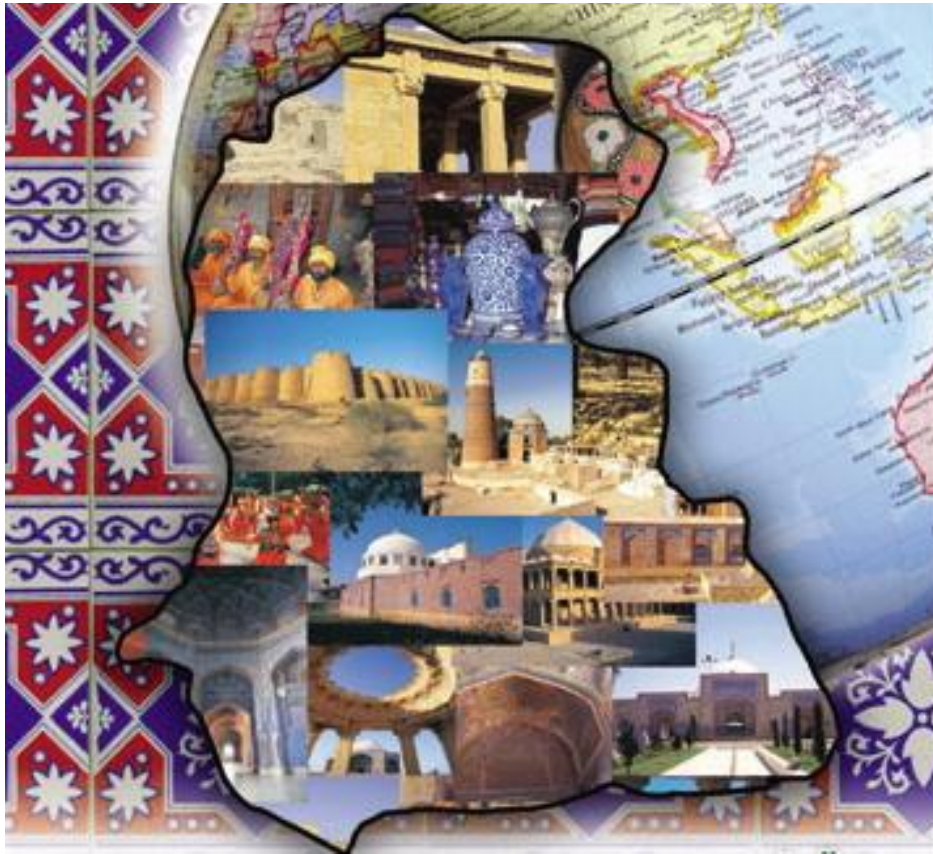


Sindhi Manual: Language and Culture



*Photo taken from: <http://dailylahorepost.com/blog/?p=591>

<http://www.youtube.com/watch?v=oJGFX2eENnA>

Table of Contents

<u>Title</u>	<u>Page</u>
Demographics	3
Sindh Population	
Religion	
Flag of Sindh Province	
Ethnic Groups	
USA Population of Sindhi Speakers	
World Population of Sindhi Speakers	
Locations Sindhi is Spoken.....	4
Sindh Providence.....	5
Origin of the Name	
The Indus River	
Climate	
Agriculture.....	6
Map of Pakistan	
Culture.....	7
Festivals	
Lifestyles	
Arts & Music	
Music.....	12
Dance	
Clothing.....	13
Sindhi Names & Famous Sindhi People.....	14
Sindhi Cuisine.....	15
Religion.....	16
Linguistic Features.....	18
Family	
Related Language	
Dialects	
Origin and history	
Uses of Sindhi	
Orthography & Phonology.....	19
Consonants	
Vowels.....	20
Morphology.....	22
Syntax.....	24
Semantics.....	25
Speech Sound Errors	
Pragmatics (Do's & Don'ts).....	26
Speech-Language Pathologists & Audiologist.....	30
Resources.....	31
References.....	32

Demographics

Population: 30,439,893

Religion: Islamic and Hindu (most Sindhi immigrates of India after the partition in 1947 are Hindu)

Flag of Sindh Province



*Photo taken from: google images.

Ethnic Groups

In the north Landha and in the east Rajhastani co-mingle with Sindhi. Ethnically the Sindhi society has been cosmopolitan in its composition. Its ethnic groups range from the descendants of the ancient Aryans, the Secthians, the Arabs, the Turks, the Persians, the Rajputs and the Baluchis.

*Taken from: <http://www.sindh.gov.pk/dpt/History%20of%20Sindh/geogpaphical.htm>

Population in the USA

According to the 2000 Census about 7,237 people speak Sindhi in the United States. California (1,300) and New York (1,110) has the most residences who speak Sindhi followed by New Jersey (825), Texas (630), and Illinois (515).

*Taken from:

http://www.mla.org/map_data_results&mode=lang_tops&SRVY_YEAR=2000&lang_id=675

Population in the World

Number of Speakers: The 1961 census of Pakistan lists 4.9 million Sindhi speakers. These numbers are strongly disputed within Pakistan, however. The 1991 census (which was cancelled before completion) produced an initial estimate of close to 40 million. The 1971 census of India lists 1.2 million Sindhi speakers (a number that is close to the estimated number of Hindu Sindhi emigrants, 1.25 million). Including speakers of the Kachchi dialect would raise the figure, based on the census data, to 1.7 million speakers.

Locations Sindhi is Spoken

It is primary language of Sindh Province, Pakistan. It is also spoken in the lower Indus Valley region of the Indian subcontinent. In India, large cities such as Mumbai (Bombay), Prune, Ajmer, Delhi, Ahmedabad, Ahmednagar are common areas where Hindu Sindhi speakers are located. Singapore, the United Arab Emirates, the United States of America, and Canada are other common areas in the world where Sindhi is spoken.

*Taken from: Garry, Jane, & Rubino, Carl. (Ed.). (2001).



*Picture taken from: <http://www.lmp.ucla.edu/Profile.aspx?LangID=201&menu=004>

Sindh Providence

Out of four provinces in Pakistan, it's the second largest province is known as Sindh with its capital in Karachi, which is the most populous metropolis of the country. Sindh is bounded by the Sukkur Dam to the north, the Indus River and Arabian Sea to the south, the Great Indian Desert (Thar) to the east, and the Kirthar Mountain Range to the west, and divided into several states. The province of Sindh has two seaports and both are located in Karachi. The biggest international airport of Pakistan is also in Karachi and is widely known as Qaid-e-Azam International Airport.

Origin of the Name

The province of Sindh has been designated after the river Sindh (Indus) which literally created it and has been also its sole means of sustenance. However, the importance of the river and close phonetical resemblance in nomenclature would make one consider Sindhu as the probable origin of the name of Sindh. Later phonetical changes transformed Sindhu into Hindu in Pahlavi and into Hoddu in Hebrew. The Greeks (who conquered Sindh in 125 BC under the command of the Alexander the great) rendered it into Indos, hence modern Indus.

*Taken from: www.sindh.gov.pk

At the time of the independence from the British occupation in August 1947, the population of Sindh was estimated at 5.5 million. Today, after the passage of fifty years the population of the province stands around 40 million a half of whom now live in the urban cities like Hyderabad, Sukkur, Mirpurkhas, Tando Adam, Nawabshah, Larkana, Shikarpur, Khairpur, Badin and other smaller towns.

The Indus River

The Indus is the most important river of the province. The classical name of the river was Sindhu (Sanskrit for an ocean) and Sindh province was created and sustained by the river. Without this river Sindh would have been a desert.

Climate

The climate of Sindh ranks among the hottest and is most variable. The average temperature of the summer months is 35 degrees centigrade (95 degree Fahrenheit) and those of other months 16 (61 degrees Fahrenheit). But the thermometer frequently rises in summer to 45 and occasionally to 50. In the northern part of Sindh the extremes of temperature are strongly marked. Jacobabad boasts of the highest temperature yet recorded at a Pakistani. Sehwan is another hot place while Hyderabad is on the average pleasant due to cool breeze.

Photo taken from: Google Images



Agriculture

Cotton, rice, wheat and sugarcane are the main crops produced in Sindh. Rice is by far the most important crop cultivated here. It is the only crop that can be grown in the annually. Also, Sindh is proud of its bananas and mangoes. The waters around Karachi are rich with seafood and are considered to be some of the best fishing spots in the world. Surmai, pomphret, lobsters, shrimps, sharks, dolphins, crocodiles and other aquatic life especially Pallas exists here.

