

Panjab and Panjabi

G.S.Sidhu

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Opinions

I have read the manuscript of "Panjab and Panjabi". The author has very nicely and ably outlined the origins, evolution, and the development of Panjabi language and the Gurmukhi script.

This book, in addition to other factors, is a thorough study of words and the way they get modified over time. The study indicates that we have got a great wealth of words and word-roots in Guru Granth Sahib. We should therefore find new words from the Guru Granth Sahib to further enrich our everyday language. This will not only develop our language and strengthen our cultural ties but also cement our bond with the Guru.

On reading this book one does not fail to be struck by the fact that the Panjabi civilization was the oldest civilization of the world. The book also clarifies how the foreigners gathered knowledge from the Punjabis and stamped it as their own. It will surely awaken and rivet the Punjabis' interest in their language and culture and open up further areas for research. May Akal Purkh grant Mr.Sidhu good health to continue such efforts for a long time.

Dr. Sarbjit Singh, Scientific Officer,
Bhaba Atomic Research Centre.
Bombay(India)-400085
2.6.2004

I have thoroughly enjoyed reading the manuscript of "Panjab and Panjabi". I congratulate Mr.Sidhu on doing such a remarkable work.

Dr. Haribala Kaur Vaid, Education Secretary,
Central Gurdwara (Khalsa Jatha),

London.

The book titled “Panjab and Panjabi” authored by Mr. G.S.Sidhu, is a highly delightful, informative and interesting addition to literature. It is a genuine attempt to put forth in a lucid style the facts about the origin, growth, and development of Panjabi language and script starting from the earliest times.

I am sure the book will prove very useful for the readers in general and the lovers of Panjabi and Panjabiat in particular.

Prof. A.S.Virk
Senior lecturer in English,
G.T.B.National College
Dakha (India)

Mr. G.S.Sidhu has conducted excellent research and brought to light the historical importance of Panjab, Panjabi language and the Gurmukhi script. I have read the manuscript between the lines and found it very informative. Justified inferences, precise and concise treatment, and comprehensive arguments make this book a valuable asset. Interpretations are supported with authentic historic documents. I can say with confidence that this book is an authentic document on Panjab’s geographical, political, linguistic, and cultural evolution over the millenniums. I am sure it will prove a unique gift for posterity.

Shivcharan Singh Gill
Panjabi writer
Southall (U.K.) 21.4.2004

This book contains very useful information and valuable references about the history of Panjab and the Panjabi language. The author has especially put in great effort in tracing the origin and development of Panjabi language and script. The book will go a long way in providing impetus to other Panjabis for digging out more facts in this area and enrich our language and culture.

I congratulate Mr.Sidhu on this great contribution.

Dr. D.S.Deol,
Head, Department of English,
G.T.B. National College,
Dakha (India)

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G.S.Sidhu
Nottingham
20th August 2004

Introduction

In 1983, the Sikh Students Federation of U.K. organized a weeklong conference in the University of Nottingham. I was invited to speak on “Panjabi language and its historical background.” At that time, I lived in Coventry and was a member of the executive of ‘*Anjuman-e-Traqiye Urdu*’ with Mr. Ralph Russell as its Chairman. A Pakistani Muslim friend, teaching Urdu in Coventry, usually travelled in my car to attend the meetings of the association. He expressed a desire to listen to my speech at the Panjabi conference and accompanied me to Nottingham. At the conference, he listened attentively but did not raise any questions during the question time. On our way back he said that I was wrong in saying that ‘Panjabi was the oldest language of Panjab’ and Urdu came into existence as a result of the interaction of Persian and Panjabi when the Muslims entered India. He maintained that Urdu was the oldest language of the world and that Panjabi was invented and popularised by Guru Nanak. It was a byproduct of Urdu.¹ I simply laughed and said, “In that case you should have been a Sikh by now.” “Why?” he asked. I said, “If every Tom, Dick, and Harry in the Panjab including Hindus, Muslims, Jews, and Christians etc started speaking Panjabi on the day Guru Nanak was born, then it must be the greatest miracle of the world. You should have accepted Sikhism by now because no other Prophet including Muhammad has worked such a miracle.” He was flabbergasted but silent. If a postgraduate trained teacher of language can be so ignorant, what can be said about ordinary people? I wondered.

Such crass ignorance is not peculiar to the Pakistanis or Muslims alone. Many Sikhs in England know little about the background of the country they have come from, or the language they have inherited from their parents. There is no

¹ The first writer in Urdu was Muhammad Quli Qutab Shah (1545-1612) who wrote poems like the following ਪੀਆ ਬਾਝ ਪਿਆਲਾ ਪੀਆ ਜਾਏ ਨਾ, ਪੀਆ ਬਾਝ ਇਕ ਪਲ ਜੀਆ ਜਾਏ ਨਾ । First book in Urdu was written and published by Wali Dakhni (1650-1708) who lived in Aurangabad.

dearth of Asians who feel alienated in the Western countries because of their colour and /or beliefs and are ignored and ridiculed for their lack of competence in English. When they go back to the Panjab, they again develop an inferiority complex because they find themselves far behind their Indian counterparts in not only linguistic competence but also in knowledge about their parents' land and its history. It was this situation that prompted me to produce a book providing brief introduction to the history of the Panjab and the origin and history of Panjabi language and script. The notes prepared for the above-mentioned Panjabi conference came in handy.

At present, the Panjab is not what it once used to be. It is also passing through a phase where it's present and future must be the concern of our next generation. Our children living in European countries may not return to the Panjab permanently but their whole history and culture are intimately intertwined with the Panjab. Not to know one's history and background is to remain a child of the circumstances. Cultural and religious links cannot be sundered too easily.

I hope this book will provide the necessary information to our next generation, clarify wrongly held beliefs, and revive their interest in the land and language of their ancestors.

G.S.Sidhu

August 30, 2004

Chapter 1

Political history of the Panjab

Main currents

The history of the Panjab has influenced the whole history of India for centuries. If we try to reconstruct this history, our efforts meet with enormous difficulties. Panjab has been the threshold of foreign invaders, who not only destroyed most of its history but also adulterated the culture and social values from time to time. As a result of the vicissitudes of Panjab, very meager sources are available from which a historian can build up a true and authentic history. We will try to brush off the dust of antiquity from the available sources and get a bird's eye view of the main events that influenced the Panjabis, their culture, language and social institutions.

1.1 Phase 1 (Prehistoric & Vedic period)

The oldest written record of the history of Panjab is available, albeit partially, in the *Rig Veda*² where the Panjab is referred to

² Two non-Aryan tribes are mentioned in the *Rig Veda*. Sudhas, the king of Panjab, is reported to have repulsed the armies of an Aryan tribe named *Parlu* in the *Das Rajna (ten kings) war* fought on the banks of Purusni (River Ravi) (*Rig Veda RV X.18*)

as *Saptsindhu*, a land of seven rivers³. Later in the Buddhist literature, it is called *Panchnada* (Land watered by five rivers) and the *Puranas* called it *Uttarapatha*. *Uttarapatha* was used for the whole of pre-partition Panjab plus some areas of modern Afghanistan, and parts of Iran which were once a part of the Indian Empire.

From very ancient Mesolithic implements discovered in the valley of *Sohaana* river (District Rawalpindi)⁴, in the Valley of *Baanganga* (near Kangra), in Pehalgam (Kashmir), in Peshawar and in Dholbaha (District Hoshiarpur), some historians conclude that Panjab may have been the home of the first humans born on this earth.⁵ All Archaeologists agree that ceramic finds discovered at various places point to the fact that village settlements of pre-Harrappan cultures existed in Amri, Kuli, Mehi, Quetta, and many other places.

³ Hymn 102 of Book 1 in Rig veda reads,
“In Indira, ye in Him victorious through his strength
The gods have enjoyed the feast when the soma flowed
The seven rivers bear his glory far and wide
And heaven, sky and earth display his comely form.”

In Avesta the name is *Hapt Hindu*. This included five rivers of Panjab plus river Sindh and river Kubha of Kabul (Afghanistan) (*RV viii 54,4 and Nadi Stuti X.75 and vii 96.2 Mahabharat (vii 44)*). It is commonly believed that the word Sindh got changed to ‘Hindu’ because the Parsees could not pronounce ‘S’. The Greeks called it “Indu” which later became India. Chinese traveller Hiuen Tsang called it “Hantu”

⁴ Sohaana River (known as Susoma in the Rig Veda) runs through Rawalpindi and Jehlum Districts of Pakistan and joins the Indus at Mokhad.

⁵ “Opinion is gaining ground that the Indus Civilization was the earliest civilization in the world.”..... “ **Civilization had a very early start in India in the Panjab** which was one of the first countries of the world to commence agriculture and grow the food required to sustain civilization” (Hindu civilization by R.K.Mukerji page 34 and 36). Basing his research on wheat type Mr.J.B. Haldane also reaches the same conclusion (see *Inequity of man and other essays* page 47-48 and 71-76). “The Mohinjo Daro wheat is found to be the ancestor of the wheat which is still in cultivation in the Panjab” (*Mohinjo Daro and Indus civilization III. 586*). “Recent researches have shown that it was probably the first place in India to have any human habitation.” (*History of the Punjab-Punjabi University Patiala* Foreword.)

Hariyupiya (Harrappa District Montgomery), Chanhu-Daro, Jhukar-Daro and Mohinjo-Daro (in Sindh-Pakistan) culture is the next stage which has placed Panjab on the world map. Harrappan types of antiquities have also been found at Kalibangan (Hanuman Garh), Ropar, Sanghol (District Ludhiana) and Chandi Garh. Some archaeologists believe that this civilization existed between 3250 and 2750 BC and covered the whole of the Panjab (including modern Pakistan, Iran, and Afghanistan).

Hordes of invaders (Aryans⁶ under the banner of their god Indira) are believed to have descended into the Panjab plains like locusts time and again and destroyed its civilization.⁷ The

⁶ The word *Arya* is mentioned in *Rig Veda i.15.8*. Philologists believe that it is derived from the Latin word *aratum* which means 'a plough.' Other philologists think that it is derived from Greek word *Aristos* which means 'noble'. Indians argue that it is derived from Sanskrit *ri-ar* which means 'A Plough'. The Buddhists used this word in its moral sense. *Arya Samgha* meant 'Holy community'. The Nazis used this word for themselves to prove that they were of noble birth."

Some historians believe that Aryans visited India 50,000 years before Christ. The general consensus however is that the Aryans invaded India towards the beginning of the second Millennium BC. Rig Veda (RV I.30.9, VIII 6.46) gives some details of Aryan immigration but they are patchy. There is evidence that waves of people from Iran poured into India from the beginning of the second millennium BC and continued up to the 8th century BC.

According to professor Langdon, "it is far more likely that Aryans in India are the oldest representatives of the Indo-Germanic race." In his book "*Hindi Boli ka itihās*" Ayodhya Singh Upadhiya tries to prove that Aryans were the inhabitants of India and travelled from India to the West.

Maxmuller considers Middle East as the origin of the Aryans. Some people believe that Aryans came from somewhere near river Volga in Russia. Some, like Bal Ganga Dhar Tilak of India, consider the North Pole as the home of the Aryans. Recently Gordon Wasson discovered the *Soma* plant (*Amanita muscaria*), used by the Aryans as an intoxicant, in the forest belt of Eurasia and claims that Aryans originated from there (see *the journal of the American Oriental Society* 1971 Vol 92 page 170).

The word Aryan originally meant not 'nobleman' but peasant." (Will Durant in *Our oriental heritage* page 227). In 1898 Max Muller argued that the word 'Arya' stands for language not race (*collected works* Vol 10 page 90). Suniti Kumar Chatterji also agrees with this interpretation when he writes, "Mother India is the repository of a composite culture of which the vehicle of expression is the Aryan language."

⁷ Herdotus tells us that the Aryans were "no better than wild beasts". According to Avesta, the Aryans were either hunters or cattle-herders but later when they settled in the Panjab,

conflict between the invaders and the invaded must have been long drawn out and bloody. *Rig Veda* (vii. 19-14) tells us that Indira brought “swift death” and usurped the “plenteous food of the Dasas” (RV vii.6.31). *Rig Veda* also tells us that “The thunder wielder Indira⁸ destroyed “ninety nine castles” of the natives (RV vii 19.5 and 100.5). It destroyed castle after castle of the non-Aryan king Sambara. A passage in the *Rig Veda* (RV vii 5.3) also mentions that afraid of the destruction caused by Vedic god Agni, the inhabitants abandoned their hearths and homes and fled helter skelter. We also find it mentioned in the *Rig Veda* that some castles were not invaded because the people there were sorcerers (*Yatumati*) and practised witchcraft.

Harrappan people (the non-Aryans) lived in magnificent mansions and were very prosperous.⁹ They were city dwellers with well-planned sewerage system, spacious meeting halls, and hot public baths. *Rig Veda* tells us that the wealthy people lived in big castles. Their women folk bathed in milk (RV i.6). They were mainly Dravidians, Kols, Bheels, Nisadas, Mundas, Santhals, Kurumbas, Korvas, Khokhurs, and Kirats.¹⁰ The victorious Aryans hated the vanquished non-Aryans and called them *Dasas* (slaves), *Sudras* (outcaste), *Asura* (demons),

Dionysus taught them how to plough the land and produce food grains.

⁸ In later hymns, Indira is described as *Purandra* (sacker of cities and destroyer of forts). Philologist Kretschmer is of the opinion that the Vedic god ‘Indira’ is the same as Hittite god *Inarus*.

⁹ The ruler was known as *Asvapati* (the Lord of horses). The gifts given by a Panjabi king to prince Bharata included different varieties of antelope hides, fine quality blankets, hunting dogs and 1600 horses (See *Ramayana*). Many Panjab chiefs and tribes are mentioned in the Vaishnavite mythology. Bharat’s sons Taksh and Pushkar are reported to have lived in the Panjab. Taksh founded the city of Taxila and Pushkar founded Pushkravati.

¹⁰ Descendants of these people now inhabit Ceylone, Madras and the south states of India. Pockets of them still live in the North. Their language group is called “*Munda languages*.” Some of them either intermarried with Aryans or accepted their slavery and stayed in the North. They still live near Chhota Nagpur, Parts of Madhya Pardesh, Orissa, and parts of Tibet. The *Brahui* speakers of Baluchistan are believed to be their descendants

Paishachas (Cannibals)¹¹, *Naagas* (snakes), *Daityas* (ogres) and *Rakhshashas* (RV I -133,4) and described them as *miridhvak* (users of dirty language), *Adevya* (non-believers in gods and goddesses), and *Sisnadevah* (worshippers of phallus) (RV vii 21,5 and X 99,3). They even called them *Anasa* (snub-nosed) and *Krishnagarba* (*darkys*).

The occupation of Panjab, Iran and Afghanistan by the Aryans was by no means easy. They had to contend with a very advanced civilization of the Sindh valley. Therefore, the battles between the Aryans and non-Aryans (referred to as demons, goblins, and devils) continued for centuries. Pogroms and massacres were common .The *Rig Veda* tells of 50,000 ‘dusky brood’ Dasas killed in one single battle (RV iv16, 3) and 30,000 killed in another (RV i 53, 8).¹² Looting and plundering were the order of the day.¹³ The main non-Aryan antagonists according to *Rig Veda* were the Nisadas, Pulindas, and *Panis*. The *Panis* were sea-faring rich merchants who had built iron castles (*ayasi durgs* RVvii 58, 8), some of which were so big that they had one hundred pillars (*Satburji* RV i 166, 8). As a result of these wars, the non-Aryans were gradually pushed to the East and the South of India.¹⁴ At one

¹¹ According to *Ancient Indian Historical tradition* (1962 page 290), the word Pishach was first used for a tribe. Later it began to be used to mean an imp or a goblin.

¹² The prayer of the Aryans to Indira was, **“We are surrounded on all sides by Dasyu tribes. They do not perform sacrifices like us nor do they believe in anything. Their cities are different. They are not men! O Destroyer of foes, kill them. Destroy the Dasa race once for all.”**(RV X 22,8). *Rig Veda* tells us that Krishna was an enemy of Indira which would mean that Lord Krishna was a non-Aryan. It has also been stated by some historians that the Pandavas were Aryan and the Kaurvas were non-Aryans. This is also clear from the fact that in the battle of Mahabharat the Kauravas sought help from all non-Aryan kings and the Pandvas rallied the support of all the Aryan rulers.

¹³ According to Hindu sources, Rishi Vishwamitter was waylaid by the Dravidians on the confluence of rivers Sutlej and Beas when he was carrying a lot of offerings.

¹⁴ *Aitrya Brahmana* (2000 BC) mentions that non-Aryan aboriginals like Andhras, pundras, and Pulindas etc lived in the Jungles. The non-Aryans living in the South of India still have different social customs from those of North Indian people. For example they practise polyandry. An heir to a person’s property is the son of one’s sister.

time, the Aryans had to fight with the combined forces of 10 non-Aryan kings. The epic war of Ramayana (1500 BC)¹⁵ was one of the memorable wars fought between the Aryans (under Ram Chandra) and the non-Aryans (under Ravana).

Having defeated the non-Aryans, the Aryan people established their own kingdoms all over India. According to *Mahabharata* (1400 BC),¹⁶ those ruling in the Panjab were Kambojas, Sindhus, Kakeyas, Madras, Kurus, and Malvas. At this time, Panjab was at the height of its glory. It was the richest part of India known as the “Golden Sparrow.” Takshashila (modern Taxila) became a place of learning where people flocked from all over India and abroad to study medicine, receive military training, learn arts, and practise sacrifices¹⁷. Another important centre was Kurukshetra which became the centre of religion. According to the Grammarian Panini,¹⁸ it was during this time that some Greeks set up a colony in the north of the Panjab.

¹⁵ Some Hindu scholars believe that this war took place in 2350BC.

¹⁶ There is some disagreement about this date. This date is given in *The Vedic Age* on page 16. Some put it at 1200 BC. Some even suggest 950BC as the date of this war. The Mahabharat war was the biggest war in which the kings of Panjab are known to have taken an active part. The *Mahabharata* literature available to us today was prepared in 400AD. By the time of this war, the Aryans settled beyond the Yamuna River and hated the Panjabis. “One should not go to the land of five rivers flanked by the Sindhu because the land is not sanctified by Himalayas, Ganges, Yamuna, and Sraswati. The place lacks true religion and purity. They eat beef and garlic and drink wine prepared from fermented rice.”(See *Karan parab of Mahabharata*).

¹⁷ The famous politician Kautulya (popularly known as Chanakaya) worked here as a professor (Acharya) of *Dandniti* (Polity). The Great King Chandragupta Maurya received military, diplomatic, and administrative training here. Ashoka, the great, later administered this place as a Governor.

¹⁸ There is a difference of opinion about the time of Panini. Mr. Gold Tucker believes that he lived around 700 BC. According to MacDonnell (*India's Past and Present* p.136) he was born in 350 BC. Most scholars agree that he lived during 400 and 500BC. He was born in the Panjab at Salatura (near modern Attock- Pakistan). His mother's name was Daksi. He received education from Varsa. Hieun Tsang (629-646) mentions that he saw his statue in the 7th century at Salatura. It is said that he was killed by a lion. Even today his grammar is considered in the literary circles as a masterpiece.

During the time of Gautma Buddha (623BC)¹⁹ and Mahavira (599-527BC) there was a movement against the prevalent Brahmanism faith. This caused social conflicts which coupled with political expedience of the tribal chiefs resulted in internecine wars. This weakened the Panjab. Disunity and domestic bickering attracted foreign invaders. Cyrus (558-530 BC),²⁰ the king of Iran and his descendants attacked many times. Later Darius (522-486BC) and his descendants kept up the pressure on the Panjab during 518 to 515 BC.

1.2 Phase2 (Foreign Invasions)

Alexander,²¹ the great, attacked the Panjab in 326 BC and conquering all Panjab chiefs reached river Beas²² where his commanders are said to have faced stubborn resistance and declined to go further. The presence of Iranians and Greeks contributed greatly to the racial, social, cultural, and linguistic tradition of the Panjab.²³ Alexander left the Panjab for King

¹⁹ According to Sanskrit, Chinese and Tibetan texts Buddha visited the Panjab. His visit to Rohtak is well documented. Near River Sarasvati he is said to have converted the notorious bandit Angulimala to Buddhism. Buddhism continued to flourish in the Panjab throughout the rule of the Mauryas. Panjabi Brahman Kaplayan's daughter Bhadra was one of the most well-known preachers of Buddhism in the Panjab. Hieun Tsang tells us that the whole of Panjab and Afghanistan were Buddhist and the people of Afghanistan studied Indian literature and spoke a form of Panjabi. After the decline of their Empire, Pusyamitra Brahman burnt and destroyed Buddhist monasteries everywhere and killed all monks in the Panjab and Afghanistan. He announced one hundred gold coins (*Dinars*) each for the head of a monk.

²⁰ An Indian soldier is said to have inflicted a hard blow on his thigh and killed him. As soon as he was dead general massacre ensued. Only seven Iranians could save their lives and return back to Iran.

²¹ Young Prince Chandra Gupta Maurya was studying politics with his teacher Chanakya at Takshashila and is said to have met Alexander to seek assistance in conquering the Nanda kingdom. (See *The Invasion of India by Alexander the Great* by J.W .McCrimble page311)

²² Before turning back, Alexander erected twelve big altars on the bank of river Beas. They were called Sikandergiri. McCrimble quotes Plutarch to tell us that Chandra Gupta Maurya had a Greek wife who used to offer sacrifices there in Hellenic fashion.

²³ This is evident from the fact that even the names of cities and towns changed (just like Rawalpindi becoming Islamabad after 1947). The historian Al Beruni tells us that the town of Kasyapapura became Hamsapura then Bagapura then Sambapura and finally Mulasthana (present Multan). According to Panini, Darius and Cyrus had settled many Iranians in the Panjab and Alexander left many Greeks to manage his affairs and exercise check on the local chiefs. This is also evident from King Ashoka's inscriptions, some of which are also written in Aramaic and Greek.

Ambhi (of Takshashila) and King Porous (of Gandhara) before going back. This invasion had one great benefit for the Panjabis. It resulted in uniting the Indians under these two kings (Ambhi and Porus) which later made it easy for Chandra Gupta Maurya to establish his kingdom in the Panjab and Afghanistan.

It fell to the lot of King Ashoka (483 BC)²⁴ to extend the Mauryan Empire to Iran and to make it world famous. In his time, the province of Gandhara (Panjab) included Kashmir, Gilgat, Swat, and Afghanistan. After the battle of Kalinga, Ashoka turned Buddhist and took extensive steps to preach Buddhism throughout the length and breadth of his kingdom²⁵. In the Panjab, he is said to have established at Sanghol (known as Sangladvipa in his time) a centre for preaching Buddhism. Historians think that most of the Panjab at that time was Buddhist. The very strong and centralized administration of the Mauryas and their descendants lasted for many years and brought peace and prosperity to the whole continent.²⁶

After the Mauryas, came the Guptas (380-413 AD) who ruled for another 123 years and their rule was relatively peaceful but parts of the Panjab and the whole of Afghanistan had been occupied by the Greeks. Later, towards the middle of the 6th Century AD, the Huns, a barbarian tribe of central Asia,

²⁴ Three dates of Ashoka's accession to the throne are given (544BC, 486 BC, and 483 BC). *Asokavadana* tells us that his father Bindusara had sent Ashoka to suppress a revolt in Gandhara, which he quelled successfully. This resulted in his appointment at Takshashila as a *Priyadarsi* (viceroys). Prior to this he had received political and military training at Takshashila.

²⁵ The edicts of Ashoka have been discovered near Mardan (Peshawar) at Mansehra and Shahbaz Garhi. They are in Prakrit language written in Kharoshti script.

²⁶ It is said that Ashoka's young and beautiful wife Tisyaraksita was infatuated with Ashoka's handsome stepson Kunala, who spurned her sexual advances. She contrived to have the prince blinded. When the king came to know about the conspiracy, the queen burned herself. Ashoka was inconsolable and died broken-hearted (232BC). Maurya Empire lasted for 137 years and came to an end in 184 BC.

conquered the Panjab. After the death of King Harsha, (606-648 AD)²⁷ internecine wars and revolts brought confusion and darkness to the Panjab. The Iranians and Turks had already set up their kingdoms in Iran and Afghanistan and implanted Islam in the place of Buddhism. Great calamities were now in store for India. Invaders were hovering over the head of India, especially Panjab, like vultures. In 712 A.D., Mohammad Bin Qasim invaded India and conquered Sindh and Multan. In 857 A.D, an Arab historian Sulaiman visited India and on his return denounced an Indian potentate Mihira Bhoja (836AD-885 A.D.) as a bitter enemy of Islam in his memoirs. This was enough to attract more and more Muslim invaders from outside to sound the death knell of Indian prosperity and bring in death, destruction, and desolation.²⁸

Mohammad Bin Qasim's early death and the gross incompetence of his weak successors and their mutual bickering afforded an opportunity to the Turkish slave Mahmud of Ghazni²⁹ to usurp power. Mahmud Ghaznavi made spectacular successes in a very short time and after conquering a large part of Afghanistan attacked India through the Khyber Pass. He invaded the Panjab year after year seventeen times (1001AD to 1025 AD) and every time went back loaded with gold and ransom money in millions of dinars.

²⁷ Events of this period are faithfully recorded by a Chinese traveller known as Hiuen Tsang who visited India between 629AD and 645 AD

²⁸ "In 73 Hijra Khalifa Walid had written to Hajjaj, "God says give no quarter to infidels, but cut their throats. This is the command of the great God. You should not be too ready to grant protection, because it will prolong your work." (*Elliot's History of India Vol 1 page 173-174*)

²⁹ At 15, he fought bravely with Hindushahi King Jaipal in 968AD-87AD and eventually in 1001AD he completely routed his forces. Jaipal and fifteen of his relatives were captured alive but he paid the ransom of 2.5 Lac dinars affecting his and their release. Leaving his truncated kingdom to his son Anandpal, Jaipal burnt himself rather than put up with ignominy and humiliation. Mahmud's whole objective was the collection of booty and the spreading of Islam. He usually carried away the artists also with him. Mahmud was a staunch Muslim. He knew the whole Quran by heart. According to *Tarikh-e-Yamini* written by the contemporary historian Utbi, Mahmud was a religious crusader, an iconoclast, a destroyer of Kafirs and a Ghazi.

Although the Hindushahi rulers gave him a tough time and fought relentlessly, they were no match for him. Eventually Mahmud converted Anandpal's son Sukhpal to Islam (he named him Nawab Shah) and made a treaty (1007AD). This treaty was abrogated the very next year when Mahmud attacked Sukhpal again. Collecting a huge booty and leaving his trusted men behind, he returned to Ghazni in 1009AD on his way plundering Nagarkot (present Kangra). In 1012AD, Mahmud attacked again and this time went right up to Thanesar (District Ambala). Here he completely destroyed and plundered the Hindu Chakrawarti temple which was respected by the Hindus as Mecca is by the Muslims. He took away the statue from this temple to Ghazni. In 1013AD, he made Sirhind his capital and decided to stay in the Panjab permanently but soon left because of a revolt back home. In 1019AD, he attacked the sacred Hindu city of Mathura and ransacked it completely, causing rivers of blood. In 1021AD, he converted the hill tribes of Swat and Bajaur to Islam, attacked the Panjab, and appointed his trusted friend Malik Ayaz as Governor of Lahore. He destroyed the famous Somnath temple (in Kathiawar) in 1025AD. He died in 1030AD at the age of 63 after completely destroying the political solidarity of India. *“Though he did not actually stay here to rule, yet he can safely be called the founder of the Turkish power in India, because it was he who paved the way for the establishment of the future Sultanate of Delhi”*(A.L.Srivastva in *Sultanate of Delhi* Page 62).

