

## SINDHĪ.

The word 'Sindhī' is an adjective, and means 'of or belonging to the Province of Sindh.' It is hence used to designate the language of that country.

Name of the Language.

The name of the language indicates with fair accuracy the locality in which it is spoken; but, as we shall see, it extends beyond the borders of Sindh in every direction,—on the north into Baluchistan and the Panjab, on the east into Rajputana, on the south into Cutch, and on the west into Las.

Where spoken.

The Province of Sindh<sup>3</sup> comprises three well-defined tracts; the Kōhistān, or hilly country, which lies as a solid block between Karachi and Sehwan, and is there continued north as a narrow fringe along the skirts of the Kirthar range; Sindh proper, the central alluvial plain, watered by the Indus; and the Rēgistān, or Thar (properly 'Thar<sup>a</sup>'), a band of so-called desert on the eastern border. Sindh proper is divided by tradition into three parts, *viz.* the Lār (properly 'Lār<sup>a</sup>') or Lower Sindh, extending from the sea-coast up to near Hyderabad; the Vichōlō, or Central Sindh, extending further northwards from Lār up to about midway between Sehwan and Larkana; and the Sirō, or Upper Sindh, north of the Vichōlō. It is important to bear this division in mind, as reference will again be made to it when we come to speak of the dialects. Sindhī is spoken all over Sindh proper, and from North Sindh has overflowed,—to the north-west into Baluchistan, to the north and north-east into the Panjab and the State of Bahawalpur. On the west, it is bounded by the mountain range separating Sindh from Baluchistan. This has not been crossed by Sindhī except in the southern part of the Kōhistān in Karachi. Here the general language is Balōchī, but Sindhī is also spoken and has overflowed into the territory of the Jām of Las Bela. On the south, Sindhī has crossed the Ran of Cutch, and is spoken by a large number of people in Cutch, alongside of other languages belonging to the mainland. Thence it has further overflowed on to the mainland of Gujarat and the peninsula of Kathiawar. In Cutch, as might be expected, the speakers of Sindhī (in the Kachchhī dialect) are most numerous in the north-west of the peninsula. On the west, Sindhī has overflowed into the Thar, and thence into the neighbouring parts of the Marwar and Jaisalmer States of Rajputana.

On the west, Sindhī is bounded by Balōchī, an Eranian language with which it has but a distant affinity, and by which it is little influenced.

Linguistic Boundaries.

On the north, it is bounded by Lahndā, with which it is closely connected. Lahndā is spoken not only to the north of Sindhī, but also by more than 100,000 immigrants scattered all over Sindh, side by side with Sindhī. Although closely connected with Lahndā, Sindhī, except in the extreme north, is little influenced by it, and such influence is almost entirely in the matter of vocabulary. On the other hand, the neighbouring Sindhī has much influenced not only the Lahndā spoken in Sindh, but also the Lahndā of the South-Western Panjab spoken near the Sindh frontier (*vide post*, pp. 357ff. and p. 333).

<sup>1</sup> The official spelling is 'Sind,' but, throughout this volume, I use the fuller spelling 'Sindh.'

<sup>2</sup> See *Imperial Gazetteer of India*, Vol. xxii, p. 389.

On the east, Sindhī is bounded by the Mārwarī dialect of Rājasthānī. In the Thar and in Marwar there are speakers of Sindhī and speakers of Mārwarī living intermingled side by side. Hence, as might be expected, there are several forms of speech that are mixtures of Sindhī and Mārwarī in varying proportions. Sindhī and Mārwarī belong to different groups of Indo-Aryan vernaculars, and therefore do not merge into each other through intermediate dialects. The mixed dialects here referred to are, rather, what may be called mechanical mixtures, words and forms being borrowed by one or other of the neighbouring dialects as ready made vocables of foreign origin, much as, though to a larger extent, French words are borrowed by English at the present day, or as the French have borrowed our institution of five o'clock tea, and have concocted a new French verb 'five-o'clocker.'