The province of Sindh had traditionally been rich in wildlife heritage. Its Kirthar National Park, North West of Karachi, is enlisted on World Heritage. Haleji Lake and Thar area are other popular places. Though chiefly an agricultural and pastoral province, Sindh has a reputation for textiles, pottery, leatherwork, carpets etc. The craftsmanship of the people of Sindh began during the period of Moenjodaro civilization. Their polished ornaments and articles of apparel made out of muslin and wooden lacquer work have won the praise in and outside the country.

*Taken from: <http://www.sindh.gov.pk/dpt/History%20of%20Sindh/geogpaphical.htm>



*Picture taken from: <http://thehimalayanvoice.blogspot.com/2010/08/religious-intolerance-in-pakistans.html>

Culture

Festivals:

The people of Sind love their religion and the two festivals of Eid-ul-Adha and Eid-ul-Fitr are celebrated with zeal and enthusiasm. Different domestic festivals are arranged by the local people to provide people with new things they buy on Eid's occasion. On different occasions, the Folk dance of Bhagat is also performed by professionals to entertain the visiting people. Hence, a Sindhi Cultural Festival is a compound of folk dances, music and cheap entertainment for local people.

1. Cheti Chand

This is to celebrate the birth of Water god (Varun Devta) Sai Uderolal, popularly known as Jhulelal. So much has been said and written about it that it would be superfluous to repeat the event. In Sindh the beginning of the new year was considered Cheti Chand. Some businessmen opened new account books; many however, did that on the eve of Diwali. On the full moon day, people used to go to a river or lake and offer 'Akho' with a pinch of rice mixed with milk mand flour. If there was no river or 'Darya', the ritual was performed at a well. Even Sikhs went to temples or Gurdwara, because Guru Nanak's birthday also took place on Purnima.

2. Sagra (Sacred thread)

Sindhi Bhaibands generally lived in foreign countries; therefore, their wives were always worried about the good health of their husbands. For this purpose they performed pooja and go on the fast on four Mondays of Sharwan month. After which they perform pooja, distribute sweet rice and then get the sacred thread tied by the priests (Banbhan). Here in India, the priests have made a show business which costs nearly 500-800 rupees, a gimmick to knock out money.

3. Mahalakshmi's Sacred Thread (Mahalakshmi-a-jo-Sagro)

This sacred thread had sixteen strips and sixteen days. On the day when the sacred thread was to be untied, it was celebrated as an important day and special savouries like satpura and pakwan of Suji & Maida were made and distributed firstly to the priests and the poor and afterwards the remaining savouries were used by family members.

4. Fasts

In Sindh, generally Mondays & Saturdays, Giyaras or Umaas were observed as fasts (vrats). During the fast of Satyanarayan and nine days of Ekaanaas, only one time meal was generally taken.

5. Teejri

This takes place in the month of Shrawan when married women and girls painted their hands and feet with Mehndi, go on fast for the whole day, during which they used to play games, swing in Jhulas and sing lovable songs. In the night after making an offering to the moon, they used to break the fast.

6. Akhan Teej

On this day, in the moonlight, new water earthen pots were kept and everyone was offered clean and cool water. The significance of this day was to offer water to the thirsty. Hence at every nook and corner, the sharbat, with pieces of apple in it, was offered to passersby along with 'prasad'. On this day, it was also customary to send new earthen pots and fruits to priests and Gurdwara.

7. Un-Matyo

During the month of Sharwan, on the Baaras of Krishna Paksha. Cereals were changed in food, i.e. instead of wheat and rice, the chapatis made of gram flour (Besan) were eaten.

8. Ban Badhri

In the month of 'Bado', during the Baaras of Shukla Paksha, god Varun had taken avtaar. In lieu of that small insects like ants etc. were fed Gur(jaggery) and Musti. married daughters were invited by their parents for food.

9. Somavati Umaas

In certain months Umaas takes place on a Monday. That day is considered important for having a "dumb dip" in the waters; without talking to anyone early in the morning. It is also, called 'Gungee Umaas".

10. Nandhi and Vaddi Thadri

Both these takes place in the month of Shrawan. On the day before Thadree day, people cook lola (sweet flour cakes) and rote (fried cakes) because there has to be no lighting of fire in the house on the Thadree day. The lolas and Rotes are eaten with curd. On that day drops of water also sprinkled on the cooking fire to appease Sitladevi Mata.

11. Janamashtami, Ram Navmi and Shivratri

Since Lord Krishna was born after midnight, on Janamashtami, bhajans and kirtan were held in temples till midnight. On Ram Navmi, Lord Rama's birthday was celebrated. On Shivratri people used to drink 'Thaadhal' with some 'bhang' in it, after making offering of it in the Mahadev temple. In the villages and cities big pots of 'Taahri' (sweet rice) were prepared and distributed among all.

12. Tirmoori

On this day parents send ladoos & chiki (Laaee) made of Tils to their daughters. On the Makar Sankrant day the sun move from south to north. It is therefore also called 'Dutraan' or 'Tirmoori'. In Mahabharat battle Bhisham Pitamah did not breath his last till 'Datraan' since on this day there happens flush of light in Dev Lok.

13. Dassera

A few days before Dassera there used to be Ramlila programme which was attended by throngs of people. On the Dassera day the colourful effigies of Ravana, Kumbhkarna and Meghnath were burnt.

14. Diyaaree

Two days before Diwali people started lightling Diyaas (earthen lamps) from 'Dhan Teras'. The bazars used to be full with prospective consumers. Friends and relatives used to meet one another with affection and extended pleasantries and sweetmeats. In the night, Laxmi Poojan took place when all the members of the family prayed with reverence and respect. In the night, people used to take their in hands a stick to which a rag dipped in oil was tied which was burnt. It was called 'Mollawaro'; everyone shouted 'Mollawaro..... Mollawaro'....

15. The Giyaras of Kati

On this day people used to be engaged in giving charity. The whole bazar would be full with hundreds of beggars and the needy, who would spread a cloth before them, on which people, according to their mite, kept on throwing money, Bhugra, fruits etc. The jugglers used to arrange their Tamashas on the road with monkeys and bears dancing on the tunes played by the jugglers. An atmosphere of gaiety and gay prevailed all through the day.

16. Navratra

During these days devotees of Devi ate once in a day and did not even shave and hair cut. Ladies sang bhajans. In Nagarparkar they used to dance like Garba in Gujrat.

On the day of Lal Loe children used to bring wood sticks from their grand parents and aunties and like a fire camp burnt these sticks in the night with people enjoying dancing and playing around fire. Some ladies whose wishes were fulfilled offered coconuts in the fire and distributed prasad 'Sesa'; this continued till midnight.

17. Nariyal Purnima

During the Purnima of Shrawan month sisters tied Rakhi to their brothers. This day is called as "Rakhree Bandhan". Even the near cousins used to binds Rakhis. Sisters used to come from far off places and towns to specially tie Rakhis to their brothers. There was so much affection and love. Those cities and places where there were rivers or sea, people used to offer coconuts and

milk to the God of Waters 'Varun Devta so that those who were travelling in ships and boats should have a safe and a sound journey.

18. Shraadh

Like in India the month of September 'Bado' was meant for Krishna Paksha as Pitar Pakhiya. If any member of the family who had died on particular (tithi) day and date, a Shraadh was offered for the solace of the deceased's soul. The Brahmins were given food and Dakshina. It is said that Arya Samaj carried out a strong movement against Shraadh, but the Shraadhs continued because of the faith of people since they felt that through this method the deceased members of the family are remembered and all the family members have a good gathering.

19. Nagpanchmi(Gogro)

In those days whenever the snake charmer brought snakes, they were given some Dakshina and also milk for the snakes. Nagpanchami is also called Gogro. It is a folklore from Kutch and Gujarat.