Muhammad Ghori (1180 AD) attacked Lahore thrice and on the third occasion (1186 AD) stayed there for some time. Later, Jai Chand invited Ghori in order to chastise Prithvi Raj. His selfishness resulted in bringing a quick end to the Hindu rule of India. After Ghori's death (8 March 1206AD), his Viceroy Qutbudin Aibak (1206AD -1210AD) took over and the Panjab remained a part of the Muslim Empire. In 1299 AD, the control of India passed to Alau-Din Khilji who was a very staunch Muslim and converted people to Islam on the point of

sword.³⁰ In 1343 AD, there was revolt in the Panjab when Sunam, Kaithal, Samana, and some other areas of Panjab refused to pay taxes, deserted their homes, and took shelter in the jungles. Some even took to highway robbery. The revolt was suppressed ruthlessly. Order was restored but Panjab became militarily so strong that every king of Delhi was able to ascend the throne only with the active help of Muslim Governors of Lahore and Multan.

Soon however, Panjab was passing through incessant struggles between local over-ambitious rulers. This tempted Amir Timur (usually known as Tamerlane)³¹ to invade the Panjab. He attacked the Panjab on 9 October 1398AD and completely destroyed Tulamba, killing all inhabitants except teachers, Shaikhs and Sayyads. Later he attacked and destroyed Multan, Dipalpur, and Ajodhan. The Hindus of these places left their hearths and homes and fled to Bhatner. Timur launched a surprise attack on Bhatner and killed all who had sought refuge there. He reached Delhi on 16 December and ordered a general massacre and plunder for three days. On his return, he passed through Hardwar, Ambala, Hoshiarpur, Kangra, Pathankot and Jammu capturing skilled artisans and plundering tons and tons of marble which he used in building a mosque at Samakand.³² He also sent a detachment to capture Lahore. At no time in history had there occurred such destruction of men, materials, animals, and property as happened at the time of Timur's

³⁰ Alaudin murdered his own uncle and usurped his throne. He is known to have pounded the Hindu prisoners under the feet of the elephants. For the first time in Indian history, he levied special taxes on the Hindus like 'House tax,' 'Grazing tax' and 'Jazya.' One of his orders reads, "There should be left only so much to the Hindus that neither, on the one hand, they should become arrogant on account of their wealth, nor, on the other, desert their lands in despair" (See *Tarikh e Feroze Shahi by Zia ud din Barani* page 430). Hindus were forbidden from carrying arms, dressing elegantly or riding a horse. In cruelty he was surpassed only by Ghyas-ud-din Tughlaq and Aurangzeb.

³¹ In *The memoirs of Timur* he writes, "My main objective in coming to Hindustan had been twofold. The first was to wage war on the infidels and thus claim benefit for the life to come. The second aim was to plunder the wealth and valuables of the infidels."

³² Among other things, Timur took away thousands of heads of cattle from the Panjab.

invasion. Samana, Tohana, Bhatner, Nagarkot, and Hardwar suffered the most.³³

1.3 Phase 3 (Muslim Rule)

Timur's invasion had left the Panjab and Delhi bleeding and disunited. India, and especially Panjab at this time, consisted of a congeries of independent and disunited states fighting with one another for supremacy. Behlol Lodhi attacked the Panjab, established his authority, and appointing Tatar Khan as Governor of Panjab marched to Delhi to become the Emperor of India. After Tatar, his son, Daulat Khan Lodhi assumed Governorship of Panjab. Behlol's descendant Ibrahim considered Daulat Khan his most trusted and faithful Governor. Daulat Khan however, secretly sent his son Dilawar Khan to Timur's descendant Zahir-ud-Din Muhammad Babur (the tiger) asking him to attack Delhi. He hoped that Babur, like Timur, would invade India and go back leaving Delhi for him.³⁴ Babur was in Kabul and had already made up his mind to fish in the troubled waters. He attacked India five times (between 1521AD and 1526AD) but eventually defeated Ibrahim Lodhi at Panipat on 12th April 1526AD and became the Emperor of Delhi. Thus was laid the foundation of the Mughal Empire of India which lasted for the next three hundred years.³⁵

The Mughals were by and large good administrators but with the exception of Akbar, the great, they were religious bigots.

³³ In his *Zafarnama* (page 92), Sharf-ud-din writes that people of Samana and Kaithal, who burnt their houses and tried to fight Timur, were killed in large numbers. One Lakh of them were captured alive and killed in cold blood.

³⁴ Some historians write that even Rana Sanga invited Babur to invade India.

³⁵ ਮੁਸਲਮਾਨ ਆਰੀਓਂ ਕੀ ਤਰਹ ਯਹਾਂ ਆ ਕਰ ਆਬਾਦ ਹੋ ਗਏ ਔਰ ਇਨਕੀ ਜ਼ਿੰਦਗੀ ਕੇ ਮੁਖਤਲਿਫ਼ ਪਹਿਲੂਓਂ ਮੇਂ ਹਿੰਦੋਸਤਾਨੀਅਤ ਨੁਮਾਯਾਂ ਹੋ ਗਈ । ਅਰਬ ਸੇ ਉਨਕਾ ਸਿਰਫ਼ ਏਕ ਕਿਸਮ ਕਾ ਰੂਹਾਨੀ ਤਅੱਲਕ ਬਾਕੀ ਰਹਿ ਗਿਆ, ਵਰਨਾ ਤਰਜ਼ਿ ਬੂਦੇ ਬਾਸ਼, ਤ੍ਰੀਕਾਇ ਹਕੂਮਤ ਔਰ ਦੂਸਰੀ ਹੈਸੀਅਤੋਂ ਮੇਂ ਵੁਹ ਹਿੰਦੋਸਤਾਨੀ ਜ਼ਿੰਦਗੀ ਮੇਂ ਪੂਰੀ ਤਰਹ ਸ਼ਰੀਕ ਹੋ ਗਏ." (ਤਨਕੀਦੀ ਜਾਇਜ਼ੇ ਪੰਨਾ ੨੮੪)

The conversion of Hindus to Islam continued unabated during their rule. Jehangir killed the fifth Sikh Guru and Aurangzeb beheaded the ninth Guru of the Sikhs at Delhi.³⁶ This resulted in the Sikhs uniting as an indomitable Khalsa brotherhood (1699AD) which undertook to finish the Mughal Empire root and branch. After Aurangzeb, the Mughals suffered from a war of succession which ended in putting a weakling Bahadur Shah on the throne. One after the other some phantom Emperors came and went leaving Farrukh Siyar to rule. His rule was virtually limited to Delhi and its outskirts. The Sikhs were an eyesore for the tottering Mughal Empire and the foreign invaders. They were fighting against both. They succeeded in dislodging the rulers of Samana, Shahabad, and Sadhaura. Farrukh Siyar captured the Sikh leader Banda Singh and his 794 associates and murdered them in cold blood in front of the Delhi residents on March 5, 1716AD. The situation was being closely watched by Nadir Shah (of Persia) who invaded India in 1739AD. He defeated Muhammad Shah, the then ruler of Delhi, and ordered a general massacre of the Delhi residents. Delhi was looted and plundered with brutal ferocity for five hours. After Nadir Shah's death Afghan chief Ahmad Shah Durrani (also known as Ahmad Shah Abdali), who had accompanied Nadir Shah on the former's Indian expeditions, invaded India several times (between 1748AD and 1767AD).

On February 5, 1762AD the Sikhs had assembled near Maler Kotla when Ahmad Shah Abdali fell upon them unexpectedly

³⁶ For the first time in the history of the Panjab, Aurangzeb introduced teaching of Islam in the *Madrasahs* through the medium of Panjabi.. Kuhar Mall Sunami wrote *ਈਜ਼ਦਬਾਰੀ*, Umeed wrote *ਅਲ੍ਹਾਬਾਰੀ*, Ganesh Dass wrote *ਸਿਫਤਬਾਰੀ* as textbooks. Most popular books were *ਨਜ਼ਾਤੁਲ ਮੋਮਨੀਨ* by Abdul Karim and *ਅਬਰਾਰੁਲ ਆਖਰਿਤ* by Faqir Daarji. Some of these books preached: 1. “ਲਾ ਇਲਾਹਾ ਏਲਾਹੁ ਏ ਕੇ ਸੀਨਾ ਸਾਫ਼ ਬਣਾਓ, ਇਲਾਹੁ ਏਲਾਹੁ ਏ ਜ਼ਿਕਰ ਤਸੱਵਫ਼ ਦਿਲ ਵਿਚ ਖੂਬ ਟਿਕਾਓ। ਪਾਕ ਰਸੂਲ ਮੁਹੰਮਦ ਮਨੋ ਤੇ ਪਲ ਪਲ ਸੀਸ ਨਿਵਾਓ, ਕਹੇ ਗੁਲਾਮ ਬਿਨ ਕਲਾਮਾ ਸਿੱਖਿਆਂ ਤੁਸੀਂ ਕਦੀ ਨਾ ਢੇਈ ਪਾਓ॥” “ਨਜ਼ਮ ਜਿਨ੍ਹਾਂ ਦਾ ਨਾਮ ਹੈ ਬਾਬੋ ਫਿਕਾ ਅਸੂਲ, ਉਹ ਅੱਲਾ ਦੀ ਦਰਗਾਹ ਵਿਚ ਨਹੀਂ ਨਜ਼ਮ ਕਬੂਲ” ਜੇ ਕੋਈ ਤੈਨੂੰ ਆਇਕੇ ਪੁੱਛੇ ਇਹ ਸਵਾਲ, ਕਿਥੋਂ ਹੋਇਓ ਦਸ ਖਾਂ ਕਦ ਦਾ ਮੁਸਲਮਾਨ। ਅਗੋਂ ਉਸ ਨੂੰ ਦੱਸ ਤੂੰ ਨਾਲ ਜ਼ਬਾਨ ਹਲੀਮ, ਮੈਂ ਹੋਇਆ ਰੋਜ਼ ਮੀਸਾਕ ਦਾ ਮੁਸਲਮਾਨ ਕਦੀਮ”॥ To read more about the Hindus adopting Muslim ways read, “History of Muslim rule in India” by Ishwari Parshad.

and killed about 30,000 Sikh men women and children.³⁷ On 10 April that year, he ordered the holy Sikh Temple of Amritsar to be blown up with gunpowder. Despite these fatal reverses, the Sikhs gave Ahmed Shah a crushing defeat on October 16, 1762 at Amritsar³⁸ and he returned to Afghanistan without his Indian booty.³⁹ On July 7, 1799AD, the Sikhs captured Lahore and set up their own kingdom of Panjab under Ranjit Singh. No foreign invader dared attack India from the west after this.

1.4 Phase 4 (British Rule)

The western sea-faring powers were watching the deteriorating political situation in India. Under the pretext of carrying out trade, the British established The East India Company in 1599AD, the Dutch, the Danes, and the French established their centers on the Indian coasts in 1602AD, 1616 AD and 1664AD respectively. They interfered in local affairs and eventually clashed with one another, leaving only the British in the field. By the time, the Sikhs established their Empire in the Panjab; the British had virtually conquered the whole of India and were looking at Panjab with longing lingering looks. As soon as Ranjit Singh died (27 June, 1839AD), they struck and captured the Panjab as well. Panjab was annexed to the British Indian Empire on December 16, 1846AD.

Soon the Indians started a war of independence under the Indian national congress. The Panjabis were in the forefront of

³⁷ Our ancestors used to say, “ਆਚਯਾਨਾ ਨਾਤੁ ਦਾਸ ਭਾਵ:” (Aryans will never submit. Today we say, “ਪੁਤ ਜਾਏ ਕਵਣ ਗੁਣ, ਅਵਗੁਣ ਕਵਣ ਮੁਏਣ ॥ ਜਾਂ ਬਾਪੂ ਕੀ ਭੁਇਤੀ ਚੰਪ ਜਾਇ ਅਵਰੇਣ” (What use is the living son if his ancestral land is usurped by the outsider and why shed tears if such a son dies.) “How can a man die better than facing fearful odds, for the ashes his father, for the temples of his gods?”

³⁸ “Our greatest glory consists, in never falling, but in rising every time we fall,” Goldsmith.

³⁹ “A nation was created that blunted the edge of Abdali’s aggressive power, which even the Marhattas had failed to resist,” Indu Bhushan Bannerji

this war. In 1919AD, the British General Dyer opened fire on 20,000 peaceful Panjabis holding a conference in Jallianwala Bagh (Amritsar), killing 381 people in cold blood, and wounding 1,200 others.⁴⁰ This incensed the Panjabis further and made every Panjabi take a pledge to kick out the British lock, stock, and barrel from India. The British eventually left India on 15 August, 1947AD. As if Panjab still deserved to be punished for resisting the onslaught of foreign robbers, the British divided the Panjab into East and West Panjab (Pakistan) before departing. This resulted in an enormous destruction of property and millions of deaths. Later, to squeeze the Panjab further, the Indian Government once again divided the Panjab into Haryana and Panjab. The mutilated Panjab has now lost its greatness and glory.

⁴⁰ This figure of casualties is given in "*Jallianwala Massacre*" published by the Panjab University where names of the dead are listed in appendix C. The actual figure is said to be more than 381 killed. The firing continued for fifteen minutes. 1,650 rounds were fired. "I made up my mind that I will do all men to death if they were going to continue the meeting," Said Brigadier General Dyer.

Chapter 2

Origin and development of language

All living creatures have consciousness. This consciousness impels the living organisms to communicate with members of their kind, their peer group, or their own children. This gives rise to language⁴¹. Human beings are the most developed form of life on earth and have a developed language, whereas the other creatures communicate only through gestures or other means unintelligible to humans. Human language is not one man's job. It is a social tool and requires societal efforts to invent it and keep it alive. When the societies disappear, their languages are also lost or forgotten. It is for this reason that we do not have any records of the spoken languages of the pre-Aryan people. A language has no final shape and is never complete but it does have a history and a geographical location.

2.1 How languages are born

An idea originates in our mind and we are mysteriously urged to share it with others. We do so by using words strung together in a sentence. Words alone do not convey full

⁴¹ 'Human Language' has been defined differently by different people. Some definitions are as follows: 1. Language is the vocal medium of human communication. 2. A Language is a sequence of words conveying a meaningful idea. 3. "A creative expression of a civilization" (Hegel), 4. "A creative evolution of consciousness." (Karl Marx) 5. "It is a system of signs. By signs we understand all those symbols capable of serving as a means of communication between men."(A *Linguistic Introduction to History*)

meaning and neither does a sentence, unless the words in the sentence are arranged in a particular sequence.⁴² Therefore, the meaningful sequential strings are called sentences, which become the basis of language.

Language is a very powerful instrument of socialization. Although as a tool for communication, language is pre-eminent but there are other ways as well through which living creatures contrive to convey their feelings and intentions to one another. Anthropoids do so through oral exchanges, birds do so through courtship posturing and ants use their antennae. When human language proves inadequate to convey their inner concepts, humans too use gestures with hands, eyes, and lips or by creating some impressions on their forehead or face. At such times they use the methods (ਜਿਵੇਂ ਨੱਕ ਸਕੋੜਨਾ, ਅੰਗੂਠਾ ਦਿਖਾਉਣਾ, ਮੁੱਕਾ ਉਘਰਨਾ, ਮੱਥੇ ਵੱਟ ਪਾਉਣਾ, ਅੱਖ ਮਾਰਨਾ ਆਦਿਕ) which humans may have used when the human language was not fully developed and humans also communicated by gestures like other animals. Our less fortunate deaf, dumb, and blind brothers have developed sign language and Braille etc for non-verbal communication which may have been used by all humans at an earlier period of human history.

The question of how and why ideas and concepts originate in the human mind has not been satisfactorily answered. Philologists start by assuming the existence of ideas and have advocated a number of theories about the origin of language. Some linguists think that at some time our ancestors (who were

⁴² Socrates (469-399 BC) was of the opinion that thoughts and language are the two main and significant parts of expression. They are inter-dependant but expression is not dependant on either. Later, Plato (429-347BC) disagreed with this idea and maintained that thought and expression were also intimately related with each other. Combining the spoken and written language Plato used the word *Gamma* for it.

Philologist Ferdinand de Saussure compared the language to a sheet of paper and said, "Thought is one side of the sheet and sound the reverse side. Just as it is impossible to take a pair of scissors and cut one side of the paper without at the same time cutting the other, so it is impossible in a language to isolate sound from thought, or thought from sound."

not in any great number at that time), sat down together and agreed to name the objects and the sequence of words.⁴³ This theory is not very convincing. If our ancestors could communicate with each other, then what was the necessity of coming together?

Another group of people think that language was created by God.⁴⁴ This does not answer the question of why God gave different languages to different people. Why even in one and the same society, rural and urban inhabitants or educated and uneducated people speak slightly different languages. P.D.Gune suggested that humans copied the sounds of natural events and animals and slowly and steadily began to organize them into meaningful sequences. For example, a crow caws, a cuckoo coos, an elephant trumpets, a cockerel crows and a cat mews. Some think that language just appeared automatically as leaves start growing on the trees. It may have started with the romance of a man and a woman. Some people think that

⁴³This view was expressed by Rousseau and vigorously supported by Alfredo Trombetti. If our ancestors consciously created a language through consensus, then all countries would have the same language but this is not so. Why is it that different countries attach different meanings to the same words? ਟੰਗ in Panjabi is not the same as “tongue” in English. The word ਦੇਵ means angel in India but ‘demon’ in Iran. The word ‘Corn’ is used for food grains in England but the same word is used for ‘maize’ in America. Rousseau did not answer this. In our own times, *Esperanto* has been produced like this as a world language but we have not succeeded in making it current. Again, it has been found that if a human child is kept away from humans, he remains dumb. A human child in India (Raju found in jungles around 1950s near Lucknow) brought up by wild animals, was found to replicate wild sounds only, and ate only raw meat.

⁴⁴ “ਦੇਵੀਂ ਵਾਚਮਜਨਪਨਤ ਦੇਵਾ:ਤਾ:ਵਿਸ਼ਵਰੂਪਾ ਪਸ਼ਵੋ ਵਚੰਤ (Rig Veda 8-100-11)” “ਭਾਸ਼ਾ ਦੇਵਿਤਿਆਂ ਨੇ ਸੁਭ ਲੋਕਾਂ ਦੇ ਵਰਤਣ ਲਈ ਬਣਾਈ” . Some Hindu philosophers claim that Lord Brahma invented the Language and invented Brahmi script to write it. This theory does not answer why perfect God (or gods) did not give language to the dumb and the animal kingdom. Why all languages of the world are still imperfect and in-complete? German philosopher Max Mueller was of the opinion that humans have an innate ability to invent roots. This divine power invented 400-500 roots and then stopped. Language developed from these roots. This idea is also not very convincing because Chinese language has no roots. “*The theories that it is a gift of God or that it is the result of a deliberate convention arrived at by the members of the most primitive community, may be brushed aside at once. No linguist believes in them today.*” Mr.P.D.Gune. “*After much futile discussion, linguists have reached the conclusion that the data with which they are concerned, yield little or no evidence about the origin of human speech.*”(An introduction to Linguistic science by Edgar .S. Page 40)

humans have an inborn tendency to sing. These songs later developed into language.⁴⁵

None of these theories has so far convinced the philologists. Most modern day scholars think that languages develop as naturally as dewdrops settle on a flower. “*Language was not deliberately framed by man; but sprang of necessity from his innermost nature.*” (Jespersen–*Language its Nature, development & origin*). It is man’s own invention born out of psychological impulsion and that is why man keeps it under repairs all the time adding new vocabulary and discarding obsolete words.

2.2 How languages develop

Languages are living things and in the normal course of their growth and development, their words alter their meaning, or fall into disuse, to be replaced by other expressions. Such changes occur over centuries instead of years. Languages are also prone to wither and die.

If we were to discover the language spoken by our distant ancestors, we will not be able to recognize or understand it. When Chaucer wrote Canterbury tales, he was telling us the stories narrated by a group of ordinary village people travelling to Canterbury and entertaining each other with village tales. Today we find it hard to understand Chaucer’s language in his writings. Shakespeare’s plays were staged for common ordinary people and in his time everybody understood them without any effort but today it is not so. The language, grammatical structures and the spellings used in these and other old books appear queer and outlandish. To demonstrate what happens to languages over a period of time. We give

⁴⁵ The most common theories are “Pooh Pooh theory”, “Ding Dong theory”, “Bow Bow theory”, and “Ya ho ho theory”. None of them is flawless. All that we can say about the origin of language is that it developed when men began to live in communities and experienced the need to indulge in exchange of ideas.

below a page from a story of the death of King Cynewulf written in 825 AD (Viking king Cynehead killing Cynewulf, king of England).

Ond þa ongeat se cyning þæt, ond he on þa duru
And then realised the king that, and he into the doorway

eode, ond þa unheanlice hine werede oþ he on þone
Went, and then nobly himself defended until he of the

Æþeling locude, ond þa ut ræsde on Hine ond Hine
Prince caught sight and then out rushed at him and him

Miclum gewundode; ond hie alle on þone cyning
Severely wounded; and they all against the king

Wærun feohtende oþ þæt hie Hine ofslægenne hæfdon.
Were attacking until (that) they him slain had

Ond þa on þæs wifes gebærum onfundon þæs
And then from of the woman cries discerned of the

Cyninges þegnas þa unstillnesse, ond þa þider urnon
King's thanes the disturbance and then thither ran

Swa-hwelc-swa þonne gearo wearþ, ond radost. Ond
Whosoever of them ready was, and quickest and

Hiere se æþeling gehwelcum feoh ond feorh gebead,
Of him the prince (to) each money and life offered

Ond hiera nænig hit gepicgean nolde; ac hie simle
And of them none it accept would (not); but they continually

Feohtende wæran oþ hie alle lægon butan anum
Fighting were until they all lay (dead) except (for) one

Bryttiscum gisle, ond se swiþe gewundad wæs.
British hostage, and he severely wounded was

Changes keep occurring all the time in living languages and after a period of centuries languages change out of recognition but in most cases the roots of the words remain traceable. It is for this reason that philologists put languages into groups.

2.3 Indo-European Languages

All Indian languages belong to an Indo-European group of languages⁴⁶ and have certain similarities with each other. It is believed that at one time in human history (not later than 2000 BC) they were spoken by one and the same group of people which then multiplied and spread through different parts of the world. For example, look at the following table.

English	French	Sanskrit	German	Panjabi
Father	Pere	Pitar	Vater	Peo/pay
Mother	Mere	Maatar	Mutter	Maa
Brother	Frere	Bharaatar	Bruder	Bhra
Mouse	Souvis	Mooshika	Maus	Moosa ⁴⁷
Serpent	Serpent	Sarpah	Schlange	Supp
Camphor	Camphre	Karpoora	Kampfer	Kapoor
Sugar	Surce	Shakra	Zucker	Shakar
Seven	Sept	Sapta	Sieben	satt
New	Nouveau	Nava	Neu	Navan
Two	Deux	Dvao	Zwei	Do
Three	Trois	Traiya	Drei	Tinn/tra

⁴⁶ This group is known to be the oldest of all groups of languages and since the ancient Indians first inhabited the area now known as Panjab, we can say that Panjabi is the oldest language of the world. The relationship of the Indian languages with the western languages was first established by Sir William Jones (1746-1796 AD). He proved that Latin, Greek, and Sanskrit were very close to each other.

⁴⁷ ਦਿਨਸ ਚੜ੍ਹੇ ਫਿਰਿ ਆਥਵੈ ਰੈਣਿ ਸਬਾਈ ਜਾਇ, ਆਵ ਘਟੈ ਨਰੁ ਨਾ ਬੁਝੈ ਨਿਤਿ ਮੁਸਾ ਲਾਜੁ ਟੁਕਾਇ ॥ (ਪੰਨਾ ੪੧) ਘਰ ਕੀ ਬਿਲਾਈ ਅਵਰ ਸਿਖਾਈ ਮੁਸਾ ਦੇਖਿ ਡਰਾਈ ਰੇ (ਪੰਨਾ ੩੮੧)

Over a period of time, changes in languages occur in the following areas.

1. Shape of letters (in written form)
2. Meaning of words over a period of time
3. Increase in vocabulary which keeps happening all the time
4. Patterns of sentence structures change with the influence of other languages.
5. Changes in morphology, Grammar, Semantics, and Phonology

Space does not permit us to discuss all these areas. We will demonstrate here how the changes occur in certain areas in the vocabulary of Panjabi language.⁴⁸

1. Rural and urban variations: It has been found that because of better education and facilities the language spoken in the cities is sometimes slightly different from the variety of the same language used in the villages. For example in Panjabi language, there are two ‘L’ sounds. The word ਗੋਲੀ (bullet) is commonly pronounced with a soft L as ਗੋਲੀ (maid) in cities of the Panjab. It is also common knowledge that villagers often mispronounce words and yet the wrong words are easily understood and become current. For example ਮਤਲਬ is pronounced as ਮਤਬਲ ਅਦਰਕ as ਅਧਕਰ, and most people refer to a Hospital as ਡਾਕਖਾਨਾ। ਤੀਵੀਂ is usually pronounced as ਤੀਮੀਂ and in some areas ਦੈੜ is pronounced as ਧੈੜ and ਅੰਮ੍ਰਿਤਸਰ as ਅੰਬਰਸਰ, yet we all understand them.

⁴⁸ At present English has more words in its dictionary than any other language and is very fast absorbing new words. Hindi has more than 1.5 Lakhs and Panjabi contains over one lakh words.

2. Geographical environment: Geographical and atmospheric conditions also affect languages. The British cannot pronounce the soft “t” (ਤ) and the French cannot pronounce the hard T (ਟ)। Panjabi children living in Britain find it difficult to pronounce sounds like ਭ, ਧ, ਢ, and ਝ. In their spoken Panjabi ਭੈਣ is pronounced as ਪੈਣ and ਢੱਕਣ as ਡੱਕਣ। In some areas of the Panjab ਵ is changed to ਬ and vice versa. ਵਿਹੜਾ is pronounced as ਬਿਹੜਾ and ਵੰਗ as ਬੰਗ. People from Pothohar(Pakistan) pronounce ਘ as ਗੁ , ਝ as ਜੁ , and ਧ as ਦੁ।

3. Social, political, and religious impacts: Political upheavals, religious movements, and economic changes bring in new words. ਅਤੰਕਵਾਦ, ਅਤਿਵਾਦ and ਖਾੜਕੂ have recently become an inalienable part of Panjabi. Religious communities use different words for the same act and thus add synonyms to the languages. For example, Muslim ਰੋਜ਼ਾ and Hindu ਵਰਤ are synonyms and are frequently used and understood by all.

Great changes of language sometimes occur due to great convulsions in history. After the partition of Panjab the sounds of zay, zoad, zoay, zal etc are all getting represented by ਜ। School children pronounce ‘z’ as ਜੈਡ instead of ਜੈਡ। The sounds of Urdu ‘ਗੈਨ, ਖੋ and two dotted Qaaf are dying out. ਖੈਰ is now ਖੈਰ and ਗਲਤ is ਗਲਤ। Indian Panjabi is being Sanskritised and Pakistani Panjabi is being Persianised. In course of time, the two Panjabis will become two different languages.

