



Exploring the Grammatical and Lexical Structure of “Siwi Creole” in District Sibi

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ABSTRACT: *The present research explores the development and structural composition of Siwi Creole and the contribution of its two parent languages in its composition. Siwi Creole is a Pashto-Sindhi based creole where Sindhi acts as superstrate language and Pashto as a substrate language. The study is qualitative and exploratory in its design. The data is collected through interviews of ten people from Panni tribe of district Sibi, Balochistan who were purposively sampled for this research. Further Relexification hypothesis is taken as theoretical framework for this study. The findings suggest that grammatical frame of Siwi Creole is influenced mostly by Sindhi language and some of the vocabulary and other lexical features are taken from Pashto language. Overall this study serves as the foundation for future research in the field of Creolistics in Balochistan.*

Keywords: Panni tribe, siwi creole, superstrate language, substrate language, relexification hypothesis

Introduction

A creole is a natural language, which consists of mixed features of two parent languages. It functions as first language of its speakers. A creole is thought to be evolved from pidgin, a reduced language that functions as a contact language between two groups of speakers with different languages. The linguists have lately become interested in studies of non-standard languages, in order to build theories tracing the origin of language, which were widely neglected in the previous years. The present study is a research in least explored area of Creolistics in Pakistan, which has a large number of creole languages as a result of migration, intermarriages, colonization and British rule.

Siwi Creole is a Pashto-Sindhi based creole used by Panni tribe as their first language within the area of district Sibi of Balochistan. Present study identifies two languages i.e. Pashto and Sindhi as substrate and superstrate language respectively. This study explores the grammatical and

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lexical contribution of Sindhi and Pashto in the composition of Siwi Creole and inquires whether the whole grammar of Sindhi language is adopted or only its lexicon (vocabulary) and the features of Pashto language inherited by Siwi creole.

Language spoken by Panni tribe can be named as Pan-ki language (addition of suffix 'ki' with the name of the tribe is composition of Sindhi and Siraeki language e.g. the language spoken by Baloch tribe is said to be Baloch-ki language). But as a matter of fact the word "Panki" is too difficult to be pronounced by non-native people, so the researcher has coined a name "Siwi Creole" as it has taken birth in the womb of district Sibi called as Siwi by natives. Study of history shows that there was a Hindu lady who belonged to a race named Sewa, the region as Sibi or Siwi is named after her. It is said that she was the ruler of Siwi in earlier times (MacConaghey, 1907).

The Relexification hypothesis provides the foundation of structural analysis for the present study. The hypothesis of creole genesis proposes that by the use of properties of their first language the adult speakers make a creole. Relexification is the process through which majority of lexical items of creole are developed. This hypothesis has been developed from the SLA theory of creole genesis (Lefebvre, 1998). This study also provides us with some of the weaknesses of Relexification Hypothesis by Lefebvre, rectification of which is suggested by the researchers.

The study is designed to explore the grammatical and lexical structures of "Siwi Creole" in the district Sibi, through studying the structural composition of this creole and contribution of superstrate and substrate languages in its formation. Relexification hypothesis is taken as a theoretical framework for the purpose, which has its roots in second language acquisition theories of Creole genesis.

Literature Review

Pidgins and creoles are known to be contact languages that emerge in a multilingual situation (Brown & Romaine, 2006), often in trade and situation of colonization. Earlier researches were on the origin of these rudimentary form of languages which has now moved to exploration of unique set of their linguistic features. Many researches have also seen them as interlanguage phenomenon, (Plag, 2009) that reflects the endeavours of people to learn the superstrate language but interestingly this interlanguage becomes the mother tongue of subsequent generation, accompanied by phonological restructuring. There is also a developing body of research on Creoles in the field of Second Language Acquisition (SLA) as the acquisition of creole is taken as a naturalistic phenomenon (Mufwene, 2010).