In Thatta, near Pir Pitho, there was a kingdom of king Gopichand. Once his daughter Vachhalbai saw a flower floating in the river. She obtained the flower with the help of her friend. A saintly person's soul lived in that flower. As Vachhalbai smelled the flower, the soul entered the stomach. After a few months king came to know about pregnancy of his daughter and was also told about smelling of the flower. But he knew no one would believe the story. He therefore, ask four of his soldiers to take Vachhalbai in a chariot and leave her in a deserted Jungle, where due to the snake bite one ox fell down of the chariot. The soldiers could not run the chariot with one ox. At that time, a voice came from stomach of Vachhalbai, "Mother chant this mantra and sprinkle water on the dead ox." Vachhalbai and the soldiers were surprised but they did what they were told, and the ox recovered immediately. The soldiers saluted Vachhalbai with respect and left her in the deserted place.

Over a period of time Vachhalbai gave birth to a child who was called 'Gogro'. When it cried in hunger, all the snakes used to collect there to feed him turn with their poison. This poison gave strength to the child, who with his power dug up a ditch and produce a spring of water.'Gogro' used to play with snakes and drunk their poison.

One day a Rajput king's caravan came to pass from there. He was dying out of thirst. Gogro gave him water on the condition that he must leave seven boys to live in the jungle. In order to save his life king Chawan left seven boys there.

How to feed the seven boys, became a problem for Gogro. Ultimately not finding any other way he started taking more poison from the snakes. This created a discontentment among the snakes and a small snake 'Han Khanu' was determined to kill Gogro; but it had a very little poison. The great snake Python 'Ajgar' gave poison to him. The Cobra said that it is a sin to kill our master. And he said that if Han Khanu killed the Gogro, he would devour the Han Khanu. Since that time the biggest of snakes - Python has no poison and the cobra wherever it sees Han Khanu devours it.

Gogro had such a power that if he turned his eyes to the place where a snake bit, the whole poison evaporated. That is why the Han Khanu bit Gogro on his jaw where Gogro could not see the place. While dying Gogro said to his friends "When I die you cook me and eat me up." His friends cut him in two pieces, cooked him but did not feel like eating. So they threw the full pot in the river. Some thieves got hold of this pot. since they were hungry, they ate all the pieces. As they realised soul went to their stomach they also become realised souls and their third eye opened up, through which they could see the future. These thieves were called 'Mamooyoon Fakirs'. Many references are made to this by Dr.Gurbaxani in his poems.

Mahatam Gogro before he died, told all his friends not to bite the people without a reason and also told the people to consider snakes as their friends.

Nagpanchami therefore, is celebrated in the honour of the god of snakes.... Gogro.

20. Holi

This is a festival of colours in which all the young and old join together to express their joy at the change of season. Some people correlate Holi festival with Holika, the sister of Hirnakashyap, mythological son of Bhagat Prahlad. But this is the different story.

*Taken from: <http://www.jhulelal.com/impdays.html>

Lifestyle:

People of Sindh are more inclined towards an agricultural based lifestyle. The fertile Indus Plains provide a valuable source of income for the local people who practice farming on these lands. Inland fishing is also practiced along the Indus River in Upper Sind providing further opportunities for local people. Nomadic way of lifestyle is commonly seen in the desertic regions of Thar where people move from place to place in search for drinking water sources along with their animals.

Arts and Music:

Sindhi society is dominated by great Sufis, the mystics and the martyrs. It has always been the land of peace, love, romance, and great cultural and artistic values. There were the great theologians of the Naqshbandi order in Thatta who translated the fundamentals of the religion of Islam into their mother tongue. There were the great Sufi (mystic) poets like Shah Abdul Latif Bhitai who was the cherisher of truth and spent all his life in its propagation, pursuit and quest. Bhitai was also an excellent musician. He invented a new type of musical instrument, Tambura (drone instrument), which till today, is a primary source of music in rural Sindh. The beauty of Shah's verses is enhanced by his blending of traditional Indian rag with the Sindhi folk songs and music.

*Taken from: <http://pakistanthinktank.org/component/k2/item/714-pakistans-cultural-diversity-sindhi-culture-sindh-history>

Music

LADA:

Lada songs are sung before the actual weddings, the very lilt of which suggests careless abandon and gaiety that mark a wedding. Sindhis are very famous for showmanship, and on the occasion of the marriage of the son, they will not hesitate to spend thousands of rupees only on decorations, music dance and photographs, movie and on video shootings, They call a Lada party of famous singers and enjoy the music one day before the marriage and even on Janiya (Thread ceremony) etc. The famous Laado SONU BAJUBAND, LADO PANHIJEE KUNWAR LAI AANEDO AND DHIKH JE RAAT LADE MUNDIYOON GHARAYOON, MOOML MANA NA KAR MARUN SA, ALLA SON JO RUPAYA etc. Many other Ladas are so famous among the Sindhis that on the occasion of the marriage, specially ladies and relatives are invited on Lada ceremony where they offer the GHOR of rupees on the bride-groom whose marriage is to be performed.

*Taken from: www.jhulelal.com

- <http://www.youtube.com/watch?v=SbKvb9WR1KE>
- <http://www.youtube.com/watch?v=b0hWvct1FNE> – Sindhi Lada

Dance

CHHEJ:

Chhej is performed only by men. It is somewhat similar to Dokla Ras of Kathiawar, but considerably more intricate in pattern & steps and rhythmic beats. The instruments used are the SHARNAI and the DUDUL i.e. Shehnai and the drum. Another dance which is performed only by men is DHAMAL, performed by Fakirs and disciples of a particular shrine at the time when the flag of the shrine goes up. This is a dance which is characterised by a sort of religious frenzy and has, therefore, a very fast tempo. Nagharo (a big drum) instrument provides both the rhythmic beat and the tempo for the Dhamal.

*Taken from: www.jhulelal.com

- <http://www.youtube.com/watch?v=52qACCbbBtE>

Clothing

- <http://www.newgirlsdresses.com/summer-dresses/sindhi-embroidery-dresses.htm> - Website to purchase Sindhi dresses
- Shalwar kameez, Dupatta, Sherwani, Achkan, and Karakul (hat) one of the most familiar sights in Pakistan, is that traditionally Pakistani men wear Shalwar Kameez. They come in many different styles, fabrics, colours and patterns that make them look really stylish. Pakistani women also wear Shalwar kameez no matter what province they are from. However, many women from the Sindh province wear ghagra varying from different styles and colours. Pakistani women wear an elaborate and heavily embroidered dress known as gharara on their wedding days.
- The Sherwani or Achkan with Karakuli hat is the national dress of Pakistan for men, as it is not specifically associated with any of the provinces. Most government officials wear the formal black Sherwani on state occasions.



Sindhi Caps



Famous Chadar of Sindh called 'AjraKh'



Sindhi Kid



Sindhi Dresses



Sindhi Dress



Sindhi Lady



Rabari Dress - Sindh



Sherwanis



Village Clothes of Sindh

*Photos and information taken from: www.pakcultures.com

Sindhi Names

Female:

- Aa'idah (name of a narrator of Hadith), Aabidah (worshipper), Jaimala (garland of victory), Ghaliyah (fragrant, beloved, valuable).

Male:

- Aabid (worshipper), Aadil (just/upright), Aafiya (good health), Aalam (world)

