskrit.
11	Local Principalities	-----	-----	
12	Hiyatala?	470-480	Turkish and Dardic.	No proof of their rule.
13	Huns.	5 th Century	Turkish and Dardic.	475-499 A.D. Sanskrit
14	Rai Dynasty.	6 th Century	Local Languages	499-641 A.D. Local languages, Sanskrit
15	Brahman Dynasty.	7 th Century	Local Languages	641-712 A.D Local languages, Sanskrit.
16	Arab Rule.	8 th & 11 th Century	Arabic.	Arabic and Sindhi
17	Soomras.	-----	-----	11 th to Mid 14 th century. Sindhi in Devnagri script.
18	Sammas Arghoons Tarkhans Mughal Kalhoras and Talpurs	14 th to 19 th Persian Century.	Persian	Persian and Sindhi Principali in Arabic and occasionally, in Devnagri Script.

With the help of this table Dr. Balouch has tries to show the overwhelming influence of Turkish and Dardic languages on local languages upto 8th cnetury. This is disproved by the remarks in the aove table,. In favour of strong Arabic influence on Sindhi in 8ht -10ht centuries he has given arguments (p. 22-25), some of which are not valid, for example:

(a) The strong political, financial and economical administration of Arab governors.

This is incorrect as between 714-854 A.D. there were frequent changes of governors. Of 36 governors during the period majority were dismissed, some died in Sind and only few could return home honourably. There was lack of law and order, continuous uprisings, tribal warfer and insecurity as discussed by me in chronological Dictionary of Sind. Jour. Sind Quarterly Vol. IV No. 41976

(b) New towns established, communication, routes developed and trade opened up.

Only a few new towns were developed between 714-854 A.D. Trade routes already existed. No new trade route was opened up. Export trade of Sind had improved with Baghdad.

(c) Settlement of Arabs in large numbers in Sind.

This statement is only partly correct. Only 6000 Arab soldiers came to Sind with Muhammad Bin Qasim. They settled in Sind, married locally and were absorbed. Mostly of them were removed to Mahfuza due to disturbances. Some families of Nizaris and Yamanites settled in towns and not in the rural areas.

(d) Arab became cultivators.

This is not correct. We hear of only a few Arabs like Abu-Turab an official who had lands. Habaris too had rural contacts due to lands but more Arabs were settled in cities.

(e) Inter-mirages with Sindhis.

This was a one way marriage of Arab men with Sindhi women. Since in a century covers 5 generation, the Arab blood must have reduced to less than 31/8% in each Arab family, in a century. The outcome of such marriages were local Habari Arabs, who due to local contacts ruled independently and peacefully form 854-1011 A.D. Some of children may have become bilingual but majority must have been taught only Sindhi language by their mothers.

(f) Sindhi came to be written in Arabic Script.

This is only partly true as by the time of Soomras Sindhi was still being written in Devnagri, Arabic and Devnagri scripts were used side by side till about 1880 A.D.

(g) Sindhi language had no vowels and due to influence of Arabic, vowels were introduced in Sindhi language. He gives example and states that Sindhi had only words without vowels, e.g. ()

This is obviously incorrect. Sindhi had vowels as is clear form Chachnama, which gives Sindhi names like, Channa, Moka, Sehta, Jatt, Med, Dahar, Jaisina, Debal, Nerun, Alore and many others. That some Sindhi alphabets used by shop-keepers had no vowels

is true even today. But this reflects on the historical development of alphabets rather than spoken words when Hebrew scripts were evolved from Linear-A and Linear-B scripts, it was without vowels and early Brahmi also had no vowels. Later on vowels were added to all these scripts.

(h) , etc were added to Sindhi words, due to influence of Arabic in their written shape.

This statement is correct, but difficulty with Semite group of alphabets is that they have only 3 vowels instead of 6 in European languages. With the six vowels European do not have to put etc. besides, how could this influence a language philogically and linguistically.

(i) Pure Arabic letters like ط ق ع ط ض etc. were incorporated in Sindh script, but Sindhis cannot pronounce them like Arabs and instead in speech they are not distinguishable from س ك ا ت ذ and etc. And are redundant.

Dr. Baluchi's theory of origin of Sindhi from Semite languages is also not acceptable in view of work of Masica, who had found nothing common between Sindhi and Semite languages. On the other hand Dr. Balouch states that in Apbhransa the letter پ ن ت ک and ف change and became گھ ک and ق and since Sindhi does not show this trend, it had not evolved from Apbhransa or Varehada Apbhransa. He is only partly correct. Sindhi shows some of these trends and since there was intermingling of Abbiras who spoke Apbhransa were pastoral nomadic people, roaming at different times of history between Umerkot and Marwar.

(j) The peaceful period of the Arab rule was under Habaris who were settlers in Sindh for a century before seizing the power. During their period was peace, volume of trade increased, travel became safe and Sindhi-Arabic languages contact must have grown due to two languages being used side by side.

Establishment of Asiatic Society of Bengal in the eighties of 18th century, gave impetus to study of oriental languages and religious texts and histories in these languages. Whereas Persian texts usually do not go beyond 11th century. He Sanskrit literature had great antiquity, especially Vedic literature which belongs to 1000-900 B.C. Rig-Veda the earliest of all was considered more than 5000 years old, as per suggestion of the learned Pundits of the language. Rig-Veda mentions god Indra, who was supposed to have subdued a local race having black skins, and the latter were reduced to slavery. This was used as an argument to claim that one time the whole of the Indian Sub-continent was occupied by Dravidians (black people), who were driven away to South India by the Aryans, some 5500 years back. Who were these outsiders, the Aryans, and where they came from, was an obvious question. There was lot of guess work but Max Muller, a leading authority on Sanskrit language finding grammatical similarities between Sanskrit, Greek, Latin and Germanic languages, came forth with the theory in 1864 A.D., that Sanskrit was the oldest language, from which came out the Europeans, Iranian and Indian groups of languages. He elaborated the point by saying that the Sanskrit speaking Aryans, originally belonged to Caucasus

Mountains, area and form here they moved east wards and westwards, resulting into divergence of the languages. This theory found world-wide adherents for many decades.

The excavation of Mohen-jo-Daro by Sir John Marshall, told a different version. The religion of Harappans was altogether different from the Vedic religion. Therefore these people were not Aryans but were some other race. From the provisional examination of skulls, it was quickly manipulated that the Harappans were proto-Mediterranean people similar to Dravidians of South-India. The next easy step was to say that they were conquered by Aryans. The antiquity of Mohen-jo-Daro was yet a guess work until some 30 years after the beginning of its excavations of Mohen-jo-Daro, when Wheeler assigned to it, years 2300-1650 B.C. This date had now been confirmed from contemporary trade articles in Mesopotamia. The adherents of this theory of destruction of Harappans included Marshall, Mackay, Piggot and Wheeler. Of the last two mentioned, Piggot went to the extent of proving superiority of Aryans to the Harappans in the weaponry. He assigned this to war chariot and adze-axe used by the conquerors. Wheeler stated that Aryans did not live in cities and were nomadic pastoralists, less civilized than the people they conquered. This however, reduced the age of Rig Vedic Aryans to 1750-1650 B.C. From the original claim of 3500 B.C. believed for more than 90 years. The historical literature so developed on Max Muller's theory was now to be re-adjusted to 1750 B.C. But yet the theory of all languages of the sub-continent derived from Sanskrit was not seriously challenged, as it was said that this language had 1500 more years to influence and evolve other language of northern sub-continent before it became a dead language, around 200 B.C. Amri and Kot Diji were yet not excavated and when this was done, they were considered to have been destroyed by Harappans or Mohenjo Daro or Indus Cultivation people. The whole claim of events was smoothly linked without leaving any doubt about the Aryans and succession of various cultures. This followed the order as under:

- | | | | |
|----|--------------|---|------------|
| 1. | Amrians | [| Dravidians |
| 2. | Kot Dijians | | |
| 3. | Harappans | | |
| 4. | Cemetery – H | [| [Aryans |
| 5. | Jhukar | | |
| 6. | Jhangar | | |

Dr. F.A. Khan, Dr. Rafique Mughal and many others had doubts about the theory and they started re-examination of the pottery shreds. Dr. Mughal after more than ten years work challenged the existence of separated six different cultures and in 1973 proved that, from Amri to Jhangar it was the same people, and continuation of the same culture. He called Amri and Kot Diji, the early Indus Culture, the Harappans the mature Indus Culture, the Harappans the mature Indus culture, and the Cemetery-H, Jhukar and Jhangar became the declining Indus culture. On the Indian side Sarkar published his work. 'The races of Sindh, Punjab and Balouchistan (1964)'. This was based on the results of examination of Skulls from Mohen-jo Daro and Harappa, which were sent to England in early thirties and reports were received back after 30 years in 1960's. The report beyond any doubts proves that these people were not Dravidians and if so Harappa and Mohen-jo-Daro could not have been destroyed by the Aryans. Not only that but examination of skulls shows the cornic index of 71, which also is the index of majority of people now inhabiting Sindh and the Punjab, i.e. Sikhs, Jats (Jutts) and

many other indigenous tribes. They definitely are not Dravidians. The cornice index of the Ancient Scythian of Iran is the same.

