

# SINDHI LANGUAGE, INDUS SCRIPT & ENDANGERED INDIGENOUS LANGUAGES

سنڌي ٻوليءَ جو خط وڪڻڻ ۽ خط ڀڃڪڙي  
اصولن بابت عالمي ڪانفرنس



International Sindhi Language Conference

## ABSTRACT BOOK

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سنڌي ٻوليءَ جو بااختيار ادارو  
SINDHI LANGUAGE AUTHORITY



The Arts Council of  
Pakistan Karachi



2022-2032 | INTERNATIONAL DECADE OF  
Indigenous Languages



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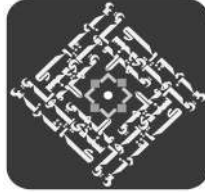
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**SINDHI LANGUAGE,**  
INDUS SCRIPT & ENDANGERED  
INDIGENOUS LANGUAGES

سنڌي ٻولي ۽ سنڌو لکت ۽ خطري هيٺ آيل  
اصولڪين ٻولين بابت عالمي ڪانفرنس



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SINDHI LANGUAGE,  
INDUS SCRIPT AND ENDANGERED INDIGENOUS LANGUAGES

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# CONTENT

Message   <b>بيچار</b>	<b>Syed Sardar Ali Shah</b>
Foreword   <b>پيش لفظ</b>	<b>Prof. Dr. Ishaq Samejo</b>
Conference Convening and Scientific Committee	<b>Introductions</b>
<b>ABSTRACTS</b>	
The origin, development and disappearance of the Indus Script: Reviewing the evidence from Mohenjo Daro, Harappa and other sites.	<b>Prof. Dr. J. Mark Kenoyer</b>
Determining reasons for language shift prior to determining solutions for revitalisation	<b>Prof. Dr. Maya Khemlani David</b>
Language, Script and Power in the Sindhi Society Before and After 1947	<b>Prof. Dr. Michel Boivin</b>
Decipherment of Indus script: Some suggestions	<b>Dr. Fahmida Hussain</b>
The Political History of the Sindhi Language from the Colonial Period till 1972	<b>Prof. Dr. Tariq Rahman</b>
Inscriptions as a source of History in The Indus valley	<b>Dr. Zulfiqar Ali Kalhoro</b>
From Structural Analysis to Rosetta Stones: A Multidisciplinary Paradigm of Decoding the Semasiographic Mercantile Script of Indus Civilization	<b>Bahata Ansumali Mukhopadhyay</b>
Linguistic reorganisation of states in India	<b>Dr. Uttara Shahani</b>
Commercial world and Sindhi Language	<b>Dr. Abdul Ghafoor Memon</b>
Sindhi Language: Post partition Era	<b>Prof. Aijaz A. Qureshi</b>
Study of Cultural Congruity Amongst Languages	<b>Prof. Dr. Tahemena Muffi</b>
Languages in danger and native speakers	<b>Dr. Adal Soomro</b>
The Contributions by the British towards the Sindhi Language: Beginning of a New Era	<b>Dr. Humera Naz</b>





Sufis and the Development of Indigenous Languages in Medieval South Asia	<b>Dr. Zafar Mohyuddin</b>
Revitalization of Endangered Languages in Khyber Pakhtunkhwa	<b>Dr. Muhammad Ali Dinakhel</b>
Indus Script in stones	<b>Aziz Kingrani</b>
Digital Language and Post-Human Humanities: Finding Anthropos in Emerging Techno-Scientific Sensibilities	<b>Dr. Abdul Qadar</b>
Nationalism and Linguistic Identity in The Politics of Sindh	<b>Dr. Muhammad Sajid Khan</b>
Future of Human Languages in Posthumanism	<b>Amar Fayaz Buriro</b>
Survival of Mother tongues: Contemporary Requisites and Sindhi Language	<b>Dr. Ahsan Danish</b>
Historical Relationship between Sindhi and Punjabi Languages: Evidence from Sri Guru Granth Sahib	<b>Dr. Aamir Zaheer Bhatti</b>
Linguistic importance of Dhatki dialect and historical evolution of Sindhi language	<b>Abdul Karim Azad Samejo</b>
Language Documentation and Archiving of Indus or Harappan Script	<b>Dr. Sobia Aslam</b>
Linguistic Politics: Comparative Analysis of Bengali and Sindhi Language Movements in Pakistan	<b>Dr. Muhammad Qasim Sodhar</b>
Unification of Endangered Regional Languages in the Swat Valley and its Impact on Cultural Heritage: An Analytical Overview	<b>Muhammad Wali Ullah &amp; Nisar Ali</b>
Phonemic changes in Sindhi language and attitudes of urban youth in Hyderabad city.	<b>Bakhtyaar Shahzad &amp; Dr. Abdul Razaque Channa</b>
Sindhi language and the Ismaili Ginans: An analysis	<b>Ali Jan Damani</b>
Investigating the Perceptions of Sindhi Parents Towards Additive and Subtractive Bilingualism and Bilingual Education in Sindh, Pakistan	<b>Pirah Hafeez</b>





## فهرست

مدد علي سنڌي	سنڌي ٻوليءَ لاءِ هلايل تحريڪن جي تاريخ ۽ پس منظر
ڊاڪٽر آفتاب اڀڙو	پالي ٻوليءَ جو سنڌيءَ سان سڀيٽو
ڊاڪٽر الطاف جوکيو	سنڌيءَ ۽ سرائيڪي ٻوليءَ جي لاڳاپي جو مختصر جائزو
پريم تنواڻي	سنڌي ٻوليءَ جي اُپت ۽ جڙت
مختيار احمد ملاح	ڊاڪٽر عمر بن محمد دائودپوٽي پاران درسي ڪتابن جي ٻوليءَ ۾ ڪيل ترميمن جو تاريخي جائزو
ادريس جتوئي	تعليمي پاليسي ۾ مادري ٻوليءَ جي اهميت
ڊاڪٽر منظور علي وسيريو	سنڌي آئيوينا کي آسان بنائڻ جي ضرورت
ڊاڪٽر رشاد الله 'مخمر' بخاري	ٻوليءَ ۽ ثقافت جو ڳانڍاپو
عامر علي مغيري	سنڌي زبان ۾ تعليمي، تدريسي ۽ جاڳ تائين رسائيءَ بابت بمبئي قانون ساز اسيمبلي ۽ ڪائونسل آف اسٽيٽ ۾ پڇيل سوال، قراردادون ۽ قانون سازي
شبير ڪنڀار	سنڌو لکت تي ٿيل تحقيق: درپيش مسئلا ۽ حل
ياسر قاضي	سنڌي لغت ۾ گذريل 23 سالن ۾ شامل ٿيل نوان لفظ ۽ اصطلاح
ڪلاڻر مٽووا	ڪڇ ۾ سنڌي ۽ ڪڇيءَ جو هڪ ٻئي تي اثر
سعيد احمد سميجو	اصلوڪين ٻولين جي ڪمپيوٽيشنل/ڊجيٽل پروسيسنگ



## MESSAGE | پيغام

### SYED SARDAR ALI SHAH

Minister Sindh Education and Literacy  
Department, Culture, Tourism and Antiquities  
Department, Provincial  
Government of Sindh, Pakistan

It is pleasure for me to write this message for the two-day International Conference on 'Sindhi Language, Indus Script, and endangered Indigenous Languages' which is taking place in Karachi on February 20, and 21, 2023, and has been organised by the Sindhi Language Authority (SLA), provincial Government of Sindh, Pakistan. On this occasion, first of all, I extend my profound appreciation and congratulations to SLA for taking concerted efforts to organise this international conference which is aimed at highlighting the importance of mother languages, and Indus script and broadly addresses the issue of endangered indigenous languages in Pakistan and beyond.

It goes without saying that language has been the primary means in the history and development of human consciousness and civilization. Since times immemorial, it has been the language that has ushered into human society new and progressive ways of thinking, ideas, understanding, and worldviews and as a result, has continued to make new cultural and sociopolitical arrangements and dispensations. This all indicates the phenomenal role and importance of languages in the creation of knowledge, wisdom, and consciousness in its various forms i.e., symbols, oral literature, folklore, poetry as well as text and print, or word cultures.

This two-day international conference by SLA on the importance of languages especially its emphasis on the question of mother and endangered indigenous languages in Pakistan is a timely intervention. I believe the academic and public policy dialogue on the question of protection of the mother, indigenous languages introduced by SLA in this international conference points toward a conscious effort to sensitise and mobilise the relevant civil society stakeholders and state official authorities to take concerted actions for the protection and ownership of mother national languages in Pakistan. I believe that the question of the ownership of mother languages in Pakistan is pivotal for the protection and celebration of linguistic diversity in Pakistan. And the linguistic diversity







of Pakistan can be a primary source of support in the development of citizenship stake and ownership of the federation of Pakistan. Suffice it to say, any idea of a strong and democratic federation of Pakistan would be meaningless without taking ownership of the mother national and indigenous languages in Pakistan.

Finally, once again, I admire the strenuous task of SLA and its current chairman Prof Dr. Ishaque Samejo to materialise this international conference which I am sure will pave the way for creating a space for the protection and patronage of diverse linguistic heritage, rights, and identities of Pakistan.

**Best wishes,**

**Syed Sardar Ali Shah**  
Minister Sindh Education and Literacy  
Department, Culture, Tourism and Antiquities  
Department, Provincial  
Government of Sindh, Pakistan







## FOREWORD | پيش لفظ

### PROF. DR. ISHAQ SAMEJO

Conference President &

Chairperson Sindhi Language Authority (SLA)

The Sindhi Language Authority (SLA) is honoured to present this two-day International Conference on “Sindhi Language, Indus Script and Endangered Indigenous Languages,” to be held in Karachi, the capital of the Sindh province in Pakistan. We are humbled to have the participation of national and international academic scholars, researchers, writers, intellectuals, and language policy makers, who will engage in discussions and address a variety of topics such as language protection, linguistic diversity, the relationship between national and regional/local languages, the endangerment of languages, the Indus script, and the production of language and knowledge. As a representative institution of the Sindh provincial government, SLA has primarily designed this international conference on languages to bring to attention the vital significance of languages in the broader sociocultural and political/policy context of Pakistan. In this regard, this conference brings to attention the question of why and how mother/indigenous national languages are treated unequally in various forms and levels including mainly in the school and education cultural practices. SLA was established under the act “Use of Sindhi Language Act 1972,” and “The Teaching, Promotion, and Use of Sindhi Language (Amendment) Act, 1990 of Provincial Assembly, Government of Sindh.”

United Nations General Assembly has proclaimed the period 2022–2032 as the International Decade of Indigenous Languages to draw attention to the loss and endangerment of indigenous languages and the urgent need to preserve, revitalize and promote indigenous languages. Pakistan is a multilingual country and Sindh is the centre of one of the world's oldest civilizations - the Indus civilization. However, the Indus script has not yet been deciphered, and many languages are in danger of extinction. Sindhi Language Authority (SLA) takes the lead in Pakistan to invite international and national scholars and offer an academically conducive environment where scholars can critically discuss the





nuances of the Sindhi language, Indus Script, and indigenous languages and the possible ways to preserve, revitalize, and promote linguistic cultural heritage because the loss of a language is not just a linguistic loss, but a cultural one as well.

At this two-day international event, we have shortlisted approximately 35 research papers written by both national and international scholars who specialize in the Sindhi language, Indus Script, and other indigenous languages of Pakistan.

We are thankful to Prof. Dr. Tariq Rehman, one of the leading Pakistani scholars of languages, has joined us as a keynote speaker in the inaugural session of this conference. Additionally, we are privileged to have renowned international anthropologists and language and Indus Script specialists, including Prof Mark Kenoyer, Prof. Dr. Michael Boivin, Prof. Dr. Maya David, Dr. Fahmida Hussain, and Dr. Zulfiqar Ali Kalhor, participating in this international event as keynote speakers. Additionally, this conference has included in its program a panel discussion joined by renowned guest speakers who will talk on the question of the status of mother/national languages in Pakistan. This panel discussion has been curated in a less academic format in order to link the question of languages in Pakistan to the broader spectrum of public policy/socio-political framework.

We understand that this international conference will generate critically informed interdisciplinary academic exchange on the subject of the conference and explore multiple layers, trajectories, and tapestries of endangered languages. Pakistan is linguistically diverse but unfortunately, the indigenous languages are hardly getting any attention to preserve, promote and highlight linguistic richness. At present, in Pakistan, there are almost seventy-four spoken languages in the practice of which twenty-five languages are endangered or under the threat of extinction. This unfortunate state of the endangered status of mother languages in Pakistan calls for urgent attention and policy strategy for the protection of the linguistic diversity and heritage of Pakistan. In this regard, for the protection of the rights of mother languages, there is an urgent need to establish Language Rights Commission.

We hope that this two-day international conference will cultivate vibrant debate and dialogue on the question of languages and more specifically endangered languages, their revitalization and protection in Pakistan.





## CONFERENCE CONVENING & SCIENTIFIC COMMITTEE MEMBERS

### INTRODUCTIONS



#### **Prof. Dr. Ishaq Samejo**

Chairperson/Convenor  
Sindhi Language Authority, Hyderabad

Prof Dr. Ishaque Samejo holds Ph.D. in the Sindhi language and Literature and has served as a Professor at the Department of Sindhi, University of Sindh, Jamshoro, Pakistan. Dr. Ishaque Samejo is currently working in the position of Chairman of the Sindhi Language Authority (SLA), Hyderabad, Pakistan. He has served as a Director at the Institute of Sindhology, University of Sindh, Jamshoro wherein he organized various events such as the First International Conference on Sindh Studies 2017, the Sindh Folk Art Festival 2017, and the Sindh Film Festival 2018. Prof. Dr. Samejo is the author of many books and articles that also include specific books on poetry and literary criticism.



#### **Ameen Muhammad Laghari**

In-charge Secretary/Co-Ordinator  
Sindhi Language Authority, Hyderabad

Ameen Muhammad Laghari is an Incharge Secretary of Sindhi Language Authority nowadays. He has written 3 books on different disciplines, ie Lexicography, Mass Media and others while his research papers have been publishing in different research Journals of Sindhi Language.



#### **Dr. Abdul Razaque Channa (Anthropologist)**

Conference Secretary

Dr. Channa is Assistant Professor at the University of Sindh and a Postdoctoral Fellow at the Mittal South Asia Institute, Harvard University, USA. He is HEC Approved PhD Supervisor and Higher Education Commission, Islamabad, Member for National Curriculum Review Committee





## CONFERENCE CONVENING & SCIENTIFIC COMMITTEE MEMBERS

### INTRODUCTIONS

(NCRC) – Anthropology. Dr. Channa is Editorial Board Member: Sindh Studies ISSN: 2667-0925 - Brill Publication, The Netherlands. He has PhD in Anthropology from the Australian National University, Canberra.



**Dr. Rafique Wassan**  
(Anthropologist/Member)

Rafique Wassan is a Lecturer at the Department of Anthropology and Archaeology, University of Sindh, Jamshoro, Pakistan. He has recently completed his Ph.D. in anthropology, ethnomusicology, and cultural studies under the Swiss Government Excellence Scholarship Program (ESKAS/FCS) at Walter Benjamin Kolleg's School of Humanities – Interdisciplinary Cultural Studies. University of Bern, Switzerland. His doctoral research project focuses on the progressive-critical cultural production of Sufi heritage in Sindh, Pakistan. Rafique Wassan has been the convenor of two international conferences on Sufi heritage organised by the Sindh Culture Department which were held in 2017 and 2018. In 2019, at the platform of the World Music and Art Program, Bern University, Switzerland, he co-convened the Sufi-Bhakti performance event that specifically focused on the Sufi music tradition of Shah Abdul Latif Bhitai and Kabir.



**Mr. Amar Fayaz Buriro**  
Director MBILE/Member  
Majid Bhurgri Institute of Language Engineering

Amar Fayaz Buriro is a language engineer, linguist, author and lexicographer of Sindhi language. Currently he works as Project Director in Department of Culture, Tourism, and Antiquities for the government of Sindh. He previously served as an Information Technology specialist for the Sindhi Language Authority where he was responsible for Sindhi computing and the development of a Sindhi Codex for advanced language engineering. Amar was the creator of







## CONFERENCE CONVENING & SCIENTIFIC COMMITTEE MEMBERS

### INTRODUCTIONS

the first Optical Character Recognition (OCR) system for the Sindhi language, as well as the largest dictionary portal for the Sindhi Language Authority.