*Taken from: www.babynology.com/sindhi_babynames



*Photo Taken from: google images

Sindhi Cuisine

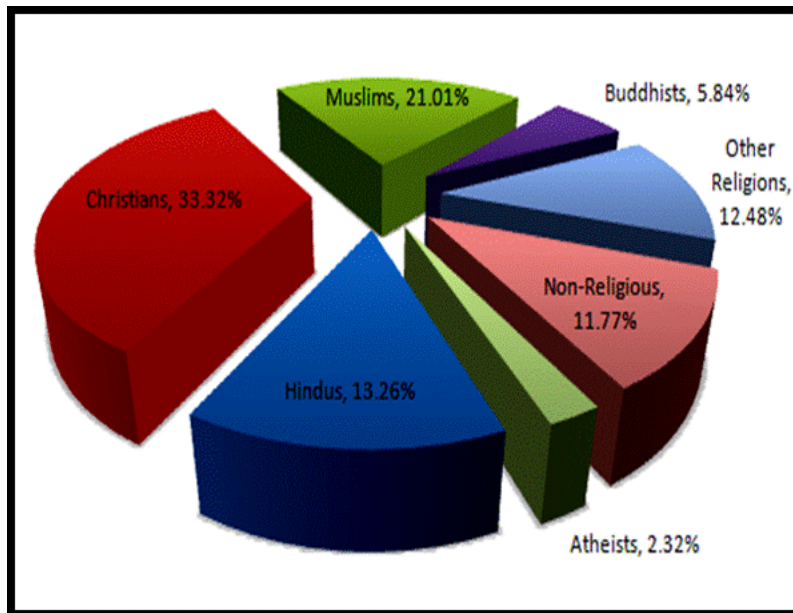
- Sindhi cuisine refers to the cuisine of the Sindhi people. The daily food in most Sindhi households consists of wheat – based flat – bread (phulka) and rice accompanied by two dishes, one gravy and one dry.
- Sindhi food is characterized by deep frying and some of the popular Sindhi dishes are Sindhi Curry, Sai Bhaji, Seyal Machi etc.
- Food is very important in Sindhi culture. A lot of attention is given to how the food is prepared and what combination of dishes are best. Over the years these combinations have become established and today when one mentions the combination, for example: Sai bhaji Pulao, all the side dishes that go with it automatically come to mind. In this instance, fried potatoes or fried bhindi, dahi.
- Dodo chutney Millet-flour kneaded with spices cooked unleavened on a skillet and eaten with a garlic-based mint chutney.
- Seyal Pallo Sea-bass cooked in a base of onions and tomatoes, eaten with chapati. Very few people know how to cook it to perfection. As this fish is rich in oil the secret of how much oil to put in the cooking of the gravy becomes important. Also, there is no gravy as such, but a well cooked and blended base.
- Seyal Dabroti Bread or chapati cooked in a base of coriander, garlic and tomatoes. This is a breakfast food. The same can be cooked in onions and tomato as well.
- Seero Puri Another breakfast food. Seero is semolina cooked in butter or oil, fried on a slow fire till it turns light, golden brown, the aroma filling the house. Then, proportions of water and sugar are added, just enough to cook and sweeten the seero. Eaten with fried puri, it is as close to heaven as one can get. That is why perhaps seero is also served as an offering in temples.
- Loli and yoghurt or Loli and Indian milk tea made with cardamom, This is a thick unleavened bread cooked on the skillet. The wheat dough is kneaded with onions, hot green pepper, garlic and coriander/cilantro leaves, all finely chopped. Along with salt and oil the flour is kneaded slowly into a fairly stiff dough. Then rolled out to one eighth inch thickness and cooked on the skillet on a low flame. When the loli is half done, a little oil is added to make it crisp.
- Lolo is the sweet version of loli. In this wheat dough only a little salt is added, but a proportion of sugar syrup is added and the flour is kneaded with ghee or butter. Then cooked on the skillet slowly. Lolos are almost a quarter or more inches thick.
- Malpura ‘Churhi’ dal. Malpuras are a kind of deep fried pancakes. Milk or yoghurt , black pepper corns and sugar are added to white flour and a thick batter is made. A circular pancake is then dropped into a flat frying pan which should contain about half an inch of oil to fry in. This sweet bread is eaten with boiled yellow mung dal in which only salt, a drop or so of oil and turmeric is added.

- Meethi Aloo. Garlic, hot chili peppers and fresh or dry fennel leaves combine to transform the simple potato into a curry which can be eaten with chapati, puri, rice or regular bread.
- Muttur Paneer can be made in different gravies, the chief ingredients are the peas and home made cottage cheese.
- Thaynri is sweet rice, usually made on special occasions.
- Kheerni Thickened (by boiling) milk with Cardamoms, Saffron and a number of rich mild spices.

*Taken from: theory.tifr.res.in/bombay/history/people/cuisine/sindhi.html

Religion

With about 885 million followers, Hinduism is the third biggest religion in the world after Christianity and Islam. India is home to more than 800 million Hindus, while the rest are spread around the globe. Hinduism accounts for more than 13 percent of the world population of 6.68 billion and is growing at around 1.52 percent annually.



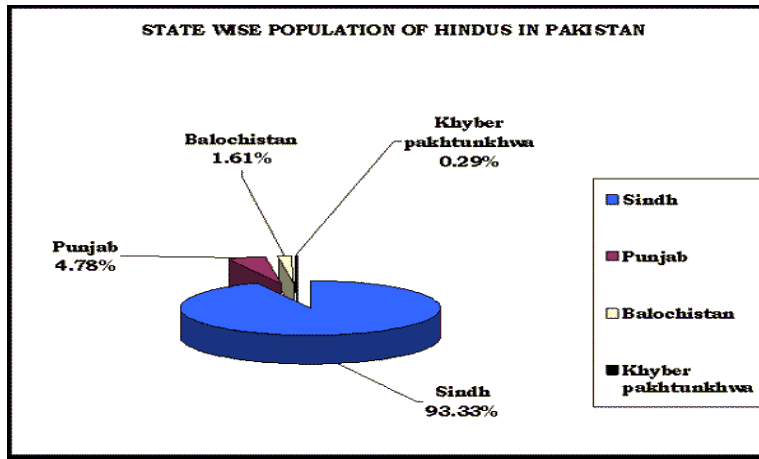
Population of Hindus in the Pakistan

According to an estimation by Pakistan Hindu Council there are more than 7,000,000 Hindus are currently living in the different states of Pakistan, but majority of Hindus is settled in the province of Sindh.

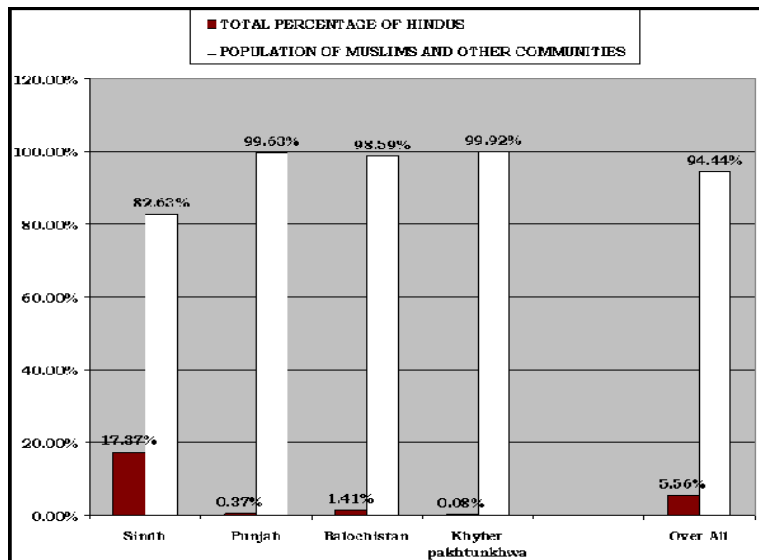
The Hindus of Pakistan are a religious minority in an overwhelmingly Muslim society. They constitute about 5.5% of the population of 170 million. They live primarily in the urban areas of the province of Sindh in the lower Indus valley and over half are concentrated in the south-east

district of Tharparkar which borders India. For the most part Hindus in Pakistan are well educated and active in commerce, trade and the civil service.

Sindh at one time had a Hindu majority; however, invasion and later settlement by Arabs, Persians and Turks and conversion by Sindhis to Islam led to a decrease in the proportion of Hindus. Prior to Partition in 1947 a quarter of the population of Sindh was Hindu but after widespread inter-religious violence in the North West Frontier Province and in the Punjab the great majority of Hindus living in Pakistan elected to migrate to India. Sindhi Hindus joined in the migration, fearful that violence might spread to their province after Partition. By late 1948 most had left Sindh for India, where large numbers settled in Rajasthan, Delhi and Bombay which is now known as Mumbai.



Approximately 94 percent of Hindus are living in Sindh Province.



This Graph shows that Hindus are contributing more than 5.5 percent in the overall population of Pakistan. In Sindh Province it confirms that population of Hindus in more than 17 percent.

*Taken from: <http://pakistanhinducouncil.org/hindupopulation.asp>

Linguistic Features

Family:

Northwestern subgroup of Indo-Aryan under the Indo-Iranian branch of Indo-European

Related Languages:

Sindhi is closely related to Siraiki, a literacy standard for the “South Lahnda” dialects, including Multani and Bahawalpuri, spoken to the north of Sindh Province. Other Lahnda dialects assigned to the Northwestern sub-group of Indo-Aryan include Potohari and Hindko.