Previously no work has been done on Creoles in district Sibi of Balochistan, so very less reviews are found related to this work. Most of the reviews are taken from researches done on European creoles. Few of the references are given from some of the historical books and Gazetteers. Previous research works are reviewed to advocate the present study and also to figure out innovations in it and to relate them with present study.

Pidgin and Creole

Every single pidgin and creole has an association with two languages. Conventionally an English based creole is that whose major part of vocabulary comprises of English language. The pidgins and creoles have controversial origins. According to most of the linguists the French-based creole is not “genetically” based on French (DeCamp, 1968). Respective to the former statement the researcher relate “Siwi Creole” which is related to two languages; Pashto and Sindhi, it shares most of its vocabulary with Sindhi, and thus traditionally it can be named as Sindhi-based creole. In fact Pashto was the original mother tongue of Panni people, which is now converged into creole. In the case of “Siwi Creole” the creators of this creole are adult learners of second language (i.e. Sindhi) and many of its features are the result of second language acquisition over several generations.

The structures of creoles indicate second language acquisition through several generations. While digging out the facts about creole genesis, it is very important to differentiate between second language acquisition process and the linguistic result of such process (Mather, 2006).

According to Holm (2000), Pidginization and Creolization are two different processes; pidgin is a rudimentary form of language only for trade whereas creole has a better lexicon to be used in everyday interaction for different purposes. Siwi language is a creole because it is used as medium of communication in all aspects of life rather than trade only and more importantly it is the mother tongue of people of Panni tribe.

The Language of Afghans of Sibi

Buller (1902) while talking about affinity of race as no criterion of language identifies a language as Jatki or Siraiki language, which is spoken by Afghans around Sibi. This language is identified or referred to as Siraeki language at several places in his book because to every non-native person it sounds like Siraeki as it is a transformed form of Sindhi but the present study identifies it with the name of its speakers’ district. As Haitian Creole is named after a place Haiti similarly it is named as “Siwi creole” which is amalgamation of Pashto, Sindhi, very small part of Balochi language and traces of few other languages.

Relexification Hypothesis

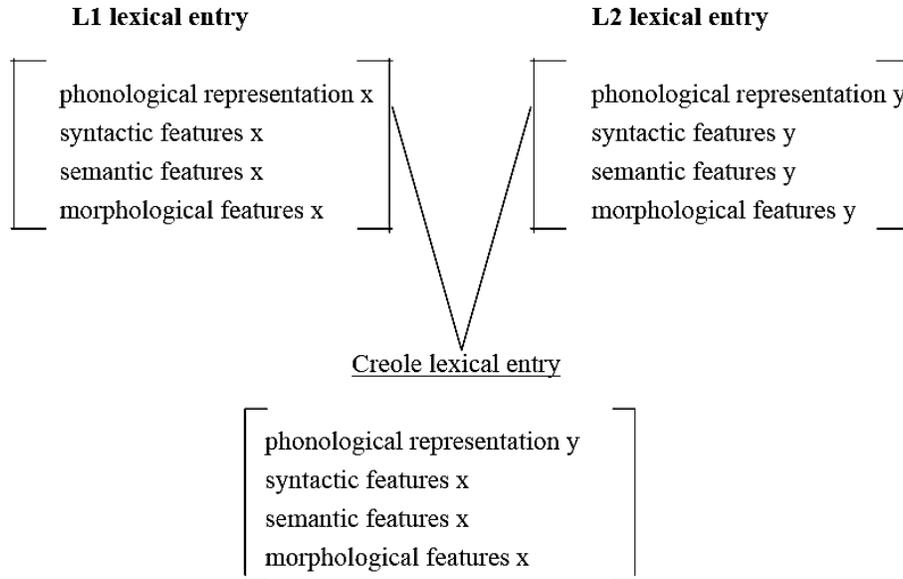


Figure 1. Lefebvre's representation of Relexification hypothesis

Relexification hypothesis was given by Lefebvre. From the above representation it can be seen that creole lexical entry consists of phonological representation and lexemes of L2 (superstrate language) whereas syntactic, semantic and morphological features are derived from L1 (substratum language). This representation suggests the availability of lexical items of L2 but according to Lefebvre there is no access to such lexical items of L2 for creole creators. Lefebvre proves it by giving example of Haitian Creole.