Another work in Indus by Agarwal and Kusumgar (1974) for the first time showed that Rig Vedic Aryans appeared on the sub-continental stage after 1050 B.C. This is based on Radio Carbon Dating and the date cannot be challenged. They brought with themselves Gray ware and iron. Iron is mentioned in Rig-Veda. Hittites are credited with smelting of Iron going back to 1200 B.C., and not earlier. The map attached shows expansion of iron from its nucleus in South Turkey to Europe and Asia. Iron may have reached Swat early but it spread to Balouchistan (at Pirak) around 900-800 B.C. and in Sindh and the Punjab around 800 B.C. The movement of these Rig-Vedic Aryans was too slow. They reached various areas of Indian sub-continent in the following order.

Swat	1050 B.C.
Western Balouchistan	900-800 B.C.
Eastern Balouchistan	800 B.C.
Sindh	800 B.C.
Punjab	800-700 B.C.
Rajastan	600-300 B.C.
Madhya Pardesh	500-400 B.C.
Uttar Pardesh	300-50 BC.
Bihar	300-50 BC.

Development of Iran in Mysore area around 1000 B.C. was an independent process.

The Rig Vedic gods India Mitra, Varuna and Nasataya are mentioned in the treaty between Hittilian King Subilulima and Mitannian King Mattaver in 1380 B.C. It is indication of Rig Vedic Aryan movement who took more than 300 years to reach the sub-continent around 1000 B.C. and reached Sindh in the next 200 years.

Painted Gray war has so far been found in Sindh at one site only and therefore it is safe to conclude that Aryans did not come to Sindh in a big way.

From the available radio carbon dating and with MASCA correction, the chronology of events taking place in Sindh would b:

. CHRONOLOGY OF IMPORTANT EVENTS IN SINDH AFTER 100,000 B.P.		
S.No	EVENT	YEARS
1.	SEA LEVEL CHANGES -----	100.000 -10,000
2.	NEOLITHIC PERIOD -----	6000 – 4000 B.C.
3.	NEOLITHIC PERIOD -----	4000? – 3500 B.C.
4.	CHACOLITHIC PERIOD (Indus Culture) ---	3500 B-C-1000 B.C.
	(a) AMRI -----	2800-2300
	(b) KOT DIJI -----	
	(c) MOHEN-JO-DARO (Mature Indus Culture) -----	2300-1600
	(d) CEMETRY H. -----	1750-1350

5.	(e) JHUKAR -----	1200 B.C. – 1000 B.C.
	(f) JHANGAR -----	1000 B.C. IN SWAT AND 900-800
	COMING OF RIG VEDIC ARYANS -- --	B.C. IN BALOUCHISTAN.
	(a) COMPOSITION OF RIG VEDA ----	
	(b) COMPOSITION OF LATER HYMNS OF -----	1000 B.C.- 800 B.C.
	RIG-VEDA AND WRITING OF OTHER 3	
	VEDAS.	
	(c) PERIOD OF BRAHMAS -----	800-600 B.C.
	(d) PAINTED GREY WARE AT LAKHIYARO	
	PIR.-----	800 B.C.
6.	(e) A NEW WAVE OF INDO-EUROPEAN	
	MIGRATION AT SAWAT.-----	713-440 B.C.
	(f). LATER BRAHMANA PERIOD ---	700 B.C.
	(g) SUTRA PERIOD -----	600-200 B.C.
	(h) EARLIEST UPANISHADS -----	600-500 B.C.
	(I) 16 MAHAPANDHAYAS OF SUB CONTINENT	600-500 B.C.
	(j) PALI AS THE OFFICIAL LANGUAGE OF BUDDHISTS	550-250 B.C.
	ACHAEMENIANS IN SINDH	
	(a) ACHAEMENIANS -----	519-450/400 B.C.
	(b) SINDH PRINCIPALITIES -----	450-400 325 B.C.
	(c) ALEXANDER AND HIS SUCCESSORS ----	325-323 B.C.
	(d) MAURYANS -----	321-187 B.C.
	(e) INTRODUCTION OF BUDDHISM IN SINDH --	272 B.C.
	(f) BACTRIAN GREEKS -----	184 B.C. – 70 B.C.
	(g) SCYTHIANS -----	70 B.C. – 46 A.D.
	(h) PARTHIANS -----	46 A.D. – 78 A.D.
	(i) KUSHANS (Upper Sindh) -----	78-175 A.D.
	(j) PARTHIAN (LOWER SINDH) -----	78-283 A.D.
	(k) SASSANIANS -----	283-356 A.D.
	(l) VAHLIKAS -----	356-415 A.D.
(m) SINDH PRINCIPALITIES -----	415-575 A.D.	
(n) HUNS OF MALWA -----	475-499 A.D.	
(o) RAIS -----	499-461 A.D.	
(p) BRAHMANS -----		
(q) UMMAYYAD GOVERNORS -----	711-750 A.D.	
(r) ABBASID GOVERNORS -----	751-854 A.D.	
(s) HABARIS -----	854-1011 A.D.	

Another interesting development in Sindh was sea level changes between 100,000 B.P. (before present) to 10,000 years B.P. as shown in table below:

SEA LEVEL CHANGES IN PAST 100,000 YEARS

Years ago	Rise in meters	Land mark; cost line in relation to present, topography accounting for ground level rise
100,000	0	----
90,000	15	Near Hyderabad
80,000	30	Near Mohen-jo-Daro
70,000	52	Near Ghotki
60,000	90	Near Panjnad
50,000	130	North of Multan
40,000	90	Near Panjnad
30,000	30	Near Mohen-jo-Daro near Multan
20,000	120	Near Multan

10,000	37	Near Larkana
5,000	3	---

Due to sea level changes in 20,000 seas coast was near Multan. The Thar Desert and western parts of Rajasthan also were under the sea. Bangladesh and Uttar Pradesh were also under the sea. The river delta heads must have been in northern Punjab and northern western U.P, and the rivers must have been discharging into the two gulfs of sea in a sheet-flow making the whole of South India an island. About 12000 years back, sea started receding from Upper Sindh and the whole of Sindh must have been re-exposed some 8000 years back.

This was the case, most probably when Mesolithic age started in Sindh, side by side with hunting and fishing cultures.

Around 20,000 B.P. people of Indo-Gangetic plains migrated to Deccan which was an island then and they were to return back around 8000 B.P. Twelve thousand years intermingling produced almost a uniform race of Dravidians probably large number of languages of Dravidian group, being spoken by different tribes. When the sea receded from the Indo-Gangetic plains, the people moved back. Most probably they were all Dravidians except those who may have moved down from mountain side. They lived on hunting and fishing, until the Mesolithic age which was soon replaced by Neolithic revolution which ultimately gave rise to the Indus culture.

The above two tables give us clues to the language situation of Sindh. This could be summarized as under:

- (i) Hunting and food-gathering people of early Stone Age, resided in Sindh (prior to 500,000 B.C.), as is shown by Rohri flint tool factories.
- (ii) The Rohri tools also show the presence of the man in the Middle Stone Age (500,000-100,000 years back)
- (iii) In spite of sea level changes and flooding of the whole of Sindh By the advancing sea, the Stone Age tool factories survived for some period during Late Stone Age (35,000-10,000 years back).
- (iv) The sea level changes made the Deccan Plateau an island, and people after continuous mingling for over 12000 years produced almost a uniform race of Dravidians and a group of Dravidian languages.
- (v) When the sea receded from Sindh and the Punjab, the Dravidian population moved in the riverine areas for hunting food-gathering and fishing. The stone tool factories at Rohri and mile 101, supplied these tools some of which are considered as Microlithic. These types of tools were evolved after 10,000 B.C.
- (vi) The Mesolithic age started in Sindh around 5500 B.C. The food-gatherers and hunters domesticated some animals. The later surrendered their freedom to man, who by

him his intelligence was able to take them to suitable pastures and watering points. It was to the mutual benefit of the man and the animals that the two decided to live together.