Dialects:

The Vicholi dialect of Sindhi, spoken in Hyderabad (Sindh), is recognized as the standard variety. Other dialects include Thareli (spoken in the Thar Desert region) Lāsī (in Kohistan and Las Bela) Laṛ ī (in the lower Sind delta and coastal areas), and Kachchi (in the Rann of Kutch). Siraiki is listed among the Sindhi dialects Trumpp (1872) and Yegorova (1971), but Grierson rejects the claim of a distinct Siraiki Sindhi dialect.

More information is available for the Kachchi dialect. Rohra (1971) reports that Kachchi has lost the series of voiced, aspirated stops, which has been neutralized with simple voiced stops. The Kachchi dialect has also lost the final very short vowels characteristic of the standard dialect. Since these vowels form an important basis for gender classification, and also serve to mark number and case distinctions, those aspects of grammar are rendered more opaque, and thus more abstract in Kachchi. Rohra suggests that at least some of these innovations in Kachchi may result from contact with Gujarati.

Sindhi speakers report salient differences in pronunciation between the various dialects, though as noted above, linguistic descriptions are lacking. More obvious are lexical differences, including differences in some pronouns and inflectional markers.

Origin and History:

Sindhi has developed alongside the other modern Indo-Aryan languages, from an earlier Prakrit form of Indo-Aryan. The Vedic variety of Vrācaḍ a Apabhramśa is often cited as the source of Old Sindhi. The earliest literacy reference to Sindhi appears to be Bharartamuni’s Nāṭ yaśāstra in the 2nd century A.D. Evidence from 9th century Persian history texts suggests that a writing system was firmly in place in Sindhi by that time. Literature dating back from the 8th to the 15th centuries includes legends of saints, kings, and epic heroes; however, literary Sindhi really flourished in an era starting in the 16th century with a vast literature of Sufi poetry. The major Sufi poets of that period include Shah Abdul Latif (1680-1752), Sachal Sarmast (1739-1828), and Sami (1743-1850), who remain very popular even today.

*Taken from: Garry, Jane, & Rubino, Carl. (Ed.). (2001).

Uses of Sindhi:

It is used in conversations, as well as, government, education, media, and literacy. Sindhi is spoken by a variety of religious groups including Hindus, Muslims, Christians, and Sikhs In

southeast Pakistan. Sindhi is taught as a first language in all levels of school. Most Hindus speak Sindhi as a second language the majority of Sindhi speakers in India are women and older adults.
*Taken from: <http://www.lmp.ucla.edu/Profile.aspx?LangID=201&menu=004>

Orthography and Basic Phonology:

There is a conventionalized transcription system widely used for Indo-Aryan languages, the primary features of which are listed here: vowel length: marked with the macron (\bar{a}); nasalization: marked with a superscript tilde (\tilde{a}); retroflexion: marked with a subscript dot (\dot{t}), Palato-alveolar nasal: $/\tilde{\eta}/$; aspiration: consonant + h (ph); affricates: $/j, jh/$ and either $/c, ch/$ or $/ch, chh/$. The presentation here departs somewhat from this tradition, in adherence to International Phonetic Association (IPA) standards in the following features: vowel length: marked with: ($a:$); retroflexion: marked on the consonant symbol by a rightward bottom hook (t, d, r); aspiration: marked with a sub-script h (p^h).

The non-IPA conventions preserved here are the representation of affricates as $/c, ch, j, jh/$, the palatal glide as $/y/$, and the palatal nasal as $/\tilde{\eta}/$. The decision to retain these transcription symbols was made to facilitate ready comparisons with other material on Sindhi. Place-names and language or dialect names are presented with conventional spelling (Romanic alphabet) when such a standard exists. Thus, the language name is represented here as Sindhi, instead of the IPA standard transcription, which would be Sind^hi.

Sindhi is written today using a modified Perso-Arabic script. Extra diacritic dots are added to represent implosives and some aspirates as unitary symbols. The Nagari script is in current use by some Sindhi speakers in India; however, there is a trend to return to the Perso-Arabic script to promote unity of the language across the older literature. The earliest written specimens of Sindhi are believed to be in a proto-Nagari script. Samples of Sindhi writing in Nagari script have been found dating back to at least the 15th century. Ancient manuscript samples also suggest that between the 11th and 13th centuries a variant of a script called Khojaki was used (so-called because the scriptures of the Khojas, an Islamic heterodoxy, have been written in this script). This script is related to Nagari. Sometime after the Arab invasion in the 8th century, an Arabic script was in use. Over time new letters were invented by adding dots to account for the additional sounds in Sindhi. In the late 19th century, the British colonialists decreed a standardization of the modern Sindhi script based on Arabic orthography. Although the decision was controversial at the time, virtually all Sindhi literature has since been published in this script. The Arabic script contains several letters that represent the same sound (e.g., four letters for $/z/$) in Sindhi.

*Taken from: Garry, Jane, & Rubino, Carl. (Ed.). (2001).

Consonants:

Sounds marked in parentheses are of questionable phonemic status (the aspirated sonorants and r), or restricted to borrowings (z, f, x, y).

The most notable features of the Sindhi consonant inventory is the occurrence of the implosive stops, found among Indo-Aryan geminate voiced stops in medial position and singleton voiced stops in initial position. Instrumental phonetic studies demonstrate these sounds are genuine

glottalic ingressives in Sindhi (Niehalani, 1986).

Sindhi displays a full series of voiceless, voiced, voiceless aspirated and voiced aspirated stops at five places of articulation. The post-alveolars are apical, and the palato-alveolars are laminal; these are referred to as retroflex and palatals, respectively, in the terminology traditionally used for Indo-Aryan. Among the implosives, there is only the single alveolar stop corresponding to the pair of dental and post-alveolar stops in the plosive series. Sindhi has retained the full set of five phonemic nasals from Sanskrit. The other sonorants include an alveolar and post-alveolar rhotic tap, the latter of which is a marginal phoneme at best, in complementary distribution with the retroflex stop [ɖ] [ɽ] occurs only in intervocalic position and in the clusters [dɽ, tɽ]. with the exception of a few loan words such as *lo:q iŋga* 'truck' (from English "loading"). The retroflex [ɖ, t] in the Northern dialects freely vary with the clusters [dɽ, tɽ].

Aspirated sonorants, /m^h n^h, ŋ^h, l^h, ɽ^h, w^h/, occur intervocalically, but since they don't contrast with a sonorant + /h/ cluster, no strong claim can be made for their phonemic status. Some native speakers describe them as being unitary sounds and are reluctant to separate them in syllable-by-syllable pronunciation, even though the /h/ component is written as a separate letter in the orthographic system. (In comparison, nearly all the aspirated voiced and voiceless stops are rendered as a single letter.)

The glide IwI is produced as a weak labio-dental approximant [ʋ], with a vocalic allophonic variant [w], and is transcribed variously in published sources as *w* or *v*.

Vowels:

The Sindhi vowel system represents the standard Indo-Aryan symmetrical 10 vowel system. The system can be construed in terms of a basic length contrast over five vowel qualities: /i, i:, e, e:, u, u:, o, o:, a, a:/. All the vowels have counterparts with nasalization, though the phonemic status of short nasal vowels is not clear.

The vowels [ɛ] and [ɔ] are realized as diphthongs [ɛə] and [əʊ], respectively, by some speakers. Northern dialects lack the diphthongs, and realize only [e] and [o]. A distinctive feature of the vowel system is the extremely short duration of short vowels in word-final position. Only the peripheral short vowels /i, u, a/ occur contrastively in final position, and as they are barely audible to nonnative speakers, they are not reliably transcribed in descriptions of the language. Nonetheless important grammatical information is expressed in the final vowel, including grammatical gender, number and case. The final short /i/ is transcribed variously in published sources as /i, e, ^{i,e}/.

Sindhi displays a rich system of morphophonological vowel alternation in the formation of verbs and nouns with inflectional and derivational affixes. Especially affected are stem-final short vowels in combination with a vowel-initial suffix, though the stem-final long vowels are also subject to change (including shortening) in this environment. The exact nature of the change is idiosyncratic to the specific morphological construct and often restricted by gender class as well, and the full set of morphophonological vowel alternations are too numerous to mention in this presentation. The reader may consult Trumpp (1872) or Grierson (1919) for more comprehensive treatments.