On the south and south-east, Sindhī is bounded by various dialects of Gujarātī. A reference to Vol. IX, Pt. ii, p. 327, will show that Gujarātī, although a member of the Central Group of the Indo-Aryan Vernaculars, has at its base an old, lost, language of the Outer Circle of those vernaculars, of which Sindhī is also a member. This lost language was therefore akin to Sindhī, and when in the south and south-east we come across Sindhī in contact with Gujarātī, we find free intermingling of the two languages, and the formation of what is a real distinct dialect of Sindhī,—not a mere mixture with Gujarātī—in the various forms of Kachchhī. It must not be supposed that there is not also here mechanical intermixture. There is a great deal of it, and, as Gujarātī is freely spoken all over Cutch by people whose numbers and influence vary from place to place, the proportion of Gujarātī in Kachchhī thus depends largely on locality.

In the Introduction to the Lahndā section of this volume (*post*, pp. 234ff.) it will be explained that Lahndā and Sindhī form together the North-Western Group of the Outer Circle of Indo-Aryan vernaculars, and also that they possess many characteristics that connect them with the Dardic languages of the North-West Frontier, and especially with Kāshmirī. I do not here anticipate the consideration of this general fact, and confine myself now to those points that especially concern Sindhī.

In the modern Dardic languages little or no distinction is made between cerebral and dental letters. We shall see (p. 382) that in the Thālī dialect of Lahndā *d* is frequently changed to *ḍ*. So also, in Sindhī, *t* and *d* very often become *ṭ* and *ḍ* respectively. Examples are Hindi *tābā*, but Sindhī *tāmō*, or even *ṭāmō*, copper; Hindi *dēnā*, but Sindhī *ḍḍiān*, to give. It may here be noted that the ancient Prakrit Grammarians stated that the same change occurred in the Vrāchaḍa Apabhraṃśa Prakrit from which Sindhī is derived. Again, in the Lāṛī dialect a cerebral *r* is very frequently changed to a dental *r* (see p. 170).

Attention will (p. 235) be drawn to the fact that while most Indo-Aryan vernaculars drop a *t* between two vowels, this is frequently not the case in Lahndā and Pañjābī,—as in L. and P. *sītā*, sewn, but Hindi *sīā*; L. and P. *pītā*, drunk, but Hindi *pīā*. In Sindhī, there is the same tendency to retain this *t*. Thus, Sindhī *pītō*, drunk, but Hindi *pīā*; Sindhī *chhutō*, touched, but Hindi *chhūā*; Sanskrit *jūātakaḥ*, known, Sindhī *jjātō*; Sanskrit *saṃjñātakaḥ*, recognized, Sindhī *suñātō*; Sindhī *kitō* or *kiō*, done, but Hindi *kiā*; Sindhī *sutō*, asleep, but Hindi *sōā*, and others.

In the Dardic languages *r* between two vowels is often elided. Thus, in Pashai we may have either *karam* or *kam*, for 'I do,' and in Bashgali *dāo* corresponding to the Sanskrit *dāru-*, wood. In standard Sindhī no instances of this have been noted, but in the Kachchhī dialect we have instances such as *chāyaṅ-lā* for *chāraṅ-lā*, in order to graze; *kayṅ lagā* for *karaṅ lagā*, they began to make, and others (see p. 185, and, for Kāyasthī, p. 207). In connexion with the elision of *r*, it may be noted that *ṭr* and *ḍr* of the standard dialect are pronounced *t* and *ḍ* respectively in the Lāri dialect. Thus, the standard *puṭr*°, a son, becomes *puṭ*° in Lāri, and *maṅḍr*°, an incantation, becomes *maṅḍ*°.

It is to be remembered that non-literary dialects often retain peculiarities that have disappeared in the high literary standard. We have seen this in the case of the medial *r*, and another instance will be found in the treatment of the aspirated sonant consonants *gh*, *jh*, *ḍh*, *dh*, and *bh*. In the Dardic languages these letters do not occur, but are always disaspirated, being represented by the corresponding unaspirated sonants, viz. by *g*, *j*, *ḍ*, *d*, and *b*, respectively. We shall see (p. 235) that the same disaspiration is not unfrequent in Lahndā. In literary Sindhī it is rare, the only instance quoted by Trumpp in his grammar being the word *mad*°, liquor, as compared with the Sanskrit *madhu-*. But in the southern dialects it is very common indeed. A long list of Lāri examples will be found on p. 170.