Scotton (2000) abstract Level Model has similarities with Relexification Hypothesis; it compares creoles genesis with second language acquisition and it also suggests that L1 projects grammatical frame while L2 attempts to provide lexical items for creole genesis (cited in Winford, 2008).

Weaknesses in Lefebvre's Hypothesis

Mather (2006) points out a weakness of Lefebvre's argument. She says that the access of target language is limited to creators of Haitian Creole, but as a matter of fact relexification only occurs in bilingual situations. Further she argues that if one doesn't have access to the grammar of superstrate language then how can he build parallel lexicon. Mather's argument is true because if people of Panni tribe had no or limited access to Sindhi lexicon then how could they have built parallel lexicon in "Siwi Creole"

Composition of Siwi Creole

Relexification is a sociolinguistic process rather than a mental process that is the breaking and reuniting the grammatical composition in unusual structure creates the creoles. These grammatical structures can be taken from different languages (Mather, 2006). This statement is similar to that of Lefebvre's hypothesis with an exception that is different languages can be the source of grammar for creole. Similarly the grammatical structure of Pashto and Sindhi languages had been broken and then reunited in an unusual structure.

For instance:

English: I am coming.

Sindhi: maa(n) achaa(n) thi.

Above structure has been broken and reunited with Pashto sentence structure as;

Siwi language: maa(n) ieni pai yaa(n).

Kouwenberg (2000) briefly elaborates Relexification hypothesis as; it's a process in which, one copies functional and lexical objects of substratum language which is his mother tongue and forms parallel lexicon out of it and the forms of superstrate language replaces phonological forms of these copied objects. Similarly people from Panni tribe copied lexical items from Pashto language (substrate language) and formed parallel lexicon out of it and they are pronounced in Sindhi accent.

For instance:

English: shirt's lower part, Turban, Evening, forehead, alive

Pashto lexicon: Laman, Patkai, Maaṣ-deegar, Tandae. Xuwandi.

Siwi parallel lexicon with Sindhi phonology: Lamun, Patki, Deegar, Tando, Jeendo.

The grammar of the pidgin/creole is projected by L1 (mother tongue) whereas lexical items are formed mostly by L2 (second language). For instance Liceras (2006), compared two cases, one of language attrition in which native L1 is influenced by acquired L2, and in contrast the other case of creole genesis in which L1 influences the grammar of creole. The grammatical frame of Siwi Creole is influenced mostly by Pashto language (L1) and some of vocabulary and other lexical features are taken from Sindhi language.

Research Methodology

The research is exploratory in design because its objective is to explore the grammatical and lexical structure of Siwi Creole of which very little is known. A pilot study was also conducted to see the feasibility of this study. To answer the research questions mentioned at the beginning of this study, the data was collected through conversations and informal interviews conducted in Sibi district and its outskirts. These conversations and informal interviews were recorded. Sample of total ten participants were selected through purposive sampling technique. Nine of them were from five Panni tribes, these tribes were Luni, Khajjak, Naudhani, Silachi and Barozai and one from a Sindhi-speaking cast "Mahar" from District Naseerabad. The data is collected via recorded daily domestic conversations and unstructured interviews conducted in district Sibi and its outskirts. In interviews they were asked questions about their daily life, interests, hobbies, and their mother tongue. Then this raw data is modified by making inferences. These conversations and interviews were then transcribed. Translation of each sentence was also presented in English for the convenience of the non-native speakers. It provided an insight into the conceptual framework of the study, which was the base of this research i.e Lefebvre's Relexification hypothesis with some amendments. The data was then analyzed qualitatively by listing of lexicon items of both parent languages and their complete structural and phonological contribution in the composition of the new 'Siwi Creole'.