4. Cultural Variations: Cultural changes⁴⁹ accelerate linguistic changes. As agriculture is being replaced by modern methods of farming we are acquiring new vocabulary associated with it. Tractor, Battery, Engine, and Belt etc, have entered our vocabulary and are used as if they were always with us. On the other hand words like ਰੋਣੀ, ਵੱਤਰ, ਤੰਗਲੀ, ਹਲ, ਪੰਜਾਲੀ, ਟਿੰਡ, ਹਲਟ, ਸਲੰਘ, ਤੰਗਲੀ, ਫਲਾ, ਸੈ, ਛਜਲੀ, ਸੁਧਵਾਈ etc will soon be obsolete. No Panjabi living in England would understand them when the first generation is gone.

Some vulgar and pornographic words or statements are given some respectable form. For example, ‘Rape’ becomes ਮੂੰਹ ਕਾਲਾ ਕਰਨਾ। Words expressing humility do not mean what they stand for. For example ਦੌਲਤਖਾਨਾ, ਗਰੀਬ ਖਾਨਾ, ਦਾਸ etc.

Living languages also keep themselves clean and prim. They

⁴⁹Each language carries the stamp of a culture. They are culturally conditioned and their cultural narcissism exerts enormous strain on sister languages to translate the linguistic niceties and nuances from one language into another. Some cultural concepts are not available in English. For example the English cannot differentiate between ਚਾਚੀ, ਭੂਆ, ਮਾਮੀ, ਤਾਈ etc. In Panjabi and French cultural phrases like ਤੁਸੀਂ, ਆਪ, ਆਪਾਂ etc are used to show relative degree of respect but the English find it irrelevant. There are no proper words for ‘Zulf’ (ਜੁਲਫ), ਭਿੱਟ, ਹਰੀਜਨ, ਸੁੱਚ, ਸੰਧਾਰਾ, ਛੁਛਕੜਾ, ਦਰੋਜਾ, ਤੀਅਾਂ, etc in English. The English can culturally say, “My mother’s boy-friend” but for the Panjabis it is a taboo and if somebody says, “ਤੇਰੀ ਮਾਂ ਦਾ ਯਾਰ” or even mildly “ਤੇਰੀ ਮਾਂ ਦਾ ਖਸਮ” he would be inviting trouble. It is not possible to translate the following simple sentences of Panjabi into English and understand the exact cultural background, ambience, and meanings.

1. ਸਸ ਚੰਦਰੀ ਕੁੰਡਾ ਨਾ ਖੋਲ੍ਹੋ, ਕੋਠੇ ਕੋਠੇ ਆਜਾ ਵੀਰਨਾ
2. ਮੇਰੇ ਵੀਰ ਨੂੰ ਸੁੱਕੀ ਖੰਡ ਪਾਈ ਨੀ ਸੱਸੇ ਤੇਰੀ ਮਝ ਮਰ ਜਾਏ
3. ਵੀਰ ਪੱਟ ਦਾ ਲੱਛਾ ਪਟਵਾਰੀ ਧੁੱਪ ਵਿੱਚ ਭੌਂਏ ਮਿਣਦਾ
4. ਇੱਥੇ ਤਾਂ ਵੱਡਿਆਂ ਵੱਡਿਆਂ ਦਾ ਪਸ਼ਾਬ ਨਿਕਲ ਜਾਂਦਾ
5. ਸੁਰਖੀ ਹੋਠਾਂ ਦੀ ਲੋੜੁ ਦੰਦਾਸੜੇ ਦਾ, ਖੋਜੇ ਖੜੀ ਕਤਲ ਬਜ਼ਾਰ ਵਿੱਚੋਂ (ਵਾਰਸ ਸ਼ਾਹ)

Panjabi has no proper words for many English words like ‘Pavement’ ‘Radiation’, Radio (ਅਕਾਸ਼ ਵਾਣੀ is not correct), Computer, Disc, Rail, Signal, Animal husbandry, Paki-bashing, Weekday etc. For Panjabis Falcon, Kestrel, and Hawk are the same and Hare and Rabbit are indistinguishable. Snow, sleet, and ice have only one word in Panjabi. “ਪੰਜਾਬੀ ਸਾਹਿਤ ਨਾਲੋਂ ਪੰਜਾਬੀਅਤ ਨਿਖੇੜੀ ਨਹੀਂ ਜਾ ਸਕਦੀ । ਇਸੇ ਲਈ ਕਿਸੇ ਚੰਗੇਰੀ ਪੰਜਾਬੀ ਰਚਨਾ ਦਾ ਕਿਸੇ ਹੋਰ ਬੋਲੀ ਵਿੱਚ ਠੀਕ ਠੀਕ ਉਲਥਾ ਨਹੀਂ ਹੋ ਸਕਦਾ ।” (ਸਾਹਿਤ ਦਰਸ਼ਨ ਪ੍ਰਿੰ: ਤੇਜਾ ਸਿੰਘ ਪੰਨਾ ੩੦)

keep discarding old and unnecessary words and modifying themselves according to the needs of the society. Ever since the Banks started in the Panjab, the commonly used word ਵਾਂਸਲੀ has gone out of use. Similarly ਬਾਰਾ (used by the cattle for drawing water from the well), ਹੰਸ (worn round the neck), ਈਟੀ (the stud used on the string plying the milk-churning wheel called ਮਧਾਣੀ)⁵⁰ are no longer used these days. Similarly when the social customs and traditions die, the words associated with them also die. ਘੱਗਰਾ, ਘੱਗਰੀ, ਨਕੌੜਾ, ਪੰਜੇਬ (or ਪਾਜੇਬ), ਸਗਲੇ ਦਰੌਜਾ, ਛੁਛਕੜਾ, ਸੰਧਾਰਾ, ਵਿਚੋਲਾ, ਤੀਆਂ, ਕੰਧੋਲੀ, ਗੜਵੀ, ਬੱਠਲ are already on their way out. As the civilization improves and people are getting more and more educated, new, and mild words are taking place of pornographic and rustic expressions. When languages stop growing and absorbing new words and phrases, they die.

5. Foreign Languages: Foreign invasions have added many words of Persian, Urdu, and English to our language. Some of them have so overpowered our language that we hardly use the original Panjabi words for them. For example few will understand the word ਪਾਠਸ਼ਾਲਾ in a Panjabi village but everybody will understand the word ਸਕੂਲ ।

Sometimes we borrow words from other languages but change their meanings. The word ‘glass’(ਗਲਾਸ) is an example. Whether our tumbler is made of glass, copper, tin, plastic, or some other metal we always call it glass. The word ‘copy’ means ‘to imitate’ but in Panjabi, it is commonly used for an exercise book. Indian languages borrowed the word ਵਾਟਿਕਾ (garden) from Sanskrit. The Panjabis made it ਵਾੜ (fence) or ਵਾੜਾ (enclave for cattle)⁵¹ and Bengalis use it for ‘house.’

⁵⁰ ਇਹ ਮਨੁ ਈਟੀ ਹਾਥਿ ਕਰਹੁ ਫੁਨਿ ਨੇੜਉ ਨੀਦ ਨ ਆਵੈ ॥ (ਪੰਨਾ ੨੨੮)

⁵¹ The word ਵਾੜਾ is also used in Panjabi for a village. ਭਾਈ ਕਾ ਵਾੜਾ and ਵਾੜਾ ਥੰਮਣ ਸਿੰਘ are

Some words are borrowed from other languages and then used in a slightly altered form to give them a native colour. For example, ਵਕਤ is an Urdu word which is commonly spoken in Panjabi as ਵਖਤ⁵². English word Bottle has become “botal” (ਬੋਤਲ) | words from foreign languages are absorbed in two forms (1) original (ਤਤਸਮ) as coat, rail, ticket etc. and (2) in changed form (ਤਦਭਵ) as ‘Lantern’ has become ਲਾਲਟੈਣ and Madam has become ਮੇਮ, Stamp becomes ਅਸਟਾਮ, Orderly becomes ਅਰਦਲੀ | Interim has been changed into ਅੰਤ੍ਰਮ | ਹਸਪਤਾਲ, ਫਟੀਗ, ਟੈਮ, ਸੈਕਲ, ਤੌਲੀਆ ਵਾਸਕਟ etc are other such words.

6. Economy of effort: It is human nature to find an easy way to everything. In speech, we shorten many words which then become a part of our languages. For example ‘will not’ has become ‘won’t’, ‘cannot’ has become ‘can’t’, Aeroplane has become plane. In Panjabi ਮੈਂ ਆਖਿਆ is shortened as ਮਖਿਆ | ਮਾਤਾ shortened as ਮਾਂ, ਪਿਉ as ਪੇ, ਘਿਉ as ਘੇ, ਜਾਨਵਰ as ਜਨੌਰ and ਬ੍ਰਾਹਮਣ as ਬਾਹਮਣ | ਵਿਵਾਹ (ਵਿ + ਵਾਹ special relationship) is shortened to ਵਿਆਹ | Sometimes shortened words and phrases become so ingrained in our psyche that we rarely ever try to understand their real meanings. For example, the women in Panjab lovingly address young children as ਦਾਦੇ ਮੰਗਾਉਣਾ, a revilement which they consider mild vilification. Most of them do not know that it is a very vulgar and offensive invective. It means ਦਾਦੇ ਦੇ ਮੂੰਹ ਵਿੱਚ ਹਗਾਉਣਾ |

villages in Faridkot district.

⁵² ਵਖਤੁ ਸੁਹਾਵਾ ਸਦਾ ਤੇਰਾ ਅੰਮ੍ਰਿਤ ਤੇਰੀ ਬਾਣੀ || (ਪੰਨਾ ੫੬੬)

‘Car,’ ‘tie,’ ‘mike,’ and ‘bike’ etc, are not real words. The real words are ‘Motor car,’ ‘Necktie,’ ‘Microphone’ and ‘Bicycle.’
 ਟੂਲ (for stool) ਕੇਰਾਂ, ਟੇਸ਼ਨ, ਪਲਟਨ, ਨੇਫਾ, ਯੂ ਐਸ ਏ, ਯੂਕੇ, ਯੂ ਐਸ ਐਸ ਆਰ and U.N.O etc, are other such words shortened for ease.

7. Dyslexia: Sometimes we unconsciously change the position of letters and form a new word which then becomes equally current in our languages. For example, ਡੈਸਕ is pronounced as ਡੈਕਸ and ਚਾਕੂ becomes ਕਾਚੂ. The word ਤਿਥਿ is not used in Gurbani; instead, the Guru has used ਬਿਤਿ⁵³ everywhere because it was in common use.

Sometimes we change letters unconsciously. This makes two words current in speech. For example ਕੁਹਾੜਾ and ਖੁਆੜਾ, ਘੁਮਾਰ and ਕੁਮਾਰ, ਖੰਭ and ਫੰਗ

8. Analogy: Sometimes, we tend to copy the formations from our own language and thus reject the old current words, introducing a new one instead. For example, the plural of ‘Cow’ was ‘Kine’ but since all other animal words in plural form ended with ‘s’, the plural of ‘cow’ has also been changed to ‘cows.’ A similar tendency is found among Panjabi children when they say ਸਾਢੇ ਦੋ instead of ਢਾਈ ।ਡਾਕਟਰ is pronounced as ਡਾਕਦਾਰ, copying the pattern of ਨੰਬਰਦਾਰ, ਜੈਲਦਾਰ, ਚੌਕੀਦਾਰ etc.

9. Extension/ contraction of meanings: Sometimes the meanings of a word change after a prolonged use. Take for example the word ਤੇਲ ।At one time it meant ‘the oil of sesame seeds’ (ਤਿਲਾਂ ਦਾ ਰਸ). Now it is used for all kinds of oils. The

⁵³ ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਰੁ ਨਾ ਕੋਈ ॥ (ਪੰਨਾ ੪) ॥ ਬਿਤੀ ਵਾਰ ਸੇਵਹਿ ਮੁਗਧ ਗਵਾਰ ॥ (ਪੰਨਾ ੮੪੩)
 Kabir has also used the word ਬਿਤੀ instead of ਤਿਥਿ ।“ਪੰਦ੍ਰਹ ਬਿਤੀ ਸਾਤ ਵਾਰ ॥ ਕਹਿ ਕਬੀਰ ਉਰਵਾਰ ਨ ਪਾਰ” (ਪੰਨਾ ੩੪੩)

word ਸਿਆਹੀ literally means ‘black.’ We started using it for ink because at one time ink invariably used to be black. Now we use this word for all ink colours. The word ਕੱਲ੍ਹ was once used only for ‘tomorrow’ now it is used for ‘tomorrow’ as well as for ‘yesterday.’ The same applies to the word ਪਰਸੋਂ ।ਨੇਤ੍ਰ actually means “He who walks in front,” (modern ਨੇਤਾ) but now it is used for an ‘eye.’ ਗੱਡੀ was once used for a cart but these days it is used for all vehicles. ਪੁੱਤਰ once meant ਪਾਪਾਂ ਤੋਂ ਛੁਟਕਾਰਾ ਦਵਾਉਣ ਵਾਲਾ (Who helps in swimming the disgusting *pool* stream)

Sometimes meanings change after the passage of time. ਗੋਸ਼ਠੀ (cows’ stockade) has become (ਗੋਸ਼ਟੀ) a ‘debate.’ At one time ਅਸੁਰ meant angels and ਸੁਰ meant demons but now it is the opposite. It is like the English word “wicked” which means ‘evil or sinful’ but these days schoolchildren use this word for something ‘excellent’. Kabir and the Sikh Gurus used the word ਹਰੀਜਨ (ਹਰਿਜਨ)⁵⁴ for pious people but these days it is used for the scheduled caste people. ਰਾਜਾ once meant a king but now the word is used for a barber. ਗੋਸਵਾਮੀ meant ‘the owner of cows’ but now it means a saint. ਮੁਸ਼ਕ (a word borrowed from Arabic)⁵⁵ meant ‘fragrance’ but now it means ‘foul smell (stench),’ ਰਕਤ meant ‘red’ but these days it means ‘blood.’ ਮੁੰਨਾ or ਮੁੰਡਾ means ‘shaven’ but we use these words for a ‘boy.’ ਪਾਖੰਡੀ once meant a religious recluse but these days it means a malingerer or lay-about. ਪ੍ਰੋਹਿਤ is used in the Vedas as “placed in front.” The word ਖੀਰ⁵⁶ once meant ‘milk’ now it means ‘rice pudding.’ The word ਕਿਰਣ is used in the Rig Veda to mean a

⁵⁴ ਹਰਿਜਨ ਪ੍ਰਭੂ ਰਲਿ ਏਕੋ ਹੋਏ ਜਨ ਪ੍ਰਭੂ ਏਕ ਸਮਾਨਿ ਜੀਉ (ਪੰਨਾ ੪੪੭)

⁵⁵ ਮੁਸ਼ਕ ਅੰ ਕਿ ਖੁਦ ਬਗੋਇਦ ਨਾ ਕਿ ਅੱਤਾਰ ਬਗੋਇਦ॥

⁵⁶ ਖੀਰ ਅਧਾਰਿ ਬਾਰਿਕੁ ਜਬ ਹੋਤਾ ਬਿਨੁ ਖੀਰੈ ਰਗਨੁ ਨ ਜਾਈ (ਪੰਨਾ ੧੨੬੬)

“dust particle”

Sometimes the meanings get restricted. For example, the word ਮ੍ਰਿਗ was once used for all animals, now it is restricted to ‘deer’. ਮੁਰਗ (borrowed from Persian) was used for all birds but, now we use it only for cockerels. ਦੋਹੜੀ (milkmaid) has become ‘daughter’s daughter (ਦੋਹੜੀ). At one time we used to write on leaves (ਪੱਤਰ). When paper was invented we used this word for letter (ਪੱਤਰ). In English the word ‘paper’ immediately brings to mind ‘newspaper’ and ਪੱਤਰੀ does not mean letter now- a- days but the almanac of a Brahman. Similarly ‘station, (place to stay) immediately brings to mind ‘railway station.’ The word ਗੁੰਥ at one time meant a ‘knot’ (ਗੰਠੀ, ਗਠੜੀ, ਗੰਢ) but now we use it for a big book. At one time ਸ਼ਰਧ meant ਸ਼ਰਧਾ ਨਾਲ ਕੀਤਾ ਜਾਣ ਵਾਲਾ ਕੰਮ but now it is used as ‘food offered to a Brahman’. ਗੰਵਾਰ was once a villager (ਗਾਉਂ + ਵਾਲਾ) but now it is used for a vulgar or bad-mannered person. Any body who can play a flute or rear hawks can be ਮੁਰਲੀ ਮਨੋਹਰ or ਬਾਜਾਂ ਵਾਲਾ but we have restricted the use of these words for Krishna and Guru Gobind Singh. Some words have begun to be used in a sense in which they are not listed in any dictionary. For example, smoking is ਸਿਗਰਟ ਪੀਣਾ although ਪੀਣਾ means drinking and we do not drink a cigarette.

10. Poetical compositions: poets sometimes slightly change the words to fit in with the rhyme. For example in the hymn ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ (ਪੰਨਾ ੮) the word ਬੁਰਾਈਆਂ has been changed to ਬੁਰਿਆਈਆਂ to make it rhyme with ਚੰਗਿਆਈਆਂ. Sometimes new words are invented to give the text an emotive colouring. For example ਅੱਖ becomes ਅੱਖੜੀ । ਨਾਨਕ ਸੇ ਅਖੜੀਆ ਬਿਅੰਨਿ ਜਿਨੀ ਡਿਸੰਦੋ ਮਾ ਪਿਰੀ ॥ (ਪੰਨਾ ੧੧੦੦) and ਇਆਣੀਏ becomes ਇਆਨੜੀਏ as in ਇਆਨੜੀਏ ਮਾਨੜਾ ਕਾਇ ਕਰੇਹਿ ॥ (ਪੰਨਾ

੨੨੨)

Here are some more such words:-

ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਗਾਵਣ ਪਰਭਾਤੀ (ਭ.ਗੁ ਵਾਰ ੨੭)॥ ਯਾਰੜੇ ਦਾ ਸਾਨੂੰ
ਸਥਰ ਚੰਗਾ (ਦਸਮ ਗ੍ਰੰਥ)॥ Bhagat Dhanna writes, “ਇਹ ਬਿਧਿ ਸੁਨਿ ਕੈ
ਜਾਟਰੇ ਉਠਿ ਭਗਤੀ ਲਾਗਾ ॥ (ਪੰਨਾ ੪੮੮)

ਚੋਲੜਾ, ਸੰਦੇਸੜੇ, ਆਪਨੜੇ, ਬਾਲੜੀ, ਸਿੱਖੜਾ, ਮਿੱਠੜਾ etc are common in
Gurbani ⁵⁷।

11. Morphology/ semantics: Sometimes the dictionary meanings of a word are not what it means in the context. For example when we say ਚਾਹਟਾ ਛਕਾ ਦਿੱਤਾ, it has nothing to do with tea. Maharaja Ranjit Singh is called ਸ਼ੇਰ-ਏ-ਪੰਜਾਬ but he did not have a tail. In the sentence ਮੱਤ ਸਮਝੋ ਕਿ ਉਸ ਦੀ ਮੱਤ ਟਿਕਾਣੇ ਆ ਜਾਵੇਗੀ the first ਮੱਤ and the second ਮੱਤ have different meanings. When we read in Gurbani ਡੁਬਦੇ ਪੱਥਰ ਤਾਰੇ it does not mean that the stones were made to float.

⁵⁷ This tendency is common among Panjabi poets. Panjabi poet Waris Shah has enriched Panjabi language with thousands of new words like ਸਲੋਟੀ (ਸਿਆਲਾਂ ਦੀ ਬੋਟੀ), ਜਟੋਟੀ (ਜੱਟਾਂ ਦੀ ਬੋਟੀ), ਝੋਟੜੀ, etc. Some critics even criticised Waris Shah for this innovation. For example (ਅਹਿਮਦ ਯਾਰ) writes “ਵਾਰਸ ਸ਼ਾਹ ਸੁਖਨ ਦਾ ਵਾਰਸ ਕਿਸੇ ਨਾ ਹਟਕਿਆ ਵਲਿਆ, ਪਰ ਮਿਨਰਾਹੀ ਚੱਕੀ ਵਾਂਗੂੰ ਉਸ ਨਿੱਕਾ ਮੋਟਾ ਦਲਿਆ ।



Chapter 3

Origin of Panjabi language

As discussed in the first chapter, Panjab has been trampled under the feet of various invaders from time immemorial. Even at the so-called peaceful times, the turbulence seldom ever subsided; it only changed its mode. Instead of facing the foreign invaders, the skirmishes would continue among the native rulers. The death and destruction caused as a consequence of continuous political upheavals and internecine rivalries has left very little clues to reconstruct the history of Panjabi language. We will try to reconstruct it as best we can.

Aryan Marauders were village dwellers but doughty warriors. They invaded India in waves. Although most of them appear to have settled in the conquered land, there are indications that some of them always returned to their original countries or moved forwards and backwards as traders. Philologists agree that most of the present day world languages developed from the language spoken by the Aryans and spread throughout the world. The area where the Aryan languages first took root in India is considered by most historians to be the Panjab.

3.1 Dravidian Languages

There are indications that, prior to the coming of the Aryans; Panjab was inhabited by Austric, Tibeto-Chinese and Dravidian aboriginals who spoke Munda group of languages. The Tibet-Bhutan family in the North still retains some

features of the old Munda language. Munda languages gave rise to the south Indian Dravidian Languages (Tamil Telegu, Kannar, Malayalam, Konkni, and Brahui⁵⁸ etc) as the aboriginals were pushed southwards by the Aryans.

The terracotta images and clay seals discovered in Harrappa indicate that the Harrappan Dravidians had a well-developed language and a writing system used by the common people. Unfortunately, these seals still defy proper translation but there is no doubt that many of the words of Vedic Language, and later Sanskrit language, are non-Aryan in origin, and may have been borrowed from the Dravidian languages. This fact is recognized by all scholars of Indo-European languages who identify a series of cerebral sounds in the Rig Veda which are found neither in Indo-European nor in Indo-Aryan languages of the post-RigVeda period. For example, ढ, ढ, ढ, ढ, ढ and ढ etc. are found only in Panjabi and it is for this reason that Principal Teja Singh says, “Rig Veda is considered to be the first Panjabi literary creation of the Aryans.” Principal Teja Singh may not be one hundred percent correct but it cannot be denied that the Vedic Language was either based on the Panjabi language then prevalent in the Panjab before the advent of the Aryans or was greatly influenced by it.

“The growth of a series of cerebral sounds in the Indo-Aryan speech is possibly to be traced to Dravidian impact: the cerebrals are characteristic sounds in Dravidian speech. The

⁵⁸ Some Dravidians are believed to have stayed back in the Panjab as slaves. Their descendants are still believed to be living in Baluchistan (Pakistan). They speak Brahui. There are four main Dravidian languages Telegu (spoken in Andhra Pradesh), Tamil (spoken in Madras and Ceylon), Kannar (spoken in Karnataka), and Malaylam (spoken in Kerala). Other small Dravidian languages are Gondi (spoken in Madhya Pradesh, Kui (spoken in Orrisa), Kurukh (spoken in Bihar), and Tulu (spoken around Mangalore on the western coast of India).

Munda languages are spoken by about 5 million people scattered in Northern and central India. Most important language of this group is Santhali (spoken by about 3 million people in Bihar, Bengal, and Orrisa). This is the only Munda language which has a script. The other Munda languages are Mundri, Ho, Korku and Sora

Rig Veda, the oldest document of the Indo-Aryans thus, clearly shows non-Aryan influences in its language” (History of the Panjab. Panjabi university Patiala 1977 Vol. 1 page 13)⁵⁹

3.2 Dravidian influence in Panjabi

The conqueror Aryans consciously or unconsciously picked up many common words and cerebral sounds from the local Dravidian languages. The words like ਢੋਕ, ਢੱਕੀ (village), ਢੋਲਾ, ਟੋਭਾ (town)⁶⁰ ਟੋਟਣ/ ਟਿੰਡ (head), ਡੌਲਾ (shoulder), ਡੱਕਰੇ (parts), ਢੂ/ਢੂਈ (back) ਠਠ (thumb), ਡਗ/ਡਗਰ (foot/ journey), ਟੰਗ (leg), ਟੁਰ (walk), ਡੱਫ (drink), ਟੱਡ (open), ਡੱਕ (stop), ਟਿੱਕੀ/ ਟਿੱਕੀ ਵੇਲਾ (sun/morning), ਢੱਗਾ/ਢੋਰ (ox), ਟੈਰ (mare), ਢਾਰਾ (hut) and ਟੱਬਰ ਟੀਹਰ are all Dravidian words which the Aryans absorbed from the then current Dravidian languages and then made them current in their day to day language.⁶¹ These words have been used in the western Panjabi for centuries and have now become an inalienable part of our present-day Panjabi language.

In the Mohinjo Daro script, the picture of a ‘fish’ occurs again and again. In many Dravidian languages of India, the word for ‘fish’ is *Meen* (ਮੀਨ)⁶² which is also used in Panjabi. Another

⁵⁹ Anthropologists go a step further and state that the modes of dwelling, counting, food production, and many dress patterns of the Panjabis are derived from the Dravidians.

⁶⁰ Villages like Dhok Ilahi Bakhsh, Dhok Mughlan Di, still exist in Pakistan. Dhok in Vedic language meant, “to come near.” The Panjabi words ਢੁੱਕਣਾ and ਢੁਕਾਓ are from the same root. Villages like Tobha Tek Singh indicate that Tobha and Dhok were in common everyday use. Big villages were called “Tanda.” We still have “Tanda Urmur” in Hoshiarpur. Some of the names of their settlements were also based on their sub-castes For example, ਢੋਡਾ, ਢੋਡੀ, ਢੋਟੀਆਂ and ਢੋਰਾ etc.

⁶¹ Some other still commonly used words are ਡੱਕਣਾ (ਰੋਕਣਾ), ਢਿੱਡ (ਪੇਟ), ਡੋਲੇ (ਅੱਖਾਂ), ਡੰਗਰ (ਪਸ਼ੂ), ਟੁੱਬ ਟੱਲਾ (ਗਹਿਣਾ), ਢਾਂਗਾ (ਬਾਂਸ), ਢੀਗਰੀ /ਢੋਕਲੀ etc. Dravidian speakers were the latest occupants of India (*Hindu civilization* page 42).

⁶² ਮੀਨੁ ਪਕਰਿ ਫਾਂਕਿਓ ਅਰੁ ਕਾਟਿਓ ਰਾਂਧਿ ਕੀਓ ਬਹੁ ਬਾਨੀ (ਪੰਨਾ ੬੫੮) ॥ ਮੀਨੁ ਬਿਛੋਰਾ ਨਾ ਸਹੈ ਜਲ ਬਿਨੁ ਮਰਿ ਪਾਰੀ (ਪੰਨਾ ੧੧੨੨) ॥

picture that occurs in Mohinjo Daro writings equally frequently is a set of intersecting circles. The philologists read it to mean ‘ear rings’. The word for ‘ear rings’ in Dravidian languages is *Muruk* which in Panjabi is *Murki* (ਮੁਰਕੀ). It appears that Panjabi does have some connection with Dravidian languages and is a very old language. This area needs further research.

The uvular ʁ was found in old Dravidian and Vedic languages. Although modern Sanskrit has lost it, Tamil, Telegu, Kannar, and Malayam languages still use it and so does Panjabi. The words ਪਕੌੜਾ and ਵੜੇ are found in both Tamil and Panjabi.

It is on the basis of evidence like this that the Panjab University (in their Bulletin of September 1968 page 3-5) claimed that “Panjabi language is the descendant of Pre-Aryan and Proto-Dravidian languages.” and is thus the oldest language of India.