#### **Mr. Khalid Azad**

Assistant Director/Member  
Sindhi Language Authority, Hyderabad.

Khalid Azad is a Writer and Researcher, working Sindhi Language Authority as an Assistant Director (Publication). His research papers have been publishing in different research Journals in Pakistan while he has been presenting his research papers in different universities and organizations in USA, Singapore, China and Taiwan.



#### **Miss. Rabella Abro**

Assistant Professor / Member  
University of Sindh, Jamshoro.

Rabella Abro is a graphic designer and faculty member at the University of Sindh. She completed a Bachelor's degree in Communication Design from the Centre of Excellence of Art and Design, MUET, Jamshoro, and an M.Phil. in Art and Design from the University of Sindh, Jamshoro. She has been teaching design courses at the University of Sindh and mentoring young design students. In addition to teaching, she has worked as a graphic designer, utilizing skills and knowledge from both education and professional experience. Ms. Abro, has been an active member of various national & international conferences as a member and convener committee member, contributing through graphic and campaign design.





## The origin, development and disappearance of the Indus Script: Reviewing the evidence from Mohenjo Daro, Harappa and other sites.



**PROF. DR. J. MARK KENOYER**

Major advances have been made in our understanding of the origin and development of the Indus script. The reexamination of old records and the discovery of stratified and well dated examples of writing on pottery and later seals, provide the framework for developing a new chronology for the Indus script. Excavated samples of inscribed pottery, seals, and sealings dating to the Ravi Phase (>3700-2800 BCE) and Kot Diji Phase (28-2600 BCE) levels at Harappa provide the most important new data. When combined with discoveries from other sites these data provide strong evidence for the indigenous development of key Indus signs that eventually are incorporated into the fully developed Indus Script. Comparisons between the Early Indus Script at Harappa will be made with similar examples of signs on pottery from the sites of Rehmandheri, Kalibangan, Balakot and other Early Harappan sites throughout the Greater Indus Valley Region. The discovery of early seals at Harappa can now shed light on similar seals from Mohenjo Daro that were not recognized by the earlier scholars. The Indus script may have been developing over a broad geographical region and may have been the result of the synthesis of multiple regional writing systems rather than simply the evolution of writing in one specific region or site. This pattern may also explain the diversity of the Indus Script in that it may incorporate many regional forms of writing. The disappearance of the Indus script will also be discussed.

**SHORT BIOGRAPHY:** Jonathan Mark Kenoyer, is the George F. Dales Jr. and Barbara A. Dales Professor of Anthropology, at the Department of Anthropology, University of Wisconsin, Madison. He obtained his Ph D in 1983 at the University of California Berkeley and has been teaching archaeology and ancient technology at the University of Wisconsin, Madison since 1985. He has served as Field Director and Co-Director of the Harappa Archaeological Research Project since 1986. He has worked on excavations and ethno archaeological studies in both Pakistan and India, and more recently in Oman.





## Determining reasons for language shift prior to determining solutions for revitalisation



**PROF. DR. MAYA KHEHLANI DAVID**  
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Many languages across the globe are dying. Anthropologists and sociolinguists are spending much time and energy to revitalise many such languages. Most of the revitalisation studies focus on meeting and talking to the last few speakers and recording and documenting the dying languages. The fear for so doing is that when the last speaker of a language dies so does the language. The rationale for the research is to keep a record of such languages be it the lexicon or vocabulary, the syntax or grammar, the songs, poetry, folk tales of the speech community before it is completely lost. In this paper I argue that it is important that a researcher must first determine reasons for language shift. Why is the community moving away from the habitual use of its ethnic language? Such reasons will provide appropriate ways of revitalising a dying language and preserving the language. Educating the Sindhi Hindus in diaspora about the economic socio-cultural capital in their Heritage language may result in the community's greater habitual use of their ethnic language. I provide examples from the Sindhi Hindu diasporic community whose language is well documented. There is much textual material on the language. Consequently, the focus of sociolinguists must be to determine reasons for shift, understand these reasons and move on to working on sociological, psychological, and even economic solutions to revitalise the use of their language. Social, cultural, economic, educational, and cosmopolitan reasons for language shift in the Sindhi Hindu diasporic community will be presented. Language revitalizers must bear in mind these reasons and devise and plan appropriate revitalization strategies.

**KEYWORDS:** anthropologists, documentation, language shift, revitalisation, Sindhis,

**SHORT BIOGRAPHY:** Prof. Dr. Maya Khehlani David has been renowned for her lifetime contribution to Sociolinguistics especially the language of







diaspora communities. She was a Professor of Sociolinguistics in the Faculty of Languages and Linguistics of the Universiti Malaya, Malaysia and is currently Honorary Professor with the Asia-Europe Institute in the Universiti Malaya. Prof Maya David has published widely and is the author of more than 204 journal articles and book chapters that have been cited more than 530 times on Research Gate. Prof. Maya has been associated with the International Association of Research Scholars (IARS) for some time and currently serves the association as Honorary Vice Chairman of IARS. She was honored with the global “LINGUAPAX AWARD” for her continuous efforts in promotion of the revitalisation of world linguistic diversity to contribute to dialogue and peace.





## Language, Script and Power in the Sindhi Society Before and After 1947



### PROF. DR. MICHEL BOIVIN

This presentation intends to study how the use of given languages in the Sindhi society was and still is interrelated with the exercise of power, before and after 1947. Drawing on Sheldon Pollock's work which questions how does culture relate to socio-political orders in pre-modern South Asia (Pollock 2006), it will analyse how language incarnates hegemony in the modern society of Sindh in respect with colonization, as well as power exercised by a number of social formations at the regional, local and community levels. In parallel to the study of the use of languages, particular attention will be paid to the scripts in relation with the exercise of domination. Consequently, the main issues to be addressed are: when did certain languages and scripts become dominant, and why were others vanishing? What are the dominant languages able to express that the other languages did not? And how did these processes inform us about the changes occurring in the Sindhi society? Finally, a comparative perspective will be provided with France, whose official language known as French was imposed by the new elite in late 19th Century.

**SHORT BIOGRAPHY:** Prof. Dr. Michel Boivin is historian and anthropologist, with a specialization on the Muslim societies in South Asia. A former director of the Centre for South Asian Studies (CNRS-EHESS), he is now affiliated with the Centre for the Study of South Asia and the Himalayas (CESAH), he teaches Historical Anthropology of the Muslim Societies in South Asia at the School of Advanced Studies in Social Sciences (EHESS), where he also supervises PhD students. He is co-founder and co-editor of the Journal of Sindhi Studies (Brill Publishers) and Critical Pakistan Studies (University of Cambridge Press). In November 2022, he has organized with Rémy Delage (CNRS-CESAH) and Prof. Akbar Zaidi, Executive Director of IBA, the first Social Sciences Winter School in Karachi. He has authored or (co-) edited eighteen books, the two last ones being *The Sufi Paradigm and the makings of a vernacular knowledge in Colonial Sindh (1851-1923)* (New York, Palgrave, 2020), and *The Hindu Sufis of South Asia. Partition, Shrine Culture and the Sindhis of India* (London & New York, I. B. Tauris, 2019). He has two forthcoming books.





## The Political History of the Sindhi Language from the Colonial Period till 1972



**PROF. DR. TARIQ RAHMAN**

The rulers of Sindh, in common with the rulers of other states and regions of India, used Persian throughout for official correspondence, court orders and formal documents throughout what is called the medieval period of India. Later, during the interim period before the British conquered this region, the local dynasties of the Soomros, Kalhoros and Talpurs also continued with the same practices though they spoke and also promoted Sindhi literature. In fact, coins and children's books from the 12th century (Soomro period), show the use of Arabic, Persian and Sindhi in different scripts. Moreover, the mystics and scholars of Sindh wrote both in Persian and Sindhi. During British rule it was used as the vernacular language of Sindh which meant that it was used in the lower domains of power (courts, police stations, schools and other jobs). At the highest level of the bureaucracy and the military, of course, English was used for the same purposes. After the creation of Pakistan, Karachi was separated from Sindh despite the opposition of the legislative assembly of Sindh. Thus, Karachi became an Urdu-using enclave. Moreover, not only Karachi but other cities of Sindh became predominantly Urdu-speaking. This led to a feeling of alienation in Sindh and language became a symbol of ethnic identity. During the Urdu-Sindhi riots of 1972 during the PPP government of Z. A. Bhutto these feelings of frustration and deprivation were expressed through violence on both sides. After the riots were over it was clear that the real issue was whether Sindh would be ruled by the Mohajirs or the Sindhis. This situation expresses itself in changes of forms, though not necessarily through the symbol of language alone, in Sindh even now.

[The author's book *Language and Politics in Pakistan* (Oxford University Press, 1996 and reprinted by Orient Longmans, Delhi has been reprinted by the Pluricentric Language Press, Graz and Berlin in 2022 and is available in Europe and online].





**SHORT BIOGRAPHY:** Dr. Tariq Rahman is an eminent scholar and academic. He has authored books on the linguistic history of the Muslims of South Asia, namely Language and Politics in Pakistan (1996); Language, Ideology and Power: Language-learning among the Muslims of Pakistan and North India (2002); and From Hindi to Urdu: a Social and Political History (2011). The National Institute of Pakistan Studies at The Quaid-i-Azam University, where he served most of his life, made him a professor emeritus in 2010 and the Higher Education Commission conferred upon him the title of Distinguished National Professor in 2004. He has been conferred the Pride of Performance Award and the Sitara-i-Imtiaz.. He is presently working as Dean, School of Liberal Arts and Social Sciences and Acting Dean, School of Education, Beaconhouse National University, Lahore.





## Decipherment of Indus script: Some suggestions



### DR. FAHMIDA HUSSAIN

In the modern age of computer technology, with the introduction of artificial intelligence and disciplines of computational linguistics and language engineering, an attempt can be made to decipher the language of the Indus script, provided that the scholars working in these fields along with some linguists believe that the underlying language of these signs in the inscriptions neither an offspring of Sanskrit, nor is it any of the languages Dravidian family- but it is the ancient parent language of most of the languages spoken in the valley of the river sindhu- the isndus, ie Sindhi, Saraiki, Punjabi, Hindko etc, that was the indigenous language of Indus valley civilization. We can call it Proto-Sindhu or Proto-Sindhi after the name of the river Sindhu, the life line of our region.

**SHORT BIOGRAPHY:** Dr Fahmida Hussain is a well-known author, scholar, linguist and intellectual of Pakistan. Her fields of work have been: Literature, Linguistics, Woman studies and Anthropology. Her specialization is in the study of Shah Abdul Latif Bhittai.

Dr Fahmida was the Chairperson of Sindhi Language Authority, Director of Shah Abdul Latif Chair, University of Karachi for many years. Prior to that she had also served as Professor and Chairperson of the Department of Sindhi at the University of Karachi. She has written 15 books along with several research articles on the subjects of Literary Criticism, Linguistics with special reference to different aspects of Sindhi language, poetry of Shah Abdul Latif Bhittai and gender issues.

She has been writing columns, articles and critiques in various newspapers and magazines from the last 40 years.







## Inscriptions as a source of History in The Indus valley



**DR. ZULFIQAR ALI KALHORO**  
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Inscriptions are a good source of information on the political, cultural/social, and economic history of the Indus Valley. They are the authentic source of information on the history of the respective regions in the Indus valley. The most ancient script of the Indus valley is the Indus script which has not yet been deciphered. Inscriptions are mainly carved on stones, walls, wells, memorial stones, rock surfaces, tombs, palaces, stupas, temples, and other artifacts. The ancient scripts of the Indus valley include Kharoṣṭhi, Brahmi, and others. Several ancient scripts in the rock art of the upper Indus valley have been recorded by scholars. First, the present paper will give an overview of a variety of scripts that were used in the Indus valley and secondly it discusses a few ancient as well as modern inscriptions which are found in both the upper and lower Indus valleys. Both ancient and modern inscriptions are found in rock art, and the medieval and modern funerary and religious architecture of the Indus valley. A few of the inscriptions which are found on memorial stones in the Tharparkar district will be discussed in the paper. However, the focus of this paper will be on inscriptions that are etched in stones of the upper and lower Indus valley.

**SHORT BIOGRAPHY:** Dr. Zulfiqar Ali Kalhoro is an anthropologist and the author of 12 books. His main area of interest is heritage, religion and art of Pakistan, especially in Sindh. He has also researched in the Punjab, Balochistan, and Gilgit-Baltistan on religion, heritage, Sufism, folk art, asceticism and mysticism. Currently, Dr. Kalhoro is working on five book projects 1) Sufi Heritage of Sindh 2) An Engraved Landscape: The Rock Carvings of Taki Valley, Sindh 3) Shikarpur: Perspectives on Heritage, Religion and Economy 4) Pictures in Stone: The Rock Carvings of Angai Valley, Sindh. 5) Deities, Devotees and Dargahs: An Anthropological Study of Religion in Tharparkar.





## From Structural Analysis to Rosetta Stones: A Multidisciplinary Paradigm of Decoding the Semasiographic Mercantile Script of Indus Civilization



**BAHATA ANSUMALI  
MUKHOPADHYAY**  
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This talk argues that the combinatorial patterns and graphemic features of Indus script signs can unambiguously establish that most of the Indus inscriptions were written using meaning-units (sematograms) and/or word-units (logograms). It further contends that the archaeological contexts of Indus seals and tablets, often revealingly found concentrated near city gates (e.g., Harappa), craft-workshops (e.g., Chanhudaro), and public buildings (e.g., Mohenjodaro), along with standardized Indus weights, indicate that the inscribed stamp-seals and tablets were used for enforcing certain rules involving taxation, trade and craft control, commodity-control and access control. The script-internal evidence also indicates that the numerical stroke-signs used in the seals and tablets signified certain standardized tax-rates and licensing-fees, which were applied to specific crafts, commodities, and tax/license types signified by the sematograms that followed the numerals. This talk will demonstrate how Indus script signs can be categorized into certain functional classes, and how members of such sign-classes generally occurred in specific inscriptional segments, arguably encoding specific types of information, such as types of taxes/licenses, names of taxed-commodities and licensed commercial activities, commodity/craft specific tax-rates and license-fees, modes of tax/license-fee payments, types of tax-receiving and license-issuing entities, etc. Finally, this talk will discuss how certain artifacts, which are identified by the speaker as gold-testing needles used along with touchstones by Indus goldsmiths, help to decode the crucible-blowpipe sign for gold ( , ), and the Abrus precatorius seed-sign used for the gold-measuring 'ratti' symbol ( , , ). It claims that even though these gold-testing needles did not encode any bilingual text, their specific functionality and narrow semantic scope can make them the very Rosetta stones that archaeologists and Indus script researchers have searched for years. This talk shows the need of a multi-disciplinary decoding approach which should oscillate between structural, semantic, symbolic, historical, and linguistic layers







of evidence, for decoding the enigmatic script of the common ancestors of the Indo-Pakistani sub-continent.

**SHORT BIOGRAPHY:** Bahata Ansumali (nee Mukhopadhyay) is an independent researcher exploring the structural and semantic aspects of the yet undeciphered Indus script inscriptions. She is also investigating which type of languages were used in Indus valley civilization. Her research about Indus inscriptions has yielded various scholarly articles. One of them, titled "Ancestral Dravidian languages in Indus Civilization: ultra-conserved Dravidian tooth-word reveals deep linguistic ancestry and supports genetics", is published in an internationally reputed Nature group journal. Her structural analysis of Indus inscriptions, which establishes their semibiographical/logographic nature, is published in a Nature group journal.





