The historical evidence of the Sindhi Language that is available to us so far, although of a considerable magnitude, is limited to certain documentary proofs going back to only about twelve to thirteen centuries (early eighth century AD). The earlier period spreading over a stretch of sixteen hundred years-- from the twelfth century BC, the end of the old historical period of the Indus Valley Civilization, to the fourth century of the Common Era -- indicating supremacy of the Buddhist and Iranian rulers and invasions of Greeks, the Central Asian Yueh-chis, and the Scythians -- provides rather insignificant documentary details which would shed any light on the language of Moen-jo-daro or Harapa. Still an earlier period (from 1800 BC to 1200 BC) suggests incursions of Dravidians, Aryans, and other Non-Aryan tribes indicating a time of intense flux. This period also has so far yielded no documentary proofs regarding the nature of the language spoken in this area during the mature days of the Indus valley civilization.
TABLE 1: Showing periods of historical `gaps' in the Indus Valley Civilization:

<table>
<thead>
<tr>
<th>Events in Sindh</th>
<th>PERIOD</th>
<th>Sources of Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-Indus Valley arch. evidence</td>
<td>3500 BC-2500 BC</td>
<td>Pottery from Sindh &amp; Baluchistan</td>
</tr>
<tr>
<td>Highly sophisticated Indus Valley Civilization</td>
<td>2500 BC-1800 BC</td>
<td>Highly developed archeological evidence; Writing on seals which is still undeciphered</td>
</tr>
<tr>
<td>Historical Gap (1): Incursions of Dravidian, Aryan, &amp; other Non-Aryan tribes</td>
<td>1800 BC-1200 BC</td>
<td>No local or outside records available; possible unexplored references in Sumerian, Akkadian Cuneiform writings</td>
</tr>
<tr>
<td>Historical Gap (2)</td>
<td>1100 BC-600 BC</td>
<td>astray references in Old Testament</td>
</tr>
<tr>
<td>Historical Gap (3): Buddhists, Iranians, Greeks, Yuchi-Chis, &amp; Scythians supreme</td>
<td>600 BC-600 AD</td>
<td>Minor ref. in Asoka's pillars, Vedas, Mahabharata, Herodotus, Plutarch, Book of Esther (Artaxerxes' rule),</td>
</tr>
<tr>
<td>Rai- Brahman Dynasty of Chach &amp; Dahir</td>
<td>600 AD-712 AD</td>
<td>Written Arabic/Persian records of Ali Kufi</td>
</tr>
<tr>
<td>Arab Dynasty</td>
<td>712 AD-</td>
<td>Ali Kufi, Al-Beiruni, Al-Baladhuri &amp; other Arab writers</td>
</tr>
</tbody>
</table>

The historians have found it difficult to fill up the apparent `historical gap' of over a millennium, from 1800 BC to 600 BC. However, the earlier period from 2500 BC to 1800 BC, the period of the highly sophisticated Indus Civilization, was probably long enough to cover the duration of the `historical gap.' Traces of the language that was used during the period of high civilization of the Indus Valley are available for us inscribed in a script (the Indus Script) that has not been deciphered so far. The inscriptions are on the 4000-odd Indus seals and writings recovered from archeological excavations at sixty different sites including those at Moen- Jo- Daro, Chanhu- Jo- Daro, and Harrapa in Pakistan, Kalibangan, Lothal, Banawali, and Dholavira in India. In addition to these seals discovered in the South Asian sub-continent, about 50 Indus seals have been found from other neighbouring countries including the Near East. The Indus seals are made of two substances which have survived the test of time: steatite, soapstone (or Meitu, in Sindhi), or terracota (reddish brown pottery). The inscriptions are so mature and sophisticated that it is tempting to presume the scribes and businessmen may have used other materials for documenting other longer texts, most of which may not have survived. However, it is still possible that a longer text written on stone or other long-lasting material is waiting somewhere to be discovered.
In order to formulate a feasible hypothesis about `the Indus language' or `the Indus languages,' it would be imperative for the researchers to look around for big or small evidence from other sources so long as the evidence from within the Indus valley area remains as meager as has been so far, without any definite long enough texts which would shed light on the `Indus language or languages.' In order to achieve this objective, we would need to study documents from some of the ancient languages contemporaneous to the Indus valley civilization, extending over linguistic groups such as Sumerian, Akkadian, Aramaic, Egyptian, Old Turkic, Dardic, Romany, the language of the European gypsies supposedly from India, Sanskrit, and Old Iranian languages. The most ideal situation would be to have an in-depth working knowledge of those languages and study their scripts. A study of the phenomenon of how ancient scripts evolved, how they were lost, and how some of them have been rediscovered and deciphered in more recent times might help us one day decipher the writings on the Indus seals. However, as the evidence from the history of `decipherment' of ancient scripts shows, the script will defy decipherment until two conditions are met:

a. For the language of the script, the scholars will have to abandon their wild-goose chase of looking for the proto-type in Turan and South India and look for the evidence within the land where the seals were made and discovered.

b. Scholars may have to wait for the day when texts are found in a bilingual or bi-script form. The script in addition to the `Indus Script' will have to be one that the world already knows.