3.3 Language of the Rig Veda

The oldest source of language available to us is the *Rig Veda*⁶³ (2500BC- 3000BC) which was later supplemented by three other Vedas (Athrav Veda, Sam Veda and Yajur Veda), Brahmanas and the Puranas. The language of Rig Veda is in many ways similar to Avesta, the language of Iran in those days.⁶⁴ It is on the basis of this similarity that some philologists

⁶³ Hymns of the *Rig Veda* are the literary form of a language spoken by the Panjabi people 3000 -5000 years ago. Vedas (especially Rig Veda) were composed in the Panjab and are supposed to have existed in spoken form for years and years before they were committed to writing (between 1500 BC and 1100 AD).

⁶⁴ It is believed that a section of the Aryans must have settled in Iran. Their language *Avesta* is supposed to have influenced the western Panjabi, Pashto, Pamir, Persian, Pehalvi and Balochi. “ ਵੈਦਿਕ ਭਾਸ਼ਾ ਈਰਾਨ ਤੋਂ ਪੰਜਾਬ ਤੱਕ ਫੈਲੀ ਹੋਈ ਸੀ । (“ਪੰਜਾਬੀ ਤੇ ਹੋਰ ਭਾਸ਼ਾਵਾਂ” ਭਾਸ਼ਾ ਵਿਭਾਗ ਪੰਜਾਬ ਪਟਿਆਲਾ ਪੰਨਾ ੨੧)

claim *Avesta* to be a derivation of Vedic Language. We give here some similarities between the two languages:

Vedic	Avesta
ਪੁੱਤ੍ਰ	ਪੁਥਰ
ਵਿਸ਼ਵ	ਵਿਸ਼ਪ
ਅਸੁਰਾ	ਅਹੁਰਾ
ਮਕਸ਼	ਮਗਸ਼ ⁶⁵
ਸਪਤ	ਹਪਤ
ਤਤਵਾ	ਤਥਵਾ
ਵਾਸ਼ਮੀ	ਵਾਸਮੀ
ਸ਼ਤਮ	ਸਤਮ
ਅਸਿ	ਅਹਿ
ਵਸਿਸ਼ਠ	ਵਹਿਸ਼ਤ

The names of rivers and some gods are the same in both languages. For example Indira, Vayu, Mitra (in *Avesta* Mithra) can be found in both.

Both Rig Veda and *Avesta* literatures name some of the then current languages of the Panjab, out of which Dravidian is one. Vedic language (which later began to be called Vedic Sanskrit) had 39 consonants and 13 vowels, three genders (male, female and neuter), three numbers (Singular, Double, and Plural), and five tenses. The sentence structure was similar to the present day Panjabi. At one time, the language of the Rig Veda was the spoken language of the Panjab but⁶⁶soon its literary form was

⁶⁵ In Persian too this word means a 'bee.' Urdu borrowed this word from Persian. "ਮਗਸ਼ ਕੋ ਬਾਗ਼ ਮੋਂ ਆਨੇ ਦੀਜੋ ਕਿ ਨਾਹਕ ਖੂਨ ਪ੍ਰਵਾਨੇ ਕਾ ਰੋਗਾ"।

⁶⁶ "In the first place is to be mentioned the Vedic dialect which was spoken in the Panjab and in Kabulstan in 1500 BC (*Introduction to philology by Mr. Olenbeck*). At the time of the later

forbidden to the ordinary people and especially to the Dravidians.⁶⁷ They were not permitted to learn or to hear the Vedas. The Brahmans began to call it Sanskrit (Refined, perfected or elaborated language).⁶⁸ The language of the ordinary people was named by them as Paishachi (hateful or vulgar).

Dr. Suniti Kumar Chatterji writes, “Sanskrit was not exactly the home language of any part of the country, only in the centuries BC the dialects of the Panjab and the midland appear to have given to Sanskrit its basic form.”

“ਲੇਕਿਨ ਯੇ ਇਮਕਾਨ ਜ਼ਰੂਰ ਦਿਲਚਸਪ ਹੈ ਕਿ ਪੰਜਾਬੀ ਜ਼ਬਾਨ ਮਸਾਲਨ ਆਰੀਆਈ ਨਹੀਂ, ਬਲਕਿ ਇਸ ਕੀ ਅਸਾਸ ਵੁਹ ਜ਼ਬਾਨ ਹੈ ਜੋ ਆਰੀਉਂ ਕੀ ਆਮਦ ਸੇ ਕਬਲ ਇਨ ਇਲਾਕੋਂ ਮੋਂ ਬੋਲੀ ਜਾਤੀ ਥੀ ” (‘ਪੰਜਾਬੀ ਅਦਬ’ ਇਦਾਰਾ -ਏ-ਮਤਬੂਆਤ ਪਾਕਿਸਤਾਨ ਕਰਾਚੀ ਪੰਨਾ ੭-੮)

Translation:- “It is an interesting possibility that the Panjabi

Vedas (1000BC- 200BC) the Vedic language began to be called ਛਾਂਦਸ” (poetic) which got corrupted to Sanskrit. It was different from the language spoken by ordinary people. Sanskrit (ਛਾਂਦਸ) was spoken only by the elite and the nobility. “ਸੰਸਕ੍ਰਿਤ ਮੁਢ ਤੋਂ ਪੰਜਾਬ ਵਿਚ ਬੋਲੀ ਗਈ” (“ਪੰਜਾਬੀ ਤੇ ਹੋਰ ਭਾਸ਼ਾਵਾਂ” ਭਾਸ਼ਾ ਵਿਭਾਗ ਪਟਿਆਲਾ ਪੰਨਾ ੧੭)

⁶⁷ The language was called ਦੇਵ ਭਾਸ਼ਾ (Language of the gods or of the religious people) and the Vedas began to be called sacred religious literature and were forbidden for the Dravidians. “The Vaisya and the Sudra are not allowed to hear it, much less to pronounce and recite it. They do not allow the Veda to be committed to writing.” (Alberuni *Kitab-ul-Hind* V.1 page 125-127) Also see Washisht Samhita Chapter 18 and Prashar Samhita Chapter 2.

A section of Hindus believes that Rig Veda was created by Brahma. We find stories in the Hindu scriptures that the non-Aryans stole the Vedas to smother Brahma’s pride and humiliate him. References can be found about this event in the Gurbani. For example ਬ੍ਰਹਮੇ ਦਿਤੇ ਬੇਦ ਪੂਜਾ ਲਾਇਆ (ਪੰਨਾ ੧੨੭੯), ਬ੍ਰਹਮੇ ਗਰਬੁ ਕੀਆ ਨਹੀ ਜਾਨਿਆ ।ਬੇਦ ਕੀ ਬਿਪਤਿ ਪਤੀ ਪਛੁਤਾਨਿਆ (ਪੰਨਾ ੨੨੪). “ਬ੍ਰਹਮੇ ਵੇਦ ਵੀਚਾਰ ਆਖ ਸੁਣਾਇਆ” (ਭਾਈ ਗੁਰਦਾਸ)

⁶⁸ According to ‘Mahan Kosh’ Sanskrit means “ਵਿਆਕਰਣ ਦੀ ਰੀਤ ਅਨੁਸਾਰ ਸੁਧਾਰੀ ਹੋਈ ਬੋਲੀ” The ਵਿਆਕਰਣ of Vedic Sanskrit was prepared by Panini in the 5th/6th century AD. Later ਕਾਤਯਾਇਨ improved upon it. After him, Patanjali established entirely new rules of grammar and condemned the first two grammarians.

language is not Aryan in its content but its source lies in the language which was spoken in these areas before the advent of Aryans”(Panjabi Literature. Publication Bureau Pakistan Karachi P.7-8)

“ਆਰੀਓਂ ਕੀ ਇਬਤਦਾਈ ਜੁਬਾਨ (ਜੋ ਦੇਸੀ ਬੋਲੀਓਂ ਕੇ ਮੇਲ ਸੇ ਬਨੀਂ ਥੀ) ਸੇ ਵੇਦਕ ਜੁਬਾਨ ਔਰ ਸੰਸਕ੍ਰਿਤ ਪੈਦਾ ਹੁਈਂ “(ਉਰਦੂ ਅਦਬ ਕੀ ਤਾਰੀਖ by Azim-ul-Haq Junaidi page 14)

3.4 Impact of the Vedas on Panjabi

Although our present Panjabi has reduced the number of consonants to 35 (from Vedic 39), the vowels to 13, the genders and numbers to two and the tenses to three, there are thousands of words and phrases in the Rig Veda which Panjabi has faithfully retained for the last 5000 years and the Panjabi people use them even now.⁶⁹ Here are some examples:

(Etymons)ਤਤਸਮ (Original words)

<u>Rig Veda</u> <u>Panjabi</u>	<u>Panjabi</u>	<u>Rig Veda</u>	<u>Rig Veda</u>
ਸਮੁਦਰਾ Rv vii,95,2	ਸਮੁੰਦਰ	ਡੰਡਾ RV viii 47,11	ਦੰਡ/ਡੰਨ
ਜਾਲਾ RV x,1.30	ਜਾਲ	ਦਾਤਰਾRVviii78,10	ਦਾਤ/ਦਾਤੀ
ਯੁੱਧਾRV x,54,2	ਯੁੱਧ	ਯੋਧਾRV I,143,5	ਯੋਧਾ
ਯਵਾRV i,117,21	ਜੌਂ	ਮੁਸ਼ਟੀRV 18,2	ਮੁੱਠੀ
ਧਣੀਆRV 13,4	ਧਣੀ	ਕਸ਼ੀਰਾ RVi,109,31	ਖੀਰ
ਦਧੀ RV viii,2,9	ਦਹੀ	ਉਲੂਖਲਾ RVi,28	ਉਖਲੀ
ਕਸ਼ੇਤਰਾ	ਖੇਤ/ਖੇਤਰ	ਚਿੱਤਮ	ਚਿੱਤ
ਹਸਤੀ	ਹਾਥੀ	ਪਕਸ਼ੀ	ਪੰਛੀ

⁶⁹ “ਭਾਰਤੀਯ ਵਾਂਕਸ਼ਮਯ” published by Sahitya Sadan, Chirganv Jhansi lists 500 Panjabi words of everyday use which have their root in Vedic Sanskrit.

Words like ਮਨ (RV *manah*), ਸ਼ਰਾਧ, ਭਿਕਸ਼ਾ, ਆਯੁ, ਧਨ, ਅੰਮ੍ਰਿਤ, ਦੀਕਸ਼ਾ, ਗ੍ਰਾਮ, ਮੰਤਰ, ਵਸਤਰ, and ਵਰਣ all occur in the Rig Veda time and again with a (ਕੰਨਾ) at the end of each word. ਚਿਰ, ਤਿੱਤਰ, ਤਾਰਾ, ਤਾਪ, ਪਰ, ਪਿਤੱਲ, ਪਿੱਪਲ, ਬਹੁਕਰ, ਵਾਟ and several other such words are the same in Panjabi and old Sanskrit. ਤ੍ਰੈ (meaning three in Pothohari Panjabi dialect) ਮੁਨੀ, ਚਿੰਤਾ, ਢੂੰਢ, ਪ੍ਰਾਹੁਣਾ, ਤਕੜੀ, ਭੂਮੀ, ਜਾਨੀ, ਅੱਛਣਾ, ਗੱਛਣਾ and ਬਾਲ etc appear in the Rig Veda as they are. The uvular ਲ (as in ਬੋਲਾ=deaf) is found only in the Rig Veda (ਅਗਨੀਸੀਲੈ ਪ੍ਰੋਹਿਤੰਗ) although its frequency is not the same as that of other sounds. Surprisingly, it is very common in Panjabi words like ਕਾਲਾ, ਸਾਲਾ, ਕਮਲਾ and ਰੋਲਾ etc.

Nothing is nearer to human knowledge than the names of the parts of the body or the names of the near relatives. The similarity between the Vedic language and Panjabi in this area is remarkable. It cannot be coincidental. Here are some examples.

(Etymons) ਤਤਸਮ (original words)

Vedic	Panjabi	Vedic	Panjabi
ਖਰਪਰ	ਖੋਪੜੀ	ਮੁਖ	ਮੂੰਹ
ਜਿਹਵਾ	ਜੀਭ	ਕਰਨ	ਕੰਨ
ਹਸਤ	ਹੱਥ	ਕੇਸ	ਕੇਸ
ਸ਼ੀਸ਼	ਸਿਰ	ਨਯਣ	ਨੈਣ
ਨਾਸਿਕਾ	ਨਾਸ	ਓਸ਼ਠ	ਹੋਠ
ਦੰਤ	ਦੰਦ	ਅੰਗੁਲਿ	ਉਂਗਲੀ
ਅੰਗੁਸ਼ਟ	ਅੰਗੂਠਾ	ਪ੍ਰਿਸ਼ਠ	ਪਿੱਠ
ਗਰਭ	ਗਰਭ	ਜੂਟ	ਜੂੜਾ
ਮਾਤ	ਮਾਂ	ਅੰਬਾ	ਅੰਮਾਂ

ਪਿਤਾ	ਪਿਓ	ਸ਼ਸ਼	ਸੱਸ
ਭ੍ਰਾਤਾ	ਭਰਾ	ਭਗਿਨੀ	ਭੈਣ
ਮਾਮ	ਮਾਮਾ	ਵਧੂਟੀ	ਵਹੁਟੀ
ਸਸਰ	ਸਹੁਰਾ	ਸ਼ਯਾਲੀ	ਸਾਲੀ
ਦੇਵਰ	ਦਿਉਰ	ਜਯੇਸ਼ਠ	ਜੇਠ

(Paronyms) ਤਦਭਵ (words in slightly changed form)

Rig Veda	Panjabi	Rig Veda	Panjabi
ਗੋਸ਼ਠਾ (RVi.191, 4)	ਗੋਹਾ	ਖਾਲਾ(RV x,48,7)	ਖਲਿਆਨ
ਖਸ਼ੇਤਰਾ	ਖੇਤ	ਟਕਸ਼ਾਨ(RVix 112,1)	ਤਰਖਾਣ
ਵਣੀਕ(RVi ,122,11)	ਵਣਜ/ ਬਾਣੀਆ	ਕਸ਼ੁਰਾ(RViii,5,16)	ਛੁਰਾ
ਭੁਣਭੁਬੀ(R Vi 28,5)	ਢੋਲਕੀ	ਦੁਆਰ	ਬਾਰ(ਦਰ)
ਗਿੰਨ	ਘਿੰਨ	ਲਵਣੰ	ਲੂਣ

The language of the Vedas was synthetic in which the subject and verb joined together to form one meaningful word. Panjabi language spoken in the western Panjab (now Pakistan) retained this character right up to the present day. Words like ਆਖਿਉਸ (ਉਸ ਨੇ ਆਖਿਆ), ਮਾਰਿਉਸ (ਉਸ ਨੇ ਮਾਰਿਆ), ਮਰੇਸਾਉ (ਮੈਂ ਤੈਨੂੰ ਮਾਰਾਂਗਾ), are very common in the speech of the people speaking western Panjabi. Even in Gurbani we find this tendency at many places. For example ਜਾਂ ਸੁਧੋਸੁ ਤਾਂ ਲਹਣਾ ਟਿਕਿਓਨੁ (ਪੰਨਾ ੯੬੭) (When he had purified him, then he selected Lehna).

Some words of the Rig Veda are found only in Panjabi and no

other language of the world. For example ਵਹਿੰਗੀ, ਪ੍ਰਾਹੁਣਾ, ਜਾਂਵੀਂ, ਗੱਛਣਾ, ਤੱਕੜੀ (ਵੇਦ ਤਰਕਕੜੀ), ਗ੍ਰਾਂ, ਭੂਮੀ, ਜਾਨੀ etc. Many Panjabi words have the same root as in the Vedas for example ਅੱਛਣਾ, ਲੰਘਣਾ, ਤੁਰਨਾ, ਪ੍ਰਾਹੁਣਾ, and ਚੰਗਾ etc.

The formation of re-duplicated compound words like ਮੁੱਕੋ-ਮੁਕੀ, ਗਾਲੋਗਾਲੀ, ਗੁੱਤਮਗੁੱਤੀ, ਹੱਥੋਹੱਥੀ, ਧਕਮਧੱਕੀ, ਸੱਚੋਸੱਚ, ਘਰੋਘਰੀ, ਦਿਨੋਦਿਨ ⁷⁰ etc. is another feature of the Vedic language which Panjabi has retained faithfully.

In Panjabi, we use such verb forms as ਮਰ ਤੋਂ ਮਰਿਆ, ਸੜ ਤੋਂ ਸੜਿਆ etc. but then some times we use a slightly different form of the same verb. For example, we might say ਕਰਿਆ but most often instead of ਕਰ ਤੋਂ ਕਰਿਆ we say ਕੀਤਾ. Similarly, we do not follow the same pattern of verb formation when we talk of ਜਾਣਾ. We do not say ਉਹ ਜਾਇਆ but we always say ਉਹ ਗਿਆ |The reason is that Panjabi still retains the roots of Vedic language and the rules of their inflexions. The root of ਕੀਤਾ in Vedic language is ਕ੍ਰਿਤ and the root of ਗਿਆ is ਗਤਹ ।

The many similarities between the Vedic language and modern Panjabi only prove that the Language of the Vedas was the oldest form of Panjabi. Rahul Sankartine says, “Panjabi is very close to Vedic Language”.⁷¹The conclusion of Rahul Sankartine is supported by Wishwa Nath Tiwari, Mr.Babu Ram Saxena, and Suniti Kumar Chatterji who consider Panjabi

⁷⁰ We also find this property of our language at many places in Gurbani. For example ਹੁਥੋ ਹੁਥਿ ਨਚਾਈਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਜਿਉ ਜਸੁਦਾ ਘਰਿ ਕਾਨੁ (ਪੰਨਾ ੭੫), ਤਿਥੇ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ (ਪੰਨਾ ੮)

⁷¹ ਸੰਸਕ੍ਰਿਤ ਨਾਲ ਇਸ ਵੇਲੇ ਜਿਨਾ ਨੇੜੇ ਦਾ ਸਬੰਧ ਪੰਜਾਬੀ ਦਾ ਹੈ, ਉਨਾ ਸੰਸਾਰ ਦੀ ਕਿਸੇ ਹੋਰ ਭਾਸ਼ਾ ਦਾ ਨਹੀਂ । ਸੰਸਕ੍ਰਿਤ ਅਤੇ ਪ੍ਰਾਕ੍ਰਿਤ ਦੀ ਕੁੰਜੀ ਪੰਜਾਬੀ ਹੈ । “ਪੰਜਾਬੀ ਤੇ ਹੋਰ ਭਾਸ਼ਾਵਾਂ” ਭਾਸ਼ਾ ਵਿਭਾਗ ਪਟਿਆਲਾ ਪੰਨਾ ੧੩੯

“ ਪੰਜਾਬੀ ਵਾਸਤਵ ਵਿੱਚ ਸੰਸਕ੍ਰਿਤ ਹੀ ਹੈ, ਜਿਹੜੀ ਕਾਲ ਦੀ ਚੱਕੀ ਵਿੱਚ ਪਿਸ ਕੇ, ਤੇ ਵਿਕਾਸ ਦੇ ਚੱਕਰ ਵਿੱਚੋਂ ਲੰਘ ਕੇ, ਬੀਸਵੀਂ ਸਦੀ ਵਿੱਚ ਉਠ ਖੜੀ ਹੋਈ ਹੈ । (Joshua Fazal Din Spokeman October 12 , 1959)

to be the oldest language of the world. They believe that in the Vedic period the spoken language of the Panjabi people was different from the language of the Rig Veda and that it is this language of the ordinary people which passing through successive stages has reached us. By 1000 BC, it was fully established in and around the Panjab.

3.5 Impact of religion on language

Languages are like rivers. They keep flowing and carrying with them all that comes their way. Like the stones in the riverbed, the words in a language lose their angularities and become simpler over time. When a language is used in writing, the written form becomes static and defies changes. Words and phrases become as water stored in an artificial lake cut off from the flow of the water stream.

As time passed, the language of the common people began to be different from that of the Vedic Language. The Vedic language and the Vedic literature written in it, began to assume religious significance and by the 5th and 6th centuries BC, the devotees considered every word of the Vedas as sacred and no variety in speech or writing was tolerated. Everybody was supposed to remain closer to the Vedic language. Lower castes⁷² were prohibited from reading the sacred literature. Their ears were filled with molten lead if they even heard it

⁷² The word caste is not used in the Rig Veda. It came into use later. The defeated aboriginals, who had created the Mohinjo Daro and Harrappa civilization, were looked down upon by the Aryans as an inferior breed or slaves. We find copious references about this in the Hindu scriptures. For example, see Manu Simirti shalokas 239 to 242, Parashar Samhita Chapter 2 and Washisht Samhita chapter 18.

“The Brahmans teach the Vedas to the Kshatryas. The latter learn but are not allowed to teach it, not even to a Brahman. The *Vaisya* and *Sudra* are not allowed to hear it, much less to pronounce and recite it....They do not allow the Veda to be committed to writing.” There are some pages which according to Alberuni were forbidden “to be recited within a dwelling because they cause abortion in women and cattle”(Kitab-ul-Hind by Alberuni Vol. 1 pages 125,127)

read. In order to ensure compliance, Panini wrote *Ashtadhyae*⁷³, which codified the rules and grammar of the language. The language based on this grammar was called *Sanskrit* (purified or polished). This language was not as lyrical and sweet as the Vedic language but it continued (at least in writing) up to 400 AD. This was used by Bhash, Kali Das, and Harsh Wardhan for their writings.

3.6 Prakrit

The restricted language did not remain the language of the common people⁷⁴. Between 200 BC and 600 BC, a new language came into force which was simpler and better understood. This was called *Prakrit* (pra=before and Krit=created, meaning ‘original’ natural’ or ‘common’ language of the people).⁷⁵ Prakrits developed in many forms and in many areas and understandably, they were different from each other. The most commonly used Prakrits were Pali,⁷⁶ Maharashtri, and Maghdhi. Pali (meaning fostered or adopted) was used by Gautma Buddha (563BC-483 BC)⁷⁷, Mahavira (599BC-527BC) and their followers to preach

⁷³ ਪਾਨਿਣੀ ਨੇ ਸ਼ਬਦ ਨੂੰ ਗੁਰੂ ਮੰਨਿਆ ਹੈ। ਉਹ ਲਿਖਦਾ ਹੈ ਕਿ ਸ਼ਬਦ ਬਿਨਾਂ ਗਿਆਨ ਨਹੀਂ ਹੋ ਸਕਦਾ ।

⁷⁴ “The first grammar of a language sounds its death knell” Dr. Sweet “ਜਬ ਜਬ ਭਾਸ਼ਾ ਵਿਕਸਿਤ ਹੋਤੀ ਜਾਤੀ ਹੈ ਤਬ ਤਬ ਸਾਹਿਤਯ ਕੀ ਓਚ ਬੋਲ ਚਾਲ ਕੀ ਭਾਸ਼ਾ ਮੇਂ ਭੇਦ ਬੜ੍ਹਤਾ ਜਾਤਾ ਹੈ” (ਹੰਸ ਰਾਜ ਅਗਰਵਾਲ *ਸੰਸਕ੍ਰਿਤ ਭਾਸ਼ਾ ਔਰ ਸਾਹਿਤਯ ਕਾ ਇਤਿਹਾਸ*)

⁷⁵ The word Prakrit literally means ‘simple’ or ‘natural.’ The famous grammarian Waruchi wrote its grammar (Prakrit Parkash) and identified four Prakrits: Maharashtri, Maghadhi, Paishachi, and Shaursheni. Some Indian philologists think that Panjabi, Rajasthani, and Gujrati developed from Shaursheni.

⁷⁶ In Jain and Buddhist literature the word ਪੱਲੀ means village. Some scholars believe that ‘Pali’ language developed from the language of the village people and was for this reason called Pali. Buddhists and Jains hated the Brahmins and therefore ignored Sanskrit and preached their religion to the village folk in the language that people understood. Most of Ashoka’s inscriptions of the 3rd Century are written in Pali. ‘Pali’ developed in the present state of Bihar.

⁷⁷ There is a difference of opinion among the historians about Lord Buddha’s date of birth. Some historians accept 623-544 BC.

Buddhism and Jainism to the average person. The elitist Brahmans called it “village language” or the “language of the cowherds.”⁷⁸ Very soon, Pali spread throughout the length and breadth of India and numerous religious books were written in it by the third century BC. King Ashoka used it as the official language of India and etched his edicts on stones in this language. The Bodhi preachers even spread their message through Pali to the other countries like China, Vietnam, Laos, Cambodia, and Japan etc. The oldest book in this language is *Gatha*.⁷⁹ Another well-known book of Pali is called *Jatak*. It is a famous Buddhist scripture containing 547 stories about the life of Lord Buddha. *Dhampadam*⁸⁰ written in Pali contains the philosophy of Buddhism. The King of Sialkot accepted Buddhism and a centre for teaching and preaching Buddhism was set up at Taxila through which Pali language influenced the Panjabi of those days. A slightly different Prakrit known as Kakei was spoken in the western part of Panjab and the adjoining parts of Afghanistan in those days.

3.7 Apbhransh

As time passed, Pali became more and more literary. Religious texts became farther removed from the common people. Waruchi wrote a grammar of the Pali language. The written language is like an unfertile or barren woman who cannot produce any children. Pali began to lose its grip on the

⁷⁸ In his “Tantarwartik,” Kamaralbhat calls ‘Pali’ a vulgar and ‘distorted’ language. To find how Sanskrit changed into Pali and later into Apbhransh read “सामान्य भाषा विगिआन” by Babu Ram Saxena Published by Hindi Sahitya Sadan Paryag. Also read “हिंदी भाषा का उद्गम और विकास” by U.N.Tiwari published by Bharti Bhandar Paryag.

⁷⁹ Gatha was also the name of a Prakrit. It was a mixture of Sanskrit and Prakrit. Guru Arjan Dev tells us ਗੁਥਾ ਗੁਠ ਅਪਾਰੰ ਸਮਝਣੈ ਬਿਰਲਾ ਜਨਹ (ਪੰਨਾ ੧੩੬੦). We can find some Gatha in the Guru Granth Sahib. Its Panjabiised form was Sehskriti in which Guru Arjan Dev has written some Shalokas.

⁸⁰ This Bodhi Granth was discovered in 1862 by a French Scholar in Chinese Turkestan. Philologists put the date of its composition as 200 BC

common people and developed differences with the spoken language. By 500 AD, the Prakrits gave rise to *Apbhransh*. *Apbhransh* literally means hateful, polluted, or discarded.⁸¹ The educated people called it so because it was considered a vulgar language spoken only by uneducated villagers and cowherds. Western *Apbhransh* gave rise to Shaursheni, Kakei, and Paishachi (ਪਸ਼ੂ + ਅੱਚ = language of raw meat eaters)⁸² *Apbhranshes*. Shaursheni was spoken from Mathura to the west of India, right up to the borders of the Panjab and gave rise to the Poadhi and Malvae varieties of Panjabi. Paishachi and Kakei spoken in the west of Panjab gave rise to Western Panjabi known as Lehandi and Pothohari. The mixture of both these forms of Panjabi, spoken in the districts of Lahore, Sialkot, Amritsar, and Gurdaspur came to be known as standard central Panjabi belt (known as Majhi). Thus, we see that *Paishachi Apbhransh* was midway between Prakrit and modern Panjabi.