(vii) Some where in Crescent (Turkey, Lebanon, Jordan and Israel) the Neolithic revolution i.e. domestication of grains, and rudimentary agricultures, started at a number of places around 7,000 B.C. It slowly spread to river valleys of Nile and Euphrates, where civilization awoke.

(viii) From Mesopotamia as well as Turkey, the agricultural the agricultural practice spread to small scattered valley in Iran.

(ix) Migration of people from Iran towards Sindh started around 4,000 B.C. and in next 200-300 years they reached Balouchistan, Orangi (Karachi), and at many sites in Kohistan, namely; Arabjo, Shahjo, Khajur, Karachat, Pokran, Padekh, Tando Rahim, Ali Murad, Wahi Pandhi, Drigmathi, Chakarko, Naig and etc, as explored by Mujandar (1934), and many more such sites as unveiled by Professor Rauf Khan. From there they moved to Amri around 3500 B.C., where they evolved the techniques of growing wheat on preserved moisture left by the river Indus, without help of winter rains.

(x) From 3500 B.C.-1000 B.C., we have various phases on Neolithic and Chalcolithic cultures known as Amri, Kot Diji, Mohen-jo-Daro, Cemetery-H. Jhukar, and Jhangar, From the many sites in Balouchistan of different periods, it can be concluded that though from 3500- to 1000 B.C. it is the same Indus culture in its early, mature and declining phases yet there has been continuous migration from Iran. The excavations at Mehargarh near Dodhar have taken the period to 6,000 B.C., but detailed report is awaited.

(xi) Since fishing and hunting tribes of Sindh were Dravidians and spoke Dravidian languages and since Neolithic and Chalcolithic peoples were of some type of Indo-European people (looking like Sikhs, Jatts, Juts etc), and spoke some Proto-European languages, the mingling of two languages and people took place. Since Agriculture could support 80% of population of Sindh and as hunting tribes usually do not accept agriculture as way of life, it could be assumed that 80% of population spoke some Indo-European languages and 20% Dravidian languages and when mingling took place, a few borrowings to the extent of 20-25% from the Dravidian languages took (up to 1000 B.C.) and in the case of Sindhis, it is apparent to this day

(xii) Their mingling for 2500 years (up to 1000 B.C.), produced languages in the Indus Valley Cultural areas, which could safely be termed as Proto-Sindhi, Proto-Punjabi, Proto-Gujarati, and probably Proto-South Gujarat (Marathi) and also Proto-Hindi in the Eastern-most districts of the Punjab and north western districts of U.P. adjoining to Alamgirpur.

(xiii) Around 1000 B.C. came Rig-Vedic Aryans. It is yet not certain if Vedic-Sanskrit was a language spoken in some part of north western parts of the Sub-Continent or it was spoken some where in Hindukush mountains, or even the eastern Caspian sea area. Most probably it was a language like proto-Sindhi, Proto-Punjabi, and Proto-Punjabi,

and Proto-Hindi it was a language restricted to only a small area and spoken by people, who later on became champions of the religious sect known as Brahmanism.

(xiv) Assuming that it was a language brought by Aryans, who migrated from South-east Caspian area, then it was a language which was akin to the Proto-Indo European language from which had evolved Proto-Sindhi and others.

(xv) The Rig-Vedic Aryans appear to be dynamic in spreading their religion and imposing it on Indus valley people, who had gone through stages of decay for some 700-800 years. Indus Valley had lost its script and had become illiterate since about 1650 B.C. The Aryans soon evolved a script (Brahmi) from Hebrew for writing of Vedas. This religion allowed this obscure language Sanskrit to impart its words to all languages of the Sub-continent, specially the northern ones, between 800-600 B.C.

(xvi) Around 600 B.C., Aryans started asserting their political power by establishment of 16 Aryan States in the northern India, called Mahapadhyas. It is certain that Sindh was not one of Aryan States which have been listed as:

1 Kamboja	2 Gandhara	3 Avanti	4 Asmaka
5 Surasena,	6 Matsya,	7 Panchala,	8 Kuru
9 Anga,	10. Magadha,	11. Kasi	12. Kosala
13 Vajji	14. Malla	15. Chedi	16 Vats.

(xvii) Under various Aryan state governments, the Brahmans gained unlimited powers.

(xviii) The Indus valley religion too was not dormant, the cross between Rig-Vedic religion and Indus religion and Indus religion, resulted into evolution of a new religion called Brahmanism. The borrowings from old religion included lignum-worship Shivipuja Durga and many other traits and the new religious doctrine were incorporated in Brahmans and Sutras of Aryans around 600 B.C.

(xiv) The population expansion caused Brahmans to restrict, the use of meat only to them-selves and it was religiously forbidden to others. They monopolised literacy and most government jobs, and use of Sanskrit as official language.

(xx) Resentment against Brahmanism their monopoly of Sanskrit and their official status gave rise to Buddhism and Jainism, who forbade use of meat and killing of animals etc. Their texts were written in Pali (old Bihari) and old Marathi, instead of Sanskrit. It was Jainism that gained ground in Sindh, Gujarat Maharashtra and adjoining areas. Buddhism spread in other parts, but Sanskrit still asserted its influence.

(xxi) From 519 to 450/400 B.C. Sindh and the whole present Pakistan area became part of Achaemenian Empire. Their own language was Avesti, but they adopted Aramic (old Syraic) as official language. Their religion was Zoroasterism which most probably they did not propagate in this part of the world. Their official language Aramaic of Semite group does not seem to have produced much influence. Achaemenians administered their possessions properly and exacted taxes fully, but they do not seem to have interfered with religion as Alexander was to find strong Brahmans or Jain

philosophers in Sindh in 325 B.C. Thus Aramic or Avesti influenced local languages, very little.

(xxii) Alexander and his governors ruled Sindh for only 2 years, and their language Greek could not have influenced Sindhi or other languages.

(xxiii) His successors were Mauryans. Their first ruler was Chandragupta Mauryan, who most probably was Jain. His official language was Pali. His grandson Asoka (272/232 B.C.), introduced Buddhism in whole of his Empire. Pali being the court as well as the religious language must have influenced all languages of the Sub-Continent during the Mauryan rule from 323-187 B.C.

(xxiv) It was this blow to Sanskrit that by 200 B.C. it became a dead language. The Brahmanic religion was replaced by Buddhism in the whole of Sub-continent.

(xxv) Bactrian Greeks, Scythians, Parthians and Kushans and latter Parthians ruled Sindh between 184-70 B.C., 70-B.C. 46 A.D. 46-78 A.D. and 78-175 and 175-283 A.D. Respectively. Under the first three the official language was Greek but their bi-lingual coins show that Pali too was in vogue. Later Greeks, Scythians and Parthians were Buddhists and Pali was their religious language. Between 323 B.C. 283 A.D., a period of over 600 years, Pali must have influenced all Indo-European languages of the Sub-continent, tremendously. This is little realized by the linguists.

(xxvi) Sassanians ruled Sindh only for 73 years. Their official language was pahlavi. It must have influenced all languages of the present Pakistan. In the Sassanian era there were four important languages of ancient world, Greek, Latin Pahlavi and Classical Sanskrit. Sindh being within the zone of influence of Classical Sanskrit and Pahlavi must have been influenced by both, as is discussed in next paragraph.

(xxvii) Guptas started aspiring for power in the 3rd century. The 600 years rule of the Sub-Continent by Buddhists, relaxation of morals by their monks, as well as double standard of their morals Brought about decay of Buddhism, and revival of Brahmanism under Guptas. Their nucleus was in the very birth places of Buddhism, around Magadha and their power spread to most of the Sub-continent in a century Guptas revised Sanskrit, made it the official language and many religious and scientific texts were written in it. Buddhists also had started writing their book in Sanskrit was no less than that of Brahmins. Classical and scientific works written during Gupta period were rendered into Arabic in 8th and 9th centuries. The new lease of life that Gupta gave to his language made it official language of many states, which were not under Gupta control or Paramouncy. This classical Sanskrit, a dead language and only known to priests has lived up to this day. Since it succeeded 600 years of Pali's glory, it is certain that Classical Sanskrit borrowed from Pali rather than vice versa. Pali could only have borrowed loan words from Sanskrit of Brahmana and Sutra period or the middle Sanskrit. Sindh was under Sassanian control for about 73 years, but Sindh's trade with Iran continued. This trade was in the hands of Iranian Jews, who were settled in Debal and continued trade right up to 10th century, as is reported by Martin Gilbert. Due to these contacts Pahlavi too exercised its influence upon early Sindhi, up to the conquest Sindh by Arabs.