Attention is drawn on pp. 237ff. to the manner in which double consonants derived from Prakrit are treated in the Indo-Aryan vernaculars. It was pointed out that in most of these languages one of the double consonants was dropped, and the preceding vowel was lengthened in compensation. Thus, the Sanskrit *bhaktah*, cooked rice, became *bhattu* in Apabhraṃśa Prakrit, and thence *bhāt* (one *t* being dropped, and the preceding vowel being lengthened) in most modern languages. In Pañjābī, however, and also in Lahndā, which in this case imitates Pañjābī, this is not the case. Here the double consonants persist, and there is therefore no necessity for compensatory lengthening, so that we get, for these two languages, *bhatt*. But the case is different in the Dardic languages and in Sindhī. In them one of the double consonants is, indeed, dropped, but there is no compensatory lengthening. Thus, Kāshmīri has *bat*°, and Sindhī has *bhat*°. This is a very important point, for, as I have shown elsewhere, it goes back to very ancient times,—even to the date of the inscriptions of the Emperor Aśoka (B.C. 250).<sup>1</sup> It most clearly shows the connexion between Sindhī and the Dardic languages.

But in Sindhī this rule is not universal. It does not apply to the sonant consonants *g*, *j*, *ḍ*, *d*, and *b*. In these, the doubling of Prakrit is retained (*ḍḍ* in such cases being always cerebralized to *ḍḍ*). Nay more,—so fond is Sindhī of these doubled sonants, that it frequently doubles them even when there was no Prakrit justification for doing so. As examples, we may quote the following:—

Apabhraṃśa Prakrit.

*aggahu*

*ajju*

*chhaḍḍai*

*saddu*

*ubbālēi*

Sindhī.

*aggō*, in front.

*ajj*°, today.

*chhaḍḍē*, he releases.

*sadd*°, a sound.

*ubbārē*, he boils.

<sup>1</sup> See J. R. A. S., 1913, p. 143.

In all the above examples the presence of the Sindhī double consonant is justified by the Prakrit form, but in the following instances the Sindhī double consonant is not original:—

|                        |         |        |  |
|------------------------|---------|--------|--|
| Prakrit <i>goṭṭhu</i>  | becomes | Sindhī | <i>ggōṭh</i> <sup>u</sup> , a village. |
| Pañjābī <i>jaṭṭ</i>    | „       | „      | <i>jjat</i> <sup>u</sup> , a Jatt.     |
| Prakrit <i>ḍarasī</i>  | „       | „      | <i>ḍḍarē</i> , he fears.               |
| Hindī <i>dēnā</i>      | „       | „      | <i>ḍḍān</i> <sup>u</sup> , to give.    |
| Sanskrit <i>bāṣpa-</i> | „       | „      | <i>bbāph</i> <sup>u</sup> , steam.     |

It will be observed that in all the above examples it is the initial letter that is doubled, and this, in fact, is the general rule.

In one respect, Sindhī does not agree with the Dardic languages or with Lahndā. This is in regard to epenthesis. In Kāshmirī epenthesis is common (see p. 250). For example, the word *bad*<sup>u</sup>, great, is pronounced *bod*<sup>u</sup>, but in Sindhī the *a* is unchanged, and we have *wadḍō*; similarly the Sindhī *karaṇ*<sup>u</sup>, to do, is represented in Lahndā by *karun* and in Kāshmirī by *karun*, in both of which the second *a* has become *u* under the influence of the original following *u*, which has been dropped in the modern languages. In Sindhī, in this respect, the language is in an older stage than that of Lahndā or Kāshmirī, and the change of vowels has not yet taken place.

It is not necessary to show here how the plurals of the Sindhī personal pronouns are based on the same originals as those of the corresponding words in Lahndā and the Dardic languages, as that will be shown under the head of Lahndā (p. 236). Similarly, as will also be there shown, the use of pronominal suffixes is extremely common in the Dardic languages as well as in Lahndā and Sindhī, as in the Kāshmirī *mōru-m*, Lahndā *māreu-m*, Sindhī *māryu-m*<sup>u</sup>, struck by me, *i.e.* I struck.