Here are some examples of *Apbhranshes*

1. ਜਿਮ ਲੋਇਣ ਵਿਲਿੱਜਇ ਪਾਣਿਏਹਿ ਤਿਮ ਘਣੀ ਲਇ ਚਿੱਤ
ਸਮਰਸ ਜਾਈ ਤੱਖਣੇ ਜਇ ਪੁਣੁ ਤੇ ਸਮ ਟਿੱਤ ॥
ਕਣਪਾ (੮੪੦ ਈ)

⁸¹ “ਆਭੀਰਾਦਿ ਗਿਰਯ ਕਾਵਯੇ ਅਭਰੰਸ਼ ਇਤਿ ਸਨਰਤਾ” (“ਕਾਵਯਦਰਸ਼” ਪੰਨਾ ੧੩੬ ਦੰਡੀ ਸ਼ਾਸਤ੍ਰੀ) ਅਭੀਰ ਆਦਿਕ ਬੋਲੀਆਂ ਨੂੰ ਕਵਿਤਾ ਵਿਚ ਅਭੁੰਸ਼ ਕਿਹਾ ਗਿਆ ਹੈ ।

⁸² Dr. Sham Sunder Dass states that Paishachi was much older. It may have been the language of the late comer Aryans who were meat eaters, as compared to the already settled Aryans. (ਪਿਛਾ+ ਅੱਛ =ਪਿੱਛੋਂ ਆਏ or ਪਿੱਛਾ ਖਿੱਚੂ). This language was also derogatively called “ਭੂਤ ਭਾਸ਼ਾ =The Language of the zombies” or “spoilt language”. In the sixth century literature the words used for this language are ਗ੍ਰਾਮੀਣ, ਦੇਸੀ, ਅਵਹੰਸ, ਅਵਹਠ (ਅਖੜ ਲੋਕਾਂ ਦੀ ਬੋਲੀ). “ਪਿਸ਼ਾਚਾ ਰਾਖਸ਼ਾ ਪ੍ਰੇਤਾ ਮਲੇਛਜਾਤਯ, ਪੁਨਸਟ ਗਯਾਨਾ ਵਿਗਿਆਨਾ ਸਵਛੰਦਾ ਚਾਰਚੇਸਟਤਾ” (ਮਹਾਂ ਭਾਰਤ ਸ਼ਾਂਤੀਪੁਸ਼ ੧੮੬/੧੮-੧੯). Paishachi was spoken in the North western parts of India. It was heavily influenced by Iranian and Dard languages and was instrumental in the creation of Panjabi, Sindhi, and Kashmiri. Kali Dass’s “Vikramurvashi” and ‘Vad Kaha’ of Gunade are great books written in Paishachi *Apbhransh*. Some people think Paishachi and Kakei were one and the same language. The famous historian Alberuni writes on page 14 of his book (*Kitab-ul-Hind*) “one Language of India is very simple. The villagers use it with ease in daily life.” He may have referred to Paishachi. In his book “*Prakrit Sarvasav*” Markanday listed three forms of Paishachi 1.Kakei 2. Panchal, and 3. Shaursheni. Mr. Hanley thinks that Paishachi was the language of the Dravidians but Professor Dhirender Verma and George Grierson consider it an Aryan language.

- 2 ਲਜਿਵ ਪੰਧਿਆ ਜਾਇ ਰਹਉਂ, ਹਿਆਓ ਨ ਧਰਣਉ ਜਾਇ॥
ਗਾਹ ਪਦਿ ਜਸੁ ਇਕ ਪਿਯ, ਕਰ ਲਵੈਣ ਮਨਾਇ॥
(ਅਦਹਮਾਣ ੧੦੦੦ ਈ)

Apbhranshes were at that time comparatively simpler languages. Prakrits retained many characteristics of Sanskrit, but the Apbhranshes abandoned them. For example, the Prakrits still used the Sanskrit कस, री and ली whereas the Apbhranshes did not.

In Apbhransh the words could also be started with ण, क, and व sounds. We find this property of Apbhransh in Guru Granth Sahib in the following lines:

ਣਾਮ ਵਿਹੂਣੇ ਆਦਮੀ ਕਲਰ ਕੰਧ ਗਿਰੰਤਿ ॥ (ਪੰਨਾ ੯੩੪)
ੜਾੜਿ ਕਰਤ ਸਾਕਤ ਗਾਵਾਰਾ (ਪੰਨਾ ੨੬੦) ॥
ਛਿਆਨੁ ਗਵਾਇਆ ਦੂਜਾ ਭਾਇਆ ਗਰਬਿ ਗਲੇ ਬਿਖੁ ਖਾਇਆ ॥ (ਪੰਨਾ ੯੩੦)

3.8 Modern Panjabi

The Apbhranshes gave birth to our present-day languages sometime around 800AD to 1000 AD. A committee set up by Panjab University in 1932 had stated that Panjabi was the oldest language of India.⁸³ The famous philologist Mr. F.E.Keay fully agrees with this. The following table will clarify the relationship of Panjabi with Sanskrit and Prakrits and we can see how the words have been simplified in Panjabi.

Sanskrit	Prakrit	Panjabi
अगनी	अग्नी	ਅੱਗ
दस	दस	ਦਸ

⁸³ ਪੰਜਾਬੀ ਬੋਲੀ ਆਪਣੀ ਬੁੱਢਲ ਵਿੱਚ ਉਨ੍ਹਾਂ ਸਾਰੇ ਆਰੀਆ ਬੋਲੀਆਂ ਦੇ ਭਾਖਾਈ ਰੂਪਾਂ ਤੇ ਅੰਸ਼ਾਂ ਨੂੰ ਸੰਭਾਲ ਕੇ ਬੈਠੀ ਹੈ ਜਿਨ੍ਹਾਂ ਵਿੱਚ ਵਟਦੀ, ਢਲਦੀ ਤੇ ਅੱਗੇ ਵਧਦੀ ਚਲੀ ਆਈ ਹੈ. ਇਸ ਲਈ ਵੇਦਕ ਸੰਸਕ੍ਰਿਤ, ਪਾਲੀ, ਪ੍ਰਾਕ੍ਰਿਤਾਂ ਅਤੇ ਅਪਭ੍ਰੰਸ਼ਾਂ ਦੇ ਬਚੇ ਖੁਚੇ ਅੰਸ਼ ਪੰਜਾਬੀ ਬੋਲੀ ਵਿੱਚੋਂ ਸਹਿਜੇ ਹੀ ਪ੍ਰਾਪਤ ਹੁੰਦੇ ਹਨ. (ਪੰਜਾਬੀ ਬੋਲੀ ਦਾ ਨਿਕਾਸ ਤੇ ਵਿਕਾਸ- ਡਾ: ਪ੍ਰੇਮ ਪ੍ਰਕਾਸ਼ ਸਿੰਘ. ਫੰਨਾ ੨੦੪)

ਅਕਸ਼ਿ	ਅੱਖੀ	ਅੱਖ
ਲੋਚਨ	ਲੋਆਣ	ਲੋਇਣ
ਹਸਤ	ਹੱਥ	ਹੱਥ
ਸ਼ਿਲਪਿਨ/ ਸ਼ੁਕਤਿ	ਸਿਪੀ	ਸਿੱਪੀ, ਸਿੱਪ
ਸਪਤ	ਸੱਤਾ	ਸੱਤ
ਲਵਣੰ	ਲੂਣੀ	ਲੂਣ
ਭਗਨੀ	ਭਇਣ	ਭੈਣ
ਅਰਧ	ਅੱਧ	ਅੱਧ
ਊਰਣ	ਉਨ	ਉਨ
ਕਰਪੂਰ	ਕਪੂਰ	ਕਪੂਰ
ਕਰਣ	ਕੰਨ	ਕੰਨ
ਸਰਪ	ਸੱਪ	ਸੱਪ
ਅਸ਼ਟ	ਅਠ	ਅਠ
ਮੁਸ਼ਟਿ	ਮੁਠਿ	ਮੁੱਠ
ਸਸ਼ਟਿ	ਸਠਿ	ਸੱਠ
ਅਕਸ਼ਰ	ਅਖਰ	ਅੱਖਰ
ਕਸ਼ੀਰ	ਖੀਰ	ਖੀਰ
ਮਕਸ਼ਿਕਾ	ਮਖਿਕਾ	ਮੱਖੀ
ਮਤਸਰ	ਮੱਛਰ	ਮੱਛਰ
ਵਤਸ	ਵੱਛ	ਵੱਛਾ
ਦਾਯਾਜ	ਦਾਯਜ	ਦਾਜ
ਮੰਚ	ਮੱਚ	ਮੰਜਾ
ਕੇਸ਼	ਕੇਸ	ਕੇਸ
ਉਪਾਧਿਆਏ		ਪਾਧਾ
ਓਸ਼ਠ		ਹੋੱਠ

Sanskrit

ਅਰਧ
ਊਰਣ

Pali

ਅੱਧ
ਉਨੱ

Panjabi

ਅੱਧ
ਉਨੱ

ਕਰਪੂਰ	ਕਪੂਰ	ਕਪੂਰ
ਕਰਣ	ਕੰਨ	ਕੰਨ
ਚਰਮਨ	ਚੰਮ	ਚੰਮ
ਕਰਮਕਾਰ	ਕਮਾਰ	ਕੁਮਾਰ
ਕਰਪਾਸ	ਕਪਾਸ	ਕਪਾਹ
ਅਖਸ਼ਰ	ਅੱਖਰ	ਅੱਖਰ
ਤਿਕਸ਼	ਤਿਖ	ਤਿੱਖਾ
ਮਕਸ਼ਿਕਾ	ਮਖਿਕਾ	ਮਖੀ
ਸੁਸ਼ਕ	ਸੁਖ	ਸੁੱਕਾ
ਨਿਸ਼ਕ੍ਰਮਣ	ਨਿਖੱਮਣ	ਨਿਕੰਮਾ
ਮਤਸਰ	ਮਛ	ਮੱਛਰ
ਕਸ਼ੁਰਿਕਾ	ਛੁਰਿਕਾ	ਛੁਰੀ
ਦਾਯਾਜ	ਦਾਯਜ	ਦਾਜ
ਯਦਿ	ਜਈ	ਜੇ
ਮਯਾ	ਮਈਂ	ਮੈਂ
ਘਟ	ਘੜ	ਘੜਾ
ਕੂਪ	ਕੂਵ	ਖੂਹ
ਕੁਰਕੁਟ	ਕੁਕਟ	ਕੁਕੜ
ਚਕਰ	ਚੱਕ	ਚੱਕ,ਚੱਕਾ, ਚੱਕੀ

3.9 Dialects of Panjabi

Like other living languages, Panjabi also has a number of dialects. At one time, there used to be a saying in the Panjab that “Language changes every 12 miles.” Slightly different, but easily recognizable forms of Panjabi, are spoken around the extremities of the Panjab. Space does not permit us to discuss this issue at length but we give below a sample of the language spoken in the northern region of the Panjab. We can see how close it is to the central Panjabi.

੧. ਅੱਜ ਦੀ ਰਾਤੀਂ ਰਹੁ ਮੇਰੇ ਮਿਤਰਾ ਅੱਜ ਦੀ ਰਾਤੀਂ ਰਹੁ ਹੋ ॥
 ਸਹੁਰਾ ਵੀ ਘਰ ਨਹੀਂ ਸਸੜੀ ਵੀ ਘਰ ਨਹੀਂ, ਕਲੀ ਜੋ ਲਗਦਾ ਹੈ ਭੋ ਹੋ ॥
 ਤੇਲ ਵੀ ਦਿਨੀਆਂ ਸਾਬਣ ਵੀ ਦਿਨੀਆਂ ਠੰਢੀਆਂ ਬੋੜੀਆਂ ਨ੍ਹਾਓ ਹੋ ॥
 ਚੌਲ ਵੀ ਦਿਨੀਆਂ ਦਾਲ ਵੀ ਦਿਨੀਆਂ ਤੜਕੇ ਜੋ ਦਿਨੀਆਂ ਘਿਉ ਹੋ ॥
 ਮੰਜਾ ਵੀ ਦਿਨੀਆਂ ਖੀਂਧਾ ਵੀ ਦਿਨੀਆਂ ਤੂੰ ਠੰਢਿਆਂ ਬਾਗਾਂ ਵਿਚ ਸੌਂ ਹੋ ॥

(Sung near Kullu)

੨. ਪੈਸਾ ਨਾ ਮੰਗਦੀ, ਧੋਲਾ ਨਾ ਮੰਗਦੀ, ਮੰਗਦੀ ਨਾ ਡੇਢ ਹਜ਼ਾਰ ॥
 ਗਰਮੀ ਨੇ ਭੰਨ ਸੁਟਿਆ ਸਾਨੂੰ ਲੈ ਚਲ ਠੰਢੜੇ ਪਹਾੜ ॥

(Sung near Simla)

੩. ਮੈਕੀ ਵੀ ਲਈ ਚਲ ਕੱਚ ਹੋ ਮੈਂਡੇ ਬਾਂਕੇ ਦਿਆ ਚਾਚੂਆ ॥
 ਆਉਂ ਗਲਾਈ ਦਿੱਤਾ ਸੱਚ ਹੋ ਮੈਂਡੇ ਬਾਂਕੇ ਦਿਆ ਚਾਚੂਆ ॥

(Sung near Kangra)

Majhi, Malvai, Doabi, Poadhi, Pahari, Lehandi (Pothohari, Dhanni, and Multani), Kangari, and Dogri are known as dialects of Panjabi. The differences are negligible. For example, ਕਿਸ ਤਰ੍ਹਾਂ is abbreviated as follows:-

Majhi	Doabi	Malvai
ਕਿੱਤਰਾਂ	ਕਿੱਦਾਂ	ਕਿਵੇਂ/ਕਿਮੇਂ
ਓਤਰ੍ਹਾਂ	ਓਦਾਂ	ਓਵੇਂ/ਓਮੇਂ

3.10 Nomenclature

(a) Panjab

When the Aryans arrived in India, there were seven rivers (*Saptsindhavah*) in the Panjab (Sutlej, Beas, Ravi, Chenab, Jehlum, Sindh, and Srasvati)⁸⁴ so they called it Sapt Sindhu

⁸⁴ The seventh river of Panjab is accepted by some old manuscripts and present-day historians as the river Kubha (Kabul) but in one hymn of Rig Veda (RV vii 36.6), River Sindh is called

(Seven rivers). This name is written in the Rig Veda but the Aryans soon changed it to “Arya Vrat” when they spread over Iran and Afghanistan as well. When some Aryans moved eastward crossing the Sarasvati, they called their new country Braham Vrat.⁸⁵ They called the Panjabis “waheek” (tillers of land). In the 40th Chapter of Mahabharat (Karan Parb), the Panjabis are derogatively called “irreligious” or “garbage of the earth.” When the Pandu’s began to live here, they changed its name to “Madar Desh.”⁸⁶

We have seen that the boundaries of Panjab have been changing since time immemorial. Sometimes it was ruled from Delhi/Agra and sometimes from Kabul or Iran. Different tribes like Dravids, Scythians, Huns, Aheers, Gujars, Gakhars, Greeks, Jats, Iranians, Parthians, Kakeis and Tak people all made Panjab their home. Wherever they ruled or set up their colonies, the area came to be known after their name. At one time East Panjab was ruled by Tak people and Panjab was called “Tak Desh.” Their capital was Takshashila (present Taxila). The Chinese Traveller Hiuen Tsang visited India in 641 AD. He calls Panjab “Tak”⁸⁷

Naditama (mother of rivers), and Sarasvati is counted as the seventh river of the Panjab. The Rig Veda also tells us that Sarasvati itself had seven sisters as rivulets (RV 61.10). Mr. Rapson in his book “*Ancient India*” lists the names of 25 rivers mentioned in the Rig Veda.

⁸⁵ Manusmirti (II 17-18) gives this name to the territory between Sarasvati and Drsadvati (modern Ghagar River). Kurukshetra was its capital. Mahabharat (III 83.204) regards Kurukshetra as heaven. The puranas say that Kurukshetra is the biggest *tirath* (Place of pilgrimage), the source of *Sadachar* (excellent conduct).

⁸⁶ King Pandu’s wife Madri was the sister of King Shalya who ruled from Shalya Kot (present Sialkot). In his book *Ashtadhyae*, Panini used the name *Madardesha* for the Panjab. We also find *Madardesha* mentioned in the Mahabharat with the names of Jartika (jats), Arrata and Madra tribes living in the Panjab. In Bachittar Natak it is mentioned in this sentence “ਮਦਰ ਦੇਸ਼ ਹਮ ਕੋ ਲੋ ਆਏ ॥”

⁸⁷ Sulaiman Masudi (851-915AD) has used this name in his writings. Hiuen Tsang tells us that the area between River Beas and River Sindh was called TAK. Their language was Takki and their script was called Takri. The famous scholar Panini was a resident of Tak.

From 711-12 AD, the Muslims⁸⁸ began attacking the Panjab in quick succession and they called it “Haft Hind” (seven rivers). When the Sindh river became a part of Kabul administration and the Sarasvati dried up, people began to call it “Panch Nad”(Five rivers).⁸⁹ The Muslims translated “Panch Nad” into their own language and it became “Panjab.”⁹⁰ In Persian ‘Panj’ means five and ‘Aab’ means water. This happened sometime in the 13th Century.

The name “Panjab” was used for the first time by Amir Khusro in 1285 AD. He wrote a dirge at the death of King Balban’s son Muhammad. He wrote, “ਪੰਜਾਬਿ ਦੀਗਰ ਦਰ ਮੁਲਤਾਂ ਆਮਦ ਪਦੀਦ.”⁹¹

There are two Panjabs now, one in Pakistan and another in India and neither of them have five rivers.

“ਪੰਜਾਬ ਭਾਰਤ ਦੀ ਪੁਰਾਤਨ ਸਭਿਅਤਾ,ਭਾਸ਼ਾ, ਲਿੱਪੀ ਤੇ ਉਸ ਦੇ ਸਾਹਿਤ ਨੂੰ ਆਪਣੇ ਅੰਦਰ ਲੁਕਾਈ ਬੈਠਾ ਹੈ । ਇਸ ਦੀ ਸੰਸਕ੍ਰਿਤੀ ਤੇ ਭਾਸ਼ਾ ਸੰਸਕ੍ਰਿਤ ਆਰਿਆਈ ਸਭਿਅਤਾ ਤੋਂ ਵੀ ਪੁਰਾਣੀ ਹੈ ।(ਪੰਜਾਬੀ ਸਾਹਿਤ ਦਾ ਆਲੋਚਨਾਤਮਿਕ ਇਤਿਹਾਸ ਜੀਤ ਸਿੰਘ ਸੀਤਲ ਪੰਨਾ ੯)

(b) Panjabi Language

⁸⁸ Muhamad Bin Qasim attacked India through the Panjab. This brought in Muslim missionaries who began to preach Islam in India. Their centre was Multan. In 986 AD Sabukatgeen plundered the Panjab. Between 1000 AD and 1025 AD Mehmud Ghaznavi attacked the Panjab 17 times. Between 1171AD and 1194 AD, Muhamad Ghauri attacked the Panjab repeatedly and his Governor Kutub-ud-Din Aibak established the rule of the slave dynasty in India. Later Khiljis, Tughlaks and Lodhis looted, plundered and established their kingdoms. Right up to 1526 AD, when Babur established the Mughal rule, India and especially the Panjab, suffered great disturbance and destruction.

⁸⁹ There is a town named “Panch Nad” on the confluence of Jehlum and Sindh Rivers. Sarasvati has more or less disappeared today. The present Sarsa stream and the Ghaghar stream are its remnants.

⁹⁰ In an Arabic inscription it is also written as “Fanjab.” Some Hindu scholars have tried to prove that this name is derived from Sanskrit “Panch Apu.”

⁹¹ “Another Panjab was created in Multan.” meaning that so many people gathered at the funeral as if another Panjab had come into being.

Like Panjab itself, the language of Panjab has also changed its names many times. It has been called Madri, Dhaki, Kakei,⁹² Paishachi, Jatki, Gwaroo, Bhakha, Lehandi, Desi, Aheeri (Abheeri) and Panjabi etc. The Chinese traveller Hiuen Tsang (629AD-645 AD) called it Takki.

Muslim writers made use of Panjabi extensively for preaching Islam. Some of them called it Hindvi, Hindi, or Hindko.⁹³ Later Muslim writers called it Lahori or Multani⁹⁴ etc. Mohsan Fani (1645 AD), a friend of the Sixth Sikh Guru Hargobind, called it “Zuban-e-Jattan-e-Panjab” (The language of Jats of Panjab). Hamid in his story of Heer Ranjha calls it “Jatki.” Bal Gangadhar Tilak called it Gurmukhi.

Hindu writers began creating literature in Panjabi early in the 10th Century. Sunder Dass (1596AD-1688 AD), follower of Saint Dadu, was the first person, who used the word “Panjabi” for it when he wrote,

“ਮਤ ਜਾਣੇ ਇਹ ਪੂਰਬ ਬਤਿਆ, ਪੂਰਬ ਦੇਸ਼ ਪੰਜਾਬੀ ਮਤਿਆ॥
ਬਾਝ ਪੰਜਾਬੀ ਹੋਰ ਨਾ ਜਾਣੇ, ਰਤਨ ਪਾਰਖੀ ਰਤਨ ਸਿਆਣੇ” ॥

⁹² The Kakei (ਕਾਕੇ) tribe was once very powerful and ruled over Jehlum, Shahpur, Gujranwala, and Lahore. Afghanistan was also a part of their kingdom. Their capital was Girivaraja (present Jalalpur). King Dasrath's queen Kakei (Ram Chandra's stepmother) belonged to this tribe. Kakei was also used for their language. When Rama was sent away on exile, his stepbrother Bharat was at Jehlum. Kakei country is also mentioned in Markanday Puran. Panini also mentions in Ashtadhyae that Kakei language was spoken around 3rd-4th century BC. The philosopher king Asvapati belonged to the Kekei tribe. Buddha's contemporary King Bindusar of Maghadh had a wife from the Panjab. Her name was 'Khema' and she was the daughter of the King of Sialkot, a relative of Kakei.

⁹³ For example, Maulvi Abdul Karim (1675 AD) in his “Najat-ul-momneen” writes, “ ਫਰਜ਼ ਮਸਾਇਲ ਫਿਕਾ ਦੇ ਹਿੰਦੀ ਕਰ ਤਾਲੀਮ, ਕਾਰਨ ਮਰਦਾਂ ਉਮੀਆਂ ਜੋੜੇ ਅਬਦੁਲ ਕਰੀਮ”. Similarly, Hafiz Muaz Din (1684 AD) writes, “ ਹਿੰਦੀ ਸ਼ੁਰੂ ਕਿਸੇ ਨਾ ਕੀਤੀ ਗੱਲ ਇੰਨ੍ਹਾ ਦੀ ਸੋ ਮੰਨ ਲਈ, ਫਿਕਰ ਸੋ ਇਸ ਦੇ ਅੰਦਰ ਕੀਤਾ ਜਾਤਮ ਬਹੁਤ ਮੁਹਾਲੀ ਹੈ” and Maulvi Muhamad Muslim (1850 AD) writes, “ ਇਕ ਦਿਨ ਦਿਲ ਵਿਚ ਗੁਜਰਿਆ ਮੇਰੇ ਇਹ ਖਿਆਲ, ਹਿੰਦੀ ਵਿਚ ਪੋਗੰਬਰਾਂ ਦਾ ਕੁਝਕੁ ਆਖਾਂ ਹਾਲ ।

⁹⁴ Amir Khusro (1253 AD-1325 AD) counts the languages of India in “*Noor Sipehar*” and includes Lahori and Multani as prominently spoken in the Panjab.

He popularized Ashtpadi and called it “Panjabi Ashtak.” Later Sur Dass (1657AD) called it Panjabi in his poem “Nal Daman.”

Hafiz Barkhurdar (1672 AD) used it for preaching Islam and called it “Panjabi.” He wrote:

“ਹਜ਼ਰਤ ਮੋਮਨ ਦਾ ਫੁਰਮਾਇਆ ਇਸ ਵਿੱਚ ਇਹ ਮਸਾਇਲ
ਤੁਰਤ ਪੰਜਾਬੀ ਆਖ ਸੁਣਾਈ ਜੇ ਕੋ ਹੋਵੇ ਮਾਇਲ”

In 1712AD, Maulvi Kamal-ud-Din Kamal called it Panjabi and wrote:

“ਵੇਖ ਕਤਾਬਾਂ ਮਸਲੇ ਜੋੜੇ ਨਾਲ ਜ਼ਬਾਨ ਪੰਜਾਬੀ ॥
ਯਾਦ ਕਰੋ ਤੁਸੀਂ ਪੜ੍ਹੋ ਹਮੇਸ਼ਾ ਨਾਲ ਤਬੀਅਤ ਤਾਜੀ ॥

English people had set up a printing press of Panjabi at Ludhiana (1845 AD).⁹⁵ They called it Gurmukhi. However when the American Presbyterian Mission of Ludhiana published “*Idiomatic Sentences in English and Panjabi*” (1846) they called it Panjabi. Later, when they published Panjabi Dictionary (known as ਲੁਧਿਆਣਵੀ ਕੋਸ਼) and “*Panjabi Grammar*” they used the word ‘Panjabi’ for the language and Gurmukhi for the script. The Royal Asiatic Society, which published some translations of Gurbani, still called it Gurmukhi. It was Mr. Beams Jones who first insisted in 1883 that the language of the Panjab should be called Panjabi when he published his “*Outlines of Panjabi ethnography.*”

According to one estimate, at least 90,000,000 people speak Panjabi or one of its dialects.

⁹⁵ The name “Gurmukhi” was first used in the first edition of Encyclopaedia Britannica. In the later editions, the mistake was corrected but by then the name “Gurmukhi” had entered the people’s psyche.

3.11 Foreign influences on Panjabi

An obvious relationship exists between semantic change and cultural change. As people acquire by borrowing or by invention cultural innovations of any sort there are inevitable additions to their vocabulary. Usually, they consist of borrowed terms often taken from the same sources as the borrowed cultural items. In most cases, such borrowed forms take on the phonemic and grammatical patterns of the receiving language. For example, sending a telegram has been changed to **ਤਾਰ ਦੇਣੀ** on the pattern of **ਖਬਰ ਦੇਣੀ**, or **ਗੱਠ ਦੇਣੀ**. The word 'cycle' has no gender in English but Panjabis have allocated a gender to it and say **ਮੇਰੀ ਸਾਈਕਲ** because in Panjabi language every subject must have a gender.

All living languages keep borrowing words from other languages. The Panjab was visited by many tribes and nationalities and therefore we find words of many other languages in Panjabi. Arabic, Persian, Turkish, Mongol, Greek, and English words are common in Panjabi. Borrowing of words is considered a healthy sign of a language.⁹⁶ Since the number of such words runs into thousands, we cannot list here all borrowed words. We will however, list here some words of foreign languages which we have always thought to be indigenous.