(xxviii) Under Vahlikas (356-415 A.D.) who were contemporaries of Chandra Gupta-II Vikaramaditya, Sanskrit was official language in the sub continent, and it is possible that Vahlikas too used it as official language through most probably by this time Early Sindhi was used in its area of habitat for all purposes. Vahlikas were succeeded by local principalities that must have followed the same practice between 415 to 475 A.D.

(xxix) Huns of Malwa, who may have ruled Sindh between 475-499 A.D. had become fanatic Hindus. They had smashed the Gupta Empire and succeeded it, and had adopted Sanskrit as official language in Sindh, if they ruled it for 24 years.

(xxx) Raise of Sindh (409-641 A.D.) must have used Sindhi and Sanskrit for official and religious use. They were succeeded by Brahmans (641-712 A.D.) It is a conjecture that Chach the founder of this dynasty was the deposed King of Kashmir, who within 8 years became king of Sindh. Official language in Kashmir was Sanskrit and it is fair to conclude that same practice followed in Sindh. Sindhi too was in use, as Arab travellers were to see in mid-tenth century.

(xxxii) Under Umayyad (711-750 A.D.) Abbasids (751-854 A.D.), and Habaris (854-1011 A.D.), Arabic was official language, but restricted only to large cities Sindhi too was used in cities, in the rural areas, only Sindhi was in use.

(xxxiii) Early Arabs were tolerant to other religions and people. The latter rulers found it un-economical to convert, as there were different taxes on Hindus and Muslims. Archaeological evidence relative to period shows that Islam, Hinduism and Buddhism lived and flourished side by side with one another in Sindh up to 13th century. Arabic as official and religious language did exercise influence on local languages, the extent of which is too difficult to ascertain, as no writings of period have survived. Because Classical Sanskrit was religious language of Buddhist as well Hindus, it too must have exercised its influence.

(xxxiiii) Soomra ruled between 1011 and 1351 A.D. Until the beginning of their rule Muslims Probably were a majority community but probably did not form the overall majority of population of Sindh. It was due to efforts of Ismail preachers, that large number of Hindus and Buddhist were converted to Islam. Almost total disappearance of Buddhism in the 13th century as per archaeological evidence was, probably due to this conversion. The poetry of the Ismail preachers has very few Arabic words and thus indicates scant influence of that language. Same is true of the poetry of Samma period. Sindhi in Devnagri script was used for inscriptions and most probably for official work, as Delhi Sultanate had very little influence or control over Sindh, during most of Soomra rule. I have discussed this, in chronological dictionary of Sindh.

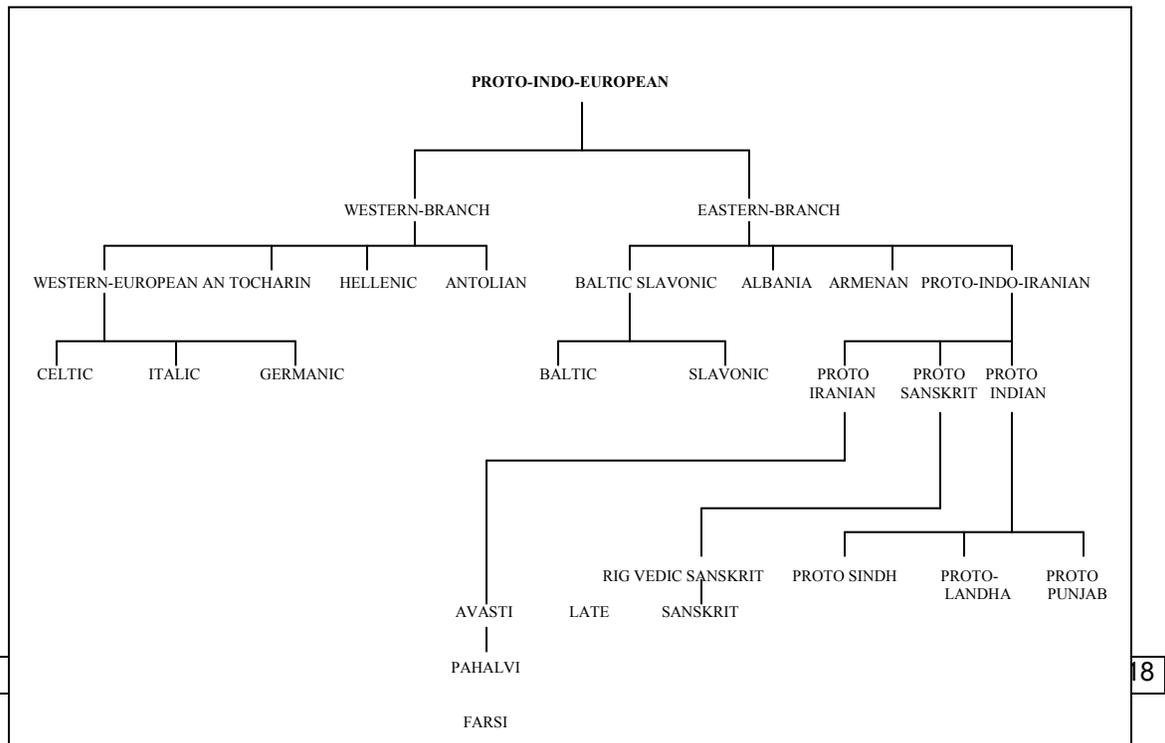
(xxxv) Sammas (1315-1525 A.D.) adopted Persian as official language as their inscriptions show. They also used Arabic in the inscriptions. Adaptation of Persian was by necessity as by this time. Persian had established itself as official language not only in Persia, but in Central Asia, Afghanistan and most of the Sub-continent. But it had only limited influence on Sindhi, as the Sindhi poetry of the Samma period that had survived then, are no longer current in every day vocabulary. The extent of influence of Arabic and Persian from 711 to 1600 A.D., when measured from the Sindhi poetry appears to be

nominal. The poets belonged to the court, where Arabic and Persian were in use from 711 to 1011 and 1351 to 1600 A.D., respectively but most probably these languages had not reached the masses and the Ismaili Preachers too seem to have coined religious words from local languages to make them-selves intelligible to the masses. The massive Persian and Arabic influence on Sindhi is a later phenomenon of the involvement of 18th and 19th centuries.

(xxxv) Arghoons, Tarkhans and Mughals (1525-1700 A.D.) ruled for 175 years. Under them the use of Persian in Sindh increased. Since a large number of Persian writing of the period has survived, it is easy to understand the extensive use of this language in the court and court oriented literature. The influence of Persian and Arabic on the Sindhi confined to official and literature circles of the period existed but it was not to be so prominent on popular Sindhi poetry which continued utilizing the indigenous idioms. The main reason for this is Sindh's struggle against the rulers and governors, mostly on economic grounds. This is discussed in my article, 'Sindh's struggle against Feudalism, 1500-1843 A.D.' published in Journal 'Sindhology' and Sindh Quarterly'. 'The general masses of Sindhi language did not absorb too many words of the court language.

(xxxvi) Under Kalhora (1700-1783 A.D.) and (1783-1843 A.D.) rule, Persian was official language. Sindhi absorbed very large number of Persian and Arabic words during this period-the reason being that the courtiers and officials were locals and it were they, who composed 'learned' poetry and other works. This was also the age of advanced Sufi mystic poetry. These poets added Persian and Arabic words to Sindhi since they often stood involved in high polemics with orthodoxy. The Sindhi Sufi poets of Arghoon, Tarkhan and Mughal period were however, quite conservative, in the use of Persian and Arabic words in Sindhi writings. Since their audience were mostly, if not exclusively, the masses and they used the foreign words only wherever they could not avoid it.