In addition to having a working knowledge of these languages, it would be imperative to have a thorough knowledge of the language or languages spoken in the valley during the known historical period, that is, the Sindhi, Lahanda, Punjabi, Brahui, and other languages in their pristine form as spoken by peasants, leaving out the traces of influences of Sanskrit, Persian, Arabic, and other modern languages.

A number of renowned scholars of numerous nationalities have been trying to decipher these writings since 1875. Some of the earlier scholars (like Langdon and Gad and Hunter) initiating investigation into the Indus Script were British. In more recent times, scholars from Finland, India, and Russia have been working on a number of projects trying to decipher the ever illusive Indus script. The activity of decipherment has relatively increased during the last half a century or six decades and the tentative outcomes of such attempts have received a great deal of publicity. However, it can safely be said that the research that has been carried out so far has
brought no tangible results. Nevertheless the basic preliminary spade-work that has emerged so far would certainly be useful to the scholars in the future research.

So far all the seals found at various places of Moenjodaro or Harrapa have been put together, classified, and numbered. The basic process of copying of the original ideographic signs with their correct physical appearance has been completed. These signs have been classified into 419 (or 500) various structural elements or characters. Each one of the signs or characters has been assigned a separate number and classified according to its shape and structure. Each one of the seals has on average six characters and pictograms. The longest text has twenty-six characters, and the shortest, one. The longest one-line text has 14 signs. This tortuous initial exercise of classifying pictograms, diacritical marks, and signs has already been completed. It has also been more or less established that the script runs from right to left.

The scholars from Scandinavia, Russia, and India, have already been using the available data on their computers for data analysis trying to decipher the Indus script. The script has so far defied all attempts towards decipherment. All the efforts of the scholars in the modern studies aiming at reaching the Indus language or languages through the Indus script have so far borne little fruit, and any hope of a break-through towards decipherment of this script at an earlier date seems to be far from immediate realization in near future unless there is a major discovery bringing out larger texts with bilingual inscriptions. As a matter of fact, there is little chance for an unknown script to lead scholars to an unknown language.

Scholars trying to decipher the seals and writings from the Indus Valley Civilization, Moenjodaro and Harappa, need to remember that Indus Script has not been the first script to have been lost to the posterity. The Cuneiform scripts of various lands of the fertile crescent, the Hieroglyphic writings of the Egyptian Pharaonic dynasties, and the Cretan Script of Greek islands had also been lost to the posterity for centuries until they were rediscovered and deciphered through the help of bilingual texts. The Cuneiform and the Hieroglyphics scripts carrying a great amount of written records in the Sumerian, Akkadian, Hurrian, Hittite, Elamite languages had been lost to mankind for eighteen hundred years until the multi-lingual inscriptions of Dariush and Cyrus on Bisutun and Persepolis inscriptions were found from those lands in more recent times and deciphered. Similarly there had been no clues regarding the ancient Egyptian language for the last fifteen hundred years until the Hieroglyphics were deciphered in 1822. The hieroglyphics were not deciphered until the Rosetta Stone had been found from the Egyptian excavations carrying a message in two languages and three scripts— one of the languages, Greek, being a known language.
### Table of Scripts and Languages