As regards the conjugation of verbs, attention may be drawn to a few points. The termination of the infinitive in Sindhī closely agrees with the corresponding form in Kāshmirī. As shown above, and also *post*, p. 250, the Kāshmirī *karun*, to do, represents an original *karan*<sup>u</sup>, and in Sindhī we actually have *karaṇ*<sup>u</sup>. Again, as noted on p. 243, the present participle in Kāshmirī ends in *n*, as in *mārā-n*, striking, and in North-Eastern Lahndā in *nā*, as in *mār-nā*, striking. In standard Sindhī the present participle ends in *ndō*, but, again in the dialects, we come across sporadic instances of a present participle in *nō*. Thus, we shall see in the grammatical part of this Introduction that the Sindhī future is formed by adding pronominal suffixes to the present participle, and in the Kachchhī dialect we have *mārīnē*<sup>u</sup>, thou shalt strike, as compared with the standard *mārīndē*<sup>u</sup>.

In the formation of the passive voice, the Dardic language Shinā makes it by adding *īj* to the root. Thus, *shid-emus*, I am striking, but *shid-īj-emus*, I am being struck. Similarly in Sindhī, the passive is formed by adding *īj* (with a short *i*), as in *mār-ē thō*, he strikes; *mār-īj-ē thō*, he is being struck.

Sindhī has one important peculiarity, which it shares with only one or two other Indian languages, *viz.* that every word must end in a vowel. When that vowel is short, it is very lightly pronounced, so as to be hardly audible to a European (see p. 22), and in this respect Sindhī agrees with Kāshmirī.

We have the express statement of the Prakrit grammarian Mārkaṇḍēya (xviii, 1) that the Apabhraṁśa Prakrit spoken in Sindh was called 'Vrāchada.' It is from this that Sindhī is derived. Mārkaṇḍēya gives a few particulars regarding this Apabhraṁśa. He says (xviii, 5) that, at the beginning of a word *t* and *d* may optionally become *ṭ* and *ḍ* respectively. We have already seen that this is the case in Sindhī. In Vrāchada (xviii, 3) all sibilants were pronounced as *ś* (or, as transliterated in Sindhī, *sh* ش). So, e.g., in Sindhī the Sanskrit *vishaya-* (विषय) becomes *viś* (विश, *vish* شِ), the world, and the Sanskrit *siṃha-*, a lion, becomes *śiṃh* (शिम, شين). The other points mentioned by Mārkaṇḍēya are either matters of detail or, in the present state of our knowledge, unintelligible.

According to the usual computation, Sindhī has four dialects, viz. the standard (or Vichōli), Sirāiki, Tharēli, and Lārī. The specimens received for this Survey, however, show that, as a dialect of Sindhī, Sirāiki has no real existence, and that, on the other hand, two other dialects, Lāsī and Kachchhī, have to be added to the list.

We have already seen (p. 5) that Sindh proper is divided into three parts, viz. the Vichōli and Sirāiki. Lārī, or Lower Sindh; the Vichōlō, or Central Sindh; and the Sirō, or Upper Sindh. The standard, or Vichōli, dialect of Sindhī is that spoken in the Vichōlō, which may be taken to mean roughly the country round Hyderabad. This is the dialect described in the following grammatical sketch of Sindhī, and is that employed in literature and by educated people all over Sindh.

The word 'Sirō' means 'Upper' and, with reference to Upper Sindh, means 'Upstream.' It, however, really means any country up the stream of the Indus, and thus includes the Lahndā-speaking portion of the Western Panjab so far as it falls within the purview of the speakers of Sindhī. From 'Sirō' is derived 'Sirāiki,' which thus means 'the language of the upstream country.' It is evident that this can have two meanings. Either it may mean 'the Sindhī spoken in Upper Sindh,' or it may mean 'the Lahndā spoken higher up the Indus than Sindh,' and, as a matter of fact, it is used in Sindh in both these senses. In order to prevent confusion, I shall henceforth call the former 'Sirāiki Sindhī,' and the latter 'Sirāiki Lahndā.' There are numerous immigrants from Lahndā-speaking tracts in Sindh, so that the province has a considerable population whose language is Sirāiki Lahndā. Their form of speech will be dealt with at length on pp. 357ff., under the head of Lahndā.