Interviewing Techniques

Kumar (2011) describes Taylor and Bogdan's definition of in-depth interview by dividing it into two parts, in the first part, there is a face to face interaction between researcher and the interviewee, in second part an in-depth interview attempts to understand informant's perspective as it involves much of the time spent with the participant which results in rapport developed between the two which in turn leads to collection of accurate information from the respondent. Researchers selected ten people through purposive sampling and conducted ten unstructured in-depth interviews, among which five were general interviews, two were casual conversations, three were informative conversational interviews and two of these conversational interviews are episodic unrecorded conversations in the form of word lists.

Data Analysis

Ten conversations were recorded, transcribed and translated. All the words in each sentence were categorized into either inherited from Pashto language or borrowed from Sindhi language because these two languages serve as the source languages of this creole. Lexical items from sentences in

these conversations were analyzed along with phonetic transcription and also their use in parent language was also given. After analysis of conversations, word lists were given which contain other words that were categorized into inherited or borrowed items from Pashto or Sindhi languages respectively.

Analysis of the Conversation

Following casual conversation occurred between two elderly women of Panni tribe in district Sibi.

Sentence 1: Tawaan bhi sub takriyun ho **aai?** **Joor(d) bhar(d)** ho?
Ada tun **jeendo** wan?

Meaning in English: how are you? Hope you will be fine. How are you?

Vocabulary analysis: Aai: In Siwi Creole this notion is used for lady. Mostly mothers are called by this word but here in this sentence this word is used out of love by an elderly woman for her younger female relatives.

Jour: this is a Pashto notion which stands for “fine or alright”. The use of this word is similar in Siwi creole.

Ada: this is Sindhi word which is used to refer to male person, usually elder brother, but here an elder woman is calling her younger male relative out of love.

Jeendo: this is manipulated form of word “xwandi” in Pashto. Meaning is same in both languages that is “alive/ fine/alright”.

Sentence 2: Hawo phopha khair khairiyat saan hun.

Meaning in English: yes! Aunty we are fine.

Sentence 3: Hawo maan bhi chayo ko acho hai **wakhti**, weho hai, Maa(n) bhi hanren kapra jo dhota ta inhin khey wehray rakhdi pai hum. Saw’rin ja posh aun **ghali** bi dhota. Bistrow **kor khanay** tay paya hin. Dhotal kaprin me **band(a)** bhi wijharaan hin. **gunj** hin istri bhi Karin ya. Gul(a) diso hai. Pa(n)di to bhi **warkh** band kayu than. Naukar khay chayum hum jo malta aanijaen. **Baawar** ja nahin rahiya.

Meaning in English: you would have come earlier. Settle here. I have washed cloths, also quilts of blankets and rug as well. Other beds are placed on “kor khana”. I have to place belts in washed cloths. They are ready to get ironed.

Come and see my flowers, they have blocked outlet of water. My servants are not trustworthy, I sent him to bring some oranges.

Vocabulary Analysis: Wakhti: meaning “early/in time”. This is inherited Pashto word used in the similar context to that of parent language.

Ghali: this is also a Pashto word used for “rug” in English. Its pronunciation differs in Siwi Creole. In Pashto it is pronounced as “ghalai”.

Kor khano: “kor” is Pashto word meaning “home” whereas “khano” is borrowed Sindhi word meaning “part/box/chamber/apartment” .here this whole word means “a part of house in which people place their blankets etc.”

Band: this is Pashto word which is used to refer a kind of rope-type belt used to keep “shalwar(trousers)” in place. In Sindhi it is called “agathh” whereas in urdu it’s called “azaar-band”.

Gunj: it is also a Pashto word inherited in Siwi creole meaning “not fine/ not smooth” mostly used for un-pressed cloths. Its pronunciation slightly varies, in Pashto it is pronounced as “guwanj”. Use of this lexical item is similar in both languages.