<table>
<thead>
<tr>
<th>Script</th>
<th>Language</th>
<th>Users</th>
<th>flourished</th>
<th>was lost by</th>
<th>Replaced by</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cuneiform</td>
<td>Sumerian</td>
<td>Uruk traders Sargon, Hammurabi, Cappadocian Ashurbanipa North Mesopotamia</td>
<td>3200 BC</td>
<td>650 BC</td>
<td>Akkadian</td>
</tr>
<tr>
<td></td>
<td>Akkadian</td>
<td></td>
<td>2279 BC</td>
<td>75 AD</td>
<td>Aramaic</td>
</tr>
<tr>
<td></td>
<td>Ugaritic</td>
<td></td>
<td>1750 BC</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Assyrians</td>
<td></td>
<td>1950 BC</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hurrian Hittite</td>
<td></td>
<td>650 BC</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>700 BC</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>200 BC</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aramaic</td>
<td>Aramaic</td>
<td>lingua franca of Near East</td>
<td>1000 BC</td>
<td>600 BC</td>
<td>Arabic, Hebrew, Armenian</td>
</tr>
<tr>
<td>Elamite</td>
<td>Proto-Elamite</td>
<td>Elamites (Old Persia)</td>
<td>3000- BC</td>
<td>2200 BC not decip'd</td>
<td>Cuneiform</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>2200 BC</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hieroglyphics</td>
<td>Old Egypt'n</td>
<td>Egyptians, holy text</td>
<td>3000 BC</td>
<td>400 AD decip'd 1822</td>
<td>hieratic, demotic</td>
</tr>
<tr>
<td>Hieratic</td>
<td>Egypt'n</td>
<td>ordinary passages</td>
<td>394 AD</td>
<td>400 AD decip'd 1822</td>
<td>Greek, Roman</td>
</tr>
<tr>
<td>Demotic</td>
<td>Egypt'n</td>
<td>official documents, labels for mummies</td>
<td>394 AD</td>
<td>400 AD decip'd 1822</td>
<td>Aramaic, Greek, Roman</td>
</tr>
<tr>
<td>Indus Script</td>
<td>Language of Indus?</td>
<td>People of Indus Valley</td>
<td>2500 BC</td>
<td>1900 BC not decip'd</td>
<td>Brahmi, Devnagri, Arabic</td>
</tr>
<tr>
<td>Phoenician</td>
<td>Phoenician</td>
<td>Lebanon, Syria</td>
<td>1000 BC</td>
<td>800 BC</td>
<td>Greek, Etruscan Latin</td>
</tr>
<tr>
<td>Cretan</td>
<td>Linear A</td>
<td>Greek</td>
<td>2000 BC</td>
<td>1200 BC</td>
<td>Cyrillic, Greek</td>
</tr>
<tr>
<td></td>
<td>Linear B</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Greek</td>
<td>Greek</td>
<td></td>
<td>1000 BC</td>
<td>Still in use</td>
<td>Coptic, Gothic, Cyrillic</td>
</tr>
<tr>
<td>Chinese</td>
<td>Chinese</td>
<td>China, Japan, Korea</td>
<td>2000 or earlier</td>
<td>IS USED TO DATE</td>
<td>CONTINUES TO BE USED</td>
</tr>
<tr>
<td>Old Hebrew</td>
<td>Hebrew, Aramaic</td>
<td>Jewish Scriptures</td>
<td>1000 BC-300 BC</td>
<td>NOT LOST</td>
<td>ARAMAIC, SQ HEBREW</td>
</tr>
<tr>
<td>Kharosti</td>
<td>Pali</td>
<td>Northwestern India</td>
<td>5th C BC-5th C AD</td>
<td>5th C AD</td>
<td>Brahmi &amp; other scripts</td>
</tr>
<tr>
<td>Brahmi</td>
<td></td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

As history shows previously undeciphered scripts to have been deciphered (Linear B, Hieroglyphics, Cuneiform), there remain several baffling cases where scripts have resisted attempts to penetrate their mysteries. Besides Indus Script, we have examples of Linear A (12th century AD), the Phaistos disk from Crete (17th century BC) which have not been deciphered so far.
DECIPHERMENT OF THE INDUS SCRIPT

The excavations of the royal ruins at Moenjo Daro have so far penetrated up to the depth of thirty feet only. The evidence of civilization, however, lies buried to a depth of thirty more feet. It is still possible that excavations may lead to something like Rosetta Stone with inscriptions in the Indus script along with a writing system that is still known to the world, for example, Brahmi, Kharoshtic, and Devnagri of South Asian origin, Aramaic, Hieroglyphic or Cuneiform of the Middle Eastern origin. Such a discovery might lead to the decipherment of the language or languages of the Indus script.

The possible methods of decipherment of the Indus script used by scholars so far can be classified into two groups:

1. All those methods which have concentrated on directing research towards internal structure of the Indus script without reference to any external source.

2. All those methods which have directed their research towards proving some sort of relationship with other scripts and languages of the contemporary civilizations.