More robust aspects of the phonological system concern syllable structure and restrictions on consonant clusters. Syllable structure in Sindhi is maximally CCVC, though codas are prohibited in word-final position. The onset consonant is optional, words may begin in a vowel, but vowel hiatus within words is frequently resolved through glide insertion or glide formation. Word-medial -CC- clusters may consist of any combination of obstruent and/or sonorant consonants. In -CC- clusters with an initial obstruent, there is typically an alternative pronunciation with a vowel inserted between the two consonants. For example, hikɾ o 'one' and j^hupɾ i 'shack' have free variants in hikar o and j^hupir i, respectively. The identity of the intrusive short vowel can be difficult to determine, and native speakers can disagree, perhaps in part because the short vowels are not represented in the orthography. One restriction on -CC- clusters is the exclusion of geminates; historical geminate consonants are reduced to singleton -C- in Sindhi. Word-initial consonant clusters consisting of a consonant + glide (y, w) occur, as do the clusters [t ɾ , d ɾ].

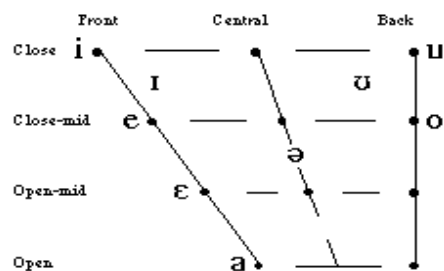
*Taken from: Garry, Jane, & Rubino, Carl. (Ed.). (2001).

CONSONANTS
(PULMONIC)

	Bibbial	Labiodental	Dental	Alveolar	Postalveolar	Reetroflex	Palatal	Velar	Uvular	Pharyngeal	Glottal
Plosive	p b			t d		ʈ ɖ		k g	q		ʔ
Nasal	m			n		ɳ	ɲ	ŋ			
Trill				r					ʀ		
Tap or Flap						ɽ					
Fricative		f v		s z	ʃ			x ɣ			h
Affricate					tʃ dʒ						
Lateral fricative											
Approximant							j				
Lateral approximant				l							

Where symbols appear in pairs, the one to the right represents a voiced consonant. Shaded areas denote articulations judged impossible.

VOWELS



Where symbols appear in pairs, the one to the right represents a rounded vowel.

other sounds: stops, affricates, and nasals have aspirated and unaspirated counterparts; labial, dental, and velar implosives; diphthong [au].

Adapted from: Campbell, G. (1991); Steinmetz, D., et. al. (1978); Yegorova, R. (1971).

*Picture taken from: http://accent.gmu.edu/browse_native.php?function=detail&languageid=103

Morphology:

Nouns

Nouns are grouped into gender classes, which are only partially phonologically determined. As with all Sindhi words, nouns must end in a vowel (long or short), and the final vowel of a noun in the nominative singular form, referred to as the "thematic vowel" here, generally serves to determine the gender class assignment of the noun. There are basic patterns of gender class assignment for most thematic vowels; however, alongside these there are numerous exceptions for which the gender class must simply be stipulated. The gender class of a noun determines vowel alternations that occur under declension; masculine endings are -u, -o:, and u: (*g^haru* 'house', *p^hi:to:* 'wheel', *raha:ku:* 'resident'); feminine endings are --a, -i, -a., and--i: (*k^hat a* 'cot', *ra:ti* 'night', *duniya:* 'world', *bili:* 'cat').

Sindhi nouns are marked for number and case through a complex system of noun-stem modification and through the use of postpositions. Noun-stem modification involves a change in the thematic vowel with or without overt suffixation. Number is marked for plurals by noun-stem modification. Regarding case, the nominative, oblique, ablative and vocative are expressed through noun-stem modification, while other cases are expressed through the use of a postposition that follows the noun in the oblique case.

The thematic vowel changes as a function of number and case marking. For the nominative plural of the masculine nouns and the oblique singular of both masculine and feminine nouns, the change in thematic vowel is the only mark of number and case. For the other cases, in both singular and plural, the thematic vowel is followed by a corresponding number case suffix. The ablative plural is formed by attaching the ablative suffix to the suffix marking oblique plural. For the smaller number of nouns whose gender class does not follow the regular pattern based on thematic vowel (e.g., masculine nouns ending in /-i:/), there are slightly different patterns of thematic vowel change. For a detailed discussion, see Trumpp (1872) or Grierson (1919).

Below are example paradigms of number/case marking by gender class: These examples are illustrative of the standard dialect. Dialect variation affects especially the short vowels /i, a/ in feminine number-case endings, which vary with one another and may disappear in vowel sequences in some varieties. Other variation occurs in the choice of suffix vowel, e.g., /-o:/ as the plural vocative in place of /-a:/.

The remaining cases are each marked through the use of a postposition following the noun in the oblique form. These include the dative, ablative, comitative and locative. The genitive postposition is declined like an adjective, and is described immediately following. There is no accusative postposition, and instead the nominative or dative form is used (depending on the animacy of subject and object). Also, the oblique case forms substitute for a distinct ergative case form (see Basic Syntax below).

Adjectives

Adjectives are declined just as the nouns, and like nouns the final (i.e., thematic) vowel determines the declension pattern. In general, when the adjective precedes the noun it modifies it must agree with the noun in gender, number and case. The older grammars indicate an ablative form for the adjectives, but in current varieties (confirmed for northern and standard dialects) the

oblique form replaces the ablative for adjectives, though the ablative marking on nouns is maintained. The thematic vowel of the adjective may change for the purpose of gender agreement. Thus, in adjectives masculine /-0:/ changes to /-i:/. Note in the following example that even though the adjective agrees with the noun in gender, number and case, the thematic vowels of the adjective and noun may yet be different, e.g., *suto: putr:u* 'good son' (Nom., sg.). The genitive postposition follows the possessor noun and precedes the possessed noun, and agrees with the possessed noun in gender, number and case.

Pronouns

Pronouns are declined for number and display nominative and oblique case marking. Pronouns lack ablative and vocative forms, and **mark gender only in Nom. third-person forms**. The genitive is shown with masc.sg. features; genitive concordance is determined by the possessed noun. The third-person pronouns are identical to the demonstratives. Third-person forms shown in the table are proximal; distinct forms are used for distal and emphatic pronouns. This same pattern of declension is found with the relative and correlative pronouns and indefinite pronouns. There is also a set of interrogative pronouns, most of which are undeclinable. The exception is the pronoun "who?", which displays the same limited pattern of case/number marking as the relative, co-relative, and indefinite pronouns.

Pronominal Suffixes

Sindhi is one of only a few Indo-Aryan languages that employ pronominal suffixes which can appear on nouns that refer to humans or properties of humans, on postpositions, and on verbs. There are three sets of pronominal suffixes, though several forms are common to two sets. The nominative suffixes attach only to verbs in the definite future tense or intransitive verbs in the Unspecified Imperfective tense, where they serve to mark the nominative subject of the verb. The oblique suffixes attach to nouns, postpositions or verbs. On nouns, the oblique suffix marks a genitive possessor, as in *ak^hiu-mi* 'my eyes', but is never marked for the first person plural. On a postposition the oblique suffix replaces the oblique case pronoun governed by the postposition, as in *k^h e:-mi* for *mũ: k^h e:* 'to me' and *mã:ũ:* for *asã: mã:* 'from us'. On verbs, the oblique suffix marks the direct or indirect object, or the goal/source of motion, as in *bud^ha:tyã:-t-va* 'I shall tell you', for *tavahã: k^h e: bud^h a:tyã:*. The third set of pronominal suffixes are termed the "agentive suffixes" by Grierson (1919) and are used to mark the oblique-case (i.e., ergative) subjects of transitive verbs in the perfective aspect (formed from the adjectival perfective participle). The pronominal suffixes are declined for person and number, and with two exceptions, do not mark gender.

On transitive verbs in the perfective aspect the oblique and agentive suffixes may occur together, with the agentive suffix preceding. (In that situation, the first singular Agentive suffix /-mi/ is realized /-mã:/.)

Verb Morphology

The verb form in Sindhi is a complex construction that may include up to three parts: adverbial participle-primary verb--auxiliary verb. These components appear in various combinations determined by the aspect, tense and mood of the verb.

The morphological form of the verb includes six nonfinite forms, including nominal, adjectival

and adverbial participles. There are 17 finite verb forms that mark the aspect, tense, mood and concordance distinctions noted above. Valence and voice features are expressed in the verb stem, in non-infinite and infinite forms alike.