## Linguistic reorganisation of states in India



### DR UTTARA SHAHANI

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Scholars have paid significant attention to the linguistic reorganisation of states in India but there is less consideration of how the demands of linguistic movements to redraw the map of India is linked to the history of partition across the colonial-postcolonial divide as well as of the new minorities that linguistic states created. I draw attention at first to the unsuccessful pre-partition resistance of Sindhi Hindus to the separation of Sindh from the Bombay Presidency on linguistic lines as separation would make them a religious minority. I then discuss Sindhi resettlement in India as deterritorialised partition refugees, when they had to claim belonging in the context of reinvigorated calls for the redistribution of boundaries based on linguistic majorities. As an alternative to territorial representation, Sindhi refugees successfully sought inclusion in the Eighth Schedule of the Constitution of India, a list of officially supported languages meant originally to enrich Hindi. This history reveals how partition and partition refugees reshaped Indian constitutional conceptions of minority citizenship in a manner not yet acknowledged. The inclusion of Sindhi in the Eighth Schedule transformed the Schedule's primary purpose from that of augmenting Hindi to additionally conferring protections to a group of minority languages. The Sindhi demand for inclusion paved the way for other minorities whose linguistic identity did not necessarily map neatly onto a geographically defined state to claim recognition in the Schedule. This opened a new but limited option for constitutional safeguards for linguistic minorities without a linguistic state in India.

**SHORT BIOGRAPHY:** Dr Uttara Shahani is Departmental Lecturer in Forced Migration, Refugee Studies Centre Department of International Development, Queen Elizabeth House, University of Oxford.





## Commercial world and Sindhi Language



**DR. ABDUL GHAFUOR MEMON**

Language is creation of culture and nature of human history. it is basic source of communication. Now the days We are living in the relentless capital world in which the core essence of human is to get material power. Life became a surrogate. Now culture is not product of nature it is a product of market that's why everyone is getting a market language. Our efforts of saving a language are not working even though we have computerized our language and publishing of Sindhi is more than previous. Our nation is getting urbanized and culture is reflection of market. New generation is hunting for economical stability, where language barratries are difficult task. Educational institutions are making market product and instruments, because people believe that only English can survive in market. Now Sindhi medium is no more in our primary education if we look at 20 years past Sindhi used to intermediate level as a medium, but now as a subject of Sindhi is not properly being taught there. All the nations in 21<sup>st</sup> century are facing this problem that culture and values are turning in fabric of commercial system. Languages are losing their originality and getting mixture of cyber technology.

Sindhi in urban areas is changing fast; our youth is losing original Sindhi they usually use wrong masculine and feminine, singular and plural. This is our tragedy!! What should be done in new era?

Solution and suggestions: first it is dire need to motivate people to give priority their mother tongue in primary education, at least primary education medium should be in mother tongue in Urban areas.

**SHORT BIOGRAPHY:** Dr. Abdul Ghafoor Memon is writer, Scholar, critic and researcher, an author of many books on the Sindhi language, literature, psychology and philosophy. Previously he worked as Chairman of Sindhi Department in University of Karachi and Chairman Sindhi Language Authority, Hyderabad, Sindh.





## Sindhi Language: Post Partition Era



### PROF. AIJAZ A. QURESHI

Since the inception of the universe, humans have realized many successes to achieve collective progress. However, there are some examples of human successes which stand out from the rest. One of these achievements is the creation of human language which has evolved over thousands of years. The language has helped people express themselves to each other and has been one of the most significant pillars of human civilization and progress. The civilization of Sindh is as old as seven thousand years and so is the Sindhi Language. This paper argues that the Sindhi language is a highly developed language of Indian sub-continent. During the British period it was given a complete status of the official language of the province in 1952. In this regard, an official memorandum was issued on August 29, 1857, by Sir Bartle Frere, the then commissioner of Sindh to use Sindhi Language in offices and courts instead of Persian, Arabic, or any other language. Sindhi Language was also used in judiciary and business correspondence. It's pertinent to mention here that because of the partition of Indian sub-continent and the creation of Pakistan, the Sindhi-Hindu literati migrated to India and other parts of the world. This was a huge setback to the use of the Sindhi language, its development, its progress, and literature. Sindhi Language received ill treatment at the hands of various federal governments and other related institutions. For instance, after the removal of Karachi from Sindh as the capital of Pakistan, Sindhi Language was ousted out of Karachi and Karachi University. Thirteen hundred Sindhi medium schools were made completely dysfunctional or shut down. Sindh University, located in Karachi at the time of the creation of Pakistan, was also shifted to Hyderabad. This paper will discuss the systematic dismantling of the Sindhi language in post partition period, official negligence, and the effect it has had on its development and literature of Sindhi language. The paper will highlight the role of Sharif Commission appointed by Gen- Ayub Khan in 1959, role of Sindhi Language movements in various periods, role of Tikka Khan, the then Martial Law administrator of





Sindh, the impact of One Unit on Sindhi Language, Act of 1972 and making Urdu the official language of Pakistan and the banning of Sindhi books and magazines in 1970s. This paper will conclude about the repercussions and consequences of these actions and other issues impacting the use and practice of languages in Pakistan, and the potential ways forward to reverse the damage caused to Sindhi language, its development and literature.

**Keywords:** Sindhi language, post-partition era in Pakistan, One Unit, language development

**SHORT BIOGRAPHY:** Prof. Aijaz A. Qureshi is a development professional, institutional specialist and educationist with diverse expertise and vast experience of 35 years in community development, participatory management, and change management. Currently, he is working as independent consultant. He has remained professor of economics and management sciences at the University of Sindh. He worked as Director, Institute of Business Studies, and Sindh Development Studies Centre (SDSC).







## Study of Cultural Congruity Amongst Languages



### PROF. DR. TAHEMENA MUFTI

Linguistics have different view points on the development and origins of sindhi language. Various theories have been put forward based on academic, lingual, and emotional biases. It is a matter of observation, inspite of linguistic difference, cultural similarities/collation exist in all its strength. Early signs of sindhi language have maintained that phonetic organization within the language has retained itself and has guarded its natural treasure.

Phonological system and verbal basis are related to cultural similarities of different regional languages, predominantly because of connection to an underlying common denominator agrarian economy and culture. The phonetics of sindhi and Punjabi are comparable. The study or systemic comparison of both phonetics may give an order as to what relationship are these two languages in.

This study is based on similar phonological characteristics of the Punjabi and sindhi language. it is proposed that both the languages have phonological similarities.

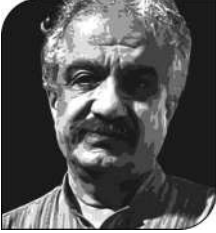
Present study concludes that Punjabi language, has traditional phonological attributes along with proverbs, poetry and folk literature of sindhi language. it is also proposed that the local languages are well spoken hence they should be given importance as of national language.

**SHORT BIOGRAPHY:** Dr Tahemena Mufti is a scholar and an expert in the field of Sindhi literature. She has conducted extensive research on folklore, classical Sindhi Literature, Shah Latif, Sachal and Sami. Her PhD thesis was also on the Sindhi Short Story writing, and her research is published in over 30 journals nationally and internationally. Dr Mufti taught for more than 3 decades in the department of Sindhi at the University of Sindh, Jamshoro. She has also published 3 books as well as a collection of Sindhi stories. She also received multiple awards for her contribution in literature and her work is recognised nationally and internationally.





## Languages in danger and native speakers



**DR. ADAL SOOMRO**

It is a fundamental right of every person to speak his own language and express his identify culture and history. Some language are rich and powerful but many languages have limited number of speakers, because children are no longer learning them. These disappearing languages belong to indigenous people and that is great loss of our human heritage.

It is expected that around 1500 known languages may no longer be spoken by the end of this century. There are many reasons why languages die. The reasons are after political, economic or cultural in nature.

In this reasons are analysis that why languages are facing threats. There are various kinds of threat and one of big threats in Language Imperialism and through that injustice many indigenous languages are in danger of extinction, which cause the problems for culture and heritage.

**SHORT BIOGRAPHY:** Dr. Adal Soomro is a Sindhi language poet and retired academician. He was Director Shaikh Ayaz Chair and Chairperson Department of Sindhi at Shah Abdul Latif University in Khairpur, Pakistan. He holds a Ph.D. in the history of Sindhi Adabi Sangat, a Pakistani literary organization for which he has also been Secretary. Dr. Adal has written 15 books in Sindhi and urdu.







## The Contributions by the British towards the Sindhi Language: Beginning of a New Era



**DR. HUMERA NAZ**  
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Language is an apt reflection of the life, culture, and living pattern of a nation. One could procure the history of a nation through the history of its language. Early indicators reveal that the Sindhi language, which has its roots in the Mohan-jo-Daro civilization, underwent a subsequent transformation over the years due to the influences of the Aryan, Persian, Greek, Arabic, and English languages during the previous eras. Apart from its usage for daily communications, the Sindhi language was extensively used in business transactions. The Khwajas, Memons, and Sindhi Hindus wrote it in their respective scripts. This study focuses on an analytical review of the development of Sindhi as an official language and medium of instruction in Sindh. This study examines the linguistic development of the Modern Sindhi language during British rule with special reference to the adoption of the Arabic alphabet script. Captain (Sir) Richard Burton strongly advocated the adoption of the Arabic alphabet, with such addition of dots and signs that would be necessary to indicate peculiar Sindhi phonetics. The British declared Sindhi the official language of Sindh, in place of Persian in 1848. The British period was truly revolutionary for the people of Sindh as the declining medievalism of the eighteenth century was suddenly halted and an entirely new direction was given to the process of history by the introduction of a new modern system. For the first time, Sindhi was introduced as an official language and medium of instruction. Literature of all types began to be printed and published in Sindhi and the process of modernization and politicization of the people began. Such has been the contribution of the British, who have played an unforgettable role in helping the cause of the Sindhi language. This article presents a fairly good idea of the British contribution and works on the Sindhi language. This history of the Sindhi language shall always remember the British contribution to the Sindhi language, which helped it find its true place amongst the world's elite group of developed languages.





**KEY WORDS:** Sindhi, Linguistic development, British rule, Official language

**SHORT BIOGRAPHY:** Dr. Humera Naz is Assistant Professor at the Department of History, University of Karachi as. She has extensive teaching and research experience and has got published widely at the national and international level.





## Sufis and the Development of Indigenous Languages in Medieval South Asia



**DR. ZAFAR MOHYUDDIN**  
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Sufis played an important role in developing local languages in medieval South Asia. In the era of dominant Arabo-Persian linguistic traditions of the ruling elite, Sufis produced literature in vernacular languages and dialects and produced vernacular poetry to interact with the local population and disseminate their message. Sufis not only introduced various literary genres such as siharfis, kafis, Prem-kahani and ginans in local languages but also facilitated the development of new scripts. Most of the Sufis were migrants in India but made themselves conversant in indigenous languages. These Sufis include Khwajah Muin al-Din Chishti (d. 1236), Baba Farid (d. 1271), Amir Khusrau (d. 1325), and Saiyyid Bandah nawaz Gesudiraz (d. 1422). The Sufi khanqahs were the places where people of different backgrounds, speaking different languages, used to interact with each other. In these khanqahs, natives were instructed in their local dialects and languages. Baba Farid, the renowned Chishti Sufi, used to prescribe dhikr to the native people in the Punjabi language. He is believed to be the first poet of the Punjabi language. Certain Sufis favored khutba before the Friday prayers in the local language. The fourteenth-century Ismaili Sufi, Saiyyid Pir Sadr al-Din Husayni (circa d. 1400) and his son, Pir Hasan Kabir al-Din (d. 1470), composed ginans in Lari and Katchi dialects of Sindhi language and contributed in the development of Khojki script. Shah Abd al-Latif of Bhit Shah (d. 1752), and Sachal Sarmast (d. 1829) popularized kafis in the Sindhi language. Through the production of different genres of Sufi literature in vernacular languages, Sufis brought a linguistic revolution in South Asia. This study paper attempts to investigate the role of Sufis in developing indigenous languages in medieval South Asia, mainly focusing on the regions of Sindh and Punjab. Their contribution will be pondered by using historical-cum-analytical methodology in this study.

**SHORT BIOGRAPHY:** Zafar Mohyuddin is currently serving as an Assistant Professor at the Department of History and Pakistan Studies, University of





Sargodha. He has completed and MSc, M. Phil and PhD in History from Quaid-i-Azam University, Islamabad. He has worked as an HEC Fellow of the International Research Support Initiative Program in the Department of History, Royal Holloway College, University of London, UK. His major research areas include Sufism and the history of medieval South Asia. He has published articles in reputed national and international research journals, participated in various national and international conferences and presented papers on topics relating to the socio-cultural and religio-political history of South Asia.





## Revitalization of Endangered Languages in Khyber Pakhtunkhwa



**DR. MUHAMMAD ALI DINAKHEL**

History shows that hundreds of languages have been disappeared from the world. If a language dies without documentation, it is as if it was not existing. The speed of language extinction has been increased in this era of globalization as compared to its history. Although Pakistan enjoys the status of greater linguistic diversity in the world, but the alarming thing is that several languages are endangered or dying or already have been died. Among 73 Pakistani languages and dialects, the following twenty three languages are spoken in Khyber Pashtunkhwa: 1-Badeshi, 2-Chillisso, 3-Dameli, 4-Katvir, 5-Gawarbat, 6-Gawri, 7-Gojri, 8-Gowro, 9-Kalasha, 10-Kalkoti, 11-Kamveri or Shekhani, 12-Khowar, 13-Kohistani, 14-Madaghlashti, 15-Mankiyali, 16-Palula, 17-Pashto 18-Shina, 19-Torwali, 20-Urmari 21-Ushojo, 22-Wakhi, 23-Yidgha. Nine of these languages such as Badeshi, Torwali, Dameli, Gawar-Bati, Ushojo, Yidgha, Khowar, and Ormuri, are declared as threatened. These threatened languages are spoken by less than 100,000 people in various parts Khyber Pakhtunkhwa province of Pakistan. Besides these threatened and endangered, many other languages and dialects are also struggling for their survival. May be, in years to come, they will meet the same destiny. This situation calls for the immediate steps to take for the protection of these languages. Efforts for revitalization and documentation of these languages have been taken by foreign linguists, international organizations, community organizations. In this regard various stakeholders conduct research on these languages. They also give training to these linguistic communities. Awareness programmes have also been started among the minority languages community for revitalization of these languages. Various other steps have also been taken for revitalization of endangered languages. These steps include use of mother tongue in education (MTB-MLE), culture documentation and celebration, advocacy for languages, digitalization, making new software and apps, use of social media etc. This article attempts to dig out the reasons of endangerment of these languages and to find a way forward for their revitalization. In this paper,







the linguistic policies of Khyber Pakhtunkhwa government have also been discussed in context of endangered languages and their revitalization efforts. The role of Khyber Pakhtunkhwa universities and directorate of curriculum in the revitalization of endangered languages have also been discussed in this article.

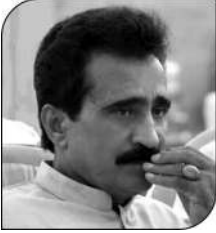
**KEY WORDS:** Pakistani Languages, Endangered Languages, Mother tongue education, Khyber Pakhtunkhwa, Pashto.

**SHORT BIOGRAPHY:** Dr. Muhammad Ali Dinakhel, Research Associate at Area Study Centre (Russia, China, and Central Asia) University of Peshawar, Pakistan. He has got his PhD degree in Pakistani languages and literature with specialization in Pashto language and literature from AIOU Islamabad in 2017. During his PhD he conducted his research work at the Institute of Asian and African Studies, Humboldt University Berlin Germany in 2016. He also joined Humboldt University Berlin under DAAD programme of Research Stays for University Academics and Scientists in 2019 for his research project regarding the study of Pashto manuscripts housed at State Library Berlin. In 2022, he accomplished his Postdoctoral research project funded by DAAD at Humboldt University Berlin Germany. His areas of research interest are Pashto language, literature, linguistics and Pashtun culture in Pakistan and Afghanistan, Pakistani languages and endangered languages. He has to his credit three books and numerous research articles in various journals.