Research On Internal Structure Of the Indus Script:

There has been ample basic research work concentrating mainly on internal structure of the Indus script leading to reducing the inscriptions into writing and enumerating the entire corpus of the signs, marks, and pictorial representations so much so that each and every sign has an identification number now. This kind of work has been carried out with the hope that some of the findings of the olden times would be useful to future researchers in deciphering the script. For example, we know that when some of the ancient writings underwent statistical and structural analysis, it led to their decipherment. By now it has become easy to carry out the structural and statistical analysis of the Indus script on computer. However, it has still remained an unresolved difficulty to work out the structural patterns of the Indus script which can be "translated into a language."

Concentrating on the signs of the Indus script, Rotham Mahedevan, an Indian scholar and expert, made appropriate studies on the Indus script from 1973-1977, and published his findings in 1977. Finnish scholars Kimmo Koskenniemi and Asko Parpola have been busy in their studies of the Indus script since early seventies. A Russian team under the leadership of Y. Knorozov, and a number of other groups have been busy during the last three decades, all concentrating on analyses of the internal structure of the script. Although all these studies have added to our understanding of various approaches towards resolving the decipherment problem, none of them has so far achieved any plausible and tangible results.
Research On External Relationships

According to the second methodology, some of the scholars have endeavoured to study the Indus script comparing it with other ancient writing systems and languages. The research according to this methodology has taken the following three directions:

1. **The Sumerian- Semitic Hypothesis:**
Adhering to this methodology, some of the scholars have come to certain conclusions having compared character structures and pictograms (or ideograms) of the characters found on the seals. The research could also be based on a pre-supposed hypothesis assuming that a certain language is the language depicted in the Indus script. Earlier scholars tried to show that the language of the script could have some relationship with Sumerian, Hurrian, Elamite, Indo-European, or Munda families. Besides Hunter's pioneering work, S.V.K. Wilson's research is also based on such a hypothesis. One of such studies was R. Hunter's book *The Script of Harrapa and Moenjo Daro and its Connection with other Scripts* published in 1934. One of the claims of Hunter's research was about the direction of the writing. He said that the script, too short as the examples of the text were, ran from right to left, or occasionally, when the text was long enough to run into the second line, it was based on the *boustrophedon*. This means that the script, running from right to left, when it comes to the end of the first line, it goes down to the second line and returns running from left to write. This is the way the oxen plough a field. Hence the name (bous = ox, + strophedon = to return). Another thing we learned from Hunter was that the Indus script would not be accessible to us unless we had a thorough understanding of the hieroglyphics, cuneiform, and other ancient scripts.

2. **The Dravidian Hypothesis:**
Another hypothesis, although based on rather flimsy grounds, seems to be popular with some of the research scholars nowadays. It is based on the assumption that the language that has been depicted in the Indus script is a sort of Dravidian language. The perpetrators of this hypothesis reject out-right the earlier assumptions that the language of the Indus script could have some relationship with Sumerian, Hurrian, Elamite, Indo-European, or Munda families. Working on the assumption that some Dravidian speaking people had lived at one time in the Indus valley who gave birth to the Indus civilization that is depicted in the Indus script before moving on to South India and Ceylon, they insist that the Indus Script could be deciphered only if its language were considered to be related to modern Tamil, Telegu, or Kanadda. In order to prove the relationship of Dravidian people with the Indus civilization, such scholars have argued after Sir Denys Bray that Brahvi people living in the border areas of modern Sindh were a remnant of the Dravidian people and that the modern Brahvi language is a Dravidian language. In order to prove their point, Sir Brays followers argue that the Brahvi language has elements cognate to the Dravidian languages. Although there is yet to be a substantial research to prove such a point, the only evidence from a Brahvi speaking scholar, Nasser Brohi, in his *Studies in Brahui History* (1977) is a vehement denial of Brahui having anything to do with the Dravidian group. Besides, there are scholars who speak of about twenty languages in the family of Dravidian languages, some of the northern dialects being Kouroukh, Malto, and Brahvi. However, when comparing the Indus script with words of a Dravidian language, all the scholars have so far attempted to do is to acquire the evidence from the Dravidian languages spoken in southern India and Ceylon at present, ignoring altogether the Brahvi language or other members of the northern Dravidian group. Obviously the southern Dravidian languages are thousands of miles away from Sindh and Punjab, the citadels of Indus valley civilization as well as living custodians of the local languages.
which are quite different from both Sanskrit and the Dravidian group. Some scholars, in their fervour of the new found ‘reality’ of comparative grammars, have even gone so far as to claim for the modern Sindhi language an honourable place among the members of the Dravidian family.\(^5\)