(xxxvii) During the British period 1843-1947 A.D. Sindhi was recognized as official language. A large number of words had to be coined, for, official and literary use. Some words already in use in administrative correspondence in Persian were taken over. For



PROTO INDO – EUROPEAN

PROTO INDO – IRANIAN

PROTO-INDIAN

DRAVIDIAN

PROTO - SINDHI

RIG-VEDA SANSKRIT	1000 – 600 B.C.
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LATE SANSKRIT	600 – 500 B. C.
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ARAMAIC & PAHLVI	500 – 400 B.C.
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PALI	325 – 187 B.C.
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PALI & GREEK	87 B.C. – 283 AD.
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PAHLVI	283 – 356 AD.
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EARLY SINDH

SANSKRIT	356 – 711 AD.
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ARABIC & SANSKRIT	711 – 1011 AD.
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MEDIAEVAL SINDH 1011-1315 AD.

PERSIAN	1315 – 600 AD.
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CLASSICAL SINDH

PERSIAN	1600 – 1843 AD.
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MID 19TH: CENTURY SINDH

ENGLISH PERSIAN	1843 – 1947 AD.
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MODERN SINDHI

M.H. PANHWARS THEORY

Literary work, simple Persian, Arabic and Sanskrit words were adopted by all writers. Hindu writers used Persian and Arabic words as liberally as Muslims did.

Thus large percentage of absorption of Persian and Arabic words in Sindhi pertains to the period of the 18th and 20th centuries and not the 8th to the 17th centuries has hitherto made out and as.

Based on the above findings and discussions I have built a geological table of Sindhi language issuing from an original Indo-European language and showing influences on it (indicated in terms of period) during different durations.

Religion, Imperialism and loan words in Sindhi and other languages

Early Semitic languages spoken in the Fertile Crescent were Acadian, Phoenician, Punic, Hebrew, Aramaic, Syriac, and early Arabic. Hamitic branch included languages Libyco-Berber languages of northern Africa. Arabic language of Arabia influenced Spanish and Sicilian, in which tongues many words and even geographical names are of Arabic origin. Maltese is a mixture of Arabic and Italian. Many words in Persian, Sindhi, and Hindustani, other Indian languages and Malay of Malaya and Indonesia are of Arabic origin, but genetically these languages have maintained their identity.

That Semitic and Indo-European languages did have some contacts in ancient times can not be denied, but genetically, they definitely stand part. Almost every religion either gives rise to a language or has carried obscure dialect that first serviced it, to distant areas and ultimately to a world wide fame. Aryans carried with themselves the Sanskrit and Zoroastrians spread Avesti to the Ancient Iranian Empire even though Aramaic was declared the official language by the Achaemenians. Latin was not only spread by the Christianity but it became vehicle of scientific terms of modern sciences. Arabic was taken to the countries of Muslim world by the Holy Quran. Sanskrit was taken to Tibet Siam, Indo-China, China and Japan by the Buddhist priests. Persian was so influenced by Arabic that Pahlavi from which it is derived is now un-recognizable before it, though grammatically it has retained its original Pahlavi identity. After the decline of Abbasid Caliphate in the 10th century, Persian became the official language of the Eastern Muslim world. For the next 900 years it influenced Indo-European and even Dravidian languages of the East. It gave loan words to these languages but their morphology was un-changed.

Imperialism carries with itself not only economical and administrative programme, but also spiritual one. It normally imposes imperial language on the conquered, but in process of propagation of religion it also develops regional languages. Many of modern European languages were given their earliest literary works, including the translation of Bible by the missionaries. Same is true of Sindhi which got the Quran Mahabharata and Ramayana translated in the in the 9th, 10th and 11th centuries respectively. The Ismaili preachers were composing Sindhi poetry for religious

propagation in the 12th and 13th century. In the 16th century and onwards Sufis were expressing themselves in Sindhi poetry. These words have invariably added loan words to other languages is so great that Persian has borrowed more than 50% of its vocabulary from other sources and a large portion of this from Arabic, and so borrows loan words from languages of the conquered nations. A good example is English which has 40% English words and the rest borrowed from every major language under the sky.

From the foregoing, it could be concluded that Sindhi in the process of its development was influenced by a number of languages like Pali, Persian, Sanskrit and Arabic, not only due to their being official languages but also languages of religious expression. To the lesser degree but positively enough, it has also been influenced by English, Greek and Portuguese language. But genetically it has remained on its own as shown in Masica's maps discussed in paragraphs below.

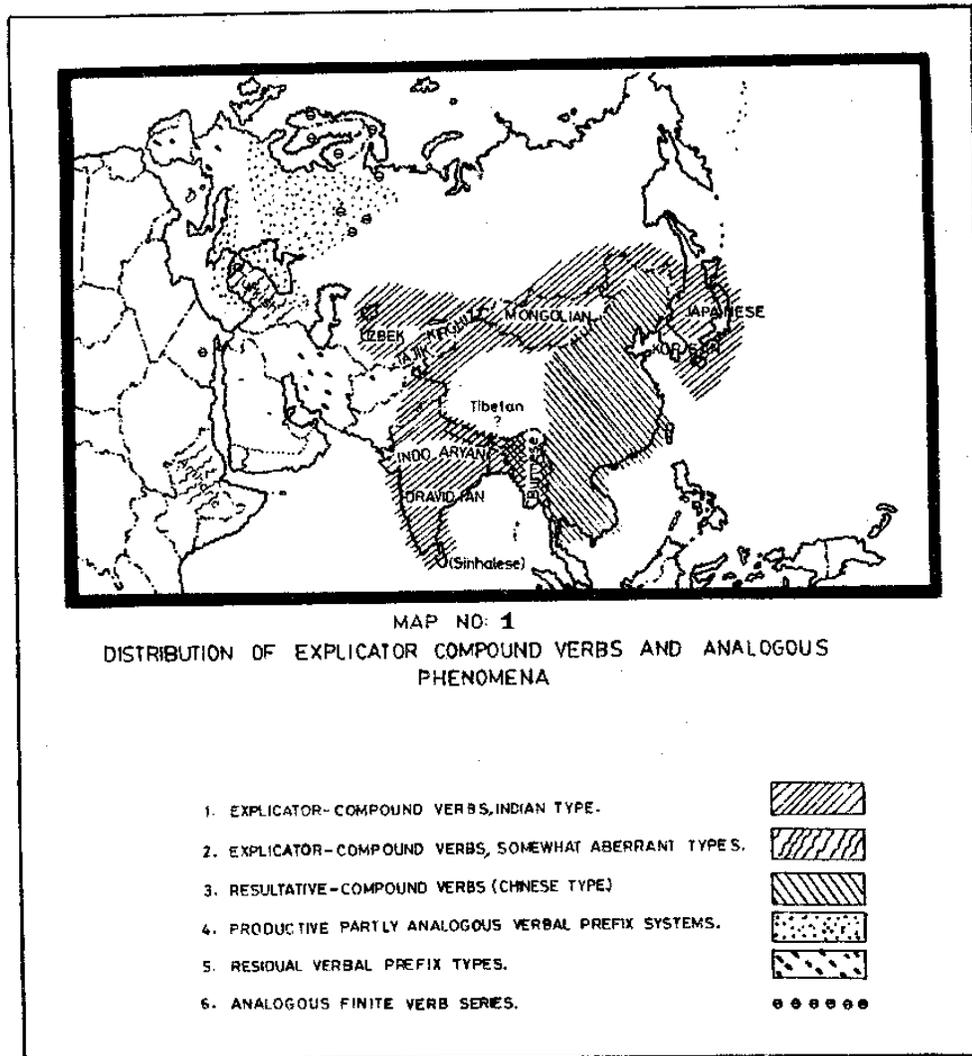
Recent Studies of the languages of the Sub-Continent

The resemblance between contiguous languages was studied in 19th century and classical works produced, of which the 'Linguistic Survey of India' by Greison written between 1899 and 1903 is monumental and it is doubtful if the basic text would be superseded for a long time, although new information collected from time to time would modify its conclusions, yet it would continue to be referred.