1. Arabic

ਰੱਬ, ਅੱਲਾ, ਲਹਬਰ⁹⁷, ਅਦਾਲਤ, ਦਫਤਰ, ਤਸੀਲਦਾਰ, ਬਾਦਸ਼ਾਹ, ਵਕੀਲ, ਤਲਾਕ,

⁹⁶ ਸ਼ੁਕਰ ਹੈ ਕਿ ਪੰਜਾਬੀ ਦਾ ਹਾਜ਼ਮਾ ਇੰਨਾ ਤੇਜ਼ ਹੈ ਕਿ ਇਸ ਨੇ ਹਿੰਦੀ, ਸੰਸਕ੍ਰਿਤ, ਅਪਭ੍ਰੰਸ਼, ਅਰਬੀ, ਫਾਰਸੀ ਜੋ ਵੀ ਇਸ ਨੂੰ ਲੱਭਾ ਬਿਨਾਂ ਡਕਾਰ ਦੇ ਪਚਾਈ ਗਈ। ਸਗੋਂ ਹੁਣ ਤੇ ਅੰਗ੍ਰੇਜ਼ੀ ਬੋਲੀ ਨੂੰ ਵੀ ਬੜੀ ਤੇਜ਼ੀ ਨਾਲ ਹਜ਼ਮ ਕਰਨ ਲੱਗ ਪਈ ਹੈ।” (“ਪੰਜਾਬ ਦੇ ਹੀਰੋ”- ਮੋਲਾ ਬਖਸ਼ ਕੁਸ਼ਤਾ ਪੰਨਾ ੧੬)

⁹⁷ “ਪਾਤਾਲੀ ਆਕਾਸੀ ਸਖਨੀ ਲਹਬਰ ਬੁਝੀ ਖਾਈ ਰੇ (ਪੰਨਾ ੩੮੧) Although the Sikh Gurus were nationalists to the core and did not like Panjabis speaking foreign languages and wearing foreign clothes, they borrowed words extensively from other languages to enrich Panjabi with synonyms, antonyms and homonyms. According to one estimate, there are at least 6% Arabic and Persian words in Gurbani. According to Hafiz Mehmood Shirani, the source of Urdu

ਮੁਤਬੰਨਾ, ਅਸਤੀਫਾ, ਕਾਨੂੰਨ, ਤਾਜ, ਵਜ਼ੀਰ, ਹਲਾਲ, ਇਨਸਾਫ, ਇੰਤਜ਼ਾਮ, ਤਰੱਕੀ, ਮਹਿਕਮਾ, ਵਸੀਕਾ, ਕੁਰਕੀ, ਸਬੂਤ etc.

2. Persian

(ਜ਼, ਖ਼, ਸ਼, ਫ਼ sounds are all borrowed from Persian)⁹⁸

ਨਹਿਰ, ਜ਼ਮੀਨ, ਗਜ਼ਲ, ਹਮਲਾ, ਸੂਬੇਦਾਰ, ਫ਼ਕੀਰ, ਜੁਕਾਮ, ਹਕੀਮ, ਹੈਜ਼ਾ, ਅੰਗੂਰ, ਸਲਵਾਰ, ਮਖ਼ਮਲ, ਗੁਲਾਬੀ, ਤਬੇਲਾ, ਖ਼ੁਸ਼ਬੂ, ਅਜਾਇਬ ਘਰ, ਬੇਵਕੂਫ, ਦਵਾਦਾਰੂ, ਲੂਣਹਰਾਮ, ਬਖ਼ਸ਼ਿਸ਼, ਜ਼ਿਕਰ, ਦੋਸਤੀ, ਮਸਤੀ

Very few of us know that our most beloved word ਅਰਦਾਸ is Persian ਅਰਜ਼+ਦਾਸਤ and ਰਹਿਰਾਸ is Persian ਰਾਹ+ਏ+ਰਾਸਤ (The true way).

3. Turkish

ਕਲਗੀ, ਕੁਲੀ, ਕੈਂਚੀ, ਸੁਗਾਤ, ਗਲੀਚਾ, ਬੀਬੀ, ਤੁਰਕ, ਖ਼ਾਨ, ਕਿਰਚ, ਤੋਪ, ਤਗਾਰੀ, ਤਮਗਾ (ਤਗਮਾ) etc.

4. English

Etymons:-, ਏਜੈਂਟ, ਜੱਜ, ਅਪੀਲ, ਪੈਨਸ਼ਨ, ਰਜਿਸਟਰ, ਐਟਲਸ, ਇੰਜਨ, ਮਸ਼ੀਨ, ਲਾਊਡਸਪੀਕਰ, ਡਾਕਟਰ, ਮਲੇਰੀਆ, ਰੇਲ, ਟੈਲੀਫੋਨ, ਕਮਿਸ਼ਨ, ਕੋਟਾ, ਮਾਸਟਰ, ਡਾਕਟਰ etc.⁹⁹

Paronyms:- ਰਪਟ, ਕਰਨੈਲ, ਟੈਮ, ਪੋਡਰ, ਚਿਕ, ਕਪਤਾਨ, ਮਿੰਟ, ਸਕਿੰਟ, ਹਸਪਤਾਲ,¹⁰⁰ ਅਫਸਰ, ਸੰਤਰੀ, ਅਸਟਾਮ, ਕਾਰਬੀਨ, ਲਾਟ, ਟਕੋਜੀ (tea cosy)

language is Panjabi.

⁹⁸ Persian became prevalent in Sindh and Lahore when the Arabs conquered Sindh in 721 AD. Later, Todar Mall (Minister of Akbar) made the learning of Persian compulsory for the Indians. (see "Indo Aryan and Hindi by S.K.Chatterji page 118). In the time of Aurangzeb there were 400 *Madrassas* in Thatta alone that taught Persian. The official language of India remained Persian. Even Maharaja Ranjit Singh kept Persian as his court language.

⁹⁹ English was made the official language of India in the time of Lord Bentinck and it was decided to support only the teaching of English in schools. (See *A history of India* by G.Dunbar page 470)

¹⁰⁰ The borrowing of words is not a one-way traffic. The English language has also absorbed many Panjabi words, for example, Guru, Pandit, Pakka, Curry (ਕੜੀ), Chutni (ਚਟਨੀ), Samosa, Paratha, Balti, Daal, Thug, Sahib, Chah, Charpai, etc.

etc.

5. Other Languages

Words like ਅਨਾਨਾਸ and ਗੋਂਗਲੂ are the same in Greek and Panjabi and ਦੱਮ (ਦਮੜੀ) is supposed to be the corrupted form of 'Drachma' (ਦਿਰਹਮ) which was a Greek coin once used in the Panjab. The same word gave us another word ਦਾਮ (price). ਤਿਕੋਣ (Trigon), and ਸਾਰੰਗੀ (surienge) are also believed to have come from Greek. ਚਾਹ, ਲੀਚੀ and ਲੁਕਾਠ were given to us by the Chinese and ਰਿਕਸ਼ਾ came to us from Japan. Some words have come to us from Portugese. For example ਅਲਮਾਰੀ (Armario), ਸਲਾਦ (salada), ਗਿਰਜਾ (Greja), ਪਾਦਰੀ (Padre), ਵਰਮਾ (Verruma), etc. According to the 8th Schedule of the Indian constitution Panjabi is one of the 14 recognized languages of India.

Languages of India

Chapter 4

The Sikh Gurus and Gurmukhi

The writing system of Panjabi is usually, albeit wrongly, called Gurmukhi. It is a common belief among some people that the script called “Gurmukhi” was invented by the Sikh Gurus. Before we try to trace the history of Panjabi characters in the next chapter, it is necessary to analyze the popular belief.

4.1 Guru Nanak invented Gurmukhi

1. In his book “ਸੰਖੇਪ ਦਸ ਗੁਰ ਕਥਾ” Panjabi poet Kankan (contemporary of Guru Gobind Singh) wrote:

“ ਧੰਨ ਧੰਨ ਨਾਨਕ ਗੁਰੂ, ਕੀਨਾ ਪਰਉਪਕਾਰ॥
ਅੱਛਰ ਕਾ ਪੁਲ ਬਾਂਧ ਕੇ ਸ੍ਰਿਸਿਟ ਉਤਾਰੀ ਪਾਰ ॥
ਇਹ ਕੀਆ ਉਪਕਾਰ ਬਡਾ, ਗੁਰ ਅਛਰ ਬੇਦਨ ਤੇ ਪਲਟਾਏ ॥
ਗੁਰਮੁਖਿ ਅਖਯਰ ਕੀਨੈ ਤਬੈ, ਕੈਸਿਉਂ ਕੋ ਨਰ ਕਸਟ ਨਾ ਪਾਏ ॥੫॥

2. In his “ਉਥਾਨਕਾ ਗੁੰਥ ਸਾਹਿਬ ਜੀ ਕੀ,” Bhai Dyal says that God spoke to Guru Nanak and said, “ਹੇ ਨਾਨਕ ਨਿਰੰਕਾਰੀ ਏਹ ਸਲੋਕ ਜਪ ਜਪਾਓ ਸੰਸਾਰ ਵਿਚ । ਇਹ ਮੂਲ ਹੈ । ਪੈਂਤੀਆਂ ਅਖਰਾਂ ਦਾ ਸਲੋਕ ਹੈ । ਤੂੰ ਸੰਸਾਰ ਵਿਚ ਜਾਇ ਕਰ ਕੇ ਪੈਂਤੀ ਅੱਖਰ ਕਰ”

3. Later writers faithfully copied this and confirmed the belief that it was Guru Nanak who invented the Panjabi Alphabet. For example, in his “History of the Sikh Religion” Khazan

Singh writes, “Gurmukhi characters were invented by Guru Nanak and during his time the people had begun to learn them” (Page 18). Further, on the same page, Khazan Singh also gives us the time when the Gurmukhi alphabet was invented. He writes, “We think that Guru Nanak had formed the Gurmukhi characters in or about his forties.”

Again on page 110 he writes, “Guru Nanak invented the Gurmukhi characters by simplifying the more difficult and complex Sanskrit¹⁰¹ characters, adapting them to the needs of the present time.”

4. In the Janam Sakhi of Bhai Bala we read, “ਅੱਗੇ ਅੱਖਰ ਸ਼ਾਸਤ੍ਰੀ ਸਾਰੇ ਸੰਸਾਰ ਮੇ ਪ੍ਰਸਿਧ ਹੈਗੇ ਸਨ ਏਹ ਗੁਰਮੁਖੀ ਅੱਖਰ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੇ ਬਣਾਏ ਅਤੇ ਸ੍ਰੀ ਗੁਰੂ ਅੰਗਦ ਜੀ ਜਗਤ ਵਿਚ ਵਰਤਾਏ।.....ਕਲਜੁਗੀ ਜੀਵਾਂ ਦੀ ਬੁਧ ਮੋਟੀ ਜਾਨ ਕੇ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਜੀ ਗੁਰਮੁਖੀ ਅਖਰ ਰਚ ਦੀਏ ਹੈਨ, ਸੀਧਾ ਗਾਡੀ ਰਸਤਾ ਬਨਾ ਦੀਆ ਹੈ ”।

5. On page 385 of Kalgidhar Chamatkar (ਉਤਰਾਰਧ) Bhai Vir Singh writes, “ ਸਾਹਿਤ ਦੀ ਪਹਿਲੀ ਲੋੜ ਅੱਖਰ ਤੇ ਦੂਜੀ ਜੁਬਾਨ ਸੀ, ਸੋ ਉਨ੍ਹਾਂ ਨੇ ਆਦਿ ਗੁਰੂ ਜੀ ਦੇ ਸਮੇਂ ਹੀ ਗੁਰਮੁਖੀ ਪੈਂਤੀ ਰਚੀ,ਬਣਾਈ ਜਾਂ ਸੰਕਲਤ ਕੀਤੀ । ਜਿਸ ਰੂਪ ਵਿੱਚ ਗੁਰਮੁਖੀ ਪੈਂਤੀ ਹੈ, ਇਹ ਰੂਪ ਜਾਂ ਤਰਤੀਬ ਯਾਂ ਅੱਖਰਾਂ ਦਾ ਵਾਧਾ ਘਾਟਾ ਜਾਂ ਅੱਡ ਅੱਡ ਲਿੱਪੀਆਂ ਤੋਂ ਅੱਖਰਾਂ ਦੀ ਚੋਣ ਕਿਵੇਂ ਵੀ ਹੋਵੇ ਗੁਰਮੁਖੀ ਪੈਂਤੀ ਜਿਸ ਰੂਪ ਵਿੱਚ ਹੁਣ ਹੈ ਇਹ ਕੰਮ ਉਨ੍ਹਾਂ ਦਾ ਕੰਮ ਹੈ। ਚਾਹੇ ਇਸ ਕੰਮ ਨੂੰ ਬਨਾਉਣਾ ਕਹੋ ਜਾਂ ਸੰਕਲਤ ਕਰਨਾ ਕਹੋ ।”

6. In his book *Mirat-ul-Ahwal-i-Jahan Numa* Mr. Ahmad Bin Muhammad Ali writes that Guru Nanak invented Gurmukhi.

7. On page 68 (Vol. 1) of his book *A journey from Bengal*

¹⁰¹ It should be noted that Sanskrit is a language *Not a script* .

to England Mr. Forester, and on page 138 of his book *The Sikhs* Mr. Archer also write that Guru Nanak invented Gurmukhi. Dr. Trumpp (page 78) is also of the same opinion. Dr. Trumpp also writes that “Guru Angad was completely unlettered”

4.2 Guru Angad Dev invented Gurmukhi

1. The first ever reference found in the Panjabi literature about Gurmukhi occurs in the *Pothis* of Baba Mohan which are later said to have become the source of the compilation of some parts of Guru Granth Sahib. Here on page 93 we find the following lines: “ਗੁਰੂ ਅੰਗਦ ਗੁਰਮੁਖੀ ਅਖਰੁ ਬਾਨਾਏ ਬਾਬੇ ਦੇ ਅਗੇ ਸਬਦੁ ਭੇਟ ਕੀਤਾ”

The Sikh scholar Bhai Vir Singh interpreted this line as follows:

“ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਆਗਿਆ ਵਿਚ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਨੇ ਗੁਰਮੁਖੀ ਅੱਖਰ ਬਿਉਂਤੇ ਤੇ ਪਹਿਲਾ ਸ਼ਬਦ ਉਨ੍ਹਾਂ ਅਖਰਾਂ ਵਿਚ ਲਿਖ ਕੇ ਗੁਰੂ ਜੀ ਨੂੰ ਦਿਖਲਾਇਆ ¹⁰²।” (ਅਸ਼ਟ ਗੁਰ ਚਮਤਕਾਰ ੧੯੫੨ ਪੰਨਾ ੧੪੦)

It was on the basis of this statement by Bhai Vir Singh, that the Encyclopedia Britannica in its first edition associated the invention of Gurmukhi script with Guru Angad Dev (1538 AD -1552AD), the second Guru of the Sikhs.

2. On page 3-4 of his book “Gurmukhi Marg Granth”(1863 AD) the poet Sahib Singh Mirgind writes, “ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਦੂਸਰੇ ਸਚੇ ਪਾਤਸ਼ਾਹ ਜੀ ਨੇ ਇਸ ਦੇਸ਼ ਕੀ ਭਾਖਾ ਕੇ ਅਨੁਸਾਰ ਗੁਰਮੁਖੀ ਬਰਨਾਂ ਕੀ

¹⁰² If the Gurmukhi script was invented by Guru Angad Dev what was the point of showing the manuscript to Guru Nanak who could not read it? Why change the script from the one used by Guru Nanak?

ਰਚਨਾ ਕਰ ਪੈਂਤੀਸ ਅਖਰੋਂ ਕਾ ਨਿਬੰਧ ਕੀਆ। ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਕੇ ਮੁਖ ਵਾਕ ਤੇ ਉਤਪਤਿ ਹੋਨੇ ਕਰ¹⁰³ ਹੀ ਇਨ ਅਖਰੋਂ ਕਾ ਨਾਮ ਗੁਰਮੁਖੀ ਪ੍ਰਸਿੱਧ ਹੁਆ।”

3. Giani Gian Singh (1822AD-1927AD) referred to the Janam Sakhi of Bhai Bala and wrote about Guru Angad Dev, “ਗੁਰਮੁਖੀ ਅਖਰ ਜੋ ਇਨ੍ਹਾਂ ਨੇ ਸੰਮਤ ੧੫੯੮ ਵਿਚ ਬਣਾਏ ਸੇ ਉਨ੍ਹਾਂ ਵਿਚ ਬਾਬੇ ਜੀ ਦੇ ਸ਼ਬਦ (ਜੋ ਪ੍ਰੇਮੀ ਲੋਕਾਂ ਨੇ ਨਾਗਰੀ, ਫਾਰਸੀ, ਤੋਰਕੀ, ਠਾਕਰੇ ਅੱਖਰਾਂ ਵਿਚ ਲਿਖੇ ਹੋਏ ਸੇ) ਲਿਖਵਾਉਂਦੇ ਰਹਿੰਦੇ.....।”

(Twarikh Guru Khalsa part 1 No. 2 page 531)

4. In the Janam Sakhi of Bhai Bala, we read that when Guru Angad Dev looked at the *Janam Patri* of Guru Nanak Dev, he found it written in “Shastri script.” He therefore, sent Bhai Mehma to bring Paira Mokha¹⁰⁴ from Sultan Pur. Paira Mokha knew how to read both “Shastri and Gurmukhi.” He asked him, “ਭਾਈ ਪੈੜਾ ਏਹ ਅਸਾਨੂੰ ਗੁਰਮੁਖੀਆਂ ਅਖਰਾਂ ਵਿਚ ਲਿਖ ਦੇਹੁ ।”

5. Giani Gian Singh, in his famous magnum opus ‘Panth Parkash’ (page 80 of 1970 Edition) writes about Guru Angad Dev as follows:

ਅੱਖਰ ਰਚ ਕੇ ਗੁਰਮੁਖੀ ਫਿਰ ਸਿੱਖਨ ਪੜ੍ਹਾਏ ॥
ਗੁਰ ਕੀ ਬਾਣੀ ਅਰ ਕਥਾ ਇਨਮੇ ਲਿਖਵਾਏ ॥

6. George Grierson in his “*Linguistic survey of India*” (Vol ix part 1 page 624) says that Guru Angad reformed LANDAY, improved forms of letters, added vowel symbols, polished it and named it Gurmukhi but it existed before him.

¹⁰³ It should be noted that characters do not come out of anybody’s mouth. It is the language that a mouth produces, not ਅੱਖਰ (script or writing system)

¹⁰⁴ Paira Mokha was a resident of Sultanpur (Now district Kapurthala). Later, he shifted his residence to Dan Gali in Kahuta Tehsil of Rawalpindi where his Samadhi existed up until 1947. His descendants lived in Thotha Khalsa (Tehsil Kahuta) and were up-rooted in 1947. His Janam Sakhi is not available.

Mr. M.A. Macauliffe also supports this view (see *Sikh Religion* page 56).

7. Dr. Leitner in his "*History of indigenous education in Panjab,*" (page 14) writes that Guru Angad Dev, "like Professor Huxley, did not consider it beneath his dignity to write primers for children, and he accordingly composed a number of mottos and moral maxims which accompany the letters of the alphabet.

8. " ਗੁਰੂ ਅੰਗਦ ਸੇ ਪਹਿਲੇ ਪੰਜਾਬ ਮੇਂ ਬਹੁਧਾ ਮਜਾਜਨੀ ਲਿੱਪੀ ਹੀ ਵਯਵਹਾਰ ਮੇਂ ਪ੍ਰਚਲਤ ਥੀ ਔਰ ਸੰਸਕ੍ਰਿਤ ਪੁਸਤਕ ਨਾਗਰੀ ਮੇਂ ਮਿਲੀ ਹੂਈ ਏਕ ਪੁਰਾਨੀ ਲਿੱਪੀ ਮੇਂ ਲਿਖੇ ਜਾਤੇ ਥੇ । ਮਹਾਜਨੀ ਲਿੱਪੀ ਅਪੁਰਣ ਥੀ । ਉਸ ਮੇਂ ਲਿਖਾ ਹੂਆ ਸੁੱਧ ਨਹੀਂ ਪੜ੍ਹਾ ਜਾ ਸਕਤਾ ਥਾ। ਇਸ ਲੀਏ ਗੁਰੂ ਅੰਗਦ ਨੇ ਧਰਮ ਪੁਸਤਕੋਂ ਕੇ ਲੀਏ ਸੰਸਕ੍ਰਿਤ ਪੁਸਤਕੋਂ ਕੀ ਲਿੱਪੀ ਸੇ ਵਰਤਮਾਨ ਪੰਜਾਬੀ ਲਿੱਪੀ ਬਨਾਈ । ਇਸੀ ਲੀਏ ਇਸ ਕੇ ਗੁਰਮੁਖੀ ਕਹਿਤੇ ਹੈਂ।"

(*Prachin Lippi Mala* by Pandit Gauri Shankar Ojha).

4.3 Baba Sri Chand invented Gurmukhi

1. On page 251 of his book, "ਬੰਸਾਵਲੀ ਨਾਮਾ ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਕਾ" Kesar Singh Chhibber writes, "ਜੈਸੇ ਸਾਹਿਬ ਸ੍ਰੀ ਚੰਦ ਜੀ ਅਖਰ ਗੁਰਮੁਖੀ ਬਣਾਏ ॥ ਅਗੇ ਸਾਸਤ੍ਰੀ, ਪਾਰਸੀ, ਟਾਕਰੇ ਆਹੇ ॥ ਸ੍ਰੀ ਚੰਦ ਜੀ ਉਤਮ ਕਰਮ ਕਮਾਇਆ, ਅਖਰ ਗੁਰਮੁਖੀ ਦਿੱਤੇ ਵਰਤਾਇਆ ॥੮੧॥ Sikh Scholars believe that Kesar Singh wrote this in his *Bansawali Nama* after reading Baba Sri Chand's lines, "ਅਕਾਲ ਖਿੰਥਾ, ਨਿਰਾਸ ਝੋਲੀ ॥ ਜਗਤ ਕਾ ਟੋਪ ਗੁਰਮੁਖੀ ਬੋਲੀ" in ("ਮਾਤਰਾ ਸ੍ਰੀ ਚੰਦ" Manuscript with Nagri Parcharni Sabha Kanshi).

4.4 Evaluation of the sources of Gurmukhi

Having read the above statements, one is irresistibly drawn to

the conclusion that these statements have been made through devotion to the Gurus or their progeny and cannot all be correct. The following points need to be understood clearly:

(a) None of the above-mentioned supposed inventors of Gurmukhi has left any authentic record for us. Statements are made only by their followers or devotees hundreds of years after their deaths.

(b) We know that Guru Nanak Dev was sent to Brij Nath Padha for receiving education (1475AD). When the Padha asked him to write the alphabet, the Guru started questioning him. What script was the Padha teaching? The answer is in the story itself because the Guru has recorded his interpretations of all the alphabets in his Hymn “Patti Likhi” which contains all the 35 letters of Gurmukhi with exactly the same names as we read them today. It starts from ਸ which is the first consonant and we read “ਸਸੈ ਸੋਇ ਸਿਸਟਿ ਜਿਨਿ ਸਾਜੀ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਭਇਆ (ਪੰਨਾ ੪੩੨)”. The “Patti” could not have been written in any other script but Gurmukhi because the peculiar Panjabi sounds that the Guru used cannot be represented in any other Indian script. For example:

ਘਘੈ ਘਾਲ ਸੇਵਕੁ ਜੇ ਘਾਲੈ ਸਬਦਿ ਗੁਰੂ ਕੈ ਲਾਗਿ ਰਹੈ॥ (ਪੰਨਾ ੪੩੨)

It should also be noted that the title is ਪੱਟੀ ਲਿਖੀ not “Patti”. The word ਲਿਖੀ clearly tells us that the letters written by the Guru in his Patti are exactly what Padha taught and the Guru wrote.

There are two conclusions that we can draw from it; (1) that a child Guru at the age of 6 invented Gurmukhi script or (2) that the Padha was asking the Guru to write these letters in Gurmukhi and the Guru started vocalising his acrostic based on the characters taught by the Padha.

Again, it cannot be ignored that even the Padha is said to have written the “Patti” of only 35 letters not of 52 as would have been the case if he was teaching Shastri. The following lines of the Janam Sakhi are significant.

“ਤਬ ਪਾਏ ਪਟੀ ਲਿਖ ਦਿਤੀ ਅਖਰਾਂ ਪੈਨਤੀਸ ਕੀ ਮੁਹਾਰਨੀ । ਤਬ ਗੁਰੂ ਨਾਨਕ ਲਗਾ ਪੜ੍ਹਨੇ”

Not less significant is another line in the *Janam Sakhi*. It reads, “ਬਾਲੇ ਨੂੰ ਕਿਹਾ, ਜਾ ਕੋਈ ਅਜਿਹਾ ਪੁਰਸ਼ ਲਿਆ ਜੋ ਦੋਵੇਂ ਅਖਰ ਜਾਣਦਾ ਹੋਵੇ” What were these two scripts? They were Panjabi script of 35 letters (which Padha wrote) and the Shastri script of 52 characters about which Guru Nanak himself has written in Dakhni Onkar (Raag Ramkali) where the Guru lists its 52 characters. These 52 characters included vowels.

As stated earlier, the Shastri script could not have represented the Guru’s hymns correctly. For example, the peculiar ਘ ਧ,ਢ,ਙ,ਞ etc. sounds of Panjabi could not be written accurately in Shastri.

(c) If we accept that Baba Siri Chand or Guru Angad Dev invented the Gurmukhi script then the question arises what script was Guru Nanak Dev writing his hymns in and how could he name the 35 letters of the yet un-invented alphabet in his “Patti Likhi” ? Did he mysteriously know what script his son or his follower was going to invent?

(d) Bhai Dyal’s statement that God spoke to Guru Nanak Dev and asked him to invent a script is unbelievable, unless we find this written by Guru Nanak himself. Obviously, if God spoke to Guru Nanak, then nobody else was there with Guru Nanak. How did Bhai Dyal know about this conversation which no other writer has recorded?

(e) The words Gurmukh and Gurmukhi mean ‘pious.’ They do not refer to the characters. These words were extensively used before Guru Nanak and we find them used in the writings of the Siddhas and the Bhagats. The name Gurmukhi for the script was common in the days of Guru Amar Dass.

(f) Guru Angad Dev is said to have invented the Gurmukhi characters. Did he not teach the alphabet to his close friends and followers? Why did he invite Paira Mokha to write the *Janam Sakhi* in Gurmukhi? Was Paira Mokha the only one student who learnt Gurmukhi from Guru Angad Dev and then moved away?

“ਭਾਈ ਬਾਲੇ ਦੀ ਬਣਾਈ ਹੋਈ ਕਥਾ (ਜਿਸ ਦਾ ਨਾਮ ਹੁਣ ਜਨਮ ਸਾਖੀ ਹੈ) ਭਾਈ ਪੈੜੇ ਮੋਖੇ ਖਤਰੀ ਤੋਂ (ਜੋ ਸਾਰੇ ਇਲਮ ਜਾਣਦਾ ਸੀ) ਲਿਖਵਾਈ ਤੇ ੧੬੦੨ ਬਿਕਰਮੀ ਨੂੰ ਜਿਲਦ ਕਰਾਈ ।” (ਤਵਾਰੀਖ ਗੁਰੂ ਖਾਲਸਾ ਪੰਨਾ ੫੩੧) ।

Again, it was Mehma who told the Guru about Paira Mokha. The Guru did not know the scholar Paira Mokha (his own student?) who had mastered the Guru’s own invention and was so well known among ordinary people. The Guru is reported to have said, “ਕੋਈ ਅਜਿਹਾ ਭੀ ਸਿਖ ਹੋਵੇ ਜੋ ਦੋਵੇਂ ਅੱਖਰ ਪੜ੍ਹਿਆ ਹੋਵੇ ਤਾਂ ਮਹਿਮਾ ਖੈਰਾ ਜੱਟ ਬੋਲਿਆ, ਜਿਸ ਦੇ ਘਰ ਗੁਰੂ ਅੰਗਦ ਜੀ ਰਹਿੰਦਾ ਸੀ, ਜੀ ਸੁਲਤਾਨਪੁਰ ਪੈੜਾ ਮੋਖਾ ਖਤਰੀ ਹੈਤਾਂ ਗੁਰੂ ਅੰਗਦ ਆਖਿਆ ਭਾਈ ਮਹਿਮਾ ਆਂਦਾ ਚਾਹੀਏ ।”

4.5 Conclusion

There were two scripts in Guru Nanak Dev’s time. One contained 35 letters of the alphabet and was taught in schools. The other had 52 letters and was used by the elite mostly for religious purposes. The Sikh Gurus used the script of 35 letters. It was taught in schools and ordinary people could read it.