As for Sirāiki Sindhī, an examination of the specimens shows that it differs from the standard Sindhī of the Vichōlō only in having a more clearly articulated pronunciation, and a slightly different vocabulary.<sup>1</sup> This does not entitle it to be classed as a separate dialect, and I hence class Sirāiki Sindhī as a form of Vichōli. The number of speakers of standard Sindhī in Sindh and the neighbourhood, as reported for this Survey, on the basis of the Census of 1891, is as follows:—

| Name of District.         | Number of Speakers. |
|---------------------------|---------------------|
| Vichōli:—                 |                     |
| Karachi . . . . .         | 370,780             |
| Hyderabad . . . . .       | 791,000             |
| Thar and Parkar . . . . . | 166,556             |
| Cutch . . . . .           | 1,350               |
| Kathiawar . . . . .       | 46,000              |
| Carried over . . . . .    | 1,375,686           |

<sup>1</sup> According to Sindhī opinion, Sirāiki is differentiated, not from Vichōli, but from Lārī. The proverb runs, 'the learned man of the Lārī is an ox in the Sirō.'

| Name of District.                | Brought forward | Number of Speakers. |
|----------------------------------|-----------------|---------------------|
|                                  |                 | 1,375,686           |
| Sirāiki Sindhī :—                |                 |                     |
| Shikarpur <sup>1</sup> . . . . . |                 | 824,000             |
| Khairpur (State) . . . . .       |                 | 119,000             |
| Upper Sindh Frontier . . . . .   |                 | 100,000             |
| Bahawalpur (State) . . . . .     |                 | 21,416              |
| Baluchistan . . . . .            |                 | 48,510              |
|                                  |                 | 1,112,926           |
|                                  | TOTAL           | 2,488,612           |

Tharēli is the name of the form of Sindhī spoken in the Thar<sup>n</sup> or Rēgistān, *i.e.* the desert on the eastern border of Sindh, separating it from the Marwar State of Rajputana. A variant of the name is Tharēchī. In Marwar this desert is called the 'Dhāt,' and the dialect is called 'Dhātki.' Under whatever name it is called, it is a mixture of Sindhī and Mārwarī, and varies from place to place according to the predominance of one or other language. It is spoken by 204,749 people, but, the language being a mixed one, these figures have already been included in Vol. IX, Pt. ii, p. 122, under the head of Mārwarī. They cannot therefore be, in this case, credited to Sindhī. In the table below, these figures are therefore entered between brackets, and are not included in the total for Sindhī.

To the south-west of the Vichōlō, and separated from the District of Karachi by the hill country or Kōhistān, lies the territory of the Jām of Las Bela. In the Kōhistān the principal language is Balōchī, but about 200 speakers of Sindhī are also reported. In Las, Sindhī, Brāhūī and Balōchī are spoken by various tribes. The number of speakers of Sindhī are put down at 42,413. This form of Sindhī, spoken in the Kōhistān and in Las, is called Lāsī. It does not seriously differ from Vichōli, but has some signs of the influence of the Lārī spoken in Karachi, and also has a few peculiarities of its own. The number of speakers of Lāsī is :—

|                    |                        |
|--------------------|------------------------|
| Karachi . . . . .  | 200                    |
| Las Bela . . . . . | 42,413                 |
|                    | TOTAL . . . . . 42,613 |

To the south of the Vichōlō is the Lār<sup>n</sup>, or Lower Sindh. The word 'Lār<sup>n</sup>' means 'sloping (ground),' just as 'Sirō' means 'upper,' and 'Vichōlō,' 'central.' It is applied to that part of Sindh which occupies the delta of the Indus. Lārī, the dialect of Lār<sup>n</sup>, is quite distinct from Vichōli. Natives look upon it as rude and uncouth, and it is not used for literature. We have seen, however, that it is not without interest to the philologist, as it retains certain prominent Dardic peculiarities that have been lost by Vichōli. It is reported to be spoken by 40,000 people, all of whom belong to the Karachi District.