Working on the Dravidian hypothesis, the Scandinavian and Indian scholars have selected some words and phrases from the ancient Dravidian languages of South India and compared their meanings, semantics, and structures with the structures of the Indus script. The Scandinavian scholar Asko Parpola and his team, working on such a hypothesis, claim to have made some tentative progress. More recently, K.K. Raman of Madras declared (in daily *The Muslim*, Islamabad, January 7, 1988) that he had succeeded, on the basis of Old Dravidian assumption, in finding the key to the decipherment of the Indus Script. Nevertheless, in spite of all the numerous claims, it seems, this lock of the Indus script had apparently been prepared by the great smiths of yore that is not likely to yield to such foreign-made keys so easily. The basic flaw in this methodology is obvious: first the scholars call the Indus Civilization a Dravidian civilization on the basis of a deceptive and self-perpetuating assumption that Brahui is a remnant of the Indus civilization and that Brahui is a Dravidian language, and hence Indus Civilization a Dravidian civilization. Having thus ‘established’ Dravidianism of the Indus Civilization as a ‘fact,’ the scholars travel a thousand miles to the South of India to find a key to unlock the lock of Indus Script, on the basis of their assumption. If Brahui is a remnant of Dravidian family of languages and if Indus Civilization was a Dravidian civilization, the obvious language to explore for finding a key to the Indus Script would be Brahui, not Tamil or Telegu of South India. However, instead of looking into Brahui or any other local languages for help, the scholars prefer travelling more than a thousand miles to the shores of South India on the wings of Dr. R Caldwell's *A Comparative Grammar of The Dravidian or South Indian Family of Languages*, written in 1875 to find a key to the decipherment of the Indus Script without having had a first hand experience of either Brahui or South Indian Dravidian languages. This is like trying to decipher Linear A inscription with the help of modern Pushto, assuming that some Cretan Greeks had come to the land of ‘Pactans’ when Alexander had invaded India, as related by Herodotus in his *Histories*. Whatever natural or man-made calamities a civilization may have encountered, there is no proof from any civilization that all people of an area would move on to another land, leaving the land to be occupied by the newcomers. If this were true, Baghdad would have no one but Mongols for its inhabitants, and Delhi no one but Afsharis from Shiraz and white-skinned people from the Great Britain living there. When hordes of Caucasian Indo-Aryans migrated to Iran, India, and Europe, they did not leave their lands uninhabited. The Caucasian lands are still over populated by Armenians, Georgians, and Azerbaijanis who are still fighting among themselves. In order to decipher the ancient Indus Script, researchers will have to stop looking for external evidence and start looking nearer the bed of this ancient civilization for a key that would open the ancient lock.

3. The indigenous Language (Sindhi) Hypothesis:

In order to resolve this problem on a rather firm rational ground, a third hypothesis can be presented basing on the assumption that the key to the decipherment of the Indus script may be found right in the land where it had been lost--Indus Valley. The decipherment could, perhaps, be worked out looking into the words and phrases of the language of the Indus valley, the language of the land itself, Sindhi of the peasants, as it has remained unaffected throughout the centuries.
One objection to this hypothesis could be that Sindhi, being a language of the modern times, can not be considered to have been related with the language of the ancient times of the Indus valley. However, the same objection can be raised against the Dravidian hypothesis since it is hard to imagine that the Dravidic vocabulary items which have been in use in modern times in South India, and whose meanings are known to people in modern times thousands of miles away from the place of its origin, were spoken in ancient times in the Indus valley and were used in the ancient 'Indus script' writing of the seals. If, according to the Dravidian hypothesis, some of the words of the ancient Dravidian languages could be claimed to have been the remnants of the 'ancient Indus script', there is a still better possibility that some of the ancient words in the modern Sindhi language could be remnants of the 'language of the Ancient Sindhi Civilisation'.