The Gurus did not appreciate the Brahmanic philosophy written in the 52 letter script (Bawan Akhri= ਬਾਰਾਖੜੀ)¹⁰⁵ and wanted to wean the people away to their new religion. We have copious references in the old literature about this. For example, writing about Guru Nanak Dev, Mohsan Fani writes, “*His followers have no love for Sanskrit*” (*Dabistan-e-Mazahib* page 225). Again, on page 238 of the same book he writes, “*Sanskrit, known by the Hindus as Dev Bhasha, is abhorred by them.*”

There is no denying the fact that Bhagats like Kabir, Farid, Ravidas, Bhikan, and the Sikh Gurus were not appreciative of Sanskrit and the script in which Brahmanical literature was available. When a few Brahmans approached Guru Amar Dass in a deputation to request him not to wean away the people from ancient religion, he is said to have told them, “*Your religion and literature is like water in a deep well, I am providing the ordinary people with rain.*”¹⁰⁶

It is also evident that Gurbani could not be written correctly in the current scripts.

4.6 How were the Gurus’ hymns preserved?

We know that Guru Nanak’s followers Bhai Mansukh, Bhai Bhagirath, Hassu Lohar, Saido Gheo, and Sheeha Shimba were

¹⁰⁵ ਮਾਤ੍ਰਾ ਰੂਪ ਵਿਚ ਬਾਰਾਂ ਸੁਰਾਂ ਨਾਲ ਵਯੰਜਨ ਅਖਰ ਲਗਣ ਤੋਂ ਬਣੀ ਹੋਈ ਬਾਰਾਂ ਅਖਰਾਂ ਦੀ ਪੰਕਤਿ ਜਿਵੇਂ “ ਅ ਆ ਇ ਈ ਉ ਏ ਐ ਓ ਔ ਅੰ ਅ”

¹⁰⁶ ਤੁਹੁ ਸਿਰਿ ਲਿਖਿਆ ਸੇ ਪੜੁ ਪੰਡਿਤ ਅਵਰਾ ਨੇ ਨ ਸਿਖਾਲਿ ਬਿਖਿਆ ॥ ਪਹਿਲਾ ਫਾਹਾ ਪਇਆ ਪਾਏ ਪਿਛੇ ਦੇ ਗਲਿ ਚਾਟਿਆ ॥ (ਪੰਨਾ ੪੩੫) ਬੇਦ ਕਤੇਬ ਤੇ ਰਹਿ ਨਿਰਾਰਾ (ਪੰਨਾ ੩੨੯) ਬੇਦ ਕਤੇਬੀ ਭੇਦੁ ਨ ਜਾਤਾ ॥ (ਪੰਨਾ ੧੦੨੧) ਬੇਦ ਕੀ ਪੁੜੀ ਸਿੰਮ੍ਰਿਤਿ ਭਾਈ ॥ ਸਾਂਕਲ ਜੇਵਰੀ ਲੈ ਹੈ ਆਈ (ਪੰਨਾ ੩੨੯) ਕਬੀਰ ਬਾਮਨੁ ਗੁਰੂ ਹੈ ਜਗਤ ਕਾ ਭਗਤਨ ਕਾ ਗੁਰੂ ਨਾਹਿ ॥ ਅਰਝਿ ਉਰਝਿ ਕੈ ਪਚਿ ਮੂਆ ਚਾਰਉ ਬੇਦਹੁ ਸਾਹਿ ॥ (ਪੰਨਾ ੧੩੭੭) “The Sanskrit language, which according to the Hindus is the language of the gods, is not held in such great estimation by the Sikhs” (*Dabistan-e-Mazahib* as translated by David Shea and Anthony Troyer)

recording the Guru's Bani every day.

“ਮਨਸੁਖ ਤੀਨ ਬਰਸ ਬਾਬੇ ਕੋਲ ਰਿਹਾ। ਗੁਰੂ ਬਾਬੇ ਦੀ ਬਾਣੀ ਬਹੁਤ ਲਿਖੀਆਸੂ ।
ਪੋਥੀਆਂ ਲਿਖ ਲੀਤੀਆਂ” (ਪੁਰਾਤਨ ਜਨਮ ਸਾਖੀ)

What script were Guru Nanak's friends using to record the Guru's Shabads? We should not ignore the fact that right from Guru Nanak it has been the custom in the Guru's court to record and sing the Guru's Bani on a daily basis. This fact is acknowledged by Bhai Gurdas as follows:

“ਗੁਰਬਾਣੀ ਲਿਖ ਪੋਥੀਆਂ ਤਾਲ ਮ੍ਰਿਦੰਗ ਰਬਾਬ ਬਜਾਵੈ” (ਵਾਰ ੬)

“ਪਾਂਧਾ ਬੂਲਾ ਜਾਣੀਐਂ ਗੁਰਬਾਣੀ ਗਾਇਣ ਲੇਖਾਰੀ (ਵਾਰ ੧੧)

4.7 Gurmukhi writings before Guru Nanak

Why is it that most of the Gurmukhi characters are exactly the same as were prevalent in the Panjab before the birth of Guru Nanak? Did Guru Nanak or Guru Angad copy some earlier invention and pass it off as his own? Improbable!

We must not forget that the Bhagats, who lived before Guru Nanak, have written acrostics (ਪੱਟੀ) in which they have used exactly the same names for the Gurmukhi characters as we use today. For example, Kabir (born 76 years before Guru Nanak) uses the names like Sassa, Kakka etc for ਸ and ਕ letters in his Bawan Akhri in Raag Gauri Purbi. We give below a line or two of Kabir's acrostic to show how he and other Bhagats named the characters of the alphabet they used.

ਕਕਾ ਕਿਰਣਿ ਕਮਲ ਮਹਿ ਪਾਵਾ ॥

ਸਸਿ ਬਿਗਾਸ ਸੰਪਟ ਨਹੀਂ ਆਵਾ ॥ (ਪੰਨਾ ੩੪੦)

.....
ਖਖਾ ਇਹੈ ਖੋੜਿ ਮਨ ਆਵਾ ॥ ਖੋੜੇ ਛਾਡਿ ਨ ਦਹਿ ਦਿਸ ਧਾਵਾ(ਪੰਨਾ ੩੪੦)

Kabir's arrangement of the alphabet is also exactly the same as today's except for very minor differences. We give below Kabir's alphabet in the order in which he has arranged it in his acrostic.

ਕ ਖ ਗ ਘ ਙ
 ਚ ਛ ਜ ਝ ਵ
 ਟ ਠ ਡ ਢ ਣ
 ਤ ਥ ਦ ਧ ਨ
 ਪ ਫ ਬ ਭ ਮ
 ਮ ਯ ਰ ਲ ਵ ਵ
 ਸ ਖ ਸ ਹ ਖ

Total:- 36 (ਮ ਸ ਵ are used twice. ਖ is repeated thrice. ਙ is omitted)

Actual total: 31. Kabir has not used vowels ਓ ਅ ਏ in the body of the acrostic. They occur only in the *mangalacharan* (dedication)। ਓ occurs in ਓਅੰਕਾਰ ਆਦਿ ਮੈ ਜਾਨਾ ॥ ਲਿਖਿ ਅਰੁ ਮੇਟੈ ਤਾਹਿ ਨ ਮਾਨਾ ॥ ਓਅੰਕਾਰ ਲਖੈ ਜਉ ਕੋਈ ॥ ਸੋਈ ਲਿਖਿ ਮੇਟਣਾ ਨ ਹੋਈ ॥ ੬ ॥ ਅ and ਏ are not used to start the hymns but they occur in the above quoted lines. It is clear that Kabir was using the 34 letters of modern Gurmukhi alphabet (excluding ਙ).

One more point needs to be noted. Some of Kabir's hymns could not have been written without using the *Matras*. For example, ਕਬੀਰ ਦੁਨੀਆ ਕੇ ਦੋਖੇ ਮੂਆ ਚਾਲਤ ਕੁਲ ਕੀ ਕਾਨਿ॥ ਤਬ ਕੁਲੁ ਕਿਸ ਕਾ ਲਾਜਸੀ ਜਬ ਲੇ ਧਰਹਿ ਮਸਾਨਿ (ਪੰਨਾ ੧੩੯੦). How did Kabir write ਕਬੀਰ, ਕੇ, ਦੋਖੇ, ਮੂਆ, ਕੀ, ਕੁਲੁ, ਕਿਸ and ਲਾਜਸੀ without using *Matras*?

In Bhagat Ravi Dass's acrostic, again we find the same 34 characters. He himself writes, “ਨਾਨਾ ਖਿਆਨ ਪੁਰਾਨ ਬੇਦ ਬਿਧਿ,

ਚਉਤੀਸ ਅਛਰ ਮਾਰੀ । ” The Bhagats mention 34 letters instead of 35 because in those days they used only 31 consonants and 3 vowels and ੜ was not in use.

4.8 The Gurus preserved Gurmukhi script

Guru Nanak was preaching his new faith to ordinary people. He attached great importance to reading (ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ॥ ਪੰਨਾ ੪).¹⁰⁷

Religious preachers need to reach ordinary average people. Guru Nanak seriously felt “ਬਿਨ ਸਬਦੈ ਜਗ ਬਉਰਾਨੰ” and therefore wanted all people to listen, read, and understand his “ਸਬਦ” (philosophy) ।¹⁰⁸ How could the Guru achieve his purpose if he used a newly created script, which nobody except him could read?

Guru Nanak’s philosophy was not meant for a day or two. He wanted to guide humanity forever and ever. It is ridiculous to think that a prolific writer of Guru Nanak’s stature created literature and offered it to the wind, making no arrangement for its preservation. Bhai Gurdas tells us that the Guru always kept his writings in a book that he carried everywhere.¹⁰⁹ In fact, not only Guru Nanak but also each successive Guru had a scribe who recorded the Guru’s hymns on daily basis. For example, Suraj Parkash (Ras 1 page 59) says, “ ਪਹਿਲੇ ਗੁਰੂ ਦੀ ਬਾਣੀ ਭਾਈ ਮਨਸੁਖ ਨੇ ਲਿਖੀ, ਦੂਜੇ ਗੁਰੂ ਦੀ ਬਾਣੀ ਭਾਈ ਪੈੜੇ ਮੋਖੇ ਨੇ ਲਿਖੀ, ਤੀਜੇ ਗੁਰੂ ਦੀ ਬਾਣੀ ਭਾਈ ਮੋਹਣ ਜੀ ਨੇ ਲਿਖੀ ॥”¹¹⁰When one Guru

¹⁰⁷ ਬਿਨੁ ਬਿਦਿਆ ਕਹਾ ਕੋਈ ਪੰਡਿਤ (ਪੰਨਾ ੧੧੪੦) ॥

¹⁰⁸ ਬਨੁ ਸਬਦੈ ਸਭੁ ਅੰਧ ਅੰਧੋਰਾ ਗੁਰਮੁਖਿ ਕਿਸਹਿ ਬੁਝਾਇਦਾ (ਪੰਨਾ ੧੦੬੫) ॥ ਬਿਨੁ ਸਬਦੈ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥ (ਪੰਨਾ ੬੪੪) ॥ ਬਿਨੁ ਸਬਦੈ ਸੁਣੀਐ ਨ ਦੇਖੀਐ ਜਗੁ ਬੋਲਾ ਅੰਨ੍ਹਾ ਭਰਮਾਇ ॥ (ਪੰਨਾ ੪੨੯)

¹⁰⁹ ਪੁਛਣ ਖੋਲ ਕਿਤਾਬ ਨੂੰ ਹਿੰਦੂ ਵਡਾ ਕਿ ਮੁਸਲਮਾਨੋਈ ॥ ਆਸਾ ਹਥ ਕਿਤਾਬ ਕੱਢ ਕੂਜਾ ਬਾਂਗ ਮੁਸੱਲਾ ਧਾਰੀ (ਵਾਰ ੧ ਪਉੜੀ: ੧੩)

¹¹⁰ We also know that some devoted Sikhs always recorded the Guru’s writings for their

passed on his Guruship to the next one this record was handed over ceremoniously.¹¹¹

Reading the Shalokas of Guru Angad Dev, one is irresistibly drawn to the conclusion that Guru Angad was a highly intellectual person. He must have had some education otherwise, he could not write such excellent poetry. We cannot imagine Guru Nanak passing on Guruship to an uneducated person (as suggested by Dr. Trumpp) who could not read his master's writings much less preach them. It cannot be imagined that Guru Angad had not read Guru Nanak's "Patti" before he became the second Guru?¹¹²

In his book ਮੁੰਦਾਵਣੀ (Mundavni), the SGPC accredited research scholar Giani Gurdit Singh writes as follows:

“ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਭਾਈ ਲਹਿਣੇ ਨੂੰ ਜੋ ਗੁਰੂ ਜੀ ਦਾ ਇੱਕ ਤਰ੍ਹਾਂ ਨਾਲ ਅੰਗ (ਅੰਗਦ) ਹੀ ਬਣ ਚੁੱਕੇ ਸਨ ਅਤੇ ਜਿਨ੍ਹਾਂ ਨੇ ‘ਜਪੁਜੀ’ ਲਿਖਣ ਸਮੇਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀਆਂ ਇਲਾਹੀ ਭਾਵਨਾਵਾਂ ਸਮਝਦੇ ਹੋਏ, ਥਾਂ ਥਾਂ , ਵੱਖੋ ਵੱਖਰੇ ਵਿਸ਼ਿਆਂ ਤੇ ਸੁਣਿਐ, ਮੰਨਿਐ ਆਦਿ ਦੀਆਂ ਪਉੜੀਆਂ ਜੋੜ ਕੇ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਤੋਂ ਥਾਪੜਾ ਪ੍ਰਾਪਤ ਕੀਤਾ। -“ਪੁਰਖਾ ਇਹ ਏਥੇ ਹੀ ਲਗਣਾ ਸੀ, ਤੈਂ ਭਲੀ ਬੁੱਝੀ” ਇਸ ਤਰ੍ਹਾਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਜਿਉਂਦੇ ਜੀਅ ਭਾਈ ਲਹਿਣੇ ਨੂੰ ਟਿੱਕਾ ਦੇਣ ਸਮੇਂ ਪੋਥੀ ਵੀ ਦਿੱਤੀ ਅਤੇ ਬਾਣੀ ਰਚਣ ਦੀ ਸਮਰਥਾ ਵੀ ਬਖਸ਼ੀ।“ (First Edition 2003 Page 34)

“ਤਬ ਗੁਰੂ ਬਾਬੇ ਦੇ ਹਜ਼ੂਰ ਅੰਗਦ ਸਿਖ ਬਾਬੇ ਦੀ ਬਾਣੀ ਦਾ ਜਪੁ ਜੋੜੁ ਬੰਧਿਆ ॥

personal use. For example, in his book “ਤਵਾਰੀਖ ਗੁਰੂ ਖਾਲਸਾ” (Page 724) Giani Gian Singh tells us that Bhai Bakhta Arora recorded every shabad of the Gurus in his note book and that Guru Arjan Dev consulted it when preparing the Guru Granth Sahib. Prof.Sahib Singh says that he saw this Granth in its original form with Boota Singh Pansari.

¹¹¹ “ਗੁਰੂ ਨਾਨਕ ਹੰਦੀ ਮੋਹਰ ਹੱਥ, ਗੁਰ ਅੰਗਦ ਦੀ ਦੋਹੀ ਫਿਰਾਈ” (ਭ.ਗੁਰਦਾਸ ਵਾਰ ੧. ੪੬)

¹¹² ਕਈ ਸੱਜਣਾਂ ਨੇ ਲਿਖਿਆ ਹੈ ਕਿ ਗੁਰਮੁਖੀ ਅੱਖਰ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਨੇ ਰਚੇ ਹਨ, ਪਰ ਇਹ ਭੁੱਲ ਹੈ। ਸ੍ਰੀ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਸੁਆਮੀ ਨੇ ਕੇਵਲ ਪ੍ਰਚਾਰ ਕੀਤਾ । ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਦੀ ਲਿਖੀ “ਪੱਟੀ” ਜੋ ਆਸਾ ਰਾਗ ਵਿੱਚ ਹੈ ਉਸ ਦੇ ਪਾਠ ਤੋਂ ਸੰਸਾਰ ਦੂਰ ਹੋ ਜਾਂਦਾ ਹੈ ਕਿ ਪੋਥੀ ਅੱਖਰਾਂ ਦੀ ਵਰਣਮਾਲਾ ਉਸ ਵੇਲੇ ਮੌਜੂਦ ਸੀ ਅਤੇ ਤ ਅਖਰ ਜੋ ਬਿਨਾਂ ਪੰਜਾਬੀ ਤੋਂ ਕਿਸੇ ਹੋਰ ਭਾਸ਼ਾ ਵਿੱਚ ਨਹੀਂ, ਪਟੀ ਵਿੱਚ ਦੇਖੀਦਾ ਹੈ “ (ਮਹਾਨ ਕੋਸ਼ ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ ਪੰਨਾ ੪੧੮-੪੧੯)

ਅਠੱਤੀਸ ਪਉੜੀਆਂ ਸਾਰੀ ਬਾਣੀ ਵਿਚੋਂ ਮਥ ਕੱਢੀਆਂ ਜਿਉਂ ਧੇਨ ਵਿਚੋਂ ਮੱਖਣ ਕੱਢੀਦਾ ਹੈ ॥” (Japuji Sahib. Manuscript No. 121 research Library Jammu)

The underlined statements in the above paragraph clearly indicate that (1) when Japuji was being written Guru Angad was there. (2) That Guru Angad could read the writing and had the mystic insight and literary capability of arranging the Gurbani to the satisfaction of Guru Nanak Dev. (3) That Guru Angad Dev arranged the 38 stanzas of Japuji.

The most important fact is that Guru Nanak Dev gave a manuscript to Guru Angad Dev. We have copious references about this fact. For example:

“ਪ੍ਰਸਿੰਨ ਹੋਇ ਕਰ ਬਾਣੀ ਕਾ ਖਜ਼ਾਨਾ ਗੁਰੂ ਅੰਗਦ ਦੇ ਹਵਾਲੇ ਕੀਤਾ”
(ਬਾਲੇ ਵਾਲੀ ਜਨਮ ਸਾਖੀ ਪੰਨਾ ੬੧੬)

“ਤਿਤੁ ਮਹਿਲ ਜੋ ਸਬਦੁ ਹੋਆ ਸੋ ਪੋਥੀ ਬਾਣੀ ਗੁਰੂ ਅੰਗਦ ਜੋਗ ਮਿਲੀ ”
(ਪੁਰਾਤਨ ਜਨਮ ਸਾਖੀ ਪੰਨਾ ੧੩੨)

“ਤਬ ਗੁਰੂ ਬਾਬਾ ਨਾਨਕ ਜੀ ਗੁਰੂ ਅੰਗਦ ਕਉ ਸਬਦ ਕੀ ਸਥਾਪਨਾ ਦੇ ਕਰ ਸੰਮਤ ੧੫੯੫ ਅਸੂ ਵਦੀ ੧੦ ਕਉ ਆਪ ਸੱਚ ਖੰਡ ਸਿਧਾਰੇ “
(ਪਤਰਾ ੪ ਗੋਸਟਿ ਮਿਹਰਬਾਨ ਜੀ ਕੀ)

Obviously, the Guru would not have given his writings to somebody who could not read them. It is safe to assume that Guru Nanak wrote in Gurmukhi, which was known to both Guru Nanak and Guru Angad. Guru Angad had read the writings of Guru Nanak and received them in a compendium when he became the next Guru.

This passing of Gurbani in its correct written form to the next Guru was the important part of the procedure of passing the Guruship to the next Guru. Bhai Gurdas writes,

“ਸਤਿਗੁਰੁ ਹੋਆ ਸਤਿਗੁਰਹੁ ਅਚਰਜ ਅਮਰ ਅਮਰ ਵਰਤਾਇਆ॥
ਖੋਲ ਖਜਾਨਾ ਸ਼ਬਦ ਦਾ ਸਾਧਸੰਗਤਿ ਸਚ ਮੇਲ ਮਿਲਾਇਆ॥” (ਵਾਰ ੨੪)

The same fact is mentioned by Guru Arjan Dev in the following words:

“ਪੀਉ ਦਾਦੇ ਕਾ ਖੋਲਿ ਡਿਠਾ ਖਜਾਨਾ॥ (ਪੰਨਾ ੧੮੬)

The treasure mentioned by Bhai Gurdas and Guru Arjan Dev was the written record of Gurbani, which each successive Guru inherited from the house of Guru Nanak. Guru Nanak had not only passed his own writings to Guru Angad but also passed on Bhagat Bani which he had collected during his travels. (See Twarikh Guru Khalsa Page 336).

This should leave us in no doubt that Gurbani was written right from Guru Nanak’s time in Gurmukhi characters, checked by the Guru, preserved in notebooks and was ceremoniously passed on to the later Gurus as treasure.

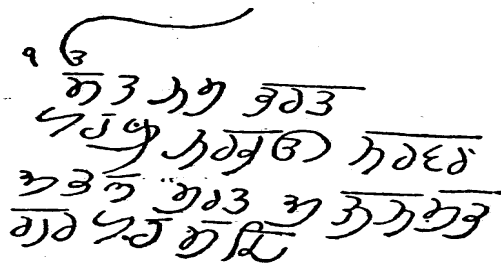
4.9 The facts

1. Out of the 35 Gurmukhi consonants, 25 are found exactly in their present shape in inscriptions, carvings, and writings predating Guru Nanak. Three of them are found even in the writings of the 5th Century BC. The rest 10 (ਅ ਏ ਹ ਕ ਝ ਞ ਠ, ਠ, ਠ, ਠ, ਠ, ਠ, ਠ, ਠ, ਠ, ਠ) are available in the old writings but in a slightly changed form. In His book “*Antiquities of Chamba State*,” Dr. Chhabra has given pictures of all the Panjabi characters (of 1330 AD) used before the birth of Guru Nanak. He also shows how (some) vowel symbols were used.

According to Mr. E.P. Newton, six Panjabi Characters match up with those of the 10th century AD, 12 with those of 3rd century AD, and 3 with the characters of the 5th century AD.

2. **ੜ** is not found in any old script (except Brahmi and Rajasthani) and was not in common use before the advent of Sikhism. Sihari, Bihari, Aunkar and Dulainkar and Lavan (not Dolavan) were used before Guru Nanak inconsistently and their form was slightly different. In a copper plate dated 1330AD, we find a word “**ਐਰੋ**” written with Kanaura on **ਅ** |Kanaura has also been found used at the top of Ura (**ੳ**) which is a clear variation from Panjabi. The old Kanna was either a dot or a triangle or a round zero (0). ¹¹³The present Kanna is first found only in Beer Bhai Banno. In the Hukamnamas and other manuscripts of the Guru period the Kanna was either not used at all or it was represented by a dot.

Although the fifth Guru had standardized the use of vowel symbols and used them in the Guru Granth Sahib, all Gurus in their private correspondence still used the old tradition of writing in which Kannas, Siharis and Biharis etc were not used consistently. We give below the samples of two Gurus’ writings. The first sample is the handwriting of Guru Har Rai.



¹¹³ See Pothian Baba Mohan ji (written before 1574 AD), Bhai Pained Wali Beer, and *Hukamname* of Guru Gobind Singh. The Gurus themselves either did not use a “Kanna” in their Hukamnamas or placed a dot for it. See the writings of the Gurus on the next page.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਨਾਨਕ ਨਾਮੁ ॥੧॥
 ਸਰਬ ਸੰਗਤ ਗੁਰੂ ਰਖੇਗਾ ॥
 ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ॐ ਭਾਈ ਦਿਆਲਦਾਸ, ਭਾਈ ਰਾਮ ਰਾਏ, ਭਾਈ ਦਰਬਾਰੀ,
 ਭਾਈ ਡੋਡ ਮੱਲ, ਸਰਬ ਸੰਗਤ ਗੁਰੂ ਰਖੇਗਾ ॥
 ॐ ਸਰ ਸਰ ਸਰ ॥ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਭਾਈ ਦਿਆਲਦਾਸ, ਭਾਈ ਰਾਮ ਰਾਏ, ਭਾਈ ਦਰਬਾਰੀ,
 ਭਾਈ ਡੋਡ ਮੱਲ, ਸਰਬ ਸੰਗਤ ਗੁਰੂ ਰਖੇਗਾ ॥

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਦਾ ਹੁਕਮਨਾਮਾ (ਪਟਨੇ ਦੀ ਸੰਗਤ ਵਲ) ।

(The first line reads:- ਭਾਈ ਦਿਆਲਦਾਸ, ਭਾਈ ਰਾਮ ਰਾਏ, ਭਾਈ ਦਰਬਾਰੀ, ਭਾਈ ਡੋਡ ਮੱਲ, ਸਰਬ ਸੰਗਤ ਗੁਰੂ ਰਖੇਗਾ Note the use of vowel symbols like Kanna, Sihari and Bihari etc)

ਗੁਰਿ ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ
 ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ
 ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ
 ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ
 ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ
 ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ
 ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ
 ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ

Guru Arjan Dev Ji's handwriting. Again note the use of *matras*

1. Tippi is available in Pothian Baba Mohan.

4.10 Modifications of Gurmukhi Script

It appears that at some time (yet unknown), some changes were made in the pre-Nanak alphabet to make it suitable for writing Gurbani. Who made these changes (especially ਮਾਤ੍ਰਾ) and when? One reference available to us is:

“ਸ੍ਰੀ ਅੰਗਦ ਜੀ ਗੁਰਿ ਆਏ, ਸਿੰਘਾਸਨ ਬੈਠੇ ਆਨੰਦ ਛਾਏ

ਤਬ ਇਕ ਪੰਡਤ ਲੀਓ ਬੁਲਾਈ, ਅੱਛਰ ਲਿਖ ਤਿਨ ਮਾਤਰਾ ਲਾਈ
ਗੁਰਮੁਖੀ ਅਖਰ ਨਾਮ ਤਿਨ ਧਰਾ, ਸ੍ਰੀ ਮੁਖ ਬਾਨੀ ਲਿਖ ਪੋਥੀ ਕਰਾ”

(Mehma Parkash’ of Sarup Dass Bhalla)

Although we find ਅੰ written in Baba Mohan *Pothian*, the common practice in Sikh writings has been to use *Bindi* instead of *Tippi*. *Adhak* has not been used anywhere. According to Sardar G.B.Singh *Adhak* came into use with the advent of Muslims in the Panjab to stand for ‘Shadd’ in Urdu. We find the words *ਮੁਸ਼ਕਤ* and many other Persian and Arabic words written in Gurbani without *Adhak*.

Similarly the letters with dot under them (ਸ਼ ਫ਼ ਖ਼ ਗ਼ ਜ਼) were added after the compilation of Guru Granth Sahib to represent Persian sounds.¹¹⁴

The shapes of certain letters in the 1000 or so handwritten copies of the Guru Granth Sahib differ, sometimes in one and the same copy. For example at some places ਅ and ਝ have a line on top and at other places, it is absent. This could be due to different scribes and different handwritings.