## Indus Script in Stones



### AZIZ KINGRANI

This study paper deals with the Indus Script etched in stones in the Khirthar Mountain Range of Sindh, Pakistan. The Indus Script is explored first time in Sindh out of Mohen-Jo-Daro depicted on rocks beside the rock art of Sindh. The plates of symbols of the Indus script including its variants are included in this paper. While working on the rock art of Sindh in Khirthar Mountain Range near Wahi Pandhi, taluka Johi, District Dadu Sindh, Pakistan which is approximately 200 km far from Mohen-Jo-Daro towards west-south. I noticed the ancient inscriptions of different types of scripts counting Indus Script. I started to search Indus Script symbols in my collected pictorial stuff in the light of Asko Parpola and John Marshall research-based NFM-Indus Script prepared by Shabir Kunbhar and issued by the Culture Department of Sindh. In my research, I discovered the symbols of the Indus Script and variants of the Indus Script in the rock art of Sindh, Pakistan. In this paper, I opine most probably Indus Valley civilization related to Sumerian and Mesopotamian Civilizations with ancient trade routes passing through Rohel pass, Phosyand pass, Shakloi pass, and Garri pass of Khirthar Range in the vicinity of Johi Taluka, Dadu District, Sindh. And the Indus seal might have been with traders. Thus, the settled engravers in Khirthar Range might have observed Indus seals and later they etched symbols of Indus script in stones. As for the decipherment of the Indus Script, there is controversy over it. No attempt of any scholar of the world has become completely successful to decipher the script. The inscriptions of the Indus seal script in the rock art of Sindh may provide the Rosetta stone plate which may become helpful to decipher the Indus script. In my research, I will try to provide evidence of etched symbols of Indus Script etched in stones in the rock art of Sindh. Concerning the ancientness of etched symbols of Indus Script in stones, it is believed that these symbols were etched in stones from Bronze Age as well as the early Iron Age.

**KEYWORDS:** Indus script, etched stones, rock art, Khirthar mountain range, Sindh.







**SHORT BIOGRAPHY:** Aziz Kingrani is short story writer, poet, playwright, and research scholar. He is contributing to the fields of literature, history and archeology for three decades. Aziz has contributed many articles in English, Sindhi and Urdu. His 18 books in Sindhi and English are published. His articles about history, culture and heritage have been published in Daily Dawn Karachi, Express Tribune and many other newspapers. Several of his Sindhi and Urdu dramas have been broadcast by Radio Pakistan and telecast by Pakistan Television Karachi and local private TV channels.





## Digital Language and Post-Human Humanities: Finding Anthropos in Emerging Techno-Scientific Sensibilities



DR. ABDUL QADAR

This paper situates the classical understanding of anthropos as the human and its role in establishing a basic understanding of humans as a principal expression. The simple term human is loaded with meanings after a history of philosophical and ontological movements spanning a wide array of social sciences, humanities, and other cognate life sciences. However, the stable meanings attached to the term merit a serious and sustained effort for thinking within the current context (digital) for the usage of the term. This paper intends to provide a contextualization of the reason for rethinking the meaning and representation of the epithet of humans in contemporary times when there is an abrupt rush to new concepts and expressions about digital ontologies. My central argument is that digital ontologies of humans constitute an epochal 'new' with a language largely alien to the roots of the idea behind the expression of humans. Therefore, my scheme of argument asks how a subject like anthropology is in the process of negotiation with an influx of terms that were largely alien till quite recent times. This paper attempts to revisit the debate of 'ontological turn' in anthropology asking particularly about distortion, rupture, and discontinuity in meanings of humans when we talk about online ethnography, webnography, netnography or digital ethnography, etc. In this paper, methodological prudence brings forth a brief genealogy of the human as part of the recent 'ontological turn' in anthropology and then particularly moves to represent digital humanities that have emerged from online/offline sites or hybrid ethnographies.

**KEY WORDS:** post-human, anthropos, digital ontologies, ethnography

**SHORT BIOGRAPHY:** Dr. Abdul Qadar is currently serving as an Assistant professor (Anthropology), National University of Medical Sciences, Rawalpindi. Dr. Qadar holds his PhD in Social Anthropology and Ethnology from L'École des Hautes Études en Sciences Sociales, (School for Advanced Studies in Social Sciences), EHESS, Paris.





## Nationalism and Linguistic Identity in the Politics of Sindh



**DR. MUHAMMAD SAJID KHAN**  
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Sindh as a cradle of ancient Indus Valley civilization enjoyed a rich cultural heritage. The Sindhi language is also rooted in its history and culture and evolved through a historical process. The Sindhi nationalists asserted Sindhi linguistic identity as an important identity marker in the construction and assertion of the distinctive identity of this region. With its rich literacy heritage, the Sindhi language has remained a vibrant and dynamic linguistic identity. The Sufi poetry and music attracted a wider audience and received patronage from prominent Sindhi nationalists. The different waves of migration during the 20th Century largely transformed the demographic features of Sindhi province. It also created a linguistic divide between the native and new residents of the Sindh region. The 1972 language controversy resulted in violent clashes among nature and new residents. This paper attempts to analyze the interplay of language and politics and politics in modern times. The role of Sindhi languages in shaping identity politics and tries to analyze the nature of the conflicting relationships among different linguistic identities. In this paper, the assertion of linguistic identity in power politics and the electoral arena for maintaining the mass sport base will be examined and analyzed.

**KEY WORDS:** Sindh Language, Nationalism Nationalist identity, politics of Identity, Language Controversy in Sindh.

**SHORT BIOGRAPHY:** Dr. Muhammad Sajid Khan is Assistant Professor, Department of Pakistan Studies at the Allama Iqbal Open University (AIU) Islamabad, Pakistan.





## Future of Human Languages in Posthumanism



### AMAR FAYAZ BURIRO

Human languages serve as more than just a means of expression; they carry the accumulated wisdom and knowledge gained from centuries of experiences and observations passed down from generation to generation. It has been realized that language is not just a sequence of sounds, but it also has a soul that is often suppressed by political and social pressures, resulting in the loss of its essence and the treasure of hidden knowledge. The postmodern era is rapidly transitioning to posthumanism, where the world's leading scholars predict that the human body will be half machine in the future, with machines taking control of many aspects of life. This "half machine, half human" entity, referred to as a Cyborg, will be completely dependent on machines. With the advancement of science and technology, the assessment of benefits and costs of machines created in the world is currently done by humans, but in the future, this work will be done by artificial intelligence.

Artificial intelligence is trained in human languages from all over the world so that it can understand, hear, speak, and provide desired results. The question arises: what will be the fate of our human languages in a rapidly changing world? Which languages will survive this revolution and what can be done to preserve languages that have been in existence for thousands of years and whose original scripts cannot be traced? My presentation will address these threats and potential solutions.

**SHORT BIOGRAPHY:** Amar Fayaz Buriro is a language engineer, linguist, author and lexicographer of Sindhi language. Currently he works as Project Director in Department of Culture, Tourism, and Antiquities for the government of Sindh. He previously served as an Information Technology specialist for the Sindhi Language Authority where he was responsible for Sindhi computing and the development of a Sindhi Codex for advanced language engineering. Amar was the creator of the first Optical Character Recognition (OCR) system for the Sindhi language, as well as the largest dictionary portal for the Sindhi Language Authority.





## Survival of Mother Tongues: Contemporary Requisites and Sindhi Language



**DR. AHSAN DANISH**

All the languages of the world are mother tongues as they are spoken by mothers. According to an estimate more than seven thousand languages are being spoken all over the world at present. But in the last few decades hundreds of languages have become extinct. There are many reasons behind the extinction of languages but the biggest of them is their speakers abandoning those languages. Many languages spoken in Pakistan are on ventilator because their speakers are not more than a few hundred. Digital technology is very essential in this age of globalization. Digitalization has helped create a network of communication, that has made this world a global village.

Sindhi language is one of the richest literary languages of the subcontinent, its vocabulary is vast and its literary treasure is outstanding. Its status is far more superior to many other languages of the region. But if proper care is not taken it will have to face all the prevalent dangers facing other languages.

It is a matter of great pleasure that Sindhi language was registered with Unicode and ISO twenty-two years back in 2000, therefore in addition to the creation of websites in Sindhi language as per international standards, all those operations can be conducted in it which guarantee the progress of a language in future. It is a great achievement that Sindhi language has been selected for Wiki-tongues, Google Earth, Universal a Dependency and Universal Grammar.

Sindhi language is ready to face myriad challenges of digitalization in this machine age but government needs to patronize it both on provincial and federal level. It must be given the status of national language and the institutions working for the progress of language may be strengthened with modern technological resources.

This research article focuses on the rich literary resources of Sindhi language and its potential to face huge challenges to grow in this age of technology.

**KEY WORDS:** digitalization, globalization, extinction, communication, vocabulary.







**SHORT BIOGRAPHY:** Dr. Ahsan Danish is researcher, critic and poet of Sindhi language. He done his Ph.D in Sindhi Literature from the University of Sindh on the topic Shah Latif ji Sha'eri jo Samaji Karij (Social Function of Shah Latif's Poetry). His published books include Besukoon Khuwab jo Sach (Short Stories, 2005), Larkano-Tareekhi a'een Tahqiqi Mutaliyo (2005), Wail na Wisriyam (2007), Lafzan ji Khushboo (Poetry, 2010), Sindhu Sabhita jo Azeem Warso-Moen jo Daro (Research, 2012) Shah Latif ji Shaeri jo Samaji Karij (2016), Pehee Parooryom (criticism, 2017) and Shah Latif ji Shairi main Dard Jo falsafa (Research). He has presented research papers in forty two conferences at provincial, national and international level. Dr. Ahsan Danish has been associated with the field of teaching and currently he is part of teaching faculty in the department of Sindhi at Govt. Degree College Larkana.





## Historical Relationship between Sindhi and Punjabi Languages: Evidence from Sri Guru Granth Sahib



**DR. AAMIR ZAHEER BHATTI**  
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Sindhi and Punjabi are two neighboring languages spoken in the Indus Valley for several thousand years. Both languages share a lot of lexical, morphological, syntactic, and phonetic features. Normally, Sindhi words end at vowels, long or short, as explained by Dr. Fahmida Hussain in her book titled “Aiey Sindhi Sikhen”, published in 2011 by Sindhi Language Authority, Hyderabad. According to the author, all consonants in the Sindhi language are followed by vowels. These word-final vowels are not only part of pronunciation but also, play their role as grammatical indicators to mark the gender and number of Sindhi words. We see that this feature is totally absent in the languages of the Upper Indus Valley including modern Punjabi. Our research led us to discover that Sri Guru Granth Sahib compiled in 1604 and written in Gurmukhi script of Punjabi possesses the short vowels that appear at the end of consonants. After comparing their grammatical function with Sindhi rules, the results confirm that there is a very positive relationship between the grammatical features of Sindhi and Old Punjabi. During our study, we also came to know that this feature existed in the Sanskrit language but in modern times it has only been well preserved by the Sindhi language and was lost in modern Punjabi after the seventeenth century. Thus, Sri Guru Granth Sahib, considered merely a sacred book of Sikhs also holds a historical value for the thorough study of the linguistic features of Old Punjabi. This study is an effort to establish the profound historical relationship between Sindhi and Punjabi languages.

**KEYWORDS:** Sindhi, Punjabi, Relationship, Indus Valley, Granth Sahib.

**SHORT BIOGRAPHY:** Dr. Aamir Zaheer is lecturer in the department of French, NUML, Islamabad since 2012. He is an HEC Approved PhD Supervisor. He earned his Ph.D. in Phonetics and Phonology from University of Franche-Comté, France in Jan 2019. His areas of interest include Phonetics & Phonology, Translation & Interpretation, Dialectology, Lexicography, Indo-Aryan Linguistics, Historical Comparative Linguistics, Writing systems of South Asian Languages.





## Linguistic Importance of Dhatki Dialect and Historical Evolution of Sindhi Language



### ABDUL KARIM AZAD SAMEJO

Sindhi is among the ancient and oldest languages of the world. Its longitudinal and latitudinal history is very rich in anthropological and archaeological perspectives. The paper under study covers all such themes of Sindhi language which stands it among the most ancient lexicon of the world. This paper covers the two dimensional impacts of Dhatki dialects in the evolution of Sindhi language. The hermeneutic research method has been used to develop this study. The data have been collected from field research and by reviewing related literature on the selected theme. The collected data have been analyzed and interpreted through thematic analysis. The results driven in this regard show that Dhatki is among the oldest dialects of Sindhi language or the dialect of old version of Sindhi language. It plays very important role exploration and interpretation of etymological evolution of Sindhi language. This dialect can be used as catalyst or mediating factor to trace the roots of original Sindhi lexicon.

**SHORT BIOGRAPHY:** Abdul Karim Samejo is an author and curriculum developer. He has worked as Assistant Editor of Sindhi version of Concise Oxford English Dictionary published by Oxford University Press Pakistan. He compiled dictionaries on various dialects of Sindhi language published by Culture Department, Government of Sindh. Besides his research and writing fields, he is working as Additional Secretary to Govt. of Sindh in School Education and Literacy Department. He is under training research scholar of Ph.D in SMIU, Karachi. He has authored and translated many academic books.





## Language Documentation and Archiving of Indus or Harappan Script



**DR. SOBIA ASLAM**

The vast area of Pakistan comprises Harappa, 244 sites of Cholistan in Punjab, and Mohenjo-Daro in Sindh practiced the same style of the script which is now called Indus or Harappan script. Dr. J. Mark Kenoyer had excavated Harappa for more than decades. Whereas Dr. Muhammad Rafique Mughal had also explored the number of Harappan sites on the bank of river Hakra in Cholistan. It is a matter of fact that the same style of writing discovered in Harappa, Mohenjo-Daro and some ancient sites of Cholistan is the same which we may name it Punjabi, Saraiki, or Sindhi script. Mr. Atta Muhammad Bhanbhro of Khairpur and Prof. Riaz Hussain of Lahore had claimed to decipher it as well which is a matter of still further argument. Through different research conducted by eminent scholars, they came to the conclusion that the Harappan civilization is one of the three major civilizations of the world. The Harappan script is a primitive script that goes back to 2500-3000 BC and disappeared as it was introduced. This script seems to be a combination of two scripts i.e., Pictographic, and Ideographic. Nobody knows what type of conversation and dialects are present in this pictographic script. But script drawings show that the language was powerful as the script. Unfortunately, it had not yet been deciphered. One aspect we have already known about this script is calligraphed under the Boustrophalan system of writing. The basic 54 signs have been registered to date out of which 27 are geometrical and the remaining 27 signs represent different things. The longest inscription in this writing system consists of 19 signs discovered. So, this was the primitive language and script of the areas narrated above which have not yet been documented properly and no concrete research has been conducted so far. It is a great service for the people of the area particularly if a complete survey is carried out by the team of intellectuals for identifying and documenting the script from the excavated material from respective areas and open the debates between the intellectuals/researchers of this script with special reference to research conducted by Mr. Atta Muhammad Bhanbhro and Prof. Riaz Hussain and other researchers. This





documentation will open a new door for further research about the history of the script in Pakistan.

**KEYWORDS:** Documentation, Indus Script, Harappan Script, Signs, Excavation, Exploration

**SHORT BIOGRAPHY:** Dr. Sobia Aslam M.Phil and Ph.D in Punjabi, LL.B, M.Sc Economics, Assistant Prof. GC University Faisalabad. Previously she worked as research officer and Editor of Monthly “*Trinjan*” Punjab Institute of Language, Art & Culture (PILAC)Lahore. She contributed several books and research papers on Punjabi language.