The historical analysis of the Sindhi language has proved that some of the common nouns and proper names, which are in current use today, were in use in Sindh at least thirteen hundred years earlier at the time of the Arab conquest of Sindh (712 AD) as they appear in the monumental work *Fat-h- Nama Sindh*. It can also be argued that such words as were in use in the 8th century of the Common Era and were recorded by historians could have been in use in Sindh for hundreds of years earlier as well before they were recorded by Arab scholars. According to the evidence available in present times, the last phase of the 'Indus civilization' continued up to the 18th Century B.C. However, it is also possible that this phase lasted long time afterwards and, as the people continued to inhabit the earth, the language or languages spoken during that phase remained in vogue. Although availability of written records proves the existence of a civilization, non-availability of definitive records does not prove non-existence of a people or their language. All it proves is that, for whatever reason, the solid structures of urban life ceased to exist, giving way to temporary perishable structures of rural life. But human beings continued to live and continued to speak a language or languages that they had always spoken. Our inaccessibility to written or archeological records does not prove that the entire population of Indus valley had ceased to exist during the 'historical gap.' The existence and continuity of a civilization does not depend upon any written records. It is difficult to presume that the entire population of a land would just perish or migrate without leaving any descendants behind. Even if we were to presume that the language of the Indus civilization had died away as a spoken language like Sumerian, Assyrian, Sanskrit, Latin, and others, it must have left behind some words, names of persons and their castes or ethnic groups, names of trees, plants, herbs and shrubs, animals, household goods, and building materials. There is a possibility that some of the words used by the people of the Indus civilization could still be prevalent among the inhabitants of the remote areas of Sindh where external influences have not been in abundance.

Any way, this is just one of those hypotheses which can be used to analyse and decipher the 'Indus script'. However, in order to carry this hypothesis through to its logical end, we (the Sindhi speaking peoples) have to play our part. If we can not do the research in its entirety, we could at least provide word corpus to the people who are carrying out the research. In this regard, all we have to do is choose and distinguish the words from the Sindhi Dictionary which have not been borrowed from Persian, Arabic, Pali, Sanskrit, or any other known language of the 'historical' period. However, if such words are suspected to have been related to the ancient languages like Dravidian, Proto-Vedic, Munda, Sumerian, Egyptian (Coptic), Babylonian, or Akkadian, such words could be retained in the list of the experimental vocabulary for the time being.

It is not easy to select such words. However, in order to take the first step and to instigate further thinking in this direction, a short list of Sindhi words is presented here. This conjectural list could
be expanded and improved upon by other scholars after further consideration. The following is a list of a few selected words used in modern Sindhi which are considered to be of ancient origin. There are many other words which would be still older which would have to be considered during any experiments towards deciphering the Indus script. It is expected that some of these words would be the words in the inscriptions of the Indus script. Although, apparently, there are great many hurdles in the way of deciphering the Indus script, there is a vast room for those who wish to explore the possibilities of the research.

A PRELIMINARY LIST OF THE OLD SINDHI LANGUAGE

1. **Words related with human relationships**
   Ada, Ado, Adi, Adiyoon  Brother/s, sister/s
   ghote   bride groom
   kunwaar  bride
   Beli   helper, assistant, servant

2. **Words Related with cooking, food**
   maani  bread, food
   DaGar  Bread
   dodho  Thick bread
   Dhaw  Satiation
   Taando  a burning coal
   Chulih  Fire-place
   baah  Fire

3. **Words for Household Goods**
   GhaRo Dilo, water-jar
   Mattu  larger water jar
   Dakhi  Smaller jar for milk
   ChaaDia  larger earthen pot for milk
   Kheeru  milk
   lassi  saltish water-milk

4. **Words related with birth and anatomical parts**
   Dhuki  a female pregnant animal, big with child
   Suwa  a female milk giving animal
   Viyaace  delivered a child
   viyaau  off-spring
   Jarru  The thin covering around the new-born baby
   tanjaanu  The piece of cloth for wrapping around the new-born child restricting the activity of its limbs when sleeping
   Thu:nth  elbow
   Dawnro  Upper arm Muscle
   KhuRhi  heel, back of the foot
   paBu  lower part of the front of the foot
   Booth  face, mouth
5. **Words related with Residence**
   - Waandhi: temporary residence
   - Bunbho: front of the house, the door
   - IoRho: fence of thorny branches of trees around a house
   - kiRi: a small house made of temporary materials.

6. **Weapons of hunt, attack, and defence**
   - dondanu: a clay-stone
   - Mutko: a round piece of stone to be held in closed palm, the muth
   - Lakunu: a thin stick or staff
   - chahbuk: a whip made of a wet branch

7. **Words related with cattle and other animals**
   - Daand: a bull
   - dhaGGo: a bull
   - dhaGGi: a cow
   - wahuRo: a young male calf
   - wahuRi: a young female calf, heifer
   - Ridha: a female sheep
   - ghatto: a male sheep
   - pahoon: a sheep
   - Saanhu: a male animal for breeding
   - pahoon: female goats
   - panhoonwar: a shepherd
   - Daagho: a male camel
   - Daachee: a female camel
   - karaho: a swift male camel,
   - ramaRu: a group of cattle etc.
   - dhaNNu: a group of sheep or goat