The pattern of resemblances is mainly due to borrowings and the agent for this process is the bilingual individual. Recent research shows that this borrowing also applied to phonetic, phonemic, morphological syntactic resemblances between contiguous languages otherwise not related genetically, and this, in the past was considered an impossibility by various authorities. For example Spair and his later follower Swades ('The origin and diversification of language') think that morphological character in particular was not likely to be borrowed. Most of these old ideas were rejected by Emeneau, who had the advantage of working in the Sub-continent, where genetic lines were clearly established by Greison. The borrowing and there by converge of language would be more, where natural political and cultural barriers are less, causing greater contact of speakers. Masica has been, the latest of authorities, who has taken trouble of mapping the Indo-European languages, and with special reference to languages of the sub-continent on the basis of:

- (i) Object proceeds verb. OV.
- (ii) Proposition inside OV.
- (iii) Post position outside OV.
- (iv) Ambiposition (ii and iii) and other transactional phenomenon, either inside or outside.
- (v) Adj + N.
- (vi) N + Adj/Adj + N.
- (vii) Genitive precedes Head noun.
- (viii) Numeral follows Noun.
- (ix) Demonstrative follows Noun.
- (x) Qualifier follows Adjective.
- (xi) Morphological causatives, three domains.
- (xii) Anti causatives generally in conjunction with causatives.

- (xiii) Conjunctive participles (Gerunds) in which past Gerunds is dominant and no true forms or usages.
- (xiv) Explicator compound verbs.
- (xv) Dative-subject construction or Genitive subject construction.
- (xvi) Selected Distribution of (a) Dative subject construction, OV order, Explicator compound verbs, past Gerunds and Adjective Noun, Super-imposed on the same map.

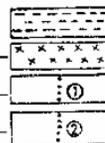




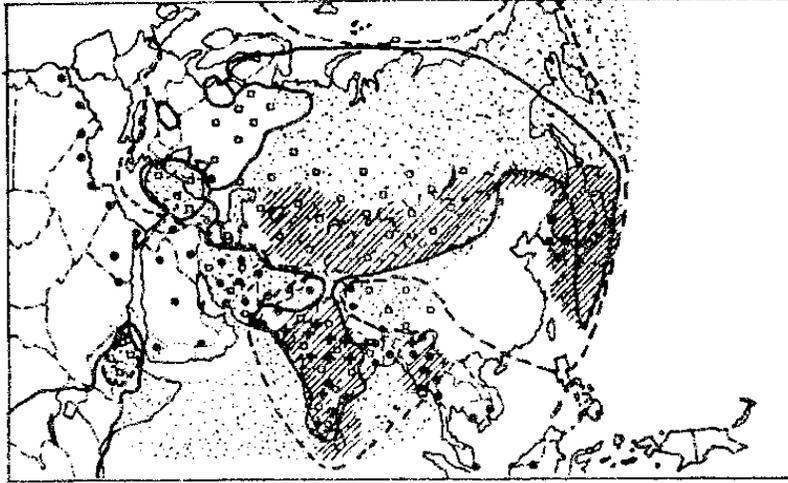
MAP NO: 2
ANTICAUSATIVES.

I N D E X

1. MAIN AS AREA OF RELIANCE ON ANTICAUSATIVES FOR MARKING OF VALENCE DISTINCTIONS. _____
2. OTHER ANTICAUSATIVES (GENERALLY IN CONJUNCTION WITH CAUSATIVES). _____
3. POST-INFLECTIONAL SUFFIXES. _____
4. SEMI ANALYTIC FORMATION (MOVABLE REFLEXIVE PARTICLES). _____
5. SCANDINAVIAN AREA OF WEAKLY MARKED VALENCE DISTINCTION. _____
6. BALKAN AREA OF WEAKLY MARKED VALENCE DISTINCTION. _____

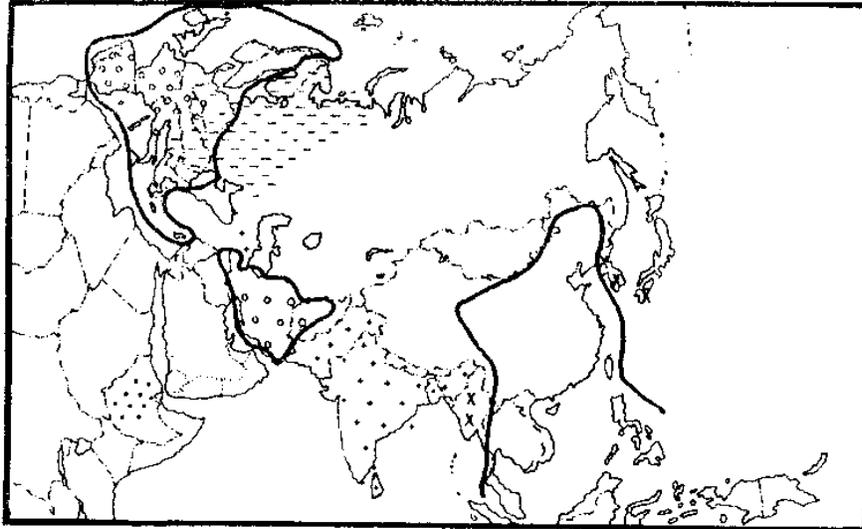


DRAWN UNDER GUIDANCE OF M.H. PANHWAR.



MAP NO. 3
SELECTED DISTRIBUTION SUPERIMPOSED

- 1. DOMAIN OF SECOND CAUSATIVE -----
- 2. FIRST CAUSATIVES ----- ●●●●●●
- 3. ADJECTIVE + NOUN ORDER ----- - · - · - · - · - ·
- 4. PAST GERUNDS ----- □ □ □ □ □ □
- 5. EXPLICATOR COMPOUND VERB -----
- 6. DATIVE SUBJECT CONSTRUCTION ----- + + + + + +
- 7. OV WORD ORDER -----

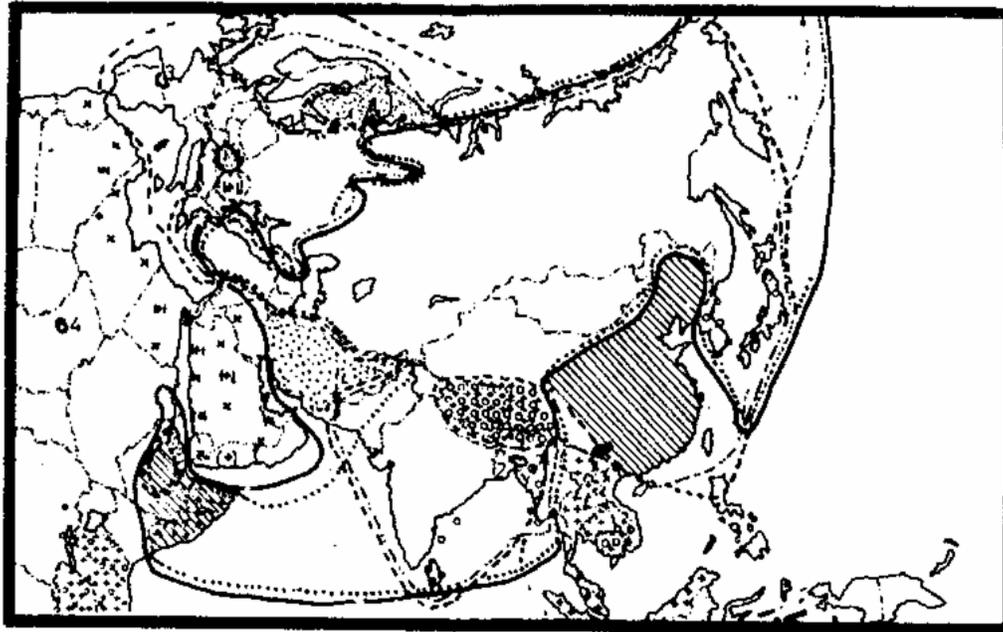


MAP NO: 4

DISTRIBUTION OF DATIVE SUBJECT CONSTRUCTION VERSUS THE VERB HAVE

1. MAJOR AREA OF DATIVE (OR GENITIVE) SUBJECTS. _____ + + + + +
2. MINOR AREA OF DATIVE (OR GENITIVE) SUBJECTS. _____ - - - - -
3. TOPICS AND SUBJECTS CONTRASTIVELY MARKED. _____ x x x x x
4. OTHER OBLIQUE CASE ANALOGIES. _____
5. PRESENCE OF AN ORDINARY VERB HAVE. _____
6. USE OF VERB HAVE IN SUBJECTIVE-EXPERIENCE SITUATION
 MARKED BY USE OF DATIVE IN DATIVE SUBJECT AREAS
 (HUNGER, COLD, FEAR, ETC) _____ o o o o o