## Linguistic Politics: Comparative Analysis of Bengali and Sindhi Language Movements in Pakistan



**DR. MUHAMMAD QASIM SODHAR**  
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The politics of ethnicity is a very important phenomenon in many countries, including Pakistan today. And language is one of the major factors of ethnic politics. It is the language and culture that become the basis of political mobilization for the people and national social groups and communities. For instance, we see that after the downfall of the USSR ethnic politics has continued to replace class movements in many parts of the world. Likewise, in Pakistan, since its creation, the politics of ethnicity has remained a highly vibrant and hot issue. The Pakistani state has faced severe consequences after ignoring the rights of the nationalities in the country. In this regard, one may clearly argue that the major cause behind the separation of East Pakistan (now Bangladesh) was ignoring and suppressing Bengalis' cultural diversity especially language right and autonomy. Likewise, Sindh has remained an ethnically diverse province, in which ethnic nationalist elements emerged since Sindh was made part of the Bombay Presidency under British rule, and consequently, a movement for separation of Sindh from Bombay, was initiated. But, again, after the partition, because of the refugee influx from India to Sindh, ethnic tensions emerged, which resulted in skirmishes and several deaths from both sides i.e., the indigenous Sindhi population and refugees (Urdu speaking people). In both ethnic movements of East Bengal and Sindh, language was the most important factor to mobilize people against the Punjabi and Urdu speaking nexus that was dominating the state and supporting the status quo. This study paper is divided into two sections; the first section deals with the Bengali language movement (1948-1956) to find out the causes and effects of the movement. And the second section deals with the Sindhi language movement in comparison with the Bengali language movement.

**KEYWORDS:** Politics of ethnicity, Bengali language, Sindhi language, Language movements





**SHORT BIOGRAPHY:** Dr. Muhammad Qasim Sodhar is Assistant Professor of History & currently holds the Look After Incharge position at the Faculty of Heritage, Aror University of Art, Architecture, Design and Heritage, Sukkur, Sindh, Pakistan. Dr Qasim Sodhar holds PhD in World History from China.





## Unification of Endangered Regional Languages in the Swat Valley and its Impact on Cultural Heritage: An Analytical Overview



**MUHAMMAD WALI ULLAH  
& NASIR ALI**

In Khyber Pakhtunkhwa, Swat is endowed with special characteristics, such as a wealth of natural resources and exceptional human qualities, which have led to the establishment of exceptional and distinctive cultures throughout history. The cultural heritage of Swat Valley is well preserved, and its legacy is diverse in terms of languages. Archaeologically, Sanskrit, Prakrit, Pali, Arabic, and Persian were also spoken, but today, Swat Valley has nine regionally spoken languages. The Badeshi, Kalami, and other languages fused into Pashto. Pashto, being the majority spoken language, makes it a lingua franca among other spoken languages. A joint venture of the University of Swat and the British Council, under the Pak-UK Higher Education Links Program, conducted a field survey in Swat Valley. A language shift has been seen in modern times. Most languages are limited to oral traditions, and their use has been limited due to their “dormant nature”. Pashto is a common language that uplifts local practices, values, norms, and traditions. It includes singing, dancing, representations, expressions, knowledge, poetry, and artistic works. The Pashto language is used as a tool to revitalize centuries-old oral traditions and culture. The elders teach young people about the region’s history, associated tales, notions, ethical values, hospitality, and traditional healing systems. As a result, tangible and intangible cultural heritage is recorded in the region. In this context, this research paper will examine and discuss the diverse cultural and ethnological galleries, Hujras (community centers), and arts and crafts centers. The valley characterizes shared values and traditions between different people that have been transferred through various media over the past decades. This study sheds light on how endangered regional languages are unified into Pashto and its positive impact on Swat Valley’s rich cultural heritage.

**KEY WORDS:** Endangered languages, Pashto, Swat, cultural heritage, Hujra,





**SHORT BIOGRAPHY:** Muhammad Wali Ullah belongs to District Malakand of Khyber Pakhtunkhwa. He holds M.Phil degree in Archaeology (with distinction) from the University of Peshawar. Presently, he is working as lecturer in Archaeology at the Institute of Cultural Heritage, Tourism and Hospitality Management, University of Swat. He is also working as Project Officer in the Pakistan-UK Higher Education Links programme, fully funded by The British Council. He remained at the Directorate of Archaeology and Museums (KP) as Assistant Curator and served at the Peshawar Museum, City Museum, Sethi House Museum and SRO Malakand. He has worked in various Archaeological expeditions with the Directorate of Archaeology and Museums (KP) and University of Peshawar. He is author of the book titled, “Amlukdara Excavations and Conservation”. He also presented papers in the national and International Conferences.





## Phonemic Changes in Sindhi Language and Attitudes of Urban Youth in Hyderabad City.



### BAKHTYAAR SHAHZAD & DR. ABDUL RAZAQUE CHANNA

Our current research project examines the phonemic change in Sindhi language among Urban youth speakers in Hyderabad city of Sindh province of Pakistan. Since the partition of India, Sindhi language in both India and Pakistan has undergone a significant transformation. Hindi has greatly impacted its lexicon and phonology in India after partition, whereas; Urdu in Pakistan has influenced it. English and regional languages have also impacted on Sindhi language in their respective roles on both sides of the border. This phenomenon has been explored with extensive investigation; nevertheless, the phonological component of the alteration of present-day Sindhi language is unexplored, creating a research gap that we in fact want to explore and contribute. Our study is among the scarce sources of modern Sindhi documentation which serves as scientific basis for future researchers to further explore the language process. Methodologically, we have recorded sound samples of 15 speakers aged 10-30 and grouped them as juniors (J, ages 10-15) and seniors (S, ages 16-30). The voice samples of word pronunciations and textual readings have been compared with archaic Sindhi language recordings of pre-partition era from Radio Pakistan, Hyderabad's archives and have been analyzed using PRAAT software. We found that vowel and consonantal productions of juniors are more deviated from the pre-partition records than of seniors. However, both groups have deviated from the samples from pre-partition period to some frequency in vowel articulation. To speak Urdu properly, they adopt Urdu phonology from their schooling and surrounding which reflects in Sindhi. They speak in Sindhi, but it sounds like Urdu. The gradual shift makes the Sindhi phonemes closer to Urdu and English. What is more intriguing to observe is that because of such inclination, the attitudes of young Urban speakers towards L1 are becoming neutralized. They don't see Sindhi as a practical language of utility and are flexible in their identity shift in an urban environment because of the advantages offered by Urdu and English. Although they admire Sindhi but do not consider it necessary to learn, conserve or promote.







**Keywords:** Phonological change, Urdu influence, youth attitudes.

### SHORT BIOGRAPHIES:

**Bakhtyaar Shahzad** is a researcher and Linguistic Anthropologist from Department of Anthropology and Archaeology at University of Sindh who focuses his studies in Phonology of South Asian Languages and Sociolinguistics. He is a contributor at Ethnologue and an ESL teacher at Pakistan American Cultural Centre.

**Dr. Channa** is Assistant Professor at the University of Sindh and a Postdoctoral Fellow at the Mittal South Asia Institute, Harvard University, USA. He is HEC Approved PhD Supervisor and Higher Education Commission, Islamabad, Member for National Curriculum Review Committee (NCRC) – Anthropology. Dr. Channa is Editorial Board Member: Sindh Studies ISSN: 2667-0925 - Brill Publication, The Netherlands. He has PhD in Anthropology from the Australian National University, Canberra.





## Sindhi Language and the Ismaili Ginans: An Analysis



ALI JAN DAMANI

Satpanthi Ismailis of South Asian regions, who are also known popularly as the Aga Khanis, recite sacred lyrics known as the Ginans. The gnan tradition began about nine centuries ago and continued well till the latter half of the 19<sup>th</sup> century. The ginans were composed by a series of Ismaili Pirs and Sayyids like Shams, Sadar al-Din, Taj al-Din etc. in different vernaculars of South Asia like Sindhi, Gujarati, Punjabi, Prakrit etc. This paper explores the use of Sindhi language in the Ginans—a subject little studied hitherto by scholars except Dr. G.A. Allana. In the first part of this paper, I examine the form and structure of the Sindhi language in the context of the Ginans of different Ismaili Pirs and Sayyids. In the following section, I scrutinize how the employment of Sindhi language in the ginans evolved—interms of metaphor, vocabulary, idiom etc—between the Soomro and Talpur periods in Sindh. An insightful comparison is then offered in the last part of the paper where Sindhi language of Ismaili Ginans is compared with other extant Sindhi poetry like Shah Jo Risalo which allows us to understand how complex and diverse the use of Sindhi language had been historically.

**SHORT BIOGRAPHY:** Ali Jan S. Damani is a scholar of Ismaili Studies and focuses on the Gnan tradition of the Satpanthi Ismailis of the South Asian Region. He has worked for Khojki font development projects commissioned by Google. His current research is on Sayyida Imam Begum (the last female Gnan composer) and on a sacred site in Sindh, Amir Pir which he is undertaking at IBA, Karachi. He also has a fascinating Khojki manuscript collection which is under the process of cataloguing. His articles have previously been published in international Journals. He also serves as a visiting faculty at some of the renowned Cambridge Schools in Karachi where he teaches Islamiyat and Pakistan Studies to O-level candidates.





## Investigating the Perceptions of Sindhi Parents Towards Additive and Subtractive Bilingualism and Bilingual Education in Sindh, Pakistan

PIRAH HAFEEZ

Pakistan is linguistically and culturally diverse country where more than 70 languages are spoken. Primary education in mother tongue is a basic human right of every child and this right has been denied in private education sector of the country. The division of education among private and public sectors have further pulled the tensions and division among the masses. Language in education policies have been not been dealt with serious consideration in the entire history of Pakistan. Further proliferation of private schools in Pakistan has sidelined the role of indigenous languages in educational domain especially at primary schooling. Private schools are teaching through the subtractive bilingualism mode where one language is being preferred over other languages in teaching and learning context. This paper intends to explore perceptions of Sindhi parents towards additive and subtractive bilingualism in private schools at primary schooling and how this one language policy in schools is affecting their children. For this purpose, 16 semi- structured interviews have been conducted through maximum variation sampling. The data is collected from four districts of the Sindh; Dadu, Hyderabad and Qambar & Shahdadkot. The results showed that parents hold different perceptions about additive/subtractive bilingualism. Out of 16 participants, 6 supported additive bilingualism and rest supported subtractive bilingualism. Results showed that parents were curious that English rather than helping create confusion and frustration for children at this very young age.

Therefore, additive bilingualism must be supported that it not only facilitates children but also helps them to grasp complex concepts easily. They demanded that Mother tongue teaching must be supported in private schools

**KEYWORDS:** additive bilingualism, subtractive bilingualism, mother tongue education, English language teaching, language in education policy.

**SHORT BIOGRAPHY:** Pireh Hafeez is an independent researcher who has recently finished her MPhil in English linguistics) from English Language Development Centre ELDC, MUET.





## سنڌي ٻوليءَ جي حقن لاءِ هلايل تحريڪ جي تاريخ ۽ پس منظر



مدد علي سنڌي

سنڌي ٻوليءَ جي قدامت جو جيتري قدر تعلق آهي ته سنڌي ٻوليءَ جو تعلق انڊو آرين ٻولين جي خاندان سان آهي. 712ع ۾ عربن جي آمد وقت سنڌيءَ ۾ لکيل ڪتاب موجود هئا، پر اهي بعد ۾ گم ٿي ويا. فقط چچ نامو واحد ڪتاب آهي، جيڪو فارسيءَ ۾ ملي ٿو ۽ سنڌ جي تاريخ جو ڪجهه احوال ٻڌائي ٿو. سنڌي ٻوليءَ ۾ شاعريءَ جا نمونا سومرن جي دور ۾ ئي ملن ٿا، جيڪو عربن جي حڪومت جي خاتمي کان هڪدم پوءِ شروع ٿيو. سال 1843ع جي 17 فيبروريءَ تي، سنڌ تي انگريزن جي قبضي بعد پهريون ڀيرو بمبئي جو گورنر سر جارج ڪرڪ جڏهن 1848ع ۾ حيدرآباد آيو ته واپس وڃڻ بعد هن سنڌيءَ کي سنڌ جي سرڪاري ٻولي بڻائڻ جو نوٽيفڪيشن جاري ڪيو. ان کان اڳ سنڌ جي گورنر سر چارلس نيپئر 1843ع ۾ جيڪي فرمان جاري ڪيا، اهي پڻ سنڌيءَ ۾ هئا. 1853ع ۾ سر ٻارٽل فريئر سنڌ جي ڪمشنر جي حيثيت ۾ 52 اڪرن تي مشتمل سنڌي ٻوليءَ جي آئيوٽا ٺهرائي ۽ سنڌ جي اسڪولن ۾ سنڌي پڙهائڻ جو سلسلو شروع ڪرايو. اهڙي طرح سنڌ ۾ بي اي تائين سنڌي ٻولي بمبئي يونيورسٽيءَ طرفان ورتل امتحانن ۾ لازمي قرار ڏني وئي.

پاڪستان ٺهڻ کان پوءِ ڪراچيءَ کي سنڌ کان ڌار ڪرڻ بعد پهريون ڀيرو ڪراچيءَ جي اسڪولن ۾ سنڌي ٻولي پڙهائڻ جو سلسلو ختم ڪيو ويو. البت سنڌ جي ٻين ڀاڱن ۾ سنڌي پڙهائڻ جو سلسلو جاري رهيو. 1947ع ۾ سنڌ يونيورسٽي ڪراچيءَ ۾ قائم ٿي، پر 1951ع ۾ ان کي نيڪالي ڏئي حيدرآباد منتقل ڪيو ويو ۽ علامه آءِ آءِ قاضي حيدرآباد ۾ موجوده اولڊ ڪئمپس يعني بريداس جي قائم ڪيل نيو وڊياليه اسڪول جي عمارت ۾ سنڌ يونيورسٽي قائم ڪئي، جنهن جو ڪم تنهن وقت فقط ٻن ڪاليجن گورنمينٽ ڪاليج حيدرآباد ۽ سي اينڊ ايس ڪاليج شڪارپور جي امتحان وٺڻ واري اداري تائين محدود هو. جنهنڪري قاضي صاحب هڪ مڪمل تدريسي اداري ۾ نرڳو تبديل ڪيو. بلڪ پاڪستان جي پهرين يونيورسٽي نيو ڪئمپس ڄام شوري ۾ قائم ڪرائي. 3 ڊسمبر 1958ع تي، فيلڊ مارشل ايوب خان جي مارشل حڪومت پاران شريف ڪميشن مقرر ٿي، جنهن سموري ملڪ ۾ تعليمي ذريعو اردوءَ کي بڻائڻ جو فيصلو ڪيو. پر ڇاڪاڻ ته تنهن وقت فقط سنڌ ۾ ذريعو تعليم سنڌي





هئي، تنهن ڪري سنڌ جي سجاڳ طبقي پاران ان فيصلي خلاف زبردست مهم هلائي وئي. نتيجي ۾ ڪميشن کي سنڌ ۾ تعليم جو ذريعو سنڌيءَ کي مڃڻو پيو. اهڙيءَ ريت وقت بوقت سنڌي ٻوليءَ کي بچائڻ جون ڪيتريون ئي تحريڪون هلنديون رهيون آهن. سال 1969ع ۾ ووٽر لسٽون سنڌيءَ ۾ شايع ڪرائڻ لاءِ سنڌ جي شاگردن زبردست تحريڪ هلائي، جنهن جي نتيجي ۾ هزارين شاگردن کي جيلن ۾ ويڙڻو پيو. آخرڪار صدر يحيٰ خان جي حڪومت کي ووٽر لسٽون سنڌيءَ ۾ شايع ڪرائڻيون پئجي ويون، جيڪو سلسلو اڄ تائين جاري آهي. سال 1972ع ۾ سنڌ سرڪار سنڌ اسيمبليءَ مان سنڌي ٻوليءَ جو بل پاس ڪرايو، جنهن جي نتيجي ۾ ڪجهه شرارتي عنصرن سنڌيءَ ۽ اردو ڳالهائيندڙن وچ ۾ فساد برپا ڪرايو. جيتوڻيڪ سنڌي ٻوليءَ کي حق ملڻ سان اردوءَ جو استحصال نٿي ٿيو. بهرحال، سنڌ جي سجاڳ طبقي طرفان پنهنجي ٻوليءَ جي حقن جي تسليمي ۽ تحفظ لاءِ مختلف وقتن تي ڪيتريون ئي تحريڪون پئي هليون آهن، جن کي هن مقالي ۾ بحث هيٺ آندو ويو آهي.