8. **Words related with land, mountains**
   - potho: a prairie, a straight land, with or without grass
   - Wiyyu: a grazing pasture
   - khariRo: a dry piece of land which has not had water for a while
   - Dongar: a mountain, a hill
   - takkaru: a hill, a mountain

9. **Words related with agriculture/cultivation**
   - urlo/ hurlo: a mechanism to lift water for irrigation
   - khaRRiploughed land
   - khaRRo: A clay piece after the land is plowed
   - bhanjho: a cultivated land in which seed has been cast, waiting for water
   - gappa: mud,

10. **Words related with Minerals**
    - Baat: a mixed metal (alloy) to make utensils
      - kuttu: a mixed metal (alloy) to make utensils or ornaments
11. Words for Wind, Rain
.GaRo, GaRa - hail, hailstorm
.KhinwaNi - lightening

12. Words related with Water, fish, fishermen
.Dhandha - lake
.kuriRo - a kind of fish
.JaruRo - a kind of fish
.gowj - a kind of fish
.pallow - a kind of fish, hilsa fish
.Meid - fishermen
.mayya - fishermen
.muhaaNaa - fishermen
.ghaattu - divers, those who catch fish in the deep sea

13. Words related with measurement, weights, balances
.kaano - a bamboo rod of a man's height to measure distances and length of a grave; the rod of the balance (Also used in Akkadian languages),
.MaNNu - a weight of varying mass (also used in Akkadian language)
.lappa - palm full
.muthi - what comes in one palm when it is closed
.Buku - what comes within two open hands when they are held together
.gIran:th - span (from the tip of the small finger to the tip of the thumb when out-stretched)
.Ba:lu: - span of distance from the tip of the index finger to the tip of the thumb
.Hathu - distance from thu:nth to the tip of the outstretched fingers

14. Ordinal/Cardinal Numbers (for counting)
.Barakhu - One (from either good, or Barakat of Arabic, meaning blessed)
.Ba - Two
.chawnk - foursome

15. Colours
.achho - white
.sa:o - green
.ni:ro - blue
.Ga:Rho - red
.pi:lo - yellow

16. Dwelling structures
.manahun - a thatched house, without side walls?
.Chhaparu - a thatched house
.aDa:wat - structure
### TABLE: SHOWING BASIC LEXICON USED IN GLOTTOCHRONOLGY: ENGLISH-SINDHI

Note: B, J, D, G = implosives, N = retroflex nasal, R = retroflex, c= ch, ch= chh (aspirated),