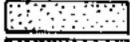
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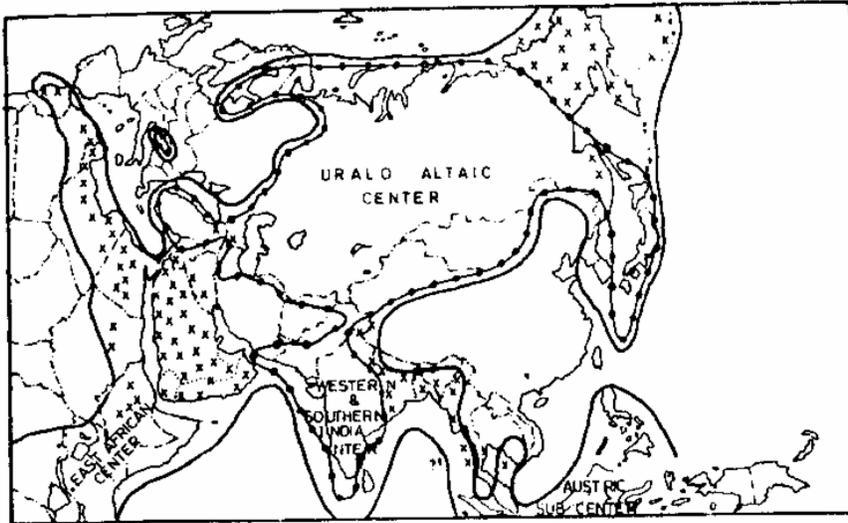


MAP NO: 5

WORD ORDER FEATURE DISTRIBUTION

INDEX

1. OBJECT PRECEDES VERB _____
2. NOTE:-THIS ALSO IMPLIES POSTPOSITION EXCEPT WHERE MARKED AS FOLLOWS.
3. PREPOSITION INSIDE O V _____ 
4. POSITION OUTSIDE O V _____ 
5. AMBIPOSITIONS BOTH PREPOSITIONS AND POSTPOSITION AND OTHER TRANSITIONAL PHENOMENA EITHER INSIDE OR OUTSIDE _____ 
6. ADJ+N ORDER DOMINANT _____
7. CELTO ROMANCE AREA OF MIXED N +ADJ / ADJ+N ORDER FORMER - - - - - DOMINANT
8. GENITIVE PRECEDES HEAD NOUN _____
9. STANDARD MARKER (THAN) + ADJECTIVE ORDER IN COMPARISONS _____
10. EXCEPTIONS:- 1 KASHMIRI 2 KHAS . 3 BASQUE. 4 KANURI.
11. NUMERAL FOLLOWS NOUN _____ ○○○○○○○○
12. DEMONSTRATIVE FOLLOWS NOUN _____
13. QUALIFIER FOLLOWS ADJECTIVE _____

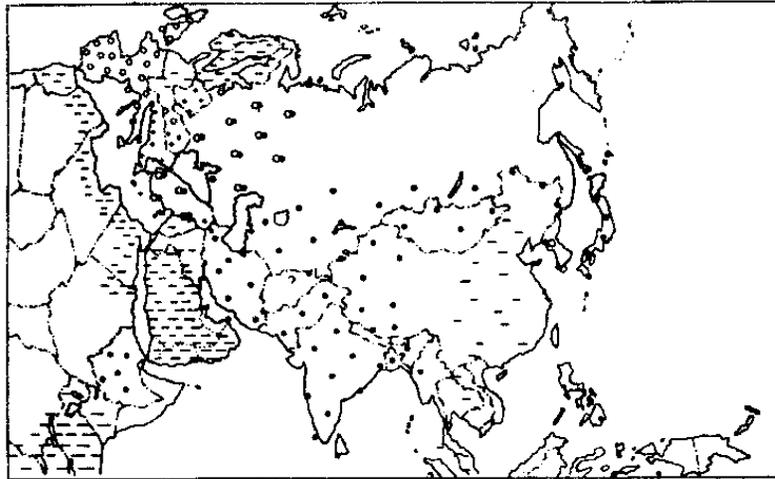


MAP NO. 6
MORPHOLOGICAL CAUSATIVES

I N D E X

- 1 DOMAIN OF MORPHOLOGICAL CAUSATIVES ($V_j > V_j$) _____
- 2 DOMAIN OF SECOND CAUSATIVES ($V_i > V_j > V_e$) _____
- 3 CAUSATIVE MARKED BY PREFIXES, INFIXES OR CONFIXES OTHERWISE BY SUFFIXES _____ x x x x x

DRAWN UNDER GUIDANCE OF M. B. PANHWAR



MAP NO. 7

CONJUNCTIVE PARTICIPLES (GERUNDS)

1. PAST GERUNDS DOMINANT ○○○○○
2. PRESENT GERUNDS DOMINANT ○○○○○
3. PAST AND PRESENT GERUNDS BOTH IMPORTANT ○ ○ ○
4. GERUNDS (USUALLY PRESENT) EXIST BUT UNIMPORTANT SYNTACTICALLY ○○○○○
5. NO TRUE GERUND FORMS OR USAGES. - - - - -

DRAWN UNDER GUIDANCE OF M. H. PANHWAR.

After examining these maps one easily reaches the conclusion.

Map No. 1

(i) There are some features or forms which are common in Dravidian languages of South India and Indo-Aryan languages of Sub-continent i.e. Adj + N dominant, standard marker + adjective order in comparison, domain of morphological causatives, past gerunds comparison, domain of morphological causation, dominant, major area of dative subjects and subject construction.

Map No. 2

(ii) There are other features which are common between Dravidian and other languages i.e. Sindhi, Punjabi, Gujarati, Marathi and Rajastani. These pertain to past gerunds and dative subject construction and domain of second causatives. This shows some affinity with Indus valley cultural area languages and Dravidian.

Map No. 3

(iii) There are anticausatives, which are common between Gujarat, Sindhi, Pathari (a form of Rajastani), Rajastani, Pashto, Kashmiri, Punjabi, Central Asian languages, languages around Caspian and Caucasus Mountains, Russian group of languages, but not with European group of languages. Balouchi and Makrani excluded. This relationship may be due to initial languages of early migration of peoples, going back to 4000 B.C. or more, from same area and carrying with them-selves the group of languages namely early proto-Indo-European of this proto-Indian established it-self in the Indus valley and has maintained its form to this day.

Map No. 4

(iv) Then there certain features common between Dravidian and Indo-European group of languages including Dardic group of languages of North Western Sub-Continent, but are absent in Sindhi. This shows that contact of Dravidian speaking people broke with Sindh earlier than with the rest of the Sub-Continent.

Map No. 5

(v) The influence of Burmese on Bengali, Bihari, Oriya, Asamese and Eastern Hindi, is shown by causatives marked by prefixes, infixes, or confines, (other wise Suffixes), Burmese also has given resultive compound verbs of Chinese type to Asamese.

Map No. 6

(vi) Burmese has given first causatives to Hindi Bengali, Asamese and Oriya, Nepalese, which is another eastern development.

Map No. 7

INDO-EUROPEANS AND RIG-VEDIC ARYANS

Lithuanian is probably the language closest to the proto-Indian European language and has preserved large number features believed to be typical of original language. The static character of the language is mainly due to its speakers having lived for a long period in the area surrounded by thick forests, self sufficient in primitive economy and this cut off from outside influences, attack and change.

The original home of Proto-Indo-European (not-Indo-Aryans) is still a matter of intellectual guess work and is not fully documented by archaeological explorations and evidence. Common vocabulary of Indo-European languages suggests that before dispersal, they were nomadic or semi-nomadic pastoral people. They had cattle, sheep, dog, pig, goat, goose, horse, wheel, axle, yoke and nave; they had some familiarity with plough and furrow (common to Greek and Sanskrit). They knew houses, door, but probably had no word for wind. They knew rain and snow, wolves, bears, otters, mice, hares and beavers but not lions, tigers, elephants and camels.

Linguistic anthropologist thinks that proto-Indo-European were living together in limited area and though most probably were not of the same race but essentially they had a common culture. The Indo-European features is also to be accepted with some reservations. There is archaeological evidence of migration of some tribes to Indus valley from Iran around 3500 B.C. or earlier. It has been shown that these people later on were to develop Indus valley civilization and there various phases are denoted by Amri, Kot Diji, Harappan, Cemetery-H, Jhukar and Jhangar cultures. They looked like present Sikhs, Jatts, Jutts and some other indigenous tribes of Sindh, Balouchistan and Punjab.