**مختصر واقفيت:** مدد علي سنڌي نامور سنڌي ڪهاڻيڪار، صحافي ۽ محقق آهي، هن سنڌ جي تاريخ، شخصيتن، ادب، ثقافت، سماجيات ۽ سياسي تاريخ تي بيشمار مقالا، مضمون ۽ ڪتاب لکيا آهن. مدد علي سنڌي جديد سنڌي افساني جو اهم نالو آهي. گڏوگڏ هن تاريخي موضوعن تي بيحد اهم ڪتاب پڻ سهيڙيا آهن. هو هن وقت ثقافت کاتي جي سنڌي ڊڪشنري بورڊ ۾ ڊائريڪٽر طور ڪم ڪري رهيو آهي.







## پالي ٻولي ۽ جو سنڌي ۽ سان سڻيٽ



ڊاڪٽر آفتاب ابڙو

سنسڪرت ٻولي 'هندومت' لاءِ ڪتب آندي ويندي هئي ۽ عام ماڻهن تي يابندي هئي ته هو اها پوتر زبان استعمال نه ڪن. ان جي رد عمل ۾ 'پڌمت' آيو ۽ ان لاءِ 'پالي ٻولي' استعمال ٿيڻ لڳي، جنهن لاءِ ڪنهن کي به جهل پل نه هئي. هندستان جي وسيع ايراضيءَ سبب مختلف پرڳڻن ۾ لهجي جو فرق رهيو. ڪن هنڌن تي لکت ۾ به ٿورو گهڻو فرق هو. ننڍي کنڊ ۾ سڀ کان پهرين اها عوام جي ٻولي (Lingua Franca) رهي آهي. قديم دور ۾، وچ اوڀر ۾ 'آرامڪ ٻولي' (حضرت عيسيٰ جي ماءُ ٻولي) کي اهو درجو حاصل رهيو آهي. بعد ۾ عبراني (Hebrew) (عربي ٻوليءَ جو بنياد) کي اها حيثيت حاصل رهي آهي.

ٻولين جي عالمي انسائڪلوپيڊيا ۾ ڪي. آر. نارمين (K.R. Norman) پالي ٻوليءَ جي تاريخ ۽ جوڙجڪ بابت هڪ تفصيلي ۽ تحقيقي مقالو لکيو آهي، جنهن ۾ هو ٻڌائي ٿو ته "ڏکڻ هندستان ۽ خاص طور سيلون ۾ ٿيراواڊ (Theravada) قبيلي جا ماڻهو هڪ پراڪرت ڳالهائيندا هئا، جنهن جي بنياد تي اها 'پالي' ٻولي جڙي. انهيءَ جي وپنجن (Consonants) توڙي سُرن (Vowels) ۾ وڏو انگ سنسڪرت ٻوليءَ جو آهي، بلڪ گهڻي ڀاڱي پالي ٻوليءَ جي وياڪرڻي سٽاءَ تي سنسڪرت جو وڏو اثر آهي."

پالي ۽ پڌمت جي حوالي سان اسان جي هڪ محقق سائين صلاح الدين قريشي سنو ڪم ڪيو آهي، ان ڏس ۾ هوليڪي ٿو ته "آسوکا جي ڏاڍو جوش، ۽ جنون جي ڪري سنڌ گهڻي ڀاڱي ٻڌ ڌرم هيٺ اچي ويئي. ٻڌ ڌرم سنڌ ۾ 712ع تائين پوري طرح سان حاوي رهيو ۽ پوءِ به گهٽ ۾ گهٽ 100 سال تائين ٿورو يا گهڻو موجود رهيو." لفظ 'پالي' جي لغت ۾ معنيٰ لڪير (Line) آهي. ٿرپارڪر ۽ راجپوتانا ۾ پالي پيار جو ۽ اهڙي ٻار جو نالو هوندو آهي، جيڪو پڪريون چاريندو هجي. ٻلي-پتاليڻي ۾ وڏي ذات آهي. ٻلي ۽ پليجا سنڌ ۾ پڻ ذاتيون آهن.

**مختصر واقفيت:** ڊاڪٽر آفتاب ابڙو سنڌي ٻوليءَ تي ڪم ڪندڙ نامور محقق آهي. هن سنڌي ٻوليءَ جي مختلف پاسن تي ڪيترائي اهم ۽ ذڪر جوڳا مضمون، مقالا ۽ ڪتاب لکيا آهن.





## سنڌي ۽ سرائڪي ٻوليءَ جي لاسپاڻي جو مختصر جائزو



ڊاڪٽر الطاف جو کيو

تاريخي لحاظ کان ملتان ۽ آسپاس ڳالهائيندڙ سرائڪي يا لهندا ٻولي، پنجابي ٻوليءَ جي پڻ ماءُ ڪونجڻي ٿي. جيڪا سنڌي ۽ پنجابي ٻولي ڳالهائيندڙ حلقن جي وچ واري ٻولي آهي. عالمن جي راءِ موجب سرائڪي ۽ ڪشميري ٻولين جي امتزاج سان پنجابي ٻولي وجود ۾ آئي. يعني سرائڪي، پنجابي ٻوليءَ کي وجود ڏيندڙ ٻولي آهي. پر جيڪڏهن سرائڪي ٻوليءَ جو پيرو ڪٿجي ته ان جو گس سنڌي ٻوليءَ ڏانهن وڃي ٿو. لسانيات جي حوالي سان چار مخصوص چوسٽا/اڌوڪٽا صوتيا (implosive phonemes) سنسڪرت يا پراڪرت ٻولين ۾ به يڪسان طور ڪونه ٿا ملن. اهي آواز لهندا يا سرائڪيءَ ۾ هجڻ نسبت ان چوڻ ۾ ڪوبه وڌاءُ ناهي ته سنڌي ۽ سرائڪيءَ جو هڪٻئي سان گهرو تعلق آهي. سنڌي ۽ سرائڪي ٻوليءَ ۾ نمايان فرق آخري ويجهڻ جي چوٽي سر جو آهي. جيڪو جزوي طور سنڌي ٻوليءَ جي لهجن ۾ پڻ آهي. ان فرق جي بنياد تي سرائڪي ۽ سنڌي ٻوليءَ کي الڳ ڪري نه سگهيو. ملتان جو علائقو، سنڌ ۾ رڳو جي حاڪميءَ هيٺ هجڻ سبب، هتان جي سرائڪي ٻولي سنڌي ٻوليءَ جو هڪ لهجو رهي آهي ۽ اتان جي علمي ماڻهن مان ڊاڪٽر مهر عبدالخالق جو پڻ ساڳيو خيال آهي. سنڌ جا ماڻهو قديم زماني کان ملتان تائين جي ٻوليءَ کي سرائڪي چوندا آيا آهن، جنهن جي معنيٰ آهي، سري جي ٻولي/اپ اسٽريم جي ٻولي. سنڌي سرائڪي ۽ لهندا سرائڪيءَ جي تقابل مان اها ڳالهه سامهون اچي ٿي ته ’سنڌي سرائڪي ۽ لهندا سرائڪي‘ ساڳي ٻوليءَ جا الڳ الڳ لهجا آهن. الڳ سان ڪا ٻولي ڪونهي. ساڳي ٻوليءَ جا علائقن اهر الڳ نالا ڏنل آهن. ٻولين جي رابطي سبب، جاگرافيائي ويجهڙاڻپ ٿيندي آهي. ان بنياد تي سرائڪي ۽ پنجابي ٻولين جي پاڻ ۾ ويجهڙاڻپ ضرور آهي. پر هڪٻئي جو حصو ناهن. تاريخي لحاظ کان عرب سياحن ۽ تاريخدانن جي نظر ۾ به سرائڪي الڳ ٻولي نه، بلڪ سنڌي ٻولي آهي. هنن ’ملتانِي‘ ٻوليءَ جو نالو ئي نه ورتو آهي، بلڪ ملتان جي ٻوليءَ کي به ’سنڌي‘ ئي سڏيو آهي.

مختصر واقفيت: ڊاڪٽر الطاف حسين جو کيبي سنڌ يونيورسٽيءَ مان ”عربي سنڌي صورتخطيءَ جي ترجيحي صورت“ جي موضوع تي 2015ع ۾ پي. ايڇ. ڊي (سنڌي)





ڪئي آهي. پاڻ بنيادي طور درس تدريس سان لاڳاپيل رهيو آهي. هن وقت ڊاڪٽر اين.اي بلوچ انسٽيٽيوٽ آف هيبريٽيج ريسرچ سينٽر ڄام شوري جو ڊائريڪٽر آهي. مختلف ادبي رسالن ۽ تحقيقي جرنلن ۾ اٽڪل 75 مضمون ۽ مقالا شايع ٿيل اٿس. سندس دلچسپيءَ جا موضوع لسانيات ۽ گرامر آهن. سندس شايع ٿيل ڪتابن ۾ ”عربي- سنڌي آئيويٽا جو اڀياس“، ”عربي- سنڌي صورتخطيءَ جي ترجميحي صورتن جو اڀياس (پي. ايڇ. ڊي جي ٿيسز)“ ”عربي- سنڌي اکر جو اڀياس“ ۽ ”درسي اشتقاقن جي تشرحي لغت“ شامل آهن.







**مختصر واقفيت:** پريم ٽنواڻي سنڌي ٻوليءَ جو نامور ليکڪ ۽ ڄاڻو آهي. پاڻ وڏي عرصي کان وٺي ٻوليءَ جي مختلف موضوعن تي لکندو رهي ٿو. هن جي ڪتابن ۽ ليکڪن ۾ 1. سنڌو سمرات داھرسين (هندي ۽ سنڌي). 2. سنڌ، سنڌي اُور سنڌييت (پيشنوٽري هنديءَ ۾) 3. شوٽنٽر تا سنگرام اُور سنڌ ڪا يوگدان : (هنديءَ ۾ \_ 2009-10). 4. سنڌي پاشا (خوجپترڪ : هنديءَ ۾). 5. پاشائون ڪي پاشا -- سنڌي (هنديءَ ۾ 2016). 6. سنڌ ڪي گوڙو شالي اُور بيلداني اتهاس ڪي سچتر جهلڪ (ڦوٽو ايبلر : هنديءَ ۾ 2018). سنڌيءَ جو سنسڪرت، هندي ۽ پارتي ٻولن سان چاپ وارو لاڳاپو ڏيکاريندڙ ڪيئي ليکڪ مختلف هنڌن تي شايع ٿيل آهن.







## ڊاڪٽر عمر بن محمد دائودپوٽي پاران درسي ڪتابن جي ٻوليءَ ۾ ڪيل ترميمن تي ٿيل تاريخي مباحثو



مختيار احمد ملاح

ڊاڪٽر عمر بن محمد دائودپوٽي پاران درسي ڪتابن جي ترميم وارو مسئلو ته 1940ع کان شروع ٿيو، پر سنڌ جي خاص طور تي هندو مسلم تضاد طور اهو مسئلو 1853ع کان شروع ٿيو هو. ان ڪري هن ڪتاب ۾ تاريخي پس منظر ڏئي معاملي تي سمجهايو ويو آهي. سڀ کان اول ’سنڌي الفابيٽ ۽ املا ۾ سڌاري جون اوائلي ڪوششون‘ 1853ع کان 1935ع تائين سنڌي الف-ب جي ترتيب، املا جي شروعاتي مسئلن کان ويندي ورنڪيولر ڪميٽي، ايڇ. بي جيڪب طرفان لفظن جي هجي جي مقرري، ٽيڪسٽ بوڪ نظر ثاني ڪميٽيءَ جون ڪوششون، جن ۾ ڪورنٽن ڪميٽي، 1903ع، هيسڪيٽ ڪميٽي، 1913ع، اي. جي رائٽ ڪميٽي، 1915ع، ۽ 1927ع ۾ بمبئي پريزيڊينسيءَ جي تعليم کاتي جي ڪوششن جو احوال اچي ٿو. ٻئي حصي ۾ ڊاڪٽر دائودپوٽي پاران اعربن جي تبديليءَ تي ٿيل جيڪو به مباحثو ٿيو، ان کي ترتيب، تسلسل، تحريڪن، شايع ٿيل پمفليٽن، اخباري ڪالمن ۽ رسالن ۾ آيل مضمونن ۽ انهن جي لکنڌڻن جي حوالي سان تفصيل سان بحث ڪيل آهي. ان سلسلي ۾ ڪهڙا عالم، اديب، سرڪاري ڌريون سرگرم هيون، انهن جو پڻ احوال ڏنل آهي. ان مباحثي ۾ جيڪي به ڪميٽيون جڙيون يا گڏجاڻي ٿيون، پڌرناما جاري ٿيا يا ڪو بحث ٿيو، ڪوشش ڪري انهن سڀنيءَ جي معلومات هن مقالي ۾ آندي وئي آهي. جن ته تاريخوار پوري بحث کي سمجهڻو ويو آهي. ٻين لفظن ۾ 1853ع کان 1947ع تائين، سنڌي آيوپتا جي جوڙجڪ، ترتيب، هجي ۽ مسئلن مونجهارن جي تاريخي جاڻ ڏيڻ جي ڪوشش ڪئي وئي آهي.

**مختصر واقفيت:** مختيار احمد ملاح ٻوليءَ، گرامر، ادب ۽ ادبي تاريخ جي مختلف موضوعن تي لکنڌڻا مامور ليکڪ آهي. سندس اهم تصنيفن ۾ ”سنڌي ادب جي تاريخ جو جديد مطالعو“، ”ادبي اصطلاحن جي تشريحي لغت“، ”مغربي سنڌ شناس“، ”مشرقي سنڌ شناس“، ”سنڌي رسم الخط بابت مضمون ۽ مقالا“ (مرتب)، ”سنڌي ناول جي





مختصر تاريخ، ”سنڌي ڪهاڻيءَ جي مختصر تاريخ“، ”سنڌي ڊرامي جي مختصر تاريخ“، ”سنڌي ادب جي تاريخ جو جديد مطالعو“، ”سنڌي ادب تي هڪ نظر“، ”اڻويهين صديءَ ۾ سنڌ جي تعليمي ترقي“، ”خداوادي رسم الخط“، ”اڻويهين صديءَ جي سنڌي نثر جي تاريخ“، ”ادبي سوسائٽين جو سنڌي علم ۽ ادب جي ترقيءَ ۾ ڪردار“ کان علاوه سندس ڪيترائي مضمون، مقالا، ڪالم ۽ ٻيون تحريرون اخبارن، رسالن ۽ تحقيقي جرنلن ۾ شايع ٿيل آهن.





## تعليمي پاليسين ۾ مادري ٻوليءَ جي اهميت



ادريس جتوئي

موجوده دؤر ۾ ٻولي نه رڳو ماڻهن جي وچ ۾ رابطي جو وسيلو آهي، پر اها ڪنهن به فرد يا قوم جي ثقافتي سڃاڻپ جو پڻ اهم ذريعو آهي. ٻولي، ڪنهن به ملڪ جي تعليمي سرشتي ۾ نهايت ئي نمايان ڪردار ادا ڪري ٿي. پاڪستان جي تعليمي تاريخ ۾ تعليم ۾ ٻولين جي استعمال بابت ذڪر ٿيندو رهيو آهي. 1947ع ۾ ٿيندڙ ٻولين جي پهرين تعليمي ڪانفرنس کان وٺي 2020ع جي ’هڪ قومي نصاب‘ اچڻ تائين تعليم ۾ ٻولين جو مسئلو بحث مباحثي جو اهم موضوع رهيو آهي. تعليمي پاليسين ۾ تعليم جي ذريعي طور يا مضمون جي حيثيت ۾، ٻولين جي سکيا جي سڌي يا اڻ سڌيءَ ريت ڳالهه ڪئي وئي آهي، پر پنجھتر سال گذرڻ کان پوءِ به وفاقي سطح تي اڃا تائين ٻولين جي تعليم بابت ڪا مڪمل ۽ واضح ٻولي پاليسي نه جڙي سگهي آهي. ابھام اڃا برقرار آهي، صوبائي ۽ مقامي زبانن کي تعليمي پاليسين، نصاب، اسڪيم آف اسٽڊيز استادن جي تربيت ۽ جائزي ۾ گهربل مڃتا ۽ اهميت نه ٿي ڏني وڃي. هن وقت تائين اڪثر تعليمي پاليسين جي دستاويزن ۾ سنڌي، پنجابي، بلوچي، پشتو، سرائڪي ۽ ٻين مادري زبانن جو نالو لکڻ ۽ جائز ٿيڻ به مناسب نه سمجهيو ويو آهي.