South of Sindh lies the peninsula of Cutch. Here we have a meeting place of several forms of speech, Sindhī, Mārwarī, and at least three dialects of Gujarātī. The distribution of languages

<sup>1</sup> Since these statistics were collected, the District of Shikarpur has been divided into the two Districts of Larkana and Sukkur. It is impossible to divide the figures so as to correspond to the new state of affairs, and hence the old District-name has been retained.

follows caste rather than locality, but Sindhī is stronger in the north-west. This dialect of Sindhī is called Kachchhī, and it is spoken not only in Cutch, but also in the neighbouring peninsula of Kathiawar. Here, in Cutch and Kathiawar, the number of speakers is estimated at 437,714. The people of Cutch are enterprising merchants, and, in addition to the above, no less than 53,500 speakers of the dialect were found in Bombay and the neighbourhood. The total number of speakers in the Bombay Presidency is therefore estimated at:—

|                                    |                |
|------------------------------------|----------------|
| Cutch and Kathiawar . . . . .      | 437,714        |
| Bombay and neighbourhood . . . . . | 53,500         |
| TOTAL . . . . .                    | <u>491,214</u> |

Under the head of Kachchhī are included the figures for two minor sub-dialects, Kāyasthī and Bhāṭiā, which are dealt with in detail in the proper place.

The above exhausts the number of people returned for the purposes of this Survey as speaking Sindhī in the Panjab, Baluchistan, Rajputana, Sindh, and elsewhere in the Bombay Presidency. Arranged according to dialects the figures are as follows, and may be taken as representing the number of speakers of Sindhī in its proper home:—

| Dialect.  | Number of Speakers. |
|---|---------------------|
| Viehōli (Standard) and Sirāiki Sindhī . . . . . | 2,188,612           |
| Tharēli (204,749) <sup>1</sup> . . . . .        | .....               |
| Lāsī . . . . .                                  | 42,613              |
| Lāṛī . . . . .                                  | 40,000              |
| Kachchhī . . . . .                              | 491,214             |
| TOTAL . . . . .                                 | <u>3,062,439</u>    |

If we add to this the 204,749 speakers of Tharēli, already counted elsewhere under Mārwarī, our total is increased to 3,267,188.

The above figures, like all the figures of this Survey, are derived from estimates based on the figures of the Census of 1891. No detailed figures for dialects are given in any later census reports, which deal only with the gross figures for languages, and, except in rare cases, take no cognisance of dialects. It is hence impossible to use the figures of either the Census of 1901 or that of 1911 for our present purposes. The dialect figures here given were furnished by local officers, and were all estimates founded on local knowledge controlled by the figures of the Census of 1891, which were the only ones then available. We may, however, compare the above total with the corresponding totals for Sindhī, including all dialects, as recorded in the Census Report for 1911. The latter are as follows:—

| Province or State.           | Speakers of Sindhī. |
|------------------------------|---------------------|
| Baluchistan . . . . .        | 6,346               |
| Bombay . . . . .             | 2,697,267           |
| Baluchistan States . . . . . | 63,628              |
| Baroda State . . . . .       | 16,089              |
| Bombay States . . . . .      | 599,287             |
| Panjab States . . . . .      | 22,169              |
| Rajputana Agency . . . . .   | 58,118              |
| TOTAL . . . . .              | <u>3,662,904</u>    |

<sup>1</sup> Already recorded under Rājasthani (Mārwarī).

In the above, the figures for the Rajputana Agency are a little too large, as they include the figures for states other than those immediately bordering on Sindh. The error cannot be more than a few hundreds.

There remain the figures for Sindhī spoken in places where it cannot be called a vernacular. Here we can take the 1911 figures, as no attempt can be made to distinguish the different dialects.

They are as follows :—

| Province or State.                    | Speakers of Sindhī. |
|---------------------------------------|---------------------|
| Bengal . . . . .                      | 235                 |
| Bihar and Orissa . . . . .            | 282                 |
| Central Provinces and Berar . . . . . | 1,583               |
| Madras . . . . .                      | 495                 |
| Panjab . . . . .                      | 1,997               |
| United Provinces . . . . .            | 362                 |
| Central India Agency . . . . .        | 462                 |
| Hyderabad State . . . . .             | 307                 |
| Madras States . . . . .               | 730                 |
| Mysore State . . . . .                | 209                 |
| Other Provinces . . . . .             | 369                 |
| TOTAL . . . . .                       | 7,031               |

Here the Panjab figures are probably too large, as some of the speakers must have come from the Sindh border, where Sindhī can be called a vernacular. It is impossible to separate these from the others.