<table>
<thead>
<tr>
<th>English</th>
<th>Sindhi</th>
<th>English</th>
<th>Sindhi</th>
<th>English</th>
<th>Sindhi</th>
<th>English</th>
<th>Sindhi</th>
</tr>
</thead>
<tbody>
<tr>
<td>All</td>
<td>Samura</td>
<td>fat</td>
<td>thulho</td>
<td>man</td>
<td>ma:Nhu</td>
<td>Sleep</td>
<td>Ninda</td>
</tr>
<tr>
<td>Ashes</td>
<td>Cha:ru</td>
<td>feather</td>
<td>khanbh</td>
<td>many</td>
<td>ghaNa, jujha:</td>
<td>Small</td>
<td>nandho</td>
</tr>
<tr>
<td>Bark</td>
<td>ChoDo</td>
<td>fire</td>
<td>ba:hi</td>
<td>meat</td>
<td>ma:su</td>
<td>Smoke</td>
<td>du:nhun</td>
</tr>
<tr>
<td>Belly</td>
<td>petu,</td>
<td>fish</td>
<td>machhi</td>
<td>moon</td>
<td>chandu</td>
<td>Stand</td>
<td>bi:hu</td>
</tr>
<tr>
<td>big</td>
<td>WaDo</td>
<td>fly</td>
<td>uDa:mu</td>
<td>mountain</td>
<td>Dongar Takaru</td>
<td>Star</td>
<td>ta:ro</td>
</tr>
<tr>
<td>bird</td>
<td>Pakhee</td>
<td>foot</td>
<td>peiru</td>
<td>mouth</td>
<td>wa:tu</td>
<td>Stone</td>
<td>patharu</td>
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<tr>
<td>bite</td>
<td>Chaku</td>
<td>full</td>
<td>bharial</td>
<td>name</td>
<td>na:lo</td>
<td>Sun</td>
<td>sijju</td>
</tr>
<tr>
<td>black</td>
<td>ka:ro</td>
<td>give</td>
<td>Dey</td>
<td>neck</td>
<td>Gichi:</td>
<td>Swim</td>
<td>tarru</td>
</tr>
<tr>
<td>Blood</td>
<td>Rattu</td>
<td>good</td>
<td>sutho</td>
<td>new</td>
<td>nau:n</td>
<td>Tail</td>
<td>puch</td>
</tr>
<tr>
<td>Bone</td>
<td>HaDo</td>
<td>green</td>
<td>sa:o</td>
<td>night</td>
<td>raati</td>
<td>That</td>
<td>ta, uho</td>
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<tr>
<td>Breast</td>
<td>Cha:ti</td>
<td>hair</td>
<td>wa:ra</td>
<td>nose</td>
<td>nakku</td>
<td>This</td>
<td>hi:u</td>
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<tr>
<td>Burn</td>
<td>SaRaNu/BaraNu</td>
<td>hand</td>
<td>hathu</td>
<td>not</td>
<td>na</td>
<td>Thou</td>
<td>tu:n</td>
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<tr>
<td>Claw</td>
<td>Chanbo</td>
<td>head</td>
<td>matho</td>
<td>one</td>
<td>hikku</td>
<td>Tongue</td>
<td>Jibha</td>
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<tr>
<td>Cloud</td>
<td>Kakara</td>
<td>hear</td>
<td>buDhu</td>
<td>person</td>
<td>JaNu:</td>
<td>Tooth</td>
<td>Dandu</td>
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<tr>
<td>Cold</td>
<td>thadho</td>
<td>heart</td>
<td>dilli</td>
<td>rain</td>
<td>mi:hun</td>
<td>Tree</td>
<td>waNun</td>
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<tr>
<td>Come</td>
<td>achu</td>
<td>horn</td>
<td>singu</td>
<td>red</td>
<td>Ga:Rho</td>
<td>Two</td>
<td>Ba:</td>
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<tr>
<td>Die</td>
<td>maraNu</td>
<td>I</td>
<td>a:un</td>
<td>road</td>
<td>rasto</td>
<td>Walk</td>
<td>ghumu</td>
</tr>
<tr>
<td>Dog</td>
<td>kutto</td>
<td>kill</td>
<td>ma:ri</td>
<td>root</td>
<td>pa:Ra</td>
<td>Warm</td>
<td>garam</td>
</tr>
<tr>
<td>Drink</td>
<td>pi:</td>
<td>knee</td>
<td>goDo</td>
<td>round</td>
<td>golu</td>
<td>Water</td>
<td>pa:Ni</td>
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<tr>
<td>Dry</td>
<td>sukal</td>
<td>know</td>
<td>Ja:Nu</td>
<td>sand</td>
<td>wa:ri:</td>
<td>we</td>
<td>asIn</td>
</tr>
<tr>
<td>Ear</td>
<td>kannu</td>
<td>leaf</td>
<td>patto</td>
<td>say</td>
<td>chaw</td>
<td>what</td>
<td>Chaa:</td>
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<tr>
<td>Earth</td>
<td>dharti</td>
<td>lie</td>
<td>ku:Ru</td>
<td>see</td>
<td>Disu</td>
<td>white</td>
<td>acho</td>
</tr>
<tr>
<td>Eat</td>
<td>kha:u</td>
<td>liver</td>
<td>jeyro</td>
<td>seed</td>
<td>Bijju</td>
<td>who</td>
<td>keiru</td>
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<tr>
<td>Egg</td>
<td>a:nu:</td>
<td>long</td>
<td>digho</td>
<td>sit</td>
<td>wehu</td>
<td>woman</td>
<td>ma:ee</td>
</tr>
<tr>
<td>Eye</td>
<td>akhi</td>
<td>louse</td>
<td>jun</td>
<td>skin</td>
<td>khalla</td>
<td>yellow</td>
<td>pi:lo</td>
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</table>
Bibliography/ References:
5. See Dr. G. Allana, *Sindhi Bolia Jo Bunnu Bunyad*, Zeb Adabi Markaz, Hyderabad, Sindh, 1974, pp. 33-116. This study, however, is based on Dr. R. Caldwell's work *A Comparative Grammar of the Dravidian or South Indian Family of Languages*, 1875.

However, readers need to keep in mind two facts that the author had had no first hand knowledge of any Dravidian language, and that he had not been aware of what linguistic science recognizes as `linguistic universals' in languages which would help us compare Sindhi with Japanese, Chinese, Alaskan, or Ugaritic languages without proving that Sindhi had anything to do with Japanese, Chinese, Alaskan, or Ugaritic languages.

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