ارڙھين آئيني ترميم منظور ٿيڻ کان پوءِ وفاقي حڪومتي سطح تي تعليم ۽ مادري زبانن جي حيثيت بابت مونجھارا موجود هوندي به آئين ۽ قانون جي روشنيءَ ۾ صوبائي زبانن جي ترقي ۽ واڌ ويجهه ڏانهن سنڌ، بلوچستان ۽ خيبرپختونخواه ڌيان ڏيڻ شروع ڪيو آهي. سنڌ ته جولاءِ 1973ع ۾ سنڌي ٻوليءَ جي سکيا، ترقي ۽ استعمال جو قانون منظور ڪيو، پر ارڙھين ترميم کان پوءِ بلوچستان ۽ خيبرپختونخواه صوبائي ٻولين بابت قانون سازي ڪئي آهي ۽ اٽڪٽ منظور ڪيا ويا آهن.

ضرورت انهيءَ ڳالهه جي آهي ته قومي ۽ صوبائي سطح تي ’ٻولي ڪميشن‘ يا ’ٽاسڪ فورس‘ ناهي وڃي، جيڪا ٻولين جي اثرائتي تعليم ۽ مرحليوار سکيا لاءِ رٿابندي کي پيش ڪري انهيءَ عمل دوران قومي ۽ صوبائي سطح تي ٻين استٽڪ هولڊرس جي رابن ۽ تجويزن کي ضرور شامل ڪيو وڃي. اها ڪميشن عالمي ۽ قومي زبان سان گڏ





خاص طور تي مادري ۽ مقامي زبانن جي واڌ ويجهه، ترقي ۽ تعليم لاءِ اهم رٿائون ۽ لائحہ عمل جوڙي هن مقالي ۾ مادري ٻولين جي تعليمي پاليسين جي اهميت کي موضوع بڻائي، حڪومتي پاليسين جو جائزو وٺڻ جي ڪوشش ڪئي وئي آهي.

**مختصر واقفيت:** ادریس جتوئي سنڌيءَ جو ناليوارو نقاد، ليکڪ ۽ تعليمي ماهر آهي. خاص طور سنڌيءَ جي تدريس، تعليم، گرامر ۽ سکيا جي حوالي سان هن جو ڪم ذڪر لائق آهي. پاڻ بيورو آف ڪريڪيولم مان ڊپٽي ڊائريڪٽر جي عهدي تان ريتائر ڪيو اٿس. هن ادب جي مختلف موضوعن تي به اهم مضمون ۽ مقالا لکيا آهن.





## سنڌي آئيوٽا سڀني آسان بنائڻ جي ضرورت



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آئيوٽا لکت جي نشانين جي ان نظام کي چئبو آهي جنهن ۾ هر نشاني ٻوليءَ جي ڪنهن اڪائي جي نمائنده هوندي آهي. جيستائين سنڌي ٻوليءَ جي آئيوٽا جي قدامت جو سوال آهي ته جهڙي نموني سنڌي ٻولي قديم آهي تهڙي نموني سنڌي ٻوليءَ جي آئيوٽا پڻ قديم آهي، جنهن جا آثار موهن جو دڙو، پٺڀور، آمري، ڪوٽ ڏيجي وغيره جهڙن قديم آثارن مان مليل مھرن، سڪن، ٺڪرين تي اڪريل نشانن ۽ عبارتن مان مليا آهن. اهڙي نموني سنڌي ٻولي جي آئيوٽا جي حوالي سان قديم دور کان وٺي ڪيترائي حوالا ملن ٿا ته اها ڪيترن ئي نمونن سان لکي ويندي هئي. جن ۾ ديوناگري، گرمڪي، خواجڪي، راجاڻي، ونگاڻي، لاڙاڻي، لوهاڻڪي وغيره شامل آهن. اڄ به سنڌي ٻولي عربي-سنڌي، ديوناگري ۽ رومن رسم الخطن ۾ لکي پئي وڃي.

موجوده وقت اهي ٻوليون ترقي ڪري رهيون آهن يا ڪنديون جن موجوده وقت جي حالتن کي سامهون رکندي، انهن کي سادو ۽ آسان بڻايو ۽ جن روايتن بچاءَ عقلي بنيادن تي ان ۾ ڦير ڦار ڪري ترقي وٺرائي. ليڪڪ جي نظر ۾ موجوده سنڌي آئيوٽا صوتيات جي لحاظ کان خامين جو شڪار آهي ۽ ان کي سادو ۽ آسان بنائڻ وقت جي اهم ضرورت آهي، جنهن سان سنڌي ٻولي نه صرف ترقي ڪندي بلڪ اردو ۽ ٻيون

پاڪستاني ٻوليون ڳالهائيندڙن کي سنڌي ٻولي سکڻ، لکڻ ۽ پڙهڻ ۾ آساني ٿيندي. ليڪڪ مذڪوره مقالي ۾ موجوده سنڌي آئيوٽا کي سادو ۽ آسان بنائڻ جي حوالي سان علمي نڪتو واضح ڪندي، تجويزون ۽ سفارشون پيش ڪيون آهن ته جيئن سنڌي ۾ ٻي معروف ۽ ٻي معمول جو مسئلو آهي. ڇاڪاڻ ته اڄڪلهه اعرابون نئين ڏنيون وڃن، جڏهن ته ٻي معروف ۾ زير ڏيڻ گهرجي ۽ ٻي معمول کي ائين لکجي. راقم جي خيال ۾ سنڌيءَ ۾ اردو وارو طريقو اختيار ڪيو وڃي. ٻي معروف لاءِ ”ن“ ۽ ٻي معمول لاءِ ”ڙ“ مقرر جي نشاني مقرر ڪئي وڃي. ساڳيءَ طرح وسرڳ آوازن لاءِ ج ۽ هه کي ملائي، ”جه“ بڻايو ويو ۽ گ ۽ هه کي ملائي ”گه“ ڪيو ويو. جڏهن ته ٻين صورتن ۾ فقط کان ڪم ورتو ويو آهي. راقم جي خيال ۾ انهن اکرن لاءِ پڻ ساڳيون صورتون







ناهڻ گهروين هيون. اهڙيءَ ريت نون غني جو مسئلو پڻ غور طلب آهي. ان سان گڏ  
مذڪوره مقالي ۾ تجويز ڪيل تبديلين جي فائدين ۽ نقصانن تي پڻ روشني وڌي وئي  
آهي.

**مختصر واقفيت:** ڊاڪٽر منظور علي ويسريو نيشنل انسٽيٽيوٽ آف پاڪستان اسٽڊيز  
قائد اعظم يونيورسٽيءَ ۾ اسسٽنٽ پروفيسر آهي. پاڻ 2009ع ۾ ”گريغرسن جي سنڌي  
ٻوليءَ تي تحقيق جو تحقيقي ۽ تنقيدي جائزو“ جي موضوع تي تحقيقي مقالو لکي  
ايم. فل ۽ ”سنڌي ادبي تاريخون: تحقيقي ۽ تنقيدي اڀياس“ جي عنوان تي تحقيقي  
مقالو لکي، ڊاڪٽريٽ جي ڊگري حاصل ڪئي اٿائين. سندس 10 ڪتاب شايع ٿي  
چڪا آهن، جن ۾ ”پاڪستاني زبانون ۾ لساني اشتراڪ“، ”جمال ابڙو: شخصيت اور  
فن“، ”ترقي پسند تحريڪ ڪي سنڌي ادب پر اثرات“، ”شاه عنايت شهيد: شخصيت  
اور فن“، ”علامه اقبال: شخصيت اور فن“ (سنڌي ترجمو)، ”پهريون قدم“، ”مطالعہ سنڌي  
زبان“، ”سنڌي لوڪ ڪهاڻيان“، ”بهترين لوڪ ڪهاڻيون“ (چونڊ - ترجمو)، ”آغا  
سليم: شخصيت اور فن“ ۽ ”پاڪستاني زبانين اور بوليان مختصر لساني و ادبي  
مطالعہ“ شامل آهن. سندس ڪيترائي تحقيقي مقالا نامور تحقيقي جرنلن ۾ شايع ٿي  
چڪا آهن ۽ پاڻ ڪيترين ئي قومي ۽ بين الاقوامي ڪانفرنسن ۾ شرڪت ڪري  
چڪو آهي.





## ٻولي ۽ ثقافت جو ڳانڍاپو



ڊاڪٽر رشيدالله مخمور بخاري

ثقافت بنيادي طور هڪ اصطلاح آهي، جنهن جي پياچ شعور ۽ ساڃاهه ٿيندي. انساني حياتيءَ جو سمورو ڍنگ انداز ثقافت جو حصو آهي، قومن جي سڃاڻپ جو وڏو سبب پڻ ثقافت سمجهي ويندي آهي، ٻولي ان ثقافت يا ڪنهن هڪ سماج جي بنيادي سڃاڻپ پيدا ڪندڙ انگ جي حيثيت رکي ٿي. ثقافت ۽ ٻوليءَ کي ڪنهن به طرح جدا ڪري نٿو سمجهي سگهجي، سنڌي ٻولي به خاص طور تي هن خطي جي ثقافت ۽ ساڃاهه جي نمائندگي ڪري ٿي. ٻولي آوازن جي مجموعي سان گڏ نشانين جو ميڙ به آهي، مثال طور سنڌ جي ثقافت ۾ ’هٿ ٻڌڻ‘ ٿورو مڃڻ، هيٺاهين ونڻ يا معافي گهرڻ جو مفهومي رکي ٿو. ٽيڪنالاجيءَ جي ٻوليءَ ۾ ’ايموجي‘ ۾ ان کي شامل ڪيو ويو آهي، اهڙيون ٻيون به ڪيتريون ئي علامتون ۽ نشانين هن وقت ٻوليءَ جي مختلف فارمن ۾ مثال طور اسڪرين تي لکت ۾ پڻ استعمال هيٺ آهن. ثقافت ۽ ٻولي جو تعلق گهرو آهي. ٻولي خود اظهار جو ذريعو آهي، پر سماج جي تشڪيل ثقافت ۽ تهذيب کان سواءِ ممڪن نه آهي. هن مقالي ۾ بحث هيٺ ايندڙ نڪتو اهو آهي ته، ثقافت ۽ ٻولي جو تعلق جئين ته پاڻ ۾ گهرو آهي، ڇا سنڌي ٻوليءَ تي پوندڙ ٻين ٻولين جي اثر سبب اها پنهنجي ثقافتي ورثي سان سگهاري طور جڙيل به آهي يا اندران ڪمزور ٿي رهي آهي، ته ساڳيءَ طرح اهو به ڏٺو ويندو ته وقت سان گڏ ايندڙ تبديلين سبب سنڌي ثقافت تي پوندڙ اثر ان کي ڪهڙيءَ طرح متاثر ڪيو آهي ۽ ان جو سنڌي ٻوليءَ تي ڪهڙو اثر ٿي رهيو آهي.

**مختصر واقفيت:** ڊاڪٽر مخمور بخاري سنڌ يونيورسٽي جي سنڌي شعبي ۾ اسسٽنٽ پروفيسر آهي. سندس لکيل ۽ ترتيب ڏنل ڪتابن جو تعداد ٻاويهه کن آهي. ماضيءَ ۾ ڪهاڻيون، ڊراما ۽ ريڊيو لاءِ پڻ لکندو رهيو. پر گذريل ٻن ڏهاڪن کان تحقيق سان جڙيل آهي. سندس تحقيق جا موضوع سنڌي ڪلاسيڪل شاعري، تصوف، لسانيات ۽ جديد ادب رهيو آهي. ڪيترن ئي ڏيهي ۽ عالمي ڪانفرنسن ۾ مقالا پيش ڪرڻ سان گڏ تحقيقي جرنلن جي ايڊيٽوريل بورڊ جو ميمبر پڻ رهيو آهي.





## سنڌي زبان ۾ تعليم، تدريس ۽ ڄاڻ تائين رسائيءَ بابت بمبئي قانون ساز اسيمبلي (مئي 1909) ايوان ۽ ڪائونسل آف اسٽيٽ (مئي 1909) ۾ پيچيل سوال، قراردادون ۽ قانون سازي

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1843ع ۾ ڏهه ۽ مياڻي واري جنگ جي نتيجي ۾ سنڌ ايسٽ انڊيا ڪمپنيءَ جي قبضي ۾ اچي چڪي هئي. آڪٽوبر 1847ع ۾ سنڌ جي خودمختيار حيثيت کي ختم ڪري بمبئي پريزيڊنسي ۾ شامل ڪيو ويو. 1857 واري جنگ آزادي انگريزن کي برصغير بابت سنجيدگيءَ سان سوچڻ تي مجبور ڪري ڇڏيو. برطانوي پارليامينٽ ۾ رپورٽ بابت مباحثي کان پوءِ گورنمينٽ آف انڊيا ايڪٽ 1858ع پاس ٿيڻ جي نتيجي ۾ سنڌ سميت سمورو گڏيل هندستان تاج برطانيه جي قبضي ۾ هليو ويو. ان وقت برصغير ۾ پارليامينٽ يا اسيمبليءَ جو ڪو خاص تصور يا ڍانچو موجود نه هيو. هندستان ۾ آئيني سڌارن طرف پهريون وڪ وڌائيندي 1861ع ۾ برطانوي پارليامينٽ "انڊين ڪائونسل ايڪٽ 1861" پاس ڪيو جنهن تحت مرڪز ۾ گورنر جنرل جي ڪائونسل ۽ بمبئي، ڪلڪت ۽ مدراس پريزيڊنسي ۾ قانون ساز ڪائونسلن جو وجود عمل ۾ آندو ويو. ان ايڪٽ تحت پهريون ڀيرو مقامي ماڻهن کي ڪائونسل جو حصو بڻايو ويو، جيتوڻيڪ انهن ڪائونسلن کي سوال ڪرڻ سميت بنيادي جمهوري اختيار به ڪونه هيا. انڊين ڪائونسل ايڪٽ 1892، انڊين ڪائونسل ايڪٽ 1909، گورنمينٽ آف انڊيا ايڪٽ 1919 ۽ گورنمينٽ آف انڊيا ايڪٽ 1935 تحت وجود ۾ آيل ڪائونسلن ۽ اسيمبلين جي اختيارن ۾ بتدريج اضافو ٿيندو رهيو.

انگريزن جي انهيءَ پاليسي جو فائدو وٺندي سنڌي به مقامي ۽ مرڪزي سياست ۾ رپورٽ بهرو ۽ دلچسپي وٺڻ لڳا. قانون ساز ڪائونسلن ۽ اسيمبلين ۾ سنڌين جو تعداد آهستي آهستي وڌندو رهيو. ان موقعي تي سنڌ سان تعلق رکندڙ ميمبرن بمبئي ليجسليٽو ڪائونسل (1921-1936)، انڊين ليجسليٽو ڪائونسل (1854-1921) ۽ انڊين ليجسليٽو اسيمبلي (1921-1947) ۾ سنڌي ٻوليءَ ۾ تعليم، تدريس ۽ ڄاڻ بابت رسائيءَ بابت اسيمبليءَ جي ڪاروائي ۾ رپورٽون ڪيون ويون. ڪافي ميمبر ته بمبئي ليجسليٽو ڪائونسل ۾ به سنڌيءَ ۾ تقريرون ڪندا هيا.





هن مقالي ۾ ميمبرن بمبئي ليجسليٽو ڪائونسل (1921-1936)، انڊين ليجسليٽو ڪائونسل (1854-1921) ۽ انڊين ليجسليٽو اسيمبلي (1921-1947) ۾ سنڌي ٻولي بابت پڇيل اهم سوالن، جوابن، سنڌي زبان جي ترويج ۽ واڌاري لاءِ پيش ڪيل قراردادن ۽ قانون سازي جو وچور پيش ڪيو ويندو.