Taking therefore the Survey figures for the number of people speaking Sindhī at home, and the 1911 census figures for the number of those speaking it abroad, we get the following total for all the speakers of Sindhī in India :—

|                            |           |
|----------------------------|-----------|
| Speakers at home . . . . . | 3,062,439 |
| Speakers abroad . . . . .  | 7,031     |
| TOTAL . . . . .            | 3,069,470 |

If we take the 1911 census figures for both, we get :—

|                            |           |
|----------------------------|-----------|
| Speakers at home . . . . . | 3,062,904 |
| Speakers abroad . . . . .  | 7,031     |
| TOTAL . . . . .            | 3,669,935 |

The difference between these two totals is 600,465, and if we allow for the increase of population between 1891 and 1911, and for the unavoidable uncertainty experienced in enumerating the speakers of border languages, such as Tharēlī and Sirāiki Lahndā, they agree remarkably well. The growth of the population of the province of Sindh in these twenty years was 638,335.

Sindhī has but a small written literature, and little of that has been printed. The most celebrated writer was 'Abdu'l-Laṭīf, who flourished at the end of the 17th and the beginning of the 18th century. He was the author of a long and much admired poem entitled the

#### Sindhī Literature.



*Shāh'-jō Risālō*, a Šūfi work, in which his doctrines are illustrated by a series of tales. It has been edited by Trumpp (see the List of Authorities below). Regarding the author; Burton writes<sup>1</sup> that his fellow-countrymen consider him the Hāfiẓ of Sindh, and that there are few of them, learned or unlearned, who have not read or heard his pathetic verses. His poetry is the delight of all that can understand it. The learned praise it for its beauty and are fond of hearing it recited to the sound of the guitar. Even the unlearned generally know select portions by heart and take the trouble to become acquainted with their meaning. Some other writers of much less importance are quoted by Trumpp in his *Sindhī Reading Book*, and these exhaust the list of Sindhī books edited by Europeans. The list of Sindhī works printed in India is a short one, and most of the contents are schoolbooks and the like. Several excellent examples of bardic poetry are current in Sindhī. Burton has fully described the principal of these, and a specimen will be found below in the section devoted to Tharēli (pp. 153ff.).

The earliest translation of any part of the Bible into Sindhī was a version of the Gospel of St. Matthew prepared by the Serampore Missionaries in 1825. It is doubtful if this was ever published. The next, a new translation of the same Gospel, in the Nāgarī character, by Captain Stack, was published in 1850, and this was followed in 1858 by A. Burn's translation of the Gospel of St. John in the Arabic character. A Hindū adaptation of the latter, in the Gurmukhī character, appeared in the following year. These three were all published by the Bombay Auxiliary Bible Society. After these, a series of translations of various portions of the Bible culminated in the issue of a translation of the entire New Testament in the Arabic character by the British and Foreign Bible Society (London) in 1890. Several revised portions have since appeared.

#### AUTHORITIES—

- WATHEN, W. H.,—*A Grammar and Vocabulary of the Sindhī Language*. Bombay, 1836.
- EASTWICK, E. B.,—*Vocabulary of the Sindhī Language*. Folio, Bombay, 1843.
- LEECH, R.,—*Vocabularies of Seven Languages spoken in the Countries west of the Indus*. Bombay, 1843.
- STACK, CAPTAIN GEORGE,—*A Dictionary, English and Sindhī*. Bombay, 1849.
- STACK, CAPTAIN GEORGE,—*A Grammar of the Sindhī Language*. Bombay, 1849.
- STACK, CAPTAIN GEORGE,—*A Dictionary, Sindhī and English*. Bombay, 1855.
- BURTON, (SIE) RICHARD F.,—*Sindh, and the Races that inhabit the Valley of the Indus: with Notices of the Topography and History of the Province*. London, 1851.
- ARTHUR, E. P.,—*Translation into Scindee of Dossabhae Sorabjee's Idiomatical Sentences, and seventy-five Stories from Gladwin's Persian Moonshee*. By Lieut. E. P. A., assisted by Moonshee Goolam Alli. Karachi, 1852.
- TRUMPP, DR. ERNEST,—*A Sindhī Reading Book, in the Sanscrit and Arabic Oharacter*. Compiled by the Rev. Ernest Trumpp, Ph.D., M.A. London, 1858.
- TRUMPP, DR. ERNEST,—*Das Sindhī im Vergleich zum Prākrit und den anderen neueren Dialecten Sanskritischen Ursprungs*. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. xv, 1861, pp. 690ff.