Warkh: meaning “an outlet for water” mostly for agricultural purposes. It is a Pashto word.

Bawar: meaning “trust”. It is also a Pashto word. In Sindhi it is said as “bharwaso”.

Sentence 4: Tuhnjiyun ta mami khor(a) b[^]eraan hai na.

Meaning in English: Aunty, you have many berry trees. Isn’t it?

Sentence 5: Hikri ber ahi, oowah chhanw kandn hi ghanri, wadi ber hi, buldozar saan uthlaey phiti kayan unhi ber khay razai. Urhin jay beerin me **boiyi(n)** nahondi hi. Baki **wan(d)** saray chadiyo say. Bhah ja **lamba** aun **doodh** ghar me phelji waya.

Meaning in English: I had one berry tree, it made wide shadow, it was lager tree, and bulldozer destroyed it intentionally. Its berries didn’t smell bad, and other trees were burnt, the flame and smoke of fire was spreading.

Vocabulary analysis: boiyi(n): meaning “smell”, this is a Pashto word.

Wan(D): this word is found in both parent languages of Siwi creole. It stands for “tree”.

Lamba: this word is inherited from Pashto language, meaning of this word is “flame”. It is pronounced slightly in different style as “lambay”. Both words are used in similar context

Doodh: this is also a Pashto word meaning “smoke”. Pronunciation may vary.

Other than these words whole sentence is in Sindhi language but variation of pronunciation and accent varies.

Sentence 6: Noorjahan jo phone aayo ho, **Gouda** dekhaey aai ya Karachi khhaun

Meaning in English: Noorjehan called me on phone, she had gone to Karachi for checkup of her knees.

Gouda: this is Pashto word meaning “knee”. Its pronunciation varies in Pashto as “gounda”. This vocabulary item is used to refer to knee in both languages.

The other two tables contain lists of vocabulary inherited from both of the parent languages that are Pashto (substrate language) and Sindhi (superstrate language) along with their meanings and pronunciation in both of the languages. As the theoretical framework suggests that vocabulary or lexicon is taken from both parent languages and the pronunciations of words taken from substrate language are changed; such lexicon is pronounced in superstrate accent. Following is the list of some of the inherited words from Pashto language in Siwi Creole:

Table 1

Siwi Creole Vocabulary and its Original Version in Parent Language Pashto

Siwi Creole word	Meaning in Siwi Creole	In Pashto Language	In Sindhi language	Vocabulary analysis
Kor-khaano /kɔːr- khaːnɔː/	A part of house in which things are placed	Kor (meaning in Pashto: house)	ghar	Kor-khano is a compound word used in Siwi Creole. Word “kor” is taken from Pashto language where as “Khaano” is taken from Sindhi language which means a part or cell.
Wakht	Time	Wekhet	Mahal	Both words “wakht” and “mahal(a)” are used in Siwi Creole.
Lambo	Flame	Lambay	Sholo	Both words “lambo” and “sholo” are used in Siwi Creole. The suffix “o” is added in Sindhi language. This suffix is adopted in Siwi creole from Sindhi.

Ghaali /Gha:li:/	Carpet or rug	Ghaalai /Gha:l ^æ /	kaaleen	-----
Band	belt like thing used for holding trousers	Band	Aghath	-----
Warkh	Outlet	Warkha	Ba'ar(d)i	It's an outlet for water mostly used by farmers or people related to agriculture
Jeendo(for male)/ jeendi(for female)	Alive/fine	zowandai	Jiya'ro	-----
Baawar	Trust	Baawar	bharwaso	-----
Boiyi(n)	Smell	Boui	Dhup /dh^p/	-----
Doodh	Smoke	Dood	dhowon	-----
Rachh	Utensil	Loshe	Thaa(n)	The researcher was unable to find out the origin of word "rachh" in Siwi creole.
Yakh(a)	Cold	Yakh	thaddo	Both words are used in Siwi Creole.
Tando	Forehead	Tandae	Nihraar(d)	Tando and nihraar(d) both are used in Siwi Creole
Mer(d)a- marako	Collective elder people going to reconcile two disputed families	Maraca	Mer(d)a	Siwi Creole has adopted word mer(d) from Sindhi language and marako from Pashto thus as a result a compound word has been formed.
Gutni	Protection shell made of steel for fingertip used for embroidery	Gutni	-----	No substitute for gutni in Sindhi Language was found by researcher
Shaey	Thing/ sweet toffies	Shaey	Shaey	Same word in both parent languages
Khishtak	Middle part of trousers	Khishtak	B^achi	-----
Purkha	Dewdrops	Purkh	-----	The researcher couldn't find substitute of this word in Sindhi.