Verbs are divided into two conjugation classes: the “a-conjugation” class includes all intransitives, passives and some transitives, and the “i-conjugation” class includes most transitives and all causatives. Some verb endings differ in the two conjugation classes. There are six nonfinite forms of the verb, which function either as nominal, adjectival or adverbial forms: infinitive, unspecified, imperfective, perfective, imperfective participle, and perfective participle. Adjectival non-finite forms are declined as all other adjectives, with changes in the final vowels expressing number and gender agreement. For example, the imperfective adjectival form of *halanju* ‘to go’ yields *halando: halandi: halanda: halandiū*.

Syntax:

The basic word order in pragmatically neutral sentences in Sindhi is Subject-Object-Verb, or SOV, and with ditransitives the indirect object generally precedes the direct object, e.g., *cokria kuto: di t^ho:* (girl, dog, saw) 'The girl saw the dog'. Sindhi is a so-called free word order language; other sequences of subject, object, indirect object and verb are also possible, preserving the same overall (logical) meaning, and are quite common in spoken discourse. The alternate word orders have the effect of shifting, increasing, or decreasing focus of the "displaced" constituents. The pragmatic factors that govern word order have not been well studied.

Phrases in Sindhi are head final, which means that the noun, verb, and postposition are all final in their respective phrases, with modifiers and complements generally preceding the head. The order of individual words within a phrase is not subject to permutation, except under special conditions (e.g., phrases embedded within a noun phrase may be displaced rightward). In the noun phrase, a determiner is not required. Without it the noun may be interpreted as indefinite or generic, but a definite interpretation is also possible if the discourse context is already established. Examples of phrases containing modifiers and complements include *hi:a naĩ: ga:di:* (this new car) 'this new car', *mũhĩnja: t t e: putr:a* 'my three sons', *tama:m vado:* 'very large', and *hina naĩ:a ga:diya me:* 'in this new car'.

The verb phrase contains the verbal elements as well as the direct and indirect objects (Masica 1991: 373 includes as well the goal/source of motion). The verbal elements themselves have a complex structure, as seen in the previous section. The main verb is typically the leftmost element in the verb complex, followed by an auxiliary verb that marks tense and mood. Operator or modal verb elements may also occur, placed in between the main verb (in participle form) and the auxiliary verb.

One exception to the rule that the object precedes the verb in Sindhi arises with sentential objects, which are displaced rightward, conjoined with the main clause by a sentential subordinate particle.

Case Marking of Major Constituents

The canonical, neutral word order in Sindhi is SOV and the subject in the nominative case governs agreement with the verb. The direct object may be marked with the dative postposition

or it may be left unmarked in the nominative case; there is no accusative case. The oblique case is marked on the direct object most typically when the direct object is a human or animate noun, or to express definiteness of an inanimate. The indirect object is marked with the dative postposition following the noun in the oblique case. The oblique case is also used to mark the erstwhile ergative subject of a transitive verb in a perfective aspectual form. There is no distinct case ending or postposition that expresses the ergative case. In ergative constructions, the verb agrees with a direct object in the nominative case if there is one, and otherwise expresses a default third person.

Non-nominative subjects also occur as the "dative" or "experiencer" subjects with a class of verbs that condition dative case marking (through the use of the dative postposition).

The verbs in this class include verbs of physical sensation (such as feeling hunger or pain); verbs expressing psychological states (such as knowledge or pleasure); verbs of wanting, needing or obligation; verbs of receiving; and constructions expressing kinship relations. "Experiencer" verbs agree with a syntactic direct object if it is nominative, and otherwise take a default agreement, just as in the ergative tenses. This complicated situation of case marking and verb agreement makes the whole notion of subject-hood a murky issue in the linguistic analysis of Indo-Aryan languages, including Sindhi.

Negation

Negation is expressed through the use of the negative particle /na/ or /ko:na/, which can be placed either before the verb complex or within it, typically before the tense-marked verb or auxiliary. The negative particle also has fused forms with the auxiliary verb, e.g., *na:hiyã:*, (1sg.), or *ko:nhe:* (3sg.).

Question Formation

Questions are formed without any special syntactic devices. For yes/no questions, the interrogative particle /c^ha:/ may be placed at the beginning of the sentence. Questions can also be formed without the particle, just by using a question intonation with an ordinary declarative sentence form. Other kinds of questions are formed by using an interrogative pronoun, most typically placed in focal position before the verb (though subject to the same scrambling of constituent order allowed in declarative sentences).

Semantics:

Sindhi is influenced by Urdu because of the reformation of Pakistan in 1947 and immigration. It also has borrowed words from Persian, Arabic and Turkic origin.

*Taken from: Garry, Jane, & Rubino, Carl. (Ed.). (2001).

Speech Errors:

- Final Obstruent Devoicing
- Non-aspiration
- Vowel shortening

*Taken from: http://accent.gmu.edu/browse_language.php?function=detail&speakerid=424

Pragmatics:

Do's and Don'ts

****These are general etiquette & customs of Pakistan. The following should be considered with caution as these rules may vary by regions within Pakistan.****

Islam

- Islam is practiced by the majority of Pakistanis and governs their personal, political, economic and legal lives.
- Among certain obligations for Muslims are to pray five times a day - at dawn, noon, afternoon, sunset, and evening.
- Friday is the Muslim holy day. Everything is closed.
- During the holy month of Ramadan all Muslims must fast from dawn to dusk and are only permitted to work six hours per day. Fasting includes no eating, drinking, cigarette smoking, or gum chewing.

The Family

- The extended family is the basis of the social structure and individual identity.
 - It includes the nuclear family, immediate relatives, distant relatives, tribe members, friends, and neighbors.
- Loyalty to the family comes before other social relationships, even business.
- Favoritism shown to relatives is viewed positively, since it guarantees hiring people who can be trusted, which is crucial in a country where working with people one knows and trusts is of primary importance.
- The family is more private than in many other cultures.
- Female relatives are protected from outside influences. It is considered inappropriate to ask questions about a Pakistani's wife or other female relatives.
- Families are quite large by western standards, often having up to 6 children.

Hierarchical Society

- Pakistan is a hierarchical society.
- People are respected because of their age and position.
- Older people are viewed as wise and are granted respect. In a social situation, they are served first and their drinks may be poured for them. Elders are introduced first, are provided with the choicest cuts of meat, and in general are treated much like royalty.
- Pakistanis expect the most senior person, by age or position, to make decisions that are in the best interest of the group.
- Titles are very important and denote respect. It is expected that you will use a person's title and their surname until invited to use their first name.

Etiquette & Customs in Pakistan

Meeting and Greeting

- Greetings are therefore often between members of the same sex; however, when dealing with people in the middle class, greetings may be across sex lines.
- Men shake hands with each other. Once a relationship is developed, they may hug as well as shake hands.
- Women generally hug and kiss. Pakistanis take their time during greetings and ask about the person's health, family, and business success.
- Pakistani names often include a name that denotes a person's class, tribe, occupation, or other status indicator.
- They may also include two names that have a specific meaning when used together, and the meaning is lost if the names are separated. It is best to ask a person how they wish to be addressed.
- In general, this is not a culture where first names are commonly used, except among close friends.

Gift Giving Etiquette

- If invited to a Pakistani's home, bring the hostess a small gift such as flowers or good quality chocolates.
- Men should avoid giving flowers to women.
- Do not give white flowers as they are used at weddings.
- If a man must give a gift to a woman, he should say that it is from his wife, mother, sister, or some other female relative.
- Do not give alcohol.
- Gifts are not opened when received.
- Gifts are given with two hands.

Dining Etiquette

- If invited to a home you will most likely have to remove your shoes. Check to see if the host is wearing shoes. If not, remove yours at the door.
- Dress conservatively.
- Arrive approximately 15 minutes later than the stipulated time when invited to dinner or a small gathering.
- You may arrive up to one hour later than the stipulated time when invited to a party.
- Show respect for the elders by greeting them first.
- In more rural areas, it is still common to eat meals from a knee-high round table while sitting on the floor.
- Many people in urban areas do not use eating utensils, although more westernized families do.
- When in doubt, watch what others are doing and emulate their behavior.

- Guests are served first. Then the oldest, continuing in some rough approximation of age order until the youngest is served.
- Do not start eating until the oldest person at the table begins.
- You will be urged to take second and even third helpings. Saying "I'm full" will be taken as a polite gesture and not accepted at face value.
- Eat only with the right hand.