**مختصر واقفيت:** عامر علي مغيري هن وقت پاڪستان انسٽيٽيوٽ فار پارلياماني سروسز ۾ اسسٽنٽ پي آر سي آفيسر طور ڪم ڪري رهيا آهن. سنڌ جي صوبائي اسيمبليءَ ۾ تعينات آهن. (MBA (HRM جي ڊگري حاصل ڪيائين آهي ۽ (SZABIST) اسلام آباد ۽ سنڌ يونيورسٽي ڄامشورو مان بي بي اي (آنرز) ڪئي. هو وفاقيت، پارليامينٽ ۽ برطانوي-انڊين پارلياماني تاريخ تي بحث ڪندو رهيو آهي. هن وقت سنڌي هفتيوار رسالي ۾ بمبئي ليجسليٽو ڪائونسل جي ڪارروائيءَ بابت سنڌ جي حوالي سان لکي ٿو.





## سنڌو لکت تي تحقيق: درپيش مسئلا ۽ مختلف پهلو



شبير ڪنڀار

موهن جي دڙي جي کوٽائيءَ مان مليل لکت کي 'سنڌو لکت' سڏجي ٿو. هيءَ لکت نڪر ۽ ٽامي وغيره مان ٺهيل مھرن تي ۽ ڪن نڪر جي ٿانڻ تي، ٺپي وانگر لڳل ملي آهي. 'ٽيچنگ هسٽري برٽش ميوزيم' موجب: "هن وقت تائين اهڙيون 3500 کان مٿي مھرون ملي چڪيون آهن." مھرون گول ۽ مستطيل شڪلين جي مختلف ماپن جون ورتلي؛ پر گھڻيون چورس هڪ انچ جي ماپ جون، نڪر جون ٺهيل مليون آهن. هر هڪ مھرن تي، گھٽ ۾ گھٽ 1 ۽ وڌ ۾ وڌ 34 نشانين لکيل مليون آهن. مھرن تي گھڻي ڀاڱي لکت مٿان لکيل آهي ۽ ان جي هيٺيان ڍڳي، هاڻي، هڪ سڱي توڙي ٻين جانورن جون شڪليون ٺهيل آهن.

سنڌو لکت تي ان جي دريافت کان وٺي تحقيق هلندڙ آهي. جنهن مان مک ڪتاب: جان مارشل، ارواٿر مهاڊيو، اسڪوپرپولا، عطا محمد پٺيري ۽ سراج ميمڻ جا آهن. سنڌو لکت تي محققن کي پيش ايندڙ مسئلن ۾ وڏي ۾ وڏو مسئلو لاڳاپيل مواد جو ڏيڻي ليول تي هٿ ڪرڻ آهي. ڇاڪاڻ ته لاڳاپيل مواد ڪاپي رائيٽ هجڻ ڪري مفت ميسر نه آهي. جڏهن ته سنڌو لکت جون مھرون برٽش ميوزيم (لنڊن)، نيشنل ميوزيم (دهلي انڊيا)، هڙاپا ۽ موهن جو دڙو ميوزيم (پاڪستان) ۾ موجود آهن. جن تائين پهچ ٻڌڻو مسئلو آهي.

سنڌو لکت جي اکرن ۾ لکيل ڳجهارت جي پيچڻي ڳولڻ يا ان لکت کي پڙهڻ لاءِ ڏيڻي توڙي پرڏيڻي عالمن تمام گھڻيون ڪوششون ڪيون آهن. پر هيءَ سٺ اهڙو ته منجهيل آهي. جو اڃا تائين سمجهڻ جو نالو ئي نٿو وٺي، نه وري دريافت کان وٺي اڄ تائين سنڌو لکت جو ڪو 'روزيتا اسٽون' ملي سگھيو آهي، جنهن جي مدد سان دنيا جي هيءَ شاهوڪار ۽ خاموش تهذيب، پنهنجي لکتن منجهان ٻيهر ڳالهائڻ شروع ڪري ۽ پنهنجي ماضيءَ جي شاندار تاريخ جي واقفيت پاڻ ڪرائي سگھي.







**مختصر واقفيت:** شبير ڪنڀار، سنڌ جي تعليم کاتي ۾ استاد آهي ۽ سنڌ يونيورسٽي ڄام شورو مان ”سنڌو لکت جي پاڇ تي سراج جي ڪيل ڪم جو اڀياس“ جي موضوع تي، ايم فل ڪري رهيو آهي. هن سن 2000ع کان سنڌي ڪمپيوٽنگ جي بانيڪار عبد الماجد پرڳڙيءَ سان گڏجي سنڌي ٻوليءَ جي ڊجيتائيزيشن ۾ پنهنجي حصيداري ڳنڍي. هن 14 سنڌي فونٽ ٺاهيا. سنڌو لکت (Indus script) کي ڊجيتائيز ڪيو ۽ يونيڪوڊ بيسڊ گهٽ ٻوليائي فونٽ ٺاهي جاري ڪيو. ايم بي سنڌي ڪيبورڊ ۽ فونٽس کي يونيڪوڊ جي جديد گهرجن پٽاندر ايس ڪي 2.0 جي اپڊيٽ ڏيڻ پڻ سندس ڪم آهي. پاڻ ائنڊر رائڊ سسٽم ۾ سنڌي لکت لاءِ ڪيبورڊ اٽپ پڻ جوڙي چڪو آهي. هن، سنڌي ٻولي ۽ سنڌو لکت جي ڪوڊنگ توڙي ڊجيتل ڊوائسز تي سنڌيءَ جي واهڻي لاءِ مددگار ڪتاب، ”ڊجيتل سنڌي ٻولي“ لکيو. لطيف سائينءَ جي ڪلام کي ڊجيتل ڊوائسز تي عام ۽ سولو ڪرڻ لاءِ پاڻ، شاھ جورسالو (الف ب وار) ترتيب ڏنائين. شاھ جو گنج ۽ شاھ جورسالو (1867ع وارو بمبئي ڇاپو) پڻ ڊجيتائيز ڪري چڪو آهي. 2017ع ۾ کيس شاھ لطيف ايوارڊ ملي چڪو آهي.





## سنڌي لغت ۾ گذريل 23 سالن ۾ شامل ٿيل نوان لفظ ۽ اصطلاح (New words and Terminologies inducted in Sindhi Dictionary during the Last 23 Years)



ياسر قاضي

ٻوليون وهندڙ درياءُ آهن. جن ۾ هر گذرندي ڏينهن سان واڌارو ٿيندو رهي ٿو. دنيا جي وڏين لغتن مان هڪ، آڪسفورڊ انگلش ڊڪشنريءَ جي پنهنجن ايڊيٽرن جي اندازي موجب، آڪسفورڊ انگريزي ڊڪشنريءَ ۾ هر سال جي ڇاپي ۾ لڳ ڀڳ 4000 نون لفظن جو اضافو ٿيندو رهندو آهي. ان واڌاري ۾ نه رڳو نئين ايجادن ۽ دريافتن جا لفظ ۽ انهن سان سلهاڙيل اصطلاح شامل هوندا آهن، بلڪه خود انهن ٻولين جا اهڙا لفظ پڻ شامل ٿيندا رهندا آهن، جيڪي هوندا ته وڏي عرصي کان ان تي ٻوليءَ سان بابت آهن، پر ڪنهن سبب جي ڪري وقت جي دڙ ۾ لٽيل هئڻ يا گهٽ استعمال سبب اهي لغت ۾ شامل ٿيڻ کان رهيل هوندا آهن. ان ۾ جاگرافيائي طور نون ٺهندڙ شهرن، ملڪن يا موسمي تبديلين سبب تبديل ٿيل جاگرافيائي وڻن جا نوان رکيل نالا يا انهن تاريخي واقعن جا نالا به شامل ٿيندا رهندا آهن، جيڪي ان کان اڳ ڪڏهن به وقوع پذير ڪونه ٿيا هئا.

اسين 21 صديءَ جا 23 سال گذاري 24هين سال کي اُڪري رهيا آهيون. ان وچ ۾ جتي 'نائين يون' جهڙن واقعن دنيا جي امن کي ڏوڏيو ته اتي 'بريگڙت' جهڙن سياسي معاهدن يورپ کي به عملي طرح پن حصن ۾ ورهائي ڇڏيو. جتي موبائيل فون ۽ خاص طور سمارت فونس جي ايجاد کان پوءِ 'واٽس ايپ'، 'ميٽا' (فيس بڪ)، 'ٽويٽر'، 'يوٽيوب'، 'انسٽا گرام' ۽ 'ٽڪ ٽاڪ' جهڙين ايپليڪيشنن، نئين نسل جي لاڙن توڙي مزاج کي تبديل ڪيو ۽ 'روبوٽڪس' ۽ 'آرٽيفيشل انٽيليجنس' ٽيڪنالاجيءَ جي دنيا جو مهاڻو متاثر ۽ پنهنجو غير معمولي ڪردار ادا ڪيو ته اتي ئي 'ڪورونا' (ڪوويڊ-19) جهڙين ويائن پڻ دنيا جي معاشي، معاشرتي، سياسي توڙي طبي تاجي پيٽي کي متاثر رکي ڇڏيو. جتي 'فٽ جنريشن وار فيئر' جهڙين بلائن منهن ڪڍيو ته اتي 'ڊيپ اسٽيٽ' ۽ 'جنريشن ايڪس' جهڙا اصطلاح ۽ انهن سان سلهاڙيل هزارين نوان لفظ پڻ متعارف ٿيندا رهيا، جيڪي دنيا جي هر ٻوليءَ جيان سنڌي لغت جو حصو پڻ بڻيا. هي مقالو اهڙن لڳ ڀڳ 100 مک لفظن ۽ اصطلاحن جو احاطو ڪري ٿو، جيڪي





ايڪيهين صديءَ جي گذريل 23 سالن ۾ نہ رڳو هر عام خاص ۾ متعارف ٿي سنڌي لغت جو پڻ حصو بڻيا، بلڪ انهن جو واهپو ٻڌي کان ٻچي تائين هر ڪنهن جي روز مره جي استعمال جو اثر حصو بڻجي چڪو آهي.

**مختصر واقفيت:** ياسر قاضي سنڌ جو نالي وارو شاعر، ليکڪ، ڪالم نويس، ڪمپيئر، پرنٽ ۽ براڊڪاسٽ صحافي، مصور، اسٽريٽر ۽ 12 ڪتابن جو مصنف آهي. سندس 10 ڪتاب ٻارن جي ادب تي مشتمل آهن، جڏهن ته هڪ ڪتاب حضرت لال شهباز قلندر جي منظوم سوانح آهي. هو مختلف موضوعن تي ڪيترين ئي قومي توڙي بين الاقوامي ڪانفرنسن ۾ پنهنجا مقالا پيش ڪري چڪو آهي ۽ ڪيترائي تحقيقي مقالا ريسرچ جرنلن ۾ شايع ٿي چڪا آهن. هڪ خطا ۽ مصور طور هن جا فنپارا اسلام آباد جي نيشنل آرٽ گيلريءَ سان گڏوگڏ ڪراچيءَ جي صادقين آرٽ گيلريءَ (فريئر هال) ۾ پڻ رکيل آهن. ٻارن لاءِ لکيل پنهنجي هر ڪتاب جا اسڪيچ پڻ هن پاڻ ئي ٺاهيا آهن.







## اصلوڪين ٻولين جي ڪمپيوٽيشنل / ڊجيٽل پروسيسنگ (Computational / Digital Processing of Indigenous Languages)



سعید احمد سمیجو

ٻوليءَ جي ڊجيٽلائيزيشن (ڪمپيوٽنگ) ڪنهن ٻوليءَ کي ڊجيٽل طور يا سندس نشانين کي ڊجيٽل طور تي پيش ڪرڻ جو نالو آهي. درحقيقت ٻوليءَ جي ڪمپيوٽنگ اهڙين ٻولين جي لاءِ ڪئي ويندي آهي جيڪي پنهنجي عالمي حيثيت وڃائي رهيون آهن. گذريل چند ڏهاڪن اندر ان ڳالهه جي دلچسپي سڄيءَ دنيا ۾ وڌندي نظر اچي رهي آهي ته ڪيئن ٻولي/ٻولين کي مشين جي ذريعي ڊجيٽلائيز ڪيو وڃي يا ٻين لفظن ۾ انهن جي ڪمپيوٽنگ ڪئي وڃي. ان باري ۾ ڪئناڊا جي يونيورسٽي آف برٽش ڪولمبيا جي شعبي: ٻولي، ادب ۽ تعليم مان نڪرندڙ Computer Assisted languages learning رسالي ۾ ڇپجندڙ هڪ مقالي جي ٽٽ ۾ هڪ سروي جو ذڪر ڪيو ويو آهي. جنهن ۾ دنيا جي 80 ملڪن منجهان 47 ملڪن شرڪت ڪري مقامي ٻولين جي نمائندگي ڪئي ۽ ان جي ڪمپيوٽنگ بابت بحث ڪيو. گلوبل لينگويئج ڊجيٽلائيزيشن انيشيٽو (Global Language Digitization Initiative) جي ويب سائيت جي پهرئين ئي صفحي تي اوهان کي اهو پڙهڻ لاءِ ملندو ته “Native Language is a Human Right” اوهان جي مادري (مقامي) ٻولي هڪ انساني حق آهي. ڪنهن به مقامي ٻولي ان فورم جي سڃاڻپ ۽ ثقافت هوندي آهي. تنهن ڪري هر مقامي ٻوليءَ جو تحفظ به انساني حقن جو سوال آهي. ان ڪري هر مقامي ٻوليءَ کي ڪمپيوٽنگ ذريعي سڄي دنيا اڳيان متعارف ڪرڻ جي ضرورت آهي.

**مختصر واقفيت:** سعید احمد سمیجو سنڌي ٻوليءَ جو نوجوان اسڪالر آهي. هن ڪمپيوٽر سائنس ۾ بيچلر ۽ سنڌي ٻوليءَ ۽ ادب ۾ سنڌ يونيورسٽيءَ مان ايم. اي جي ڊگري حاصل ڪئي آهي ۽ هن وقت ”ميين شاهه عنات رضويءَ جي شاعريءَ ۾ جماليات“ جي موضوع تي ايم. فل ڪري رهيو آهي. هن جي دلچسپيءَ جا موضوع ادب، موسيقي ۽ سنڌي ڪمپيوٽنگ آهن. ٽنهي موضوعن تي مضمون ۽ تحقيقي مقالا لکندو رهيو آهي. سنڌي موسيقيءَ تي لکيل هن جو ڪتاب ڇپائيءَ جي مرحلي ۾ آهي.









## عالمي سنڌي ٻولي ڪانفرنس

سنڌي ٻولي، سنڌو لکت ۽ خطري هيٺ آيل اصلوڪيون ٻوليون

### ڪانفرنس ڪميٽي

پروفيسر ڊاڪٽر اسحاق سميجو

چيئر پرسن

(سنڌي ٻوليءَ جو بااختيار ادارو)

### انتظامي ڪميٽي

امين لغاري

سيڪريٽري، سنڌي ٻوليءَ جو بااختيار ادارو

احسان احمد ميمڻ

ميمبر

زاهد اونو

ميمبر

شوڪت چاچڙ

ميمبر

محمد رمضان ترڪ

ميمبر

عرفان علي ميمڻ

ميمبر

رفيق حسين گولاچي

ميمبر

شاهزاد علي منگواڻو

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ڪانفرنس سيڪريٽري

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### Sindhi Language Authority

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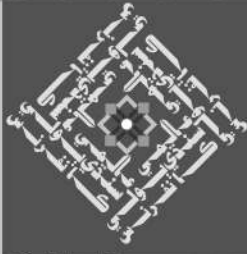
Tell: 0222-9240050-3

Email: contact@sindhila.edu.pk

website: www.sindhila.org







# SINDHI LANGUAGE, INDUS SCRIPT & ENDANGERED INDIGENOUS LANGUAGES

سنڌي ٻولي، سنڌو لکت ۽ خطري هيٺ آيل  
اصلوڪين ٻولين بابت عالمي ڪانفرنس



International Sindhi Language Conference

## تحقيقي مقالن جا تہ

### 2023 عالمي سنڌي ٻولي ڪانفرنس

20\_21 فيبروري 2023ع



سنڌي ٻولي، جو بااختيار ادارو  
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