Drem(a)	Funeral of three days	Darem	Tadd ^o	-----
Bekhai	Absolutely	Bekhae	bunyad	Both words are used in Siwi creole.
Bo'd(r)	Gravy	Bor(d)	Bor	Same word in both parent languages
Kaavad(r)	Anger	Kaavar(d)	Kawar	Same word in both parent languages
Patko	Turban	Patkae	Pag(a)/p atko	-----
Lamun	lower part of shirt(kameez)	Laman	Daman	-----
Goudo	Knee	Gouada	Godo	Similar kind of word in both parent languages
Churt	Concern	Churt	-----	No substitute for churt in Sindhi Language was found by researcher
B ^o oro /b ^u :ro/	Sugar	Borah	Khand(R)	-----
Deegar	Evening	maz-deegar	Sanjhi	-----
Khowaar	Hard work	Khowar	Khowar	Same word in both parent languages
Thoobak(a)	Gun	Topak	Bandok	-----
Awal	First	Awal	Pehiyon	-----
Khalk(a)	People	Khlag	Mahr(d)oon	-----
Siro	From the start	Sar	Shuru(n)	-----
Phatato	Potato	Phatata	Batalu/a alu	-----
Jor(d)	Fine	Jor(d)	Khush	-----
Badrang	Cucumber	Badrang	Kheero	-----
Had-gud(a)	Tired	Had-gud	Thakh	-----
Bhedi	Anklet	Badokay	Takhno	-----
Sad [^]	Invitation	Sad kawa	Kaandh	-----
Kachh(a)	Measurement	Kach	Kach	-----
Dhoor(d)	Dust	Duur	Matti	Word "mitti" is also used in Siwi Creole.
Wandi	Distribution of sacrifice	Wand	-----	No substitute for gutni in Sindhi Language was found by researcher
Kakan(d) beir	Crispy berry fruit	Karkan(d)beir	Beir	-----

Korkit	Dove	Korkit	G [^] eri	Both words are used in Siwi creole.
Chook	Pointed end of sword	Chook	Choonb h	Both words are used in Siwi creole.
Khamkha	For no reason	Khamkha	Harobar o	Both are used in Siwi Creole

Following is the list of some of the borrowed words from Sindhi language in Siwi Creole:

Table 2

Siwi Creole Vocabulary Adopted from Sindhi Language and its Meaning in English

Words adopted from Sindhi language into Siwi Creole word	Meaning in English	Words adopted from Sindhi language into Siwi Creole word	Meaning in English	Words adopted from Sindhi language into Siwi Creole word	Meaning in English
Gahlarn	Talking	Viyaan	Marriage ceremony	Maal	Herd of domestic animals
Mahal	Time	Hiyaa(n)	Heart	Drakhar(d)	Carpenter
Nirardr	Forehead	Cheeki miti	Clay	Dhago	Thread
Trapo	Jump	Unya	Thirst	Bir	Burrow
Jara	Root	Khat'to	Citrus	Sootli	Thread used for making sacks
Lakur	Stick	Kheer	Milk	Maai	Woman
Wehanro	Pillow	Khang	Cough	Taro	Eye ball
Ach	Come	Ougar	regurgitation	Sujarn(d)	Swell
Wath	Take	Bhi	To stand	Banh	Arm
Makhay	Me	Jhhur	Cloud	Tiri	Palm
Ando	Egg	Gaato	Neck	Jhirki	Sparrow
Chhokri	Girl	Karoki	Trap	Naang	Snake
Loonr	Salt	Ku:o	Mouse	Gigh	Sliva
Daey	Give	Sawal	Greenry	Mih(n)	Rain
Dinh	Day	D(h)adho	Too/more	Kund(a)	Corner
Wihanron	Pillow	Cheech	Small finger	Jeet	Insect
Hand	Bed	Nah	Nail	Buhari	Broom
Pha(d)i(n)	Comb	Karoki	Trap	Chhirk	Wave of fear
Waar(a)	Hair	Kuo	Mouse	Phur'ro	Drop

Aangur	Figure	Sawal	Greenry	Bhij	Seed
Angotho	Thumb	D(h)adho	Too/more	Phaari	Slice
Chap	Lips	Cheech	Small finger	Photo	Cardamoms
Waat	Mouth	Nah	Nail	Dhariyan	Coriander
Hed(ɾ)	Turmeric	Dilo	Water pot	Thoom	Garlic
Khuri	Heal	Neero	Blue	Basar	Onion
Gahro	Red	Karo	Black		

Findings

The findings show that “Siwi Creole” is composed of mixture of three to four languages; mainly of Pashto and Sindhi, a small part of Siraeki and few traces of Balochi language. The present study only focuses on two parent languages that are Pashto and Sindhi. “Siwi Creole” is referred as Sindhi language because it is rich in Sindhi lexicon and its pronunciation. As (Plag & Bhatt, 2004) found that the early varieties of English-based creoles show notable similarity in their phonotactic restructuring of the superstrate word items. Certain types of noticeable structures are repaired by use of epenthesis or deletion to attain less marked syllable types. The addition of epenthesis “o” can be noticed in restructuring of substrate language (Pashto) lexicon as suffix to many words creating lexicon of Siwi Creole. Further it was found that the pronunciations can vary from region to region; this study was conducted in Balochistan, whereas most of the Sindhi speaking population is resident of Sindh. Also pronunciation of same word can vary from person to person as well because of their distinct personal accent(idiolect). An English word cannot be written properly in any other language, else it will lose its exact pronunciation, similarly Sindhi or Pashto words cannot be written with exact pronunciation in English alphabets (Shah & Mashori, 2015). Sindhi and Pashto lexicon in this article has been written by using English alphabets but in Appendix a key table for pronunciation of words in Sindhi is given.

The research found that most of its speakers were not aware of the fact that their mother tongue is combination of two languages. Further research can be conducted on minor contributing languages i.e. Siraeki and Balochi and on identity problems faced by the speakers. It was also found that “Siwi Creole” is acquired and developed by its adult speakers rather than children as in case of first language acquisition and further it was also found that creole genesis is different from second language acquisition.

Conclusion

The history of development of Panni tribe is not written correctly by many writers as Luni (1994) gives an analogous explanation that the historical account of Afghans of Siwi-Quetta-Pishin region by other writers is like a

broken mirror in which the face of the viewer cannot be recognized. Similarly the language of Afghans of Sibi has never been recognized correctly. Either it is recognized as Jatki, Siraeki or Sindhi. Siwi creole is Sindhi-based creole, which comprises of two languages Pashto and Sindhi referred as substrate and superstrate languages respectively. Adult speakers developed it over several generations. Siwi language is a creole because it is used as medium of communication in all aspects of life rather than trade only as it is now mother tongue of the Panni tribe.