Business Etiquette & Protocol in Pakistan

Building Relationships & Communication

- Third-party introductions are a necessity in this relationship-driven culture.
- Pakistanis prefer to work with people they know and trust and will spend a great deal of time on the getting-to-know-you part of relationship building.
- You must not appear frustrated by what may appear to be purely social conversation. Pakistanis are hospitable and enjoy hosting foreign guests.
- Relationships take time to grow and must be nurtured. This may require several visits.
- Pakistanis often ask personal questions as a way to get to know you as a person.
- If possible, it is best to answer these questions.
- Pakistanis do not require as much personal space as most western cultures. As such, they will stand close to you while conversing and you may feel as if your personal space has been violated. Do not back away.
- Pakistanis are generally indirect communicators.
- Always demonstrate deference to the most senior person in the group.
- In general, Pakistanis speak in a roundabout or circuitous fashion. Direct statements are made only to those with whom they have a long-standing personal relationship.
- They also use a great deal of hyperbole and similes, and go out of their way to find something to praise.
- Be prepared to flatter and be flattered.
- Pakistanis prefer to converse in a non-controversial manner, so they will say they "will try" rather than admit that they cannot or will not be able to do something.
- Therefore, it is important to ask questions in several ways so you can be certain what was meant by a vague response. Silence is often used as a communication tool.
- Pakistanis prefer to do business in person. They see the telephone as too impersonal a medium for business communication.

Business Meeting Etiquette

- Appointments are necessary and should be made, in writing, 3 to 4 weeks in advance, although meetings with private companies can often be arranged with less notice.
- The best time to schedule meetings is in the late morning or early afternoon.
- If at all possible, try not to schedule meetings during Ramadan. The workday is shortened, and since Muslims fast, they could not offer you tea, which is a sign of hospitality.
- You should arrive at meetings on time and be prepared to be kept waiting.

- Pakistanis in the private sector who are accustomed to working with international companies often strive for punctuality, but are not always successful.
- It is not uncommon to have a meeting cancelled at the last minute or even once you have arrived.
- In general, Pakistanis have an open-door policy, even when they are in a meeting. This means there may be frequent interruptions. Other people may wander into the room and start a different discussion.
- Meetings are formal.
- Business meetings start after prolonged inquiries about health, family, etc.
- Never inquire about a colleague's wife or daughters.
- During the first several meetings, business may not be discussed at all as the relationship is still being developed.
- Maintain indirect eye contact while speaking.

Negotiating

- Companies are hierarchical. Decisions are made by the highest-ranking person.
- Decisions are reached slowly. If you try to rush things, you will give offense and jeopardize your business relationship.
- The society is extremely bureaucratic. Most decisions require several layers of approval.
- It often takes several visits to accomplish simple tasks.
- If you change negotiators, negotiations will have to start over since relationships are to the person and not the company that they represent.
- Pakistanis are highly skilled negotiators.
- Price is often a determining factor in closing a deal.
- Pakistanis strive for win-win outcomes.
- Maintain indirect eye contact while speaking.
- Do not use high-pressure tactics.
- Pakistanis can become highly emotional during negotiations. Discussions may become heated and even revert to Urdu (the national language). It is imperative that you remain calm.

Business Card Etiquette

- Business cards are exchanged after the initial introduction.
- Include any advanced university degrees or professional honors on your card, as they denote status.
- Business cards are exchanged using the right hand only or with two hands.
- Make a point of studying any business card you receive before putting into your business card holder.

*Taken from: <http://www.kwintessential.co.uk/resources/global-etiquette/pakistan.html>

Speech-Language Pathologist and Audiologist

There are currently no speech-language pathologist or audiologist listed on the American Speech-Language Hearing Association (ASHA) website who speak Sindhi. However, ASHA updates this database regularly. To see if there is an SLP in the United States or Canada who speaks Sindhi, visit the following website: <http://asha.org/proserv/>

Pakistan

The first ever courses in Speech-Language Pathology in Pakistan is at Ziauddin Medical University. www.zmu.edu.pk/speech.html

Dr. Mariam Syeda Zubairi

M.B.B.S (Dow), MS- SLP (USA)

Speech-Language Pathologist

Coordinator, Neuro-Rehabilitation Unit

Department of Neurology

Liaquat National Hospital

email: Dr.MSyeda@gmail.com; mobile: (0092 -300-2040319)

India

Rehabilitation Council of India

RCI Recognised Institutions

The Council lays down policy parameters regarding various aspects of training and education in the field of Rehabilitation and all institutions have to seek recognition from RCI as per provision of RCI Act, 1992.

Ali Yavar Jung National Institute for the Hearing Handicapped

"Ali Yavar Jung National Institute for the Hearing Handicapped is an apex body under the Ministry of Social Justice and Empowerment, Govt. of India. It is involved in manpower development, clinical services, outreach and extension services, socio-economic rehabilitation of the deaf, material development, research and development and information and documentation in the area of Speech, Hearing, Language and related problems."

[Dr Geetha Mukundan](#); Reader and Head, Department of Speech and Language Pathology.

All India Institute of Speech and Hearing: Mysore

Sri Ramachandra University

Speech and Hearing Sciences

Department of Speech Language and Hearing Sciences,

Sri Ramachandra Medical College and Research Institute

Porur, Chennai 600116

Ph: 4768403/ ext: 320/321

Course Chairperson: Prof. Roopa Nagarajan roopa_nagarajan@hotmail.com

Dr S R Chandrasekhar Institute of Speech and Hearing

*Taken from: <http://www.speech-language-therapy.com/Asia.htm>

Resources

Videos

http://accent.gmu.edu/browse_language.php?function=detail&speakerid=424

English as a second language- Sindhi Speaker reading sample in English

<http://www.youtube.com/watch?v=gmykTi4cvEo>

Mor Tho Tale Song In Sindhi Language

<http://www.youtube.com/watch?v=Coc9zgN3PJY>

Sindhi Alphabet

<http://www.youtube.com/watch?v=SbKvb9WR1KE>

kunri jey sindh (sindhi culture song) by gill art circle kunri

<http://www.youtube.com/watch?v=oJGFX2eENnA>

General information on Sindh and the culture

<http://www.youtube.com/watch?v=b0hWvct1FNE>

sindhi lada

<http://www.youtube.com/watch?v=52qACCbbBtE>

Sindhi Group Dance - Chhej: Garba and Chhej By Sindhi Girls

www.youtube.com/user/APPUSERIESSINDHI

Online children's books and CD's (for Sindhi)

Websites

<http://ishaindia.org.in/>

Indian Speech and Hearing Association

<http://www.sindh.gov.pk/dpt/History%20of%20Sindh/geogpaphical.htm>

Ethnic Groups & Agriculture

http://www.mla.org/map_data_results&mode=lang_tops&SRVY_YEAR=2000&lang_id=675

Sindh Population in the USA

<http://www.tourism.gov.pk/>

Tourism information for Pakistan

<http://www.tourism.gov.pk/sindh.html>

Tourist information for Sindh Province

<http://www.sindh.gov.pk/aboutsindh.htm>

Information of Sindh Province

www.sindh.gov.pk

Origin of Sindhi Name

www.zmu.edu.pk/speech.html

Ziauddin Medical University

<http://www.jhulelal.com/impdays.html>

Dance, Music, Festivals

<http://pakistanthinktank.org/component/k2/item/714-pakistans-cultural-diversity-sindhi-culture-sindh-history>

Culture

www.pakcultures.com

Clothing

Articles

Shaikh, N., Mallah, G., & Shaikh, Z. A. (2009). Character Segmentation of Sindhi, an Arabic

Style Scripting Language, using Height Profile Vector. *Australian Journal of Basic & Applied Sciences*, 3(4), 4160-4169. Retrieved from EBSCOhost.

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Sindh Celebrates Opulent Culture!. Web. 27 Jul 2011. <<http://dailyahorepost.com/blog/?p=591>>.

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Sindhi. (2000). http://www.mla.org/map_data_results&mode=lang_tops&SRVY_YEAR=2000&lang_id=675. Retrieved from =2000&lang_id=675.

"Speech-Language Pathology in Asia." Caroline Bowen, 25 02 2011. Web. 27 Jul 2011. <http://www.speech-language-therapy.com/Asia.htm>.



*Photo taken from: google images