<sup>1</sup> *Sindh*, pp. 83, 203. See the List of Authorities.

- TRUMPF, DR. ERNEST,—*Die Stammbildung des Sindhi im Vergleich zum Prakrit und den anderen neueren Dialecten Sanskritischen Ursprungs. Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. xvi, 1862, pp. 127ff.*
- TRUMPF, DR. ERNEST,—*Eine Sindhi-Sprachprobe. Śraṭhi. Ein Sindhi-Gedicht aus dem grossen Dīvān des Sayyid 'Abd-ul-Laṭīf, bekannt unter dem Namen جو رسالہ شامہ جو رسالہ oder Buch des Śāh. Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. xvii, 1863, pp. 245ff.*
- TRUMPF, DR. ERNEST,—*Sindhi-Literature. The Dīvān of Abd-ul-Laṭīf Shāh known by the name of : Shāh jo Risālō. Edited by E. T. Leipzig, 1866.*
- TRUMPF, DR. ERNEST,—*Grammar of the Sindhi Language. Compared with the Sanskrit-Prakrit and the cognate Indian Vernaculars. London and Leipzig, 1872.*
- GOLDSMID, (SIR) F. J.,—*Sindhi Śarf\* ā' Naḥw\*. (Abstract of a grammar compiled in the Sindee Language by Mezan Mahomed and Moonshee Pribdass, with a Preface in English by F. J. G. Karachi, 1860.)*
- GOLDSMID, (SIR) F. J.,—*Sāsui and Punhū : a poem in the original Sindi ; with a Metrical Translation in English. London, 1863.*
- OODHARAM, MOONSHEE,—*Guide to Students of English and Sindee. Kurrachee, 1861. See also Shirt.*
- LAĶSHMAN VIṢṆU PARAJPYE,—*English and Sindhi Dictionary. Bombay, 1868.*
- BEAMES, JOHN,—*A Comparative Grammar of the Modern Aryan Languages of India ; to wit Hindi, Panjabi, Sindhi, Gujarati, Marathi, Oriya, and Bangali. London, 1872-1879.*
- SHIRT, REV. G., UDHARAM THAVURNAS, and MIREA, S. F.,—*A Sindhi-English Dictionary. Kurrachee, 1879.*
- HOERNLE, A. F. R., C.I.E.,—*A Comparative Grammar of the Gaudian Languages, with Special Reference to Eastern Hindi. London, 1880.*
- SEYMOUR, L. W.,—*A Grammar of the Sindhi Language. Karachi, 1884.*
- BLUMHARDT, J. F.,—*Catalogues of the Hindi, Panjabi, Sindhi, and Pushtu Printed Books in the Library of the British Museum. London, 1893.*
- BLUMHARDT, J. F.,—*Catalogue of the Library of the India Office. Vol. II.—Part III. Hindi, Panjabi, Pushtu, and Sindhi Books. London, 1902.*
- GRIEßON (SIR) GEORGE A., K.C.I.E.,—*Vrācaḍa and Sindhi, Journal of the Royal Asiatic Society, 1902, pp. 47ff.*

# LINGUISTIC SURVEY OF INDIA

---

COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S. (RETD.)

© MOTILAL BANARSIDASS  
BUNGALOW ROAD, JAWAHAR NAGAR, DELHI-7  
NEPALI KHAPRA, VARANASI, (U.P.)  
ASHOK RAJ PATH, (OPP. PATNA COLLEGE) PATNA (BIHAR)

*With kind permission of Govt. of India.*

FIRST EDITION 1927

REPRINT 1967

**Price Rs. 1250/- (\$ 200) for the complete set.**

PRINTED IN INDIA BY SHANTILAL JAIN, AT SHRI JAINENDRA PRESS,  
BUNGALOW ROAD, JAWAHARNAGAR, DELHI-7 AND PUBLISHED BY  
SUNDARLAL JAIN, MOTILAL BANARSIDASS, BUNGALOW ROAD,  
JAWAHARNAGAR, DELHI-7

MOTILAL BANARSIDASS  
DELHI :: VARANASI :: PATNA