The researchers have taken Relexification hypothesis as theoretical framework for this study of Siwi creole. This suggests that the grammatical frame of Siwi Creole is influenced mostly by Pashto language (L1) and some of vocabulary and other lexical features are taken from Sindhi language. But according to Lefebvre there is no access to such lexical items of L2 for creole creators, which is considered as the weakness of Lefebvre's hypothesis. The structure of Siwi creole suggests that people from Panni tribe copied lexical items from Pashto language (substrate language) and formed parallel lexicon out of it and then pronounced those in Sindhi accent.

There are two recommendations from the present research. First recommendation is that this creole should be taken into consideration by all historians and common people. The purpose of suggesting a name "Siwi Creole" for this unnamed language is to make it known and to provide an identity to its speakers because this language is known as "Sindhi", "Seraeki", "Gulabi Pashto", "broken Sindhi" etc and its speakers are called "Sindhis, Balochs, ", "sirf naam kay Pathan", etc. Second recommendation is for the speakers of Siwi Creole. In order to maintain identity they should maintain their language and should spread awareness about the structure of this language.

. The focus of this study was only on two languages (Pashto and Sindhi) but the process of data analysis of this study tell us that this creole also contains traces of some other languages as well which limits the present results. Further research is recommended in order to find out the contribution of other languages such as Siraeki and Balochi in the formation of this creole.

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Appendix

Key for pronunciation of words in “Siwi Creole” and Sindhi language;

Alphabetic Chart for the Sindhi-Roman

ٺ	j^	ڙ	27	ڙ	g^^	ڙ	14	ا	a	ا	1
چ	ch	ڇ	28	ڄ	gh	ڄ	15	ب	b	ب	2
ڇ	chh	ڇ	29	ر	r	ر	16	ٻ	b^	ب	3
ڪ	k	ڪ	30	ڙ	rh	ڙ	17	پ	p	پ	4
م	m	م	31	ڙ	z	ڙ	18	ٻھ	bh	ٻھ	5
ن	n	ن	32	ڍ	d	ڍ	19	ت	t	ت	6
ڻ	n^	ڻ	33	ڊ	dh	ڊ	20	ٽ	t^	ٽ	7
ل	l	ل	34	ڏ	d^	ڏ	21	ٿ	th^	ٿ	8
س	s	س	35	ڌ	d^^	ڌ	22	ف	f	ف	9
ش	sh	ش	36	ڏھ	dh^	ڏھ	23	ڦ	kh	ڦ	10
و	w	و	37	ھ	h	ھ	24	ڱ	g	ڱ	11
ڙ	jh	ڙ	38	ج	j	ج	25	ڱ	g	ڱ	12
ي	y	ي	39	ڙ	j^^	ڙ	26	ڱ	g^	ڱ	13

NOTE.
 See this chart carefully and remember the letters.
 (hee chaartu dhiyaan saan d^iso ain akhara yaad karyo.)
Home-Work:
 Write and repeat every letter in the ful page of your note-book.
 (tavhaan pahihnje Note-book je hika saj^e Page mien chaart mien aayalu harhiku akharu Repeat kande likho.)

Phonemic Chart

This chart is used for pronunciation of words that are transcribed in conversations and interviews.

	monophthongs				diphthongs			
	i:	ɪ	ʊ	u:	ɪə	eɪ		
VOWELS	sheep	ship	good	shoot	here	wait		Phonemic Chart voiced unvoiced
	e	ə	ɜ:	ɔ:	ʊə	ɔɪ	əʊ	
	bed	teacher	bird	door	tourist	boy	show	
CONSONANTS	æ	ʌ	ɑ:	ɒ	eə	aɪ	aʊ	
	cat	up	far	on	hair	my	cow	
	p	b	t	d	tʃ	dʒ	k	g
	pea	boat	tea	dog	cheese	June	car	go
	f	v	θ	ð	s	z	ʃ	ʒ
	fly	video	think	this	see	zoo	shall	television
	m	n	ŋ	h	l	r	w	j
	man	now	sing	hat	love	red	wet	yes

The 44 phonemes of Received Pronunciation based on the popular Adrian Underhill layout adapted by EnglishClub.com