It is fair to conclude that they were not Dravidians and they most probably brought with themselves a group of languages resembling one another and when in close association over a long period in the Indus valley-civilization area, developed their resembling languages further by continuing exchange of many loan words from one another, retaining their respective core identity and structure. By the end of the decline of Indus culture (1000 B.C.) most probably these proto-languages 'Sindhi', 'Punjabi', 'Gujarati', 'Marhatti' and 'Kashmiri' were thus already in shape. Sanskrit too may either have already assumed a prevalent form as a spoken language in some part or section of Indus valley civilization and yet remained closer to original language brought to Indus valley from Iran due to continuous migration from there, during the rising period of the Indus civilization.

The Aryans came to the Sub-continent after 1000 B.C. and took 700 years to reach Bengal. They could not build an Empire but were able to have 16 independent states in the Northern Sub-continent by about 600 B.C. They failed however, to impose their language Sanskrit on the people and a local language Pali, instead, became the vehicle of religious propagation by about 500 B.C. Pali, as is known, became official language in 322 B.C. and enjoyed that position up to 383 A.D., a total of 600 years, during which Sanskrit turned into a dead language. That the rest of the Indo-Aryan languages are not derived from Sanskrit is clear from the fact that:

- i) It had only 500 years (1000 B.C.-500 B.C.), of expanding migration during which it was vehicle of religious knowledge.
- ii) Soon after 500 B.C. it met competition from Pali, not only in religious writings but also as official language.
- iii) It never was the official language of any state or empire when it was a living language.
- iv) Guptas picked it up as official language for their empire, but as it was not a spoken language in any part of the Sub-continent. It could not influence the living provincial languages. However, it influenced the religious vocabulary of all languages of the sub-continent, whether Indo-Aryan or the Dravidian.
- v) If any language has asserted its influence on most of the Indo-Aryan languages of the north it is Pali, but again not genetically. That way, the classical Sanskrit was itself influenced by Pali, during the latter glory.
- vi) The Dictionaries of Vedic and Sutra Sanskrit and that of classical Sanskrit of Gupta age show lot of borrowings of the 'Provincial Languages', called Prakrits. Such borrowings could only be attributed to loan words from Pali and other such Prakrits.
- vii) Those who have worked on the Indus script, took for granted the assumption that Mohen-jo-Daro people were Dravidians and spoke a Dravidian language. They went to the extent of feeding data to computer to resolve what human brain cannot. The results have been total failure. When the Egyptian script was deciphered first, the Egyptologists turned to rural area and from their day to day language, they were able to pick words which belonged to the period of early dynasties, and subsequently they were able to translate lines, paragraphs and whole stories, Unfortunately we have been on the wrong track in our assumption that Dravidian was the language of the people of Indus civilization.

A note on language map of the sub-continent

The research on the origin of the languages of the Sub-continent started after the establishment of the Asiatic Society of Bengal. This continued for the next century until the monumental work was done by Grierson, which was completed by 1903 and printed fully by 1930. The census of India reports started classifying the various languages and people who spoke them. This soon led to preparation of maps of languages in the Sub-continent. These languages are divided in four preparations of maps of languages in the Sub-continent. These languages are divided in four main groups:

1. Indo European (Prakrit) group comprising of some twenty five languages, chief of which are: Bengali, Hindi, Gujarati, Oriya, Rajsthani, Punjabi, Sindhi, Asamese, Marathi, Kashmiri, Ceylonese or Sinhalese and Bihari. Minor languages of the same group are Pahari, Lahanda and sub minor languages are; Dardic spoken in Kafri, chitral (Khowar), Gilgit (Shina) and Swat (Swati). Kashmir belongs to this group.

2. Indo – European (persian) group consisting of Pushto, and Balochi, minor languages of this group are Gholchah of Pamirs, Ormuri of Waziristan. Pushto of Kandhar area is soft and sibilant, but Pakhtu of N.W.F.P. and north eastern Afghanistan is guttural.

3. Dravidian group of languages consists of fourteen distinctive tongues, of which tamil, Telgu, Kanarse (mannada). Tulu, Brauhi and Malayalum are most important. Some authorities think that Brauhi is not a Dravidian language. Burushaski spoken in Hunza and Nagar has not been classified as yet and so is the case with Andamanese.

4. Tibeto-Burmese or Tibeto – Chinese group, which are confined to northern and Eastern margins of the Sub-continent. This group includes Balti, Ladakhi, and Newari (Nepal), Lepeha (Sikkim), Lho-ke (Bhoatan), Dafla, Garom Naga, Kufi, chin, Burmese Bhotia (Sikim), and Kuki-Chin (Manipur).

5. Ab – originese or Austro- Asiatic group consisting of nineteen different languages is spoken by some five million people in 1972. Of these Bhil and Santali or etherwari or Har are more important. Less important of the group are Savara (in Andhra State near Orisa border), Kufra, (or Kahdeo Hills) and Nicobarese. The British found western Hindi as most important language of the Sub-continent. Its principal dialect Hindustani which is close to Urdu. Became the nearest approach to lingua franca. Urdu is the personalized form of Hindustani and written in Persian script. Hindustan's four other dialects are: Bangaru (S.E. Punjab), Braj Bhasha (Musttra and central Gagetie Deap), kananji and Bundeli (in Bundel Khand and upper reaches of Nerbudda river). Rajistani has three main dialects, Malwi, Nwati and Jaipuri. Pahari language is closer to Rajastani as it resulted from colonization of Rajputs in that area.

Sindhi is spoken in Sindh and Cutch, Las Bela, Sibi, and Kachi and Rahim Yar Khan Districts and part of Rajasthan, west of Barmir and Jaisalmir. Its main dialects are Siroli (not Siraiki), Lari, Kutchi and Thareli. Written and spoken Sindhi is rather a compact language, un-like Bengali whose literary form differs from colloquial, due to highly sanskritized vocabulary adopted by its writers.

The Sindhi was spoken up to Multan up to 13th century. For more than a century and a half, Mongols attacked Delhi Sultanate, territories in the Punjab.

They had occupied Quetta Division, N.W.F.P., D.G. Khan and Lahore, and attacked Multan and Uch almost every year. For some time Lahore too was under their occupation. Delhi sultans maintained military cantonment at Multan and Uch. The rural areas were unprotected. The southern Punjab was vacated by people, who migrated south to the present Sindh area is to Delhi, Uttar Pardesh and Bikanir. When order was restored in the 15th century people occupying the banks of river Indus in the Punjab moved to the plains. They were Lahanda speaking people and thus Lahanda replaced Sindhi, which was then restricted to south of Rahim Yar Khan district of the Punjab. Colonization of Rahim Yar Khan under new irrigation works in fifties and sixties of this century, brought immigrants from the northern Punjab. All the same there is large percentage of Sindhi speaking people in that district. Sibi and Kachi districts are multi-lingual. The languages spoken there are Balochi, Lahanda or Jatki and Sindhi.

Unfortunately the census reports being politically motivated and cannot be relied upon. More than 90% of the population of Sindh is Sindhi speaking. Cutchi is dialect of Sindhi and almost whole population of Cutch is Sindhi speaking. Sindhi is also language of Thar of Sindh and bordering areas of Jaisalmer. Of the total population of the Sub-continent about 70% speak Indo-Aryan languages 21% Dravidian and rest a number of aboriginal languages.

Total number of languages of the world is about 3000.

The speakers of different languages according to 1961 census figures are:

Chinese: 700 millions.

English: 350 millions.

Hindustani: 200 millions (India only).

Russian 200 millions (out of 230 millions. The rest speak 145 languages).

Spanish: 160 million.

German: 100 million.

Arabic: 90 million.

Bengali: million

Portuguese: 85 million.

Nalay: 80 million.

5 million Europeans speak English in addition to their own language. In Russia it is the compulsory foreign language in schools. Old British Colonies are carefully preserving it as official and commercial language. Indians, who before independence had waged virtually a war against English in the Universities, are maintaining it as an official language in the various states as well as in Federal Government.

India Commission of Linguist scholars for Science and Technology have coined 100,000 terms for Science but now it is thought that 300,000 more words are to be coined before all existing scientific terms are incorporated in Hindi, as a literary language Hindi does not have more than 100,000 words. This is an argument used in favour of retaining English as a language for learning science technology and advanced Studies in India.

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