About the Gurmukhi script Mr. Leitner says,

“Etymologically it is the name of the language, which flowed from the mouth of Guru Nanak, and although his sayings were committed subsequently to writing by Arjan, **the characters though not the name, existed before Nanak**”.

(G.W.Leitner *History of indigenous Education in the Panjab*)

Considering all the above facts, it is perfectly clear that when the final copy of Adi Guru Granth Sahib was being written,

¹¹⁴ They were coined to express the sounds of ਸ਼ੀਨ, ਫ਼ੇ, ਖ਼ੇ, ਗ਼ੈਨ and (ਜ਼ਾਲ, ਜ਼ੇ, ਜ਼ਾਏ and ਜ਼ੁਆਦ) of Perso-Arabic script. The English invented the uvular ਲ (as in ਗੋਲੀ= bullet) by lengthening the right leg of ਲ to come under the left leg. This did not gain currency but recently the Panjabi Department Patiala started writing ਲ with a dot under it and this has gained currency.

some changes were definitely made to the available script/matras to make the script suitable for the highly philosophical writing of the Granth. It is also clear that some rules of grammar were also agreed to make one and the same word offer different meanings. This was done by using vowel symbols very meticulously. For example, consider the following lines where the homonyms ਬੀਜ and ਬੀਜਿ or ਚੇਤਿ and ਚੇਤ appear together in the same line giving different meanings.

ਬੀਜੁ ਬੀਜਿ ਦੇਖਿਓ ਬਹੁ ਪਰਕਾਰਾ ॥ (ਪੰਨਾ ੭੩੬)
 ਰੇ ਚਿਤ ਚੇਤਿ ਚੇਤ ਅਚੇਤ ॥ ਕਾਹੇ ਨ ਬਾਲਮੀਕਹਿ ਦੇਖ (ਪੰਨਾ ੧੧੨੪)

The Gurmukhi script may not have been invented by the Sikh Gurus but they definitely seem to have improved it a lot to make it a suitable vehicle for their theological writings. The most significant modifications in the script/*matras* were perhaps made by Guru Arjan Dev before commencing the work of writing Guru Granth Sahib.

The prevalent script in the Guru's time was popularly/derogatively called "Landay" (without tail = meaning without *Matras*) and was (and still is) extensively used in the Panjab by Hindu accountants. We find signatures of Guru Ram Dass (4thGuru) appended on page 93 of *Pothi* Baba Mohan as ਗਲਮ ਮਸਤ ਤਡ ਜਠ ਚਦ । This is in Landay. In modern Panjabi it would read, "ਗੁਲਾਮ ਮਸਤ ਤੈਂਡਾ ਜੇਠ ਚੰਦ".

“ਲੰਡਿਆਂ ਦੀ ਲਿੱਪੀ ਬਹੁਤ ਅਧੂਰੀ ਸੀ, ਇਸ ਦੇ ਪੜ੍ਹਣ ਵਿਚ ਔਖ ਹੁੰਦੀ ਸੀ । ਗੁਰੂਆਂ ਇਸ ਦਾ ਸੁਧਾਰ ਕੀਤਾ । ਇਹ ਸੋਧਿਆ ਰੂਪ ਗੁਰਮੁਖੀ ਹੈ । (ਹਿੰਦੀ ਭਾਸ਼ਾ ਔਰ ਲਿੱਪੀ ਪੰਨਾ ੩੫ ਧੀਰੇਂਦਰ ਵਰਮਾ).

4.11 Some Distinctive qualities of Gurmukhi

1. The first letter of the Panjabi alphabet is ਓ, whereas all other Indian scripts (except Takri) start with ਅ but when the

vowels are taught (as in ਮੁਹਾਰਨੀ), the order is changed to read ਅ ਆ ਇ ਈ ਉ ਊ and ਓ takes the third place like other scripts. The reason why ਓ is placed first, appears to be that it appears in ੳ. This change appears to have been affected by Guru Nanak. The *Mangalacharan* written before Guru Nanak, for example in Chamba state writings, is written with ਓ as ੳ ਸਵਸਤਿ and similarly OM was written with ਓ as ੳਮ।¹¹⁵ This proves that Gurmukhi is following the old pattern it inherited.

2. Gurmukhi script uses Aunkar with ੳ and f with ਢ। This is not so in other Indian scripts. For example, in Hindi ੳਸ can be written without Aunkar and ਇਸ can be written without f। This property of ੳ and ਢ in Gurmukhi script is available in pre-Nanak writings, which Gurmukhi has faithfully preserved.

1. ੳੈ with Dolavan on ਅ is found only in Panjabi. Other Indian scripts wrote it as ੳੈ and still do so.

2. Most other scripts cannot accurately represent the Panjabi sounds of ਧ, ਢ, ਘ, ਵ, ਙ etc but Panjabi can represent most sounds of other languages correctly. Some sounds of Sanskrit could not be written correctly in Gurmukhi. Pandit Tara Singh Narotam has suggested various ways of writing Sanskrit in Panjabi on pages 385-387 of his book "*Guru Girarth Kosh*" (1898 AD). In this connection, Bhai Kahan Singh Nabha has also made some suggestions in his "*Gur Shabad Ratnakar Kosh*."

3. The order of the Panjabi Characters in the present Gurmukhi alphabet is considered to be very scientific. Also scientific is the fact that one letter provides only one sound and

¹¹⁵ See "*Antiquities of Chamba State* Part II, Govt. of India Press New Delhi 1957 Plate 1 A&4B

is placed in a significant group. There is no confusion as we see in English, where the 'K' sound is associated with K, C, Ch (as in Chemist) and Q (as in cheque) or in Urdu where "Z" sound is given by zay, zae, zuad, zaal, and zoey etc.

4. 14 characters can be written without lifting the pen and 13 characters can be written by lifting the pen only once

5. The character set can be mastered within a few hours.

6. The original Panjabi script did not have any conjoint consonants. Recently the practice of writing ਹ, ਵ and, ਰ etc. at the feet of the consonants (ਪੈਰੀਂ ਅੱਖਰ) has been introduced to take account of Sanskrit formations.

Chapter 5

History of the Gurmukhi script

A script is the most useful and significant invention of man but it must have taken millions of years for *Homo sapiens* to learn to represent speech in the absence of a speaker. Prior to its invention experiences of humankind had to be handed down only by word of mouth and were subject to vagaries of human memory. Once invented the script gave wings to the spoken word which could, with the help of a script, fly across boundaries of space and time.

Ideas are born in the language as passengers but the script is like the plane that carries them across oceans and international boundaries. The script not only prolongs the life of a message but also contributes very significantly to the progress of human understanding. According to Encyclopedia Britannica, “*Writing in the widest sense is a system of human communication by means of visible conventional markings.*”

5.1 Origin of scripts

Different beliefs are held by different people about the origin and development of scripts. One common belief is that God/or gods created the scripts. The Jews believe that God (Yahweh) taught Moses to write on the tablets. The Egyptians claim that their God ‘Thoth’ invented writing. The Greeks think that their God Cadmus was the first to invent the script. The Hindu belief is that Lord Brahma invented Brahmi script which later

gave rise to all other scripts.¹¹⁶ The fact however is that scripts are not a flash of some particular person's inspiration. They are the result of evolution over a long period of history and have existed for thousands of years before taking their present form. They are the inventions of different major civilizations of the world and were developed independently.¹¹⁷ They are a common treasure of humankind. No single person or god is their author. The most commonly held belief is that earliest writing evolved from the need for keeping accounts.

Excavations at different places in the world have revealed many different kinds of scripts used by man. Excavators have found knotted and coloured strings in Peru and the South of India. They are called QUIPOS. Coloured strings were used to send and receive messages.¹¹⁸ These strings have knots on them and these knots carried meanings. In Australia, people have found 'chains of sticks' and carefully arranged cowry shells which were once used as vehicles for communicating messages (See *Language* by J. Vendreyes page 319). At some

¹¹⁶ According to a folk-lore Ganesh, the elephant Hindu god of wisdom, broke one of his tusks to use it as a pen and thus invented a script.

¹¹⁷ If all scripts were created by God or one person they would be the same throughout the world but the fact is that some are written from left to right, some from right to left, some *boustrophedon* (where one line reads from left to right but the next reads from right to left), and yet others are written vertically downwards. The shapes of characters are different in each language. Some philologists believe that earliest writings developed in Egypt around 3100BC. Others believe that they first developed in the Indus valley of Panjab around 2500BC.

¹¹⁸ In the past messages and literary writings had to be remembered by heart. This is why the Vedas were called *ਸ਼ਰੁਤੀ* (heard) and later *ਸਿੱਖਰਤੀ* (remembered). The Hymns of the Vedas were called *ਸੂਤਰ* (strings) because *ਸੂਤਰ* (string) had to be used to remember them. The well-known Urdu poet Ghalib used to tie knots to his handkerchief to remember his own stanzas. In our own times, we tie a knot to our handkerchief to remember something. When a message about a wedding is sent through a messenger it is called *ਗੋਠ* (knot). Uneducated women remembered the ages of their children by doing knots on a string. This practice gave rise to *ਵਰ੍ਹੇ ਗੰਢ*. When we have to tell another person to remember something we still say *ਪੱਲੇ ਗੰਢ ਬੰਨ੍ਹ ਲੈ*. When later these knots gave way to pictures that got simplified to phonemes we still remembered the colour of the strings and called the phonemes *ਵਰਣ* (colour) and the set of characters *ਵਰਣ ਮਾਲਾ*. Our most popular word *ਗੁੰਠ* means 'knot' because at one time our books were bundles of leaves knotted together.

time all these and many other such kinds of message bearing contrivances gave place to pictures. These pictures were usually made on walls or on wet clay tablets which were then dried. Twentytwo thousand of such pictorial tablets were discovered by Sir A.H. Layard in 1852 AD which he mistakenly called the library of King Ashoka. Similar tablets with pictures on them have been found in California, Egypt, Scotland, and China. Even now, our children learn by drawing pictures. In his book “Hindi and Devnagri” Mr. Madan Gopal writes, “*Just as speech developed out of imitation of the sounds of real objects, picture drawing is the foundation of all scripts*” (Page 237).



(Pictograph script discovered at Mohinjo Daro site)

In pictography, connection between the picture and the spoken name was lacking. After thousands of years, this link was established and it developed into ideographs (word signs or symbols). One meaning was attached to one symbol laying the foundation of line script.¹¹⁹ We still use the whole word linear symbols (called *Logograms*) in our books and on the signposts on our roads. For example + = - x < > @ # “? \ / ~ () * % \$ £ & are all logograms commonly used today. Mobile telephone

¹¹⁹ My unlettered milkman, Telu Ram, used to deliver milk to at least 20 homes and yet never made a mistake in collecting money. I saw his account book on the wall of his house. It consisted of hundreds of charcoal lines and pictures. From these doodles he could tell the account of a particular house in a minute.

users and computer operators have developed their own symbols and pictures to convey certain messages. Picture script is still with us because we have been using it for millions of years. Not only pictures but also we still use hieroglyphs that were used by our ancestors millions of years ago. We use them on our highways, airports, maps, clothes labels, computers, maps, and machine operating manuals. For example instead of a chunk of alphabetic instructions, the computer icons guide us to do very complex operations in split seconds.

Later the symbols were given sounds. The sound carrying symbols came to be called phonemes and gave rise to phonetic writing.¹²⁰ Philologists believe that phonemes came into existence some 4000 years ago. Some people believe that Phoenicians were the first people to have accomplished this task.¹²¹ This is why the words Phoneme, phonetics, and our present day words Telephone etc got attached to languages. The Phoenician traders are said to have brought these phonemes to India about 950BC.¹²² Different languages, individual writing habits, and the distances between the

¹²⁰ The Japanese have abandoned the pictographic symbols and invented 47 Characters but the Chinese are still using the pictographs and that is why anyone wishing to learn Chinese has to learn 500-600 word symbols.

¹²¹ References to these people are found in the Rig Veda. There they are called पट्टी (traders). Romans called them 'Punic' which later became 'phonic'. Their town's बबलून (Babylon) or बबलु are also mentioned in the Sanskrit literature. It is believed that they lived on the shores of the Mediterranean and later moved to the present country of Jordan. Indian Scholars believe that since Brahma has only one letter "गिमेला" that matches with a character in the Phoenician scripts, it is not likely that Brahma originated from any Phoenician source. (see *भारती प्राचीन लिपी माला पं. 36*) "वैदिक चित्र लिपी जं उंस तं विकसित होई संकेतक लिपी तं ब्रह्मी दा विकास होईआ" (जगमोहन वरमा).

¹²² Modern scholars do not agree with this theory because the Indian scripts are written from left to right whereas the Phoenician scripts are written from right to left. Even otherwise the Phoenician script carries only 22 phonemes whereas Indian scripts had 34 to 52 characters. Hindus believe that King Ravana of Ceylon translated the four Vedas and wrote commentaries on them. If this is accepted as true then we must also accept that there was a script current in those days in which he wrote his commentaries.

civilizations resulted in varied forms of letters and thus many scripts came into being.

Phonetic writing grouped the human sounds into two categories. Those produced by the vibration of the vocal chords came to be known as vowels and those representing fixed sounds came to be known as sonants. Since sonants made a meaning only when associated with vowels, they were named *con-sonants*. Languages usually have 2 to 12 vowels and 12 to 50 consonants.¹²³

Excavations at Mohinjo Daro and Harrappa (first conducted in 1922-27) are still incomplete but they have already yielded 396 pictographs on tablets. Fifty-three of them are used more frequently. Bryan Wells (Harvard University) thinks that the total number of symbols is 584. The writing on these tablets has so far defied all attempts at reading but it has been dated as having been created before 1000BC.¹²⁴ It is now commonly believed that the highly developed people of Mohinjo Daro and Harrappa culture definitely had a script which the Aryans either copied or improved it for their own use.¹²⁵

¹²³ English language is the worst on this count. 26 letters of its script represent 47 phonemes (12 vowel sounds, 26 consonant sounds, and 9 diphthongs). It is for this reason that letters represent different sounds at different places (i.e. c=s as in centre and c=k as in cat) and letters have to be combined to get a particular sound. For example ch, sh, gh, and th etc.

¹²⁴ This agrees with the modern research by Kurukshetra Mahavidyala which claims that Indian civilization is more than 4000 years old. (See Nav Bharat Times dated 31.3.74). Mr. Buhler and Winterneitz also confirm this. Excavations in U.P have recently resulted in the discovery of a pitcher which is supposed to be 5000 years old (Pandav period?) and has some marks on it. In 1990, an inscription was found near Dholavira (coast of Kutch-Gujarat) which appears to be the signboard for a city.

A Finish scholar Mr. A.Parpola has done some good work in deciphering some of these tablets. Mr. J.V.Kinnier (of Cambridge University), Mr. S. Rao (in his book *the decipherment of the Indus script*), Walter Fairservis (in his book *The Harrappan Civilization and its writing*), Brian Wells (Harvard University), Mark Kenoyer (university of Winconson) and Mr. Mahadevan (India) have done some work in deciphering the script but it is not conclusive. UNESCO and Harvard University are paying for the research into this script. So far, the scholars have agreed on one aspect of this script. They agree that it reads from right to left.

¹²⁵ According to Mr. E.Thomas Aryans did not invent any script. They depended on the country in which they settled and adopted the local scripts. Mr. Hrozney thinks that the Aryan

The commonly accepted belief is that the script of the Aryans travelled westwards with the traders and returning Aryans¹²⁶ and spread the Indo-Aryan language and script to the western world. In 1996AD, some scholars from Finland studied the excavated Mohinjo Daro tablets and concluded that these tablets matched with similar tablets found in Mesopotamia and Greece pointing to the fact that at one time Indian civilization spread right up to Greece and Egypt.

Some scholars, like Suniti Kumar Chatter ji, emphatically state that the Indians knew the art of writing before 2500 BC otherwise the Vedas (2500BC-1200 BC) could not have been written. The myth about remembering Veda hymns by heart could not apply to the Brahman Granths, Upanishads,¹²⁷ and the Puranas that explained the Vedas in prose rather than poetry because prose is difficult to remember by heart. From the language of the Vedas, it has been confirmed that the script which may have been used to record the Vedas had 52 phonemes. In his book '*Indica*' the Greek traveller Megasthenes (306 BC) refers to a script which was in use in his time and we also find references to a script in Buddhist book '*Lalitvistar*'¹²⁸ which contains the biography of Lord

script has Hittite origin whereas Mr. M.G.De Henesy thinks that it has links with *rongo rongo*, a script found in far off Easter Island.

¹²⁶ Phoenicians are mentioned in the Vedas and there are indications of them going away from India. Some scholars argue that Aryans were indigenous citizens of India. They did not come from outside but travelled from India to the outside world (See '*Hindi Boli Ka Itihas*' by Ayodhya Singh Upadhye).

¹²⁷ The word 'अक्षर' is available in Chhandog Upanishad and Panini mentions the word script (लिखि modern लिपी) and लिखीकर (script writer) in his grammar Ashtadhyae (500 BC).

¹²⁸ It is written in this book that Lord Buddha wrote on a silver platter with a gold pen and that he prohibited the use of Chhandam (चंद्रम= Sanskrit) to write Bodhi philosophy. The Chinese traveller Hiuen Tsang who carried 657 books to China with him on horses mentions that in his time there were 64 scripts used in India. This only proves that some form of writing was in common use and people were fond of books. It was considered a great spiritual merit to give away books. If there were no scripts Panini could not have written his Ashtadhyae (500 BC) which is of great literary and historical value. Most scholars agree that a very useful script had come into existence and had been used extensively but then went out of use for some unknown reason. It was later revived and gave birth to our present scripts. The Mahabharat and Balmik

Buddha. The Jain scripture *Panwan suter* mentions the names of 18 scripts. Two writings discovered at village Baroli(बड़ौली near Ajmer) and Pipra (Nepal)¹²⁹ written in some as yet undeciphered script have been dated as created in the 5th Century BC.

5.2 Brahmi and Kharoshti Scripts

After the availability of the supposed compositions of 3500 BC, we find the writings of 500 BC. Thus, our knowledge of the script used during 3000 years is still patchy and incomplete but this does not mean that there was no script in those days. From the stone carvings at Shahbaz Garhi and Mansehra, it has been discovered that at the time of King Ashoka there were two scripts in use. One was Brahmi¹³⁰ which must have established itself firmly by 600 BC and the other was Kharoshti¹³¹. No body knows when and how Kharoshti came to

Ramayan were perhaps first written in this (now extant) script.

¹²⁹ Pipra is the place where Lord Buddha's ashes were consigned to the earth.

¹³⁰ Brahmi literally means, 'Complete or flawless.' It has 64 letters including symbols for vowels. According to Mr. Jaiswal Brahmi had been invented before 2000BC. According to the Hindu belief, confirmed by a Chinese 'Vishav Kosh' (dictionary) known as *Fahuan Chulin* it is said that Brahmi was invented by an Indian scholar Brahma. But the most likely explanation of its name appears to be that it was used by the Brahmins who were in those days the only intellectuals. Edward Thomas is of the opinion that Brahmi did not have a foreign origin. It was created exclusively by the Indians. It is also commonly believed that since Brahmi was called "Flawless", there must have been other scripts in those days which were not as good as Brahmi. Brahmi may have been derived from one of those now extant scripts. In Jain Granths this script is called "**Bambhi**" King Ashoka (300BC) used Brahmi script for his edicts engraved on stones. According to Professor Langdon Brahmi script derives from the Indus valley script.

¹³¹ It is believed that foreign (Iranian?) invaders brought Kharoshti to the Panjab around 558 BC. Most of its writings have been discovered from Baluchistan, Afghanistan and the Middle East. Some coins bearing the dates between 175BC and 100 BC have been discovered in India but very considerable amount of material in Kharoshti has been excavated in Chinese Turkistan. Some people believe that Indians hated this script and so derogatively called it **ਖੁਸ਼ੀ** (ਖਰ=ਖੋਤਾ, ਓਸਠ= ਬੁਲ੍ਹ ਖੁਸ਼ੀ = doodles). Others believe that Kharoshti was Armenian. In Armenian language the word **ਖੁਸ਼ੀ** means 'Writing' A stone carving discovered at Taxila proves that Armenians definitely had some connection with the Panjab. It is presumed that Kharoshti became prevalent round about 500 B.C. The oldest Ashoka edict of Kharoshti on

be used in India. It was written from right to left¹³² and contained no similarities with Brahmi. It is presumed that some people of Semitic origin conquered the Panjab or parts of it before the reign of King Ashoka and made this script current here and Kharoshti strangled the current Indian script of those days. This is confirmed by Alberuni¹³³ who writes that “*The script of the Hindus had disappeared or forgotten and nobody bothered about it. Ved Prashar¹³⁴ once again discovered the old script of 50 characters and revived it.*” Unfortunately, he does not give us the name of the rejuvenated script. Megasthenes (306 BC), the Ambassador of Syria in the court of Chandra Gupta, tells us that in Chandra Gupta’s reign he saw etched milestones fixed at distances of every stadia. About the rejuvenation of Brahmi¹³⁵ by Ved Vyas, Mr Hunter writes as follows:

“Indeed the entire Brahmi alphabet is shown to be derived from the script of Mohenjodaro and Harrappa. It is also shown that those scholars were not mistaken who connected Brahmi with the South Semitic and Phoenician scripts for there is much evidence to show that these also were derived from the script of Harrappa and Mohenjodaro (which I have called Proto-Indian). It is thus seen that Proto-Indian forms an

stone is of 300 BC. The author of *ਫਨੇ ਤਹਿਜੀਰ ਕੀ ਤਾਰੀਖ* thinks that it was invented and used by traders.

¹³² A writing discovered at Yargudi is a sample of its own kind. Here one line reads from right to left and the other from left to right.

¹³³ Alberuni came to India with Mehmud Ghaznavi in 1017AD and stayed here until 1030AD. It is believed that he wrote 114 books. *Tehkik-ul-Hind* (*तहकीक़ुल हिन्द*) deals with India and its history between the seventh and the 11th Century. Alberuni tells us that in his time there were 11 scripts prevalent in India. They were Sidh Matrika, Nagar, Malvari, Saindhav, Karnati, Andhri, Dravari, Gauri (Bengali), Lati (Gujrati), Bhikshki, and Ardh Nagri. The Ghaznavis made Lahore (Mehmud Pur) their capital and it was during their period that Urdu began to develop in India.

¹³⁴ Obviously this is the same Ved Vyas who committed the Vedas to writing.

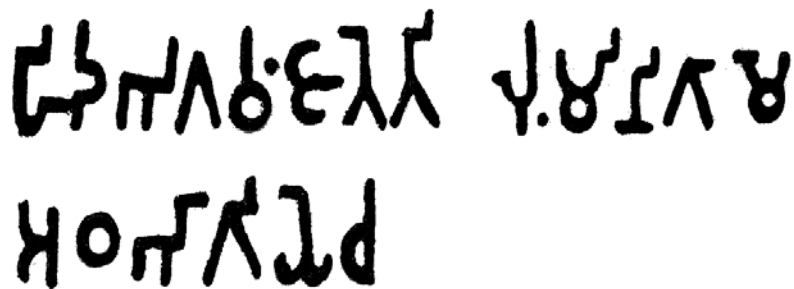
¹³⁵ According to Mr. Edward Thomas the Dravidians invented Brahmi.

important link in the history of evolution of the alphabet from pictographic writing.”

“The script of Harrappa and Mohenjodaro & its connection with other scripts” by Dr. G.R. Hunter page 1

Similar ideas have been expressed by Richter-Ushanas. Andrew Robinson in his *Lost Languages* (page 272) writes, “Brahmi is supposed to be a descendant of the Indus signs, despite a 1500-year gap in the written record.”

Indian Philologist S.R. Rao also believes that it was the Indus valley civilization (or its successor) which invented the first alphabet.



Ashoka’s edict on a rock. It reads, “*Conquest of self is the greatest conquest.*”

5.3 Siddh Matrika script

From the above discussion, we can safely assume that the Aryan invention of a script was based on the Sindh Valley Panjabi script of pre-Vedic period, which was clouded for a time and re-appeared as Brahmi. Brahmi was in extensive use

in the Gupta period as Gupt Lippi.¹³⁶ Over a period of time changes occurred in the formation of letters due to its use by the politicians of the time and the individual variations of handwritings. By about 800 BC, a reformed script known as Siddhung came into existence. When the Siddhas (or Nath Yogis) improved it by adding Matras (vowel symbols) to its characters, it began to be called Siddh Matrika.¹³⁷ We find remnants of Siddh Matrika reflected in a variety of Panjab scripts. A slightly changed form of Siddh Matrika became prevalent in the Panjab and was used by some religious zealots settling on the banks of Sarasvati River, which they held sacred. They began to call it Sharda (ਸ਼ਾਰਦਾ).¹³⁸ Other areas of Panjab also developed similar but slightly different characters which in some areas came to be known under the names of the rulers of those areas. Takki or Takri¹³⁹ developed in the East of Panjab, Paishachi script (also known as ਅਵਹਠ the script of hot-tempered people) in the west and Bhatiani or Bhat Ashari¹⁴⁰ (Ardh Nagri used by the Bhats) in the south near Bathinda. In the central part of Panjab developed Landay. It

¹³⁶ No writings of Brahmi dated before 500 BC have so far been discovered. Mr Beaver has, however, discovered four books written in Gupta script from Yarqand. It is believed that they were written around 500 BC.

¹³⁷ The word Siddh means 'reformed or straightened'. Some people think that it came to be known as Siddh Matrika because the Siddh (Naths) reformed it. Alberuni tells us that Siddh Matrika originated from Kashmir and was used right from Kashmir to Banares. It gave birth to Tibetan scripts which are still used by the Buddhists of China and Japan. He also tells us that out of the 11 scripts prevalent in his time one was based on Siddh Matrika and was used in the Panjab. A Japanese Buddhist Monk Sogain is said to have written five volumes of the Buddhist scripture 'Ashar Jo' in Siddh Matrika. According to 'ਫਨੇ ਤਹਿਰੀਰ ਕੀ ਤਾਰੀਖ' by Muhammad Ashaq Sadiqi, Brahmi was widely used in a reformed form in the reign of Gupta kings and was called Gupt Lippi. He also claims that Siddh Matrika developed from Brahmi in the 6th century. This is also the view held by Dr. Buehler.

¹³⁸ Modern Dev Nagri script is said to have first appeared around 633 AD but reached its perfection in the 11th century. It has 48 signs out of which 34 are consonants and 14 are vowels or diphthongs. Like Sanskrit it also uses conjoint consonants.

¹³⁹ History tells us that Taks once ruled a part of the Panjab from Shakal (Modern Sialkot).

¹⁴⁰ Bhat Ashari was once used in Bathinda, Ferozepore, Jullundur, Patiala, Jind, and Uchh Sharif. Alberuni calls it Ardh Nagri. Bhatti Rajputs Jai Pal and Anand Pal ruled here in the 10th century and gave a tough fight to Mehmud Ghaznavi.

had most of the characteristics of the various Alphabets. Landay was the forerunner of Gurmukhi script. It was a form of Gurmukhi script without vowel symbols and was mostly used by traders and moneylenders for keeping accounts but it could be easily misread. For example, a trader's son sent the following message back home

ਲਾਲਾ ਜੀ ਕਲਕੱਤੇ ਗਏ, ਉਥੇ ਚਾਰ ਲੋਟੇ ਲਏ, ਵੱਡੀ ਬਹੀ ਭੇਜ ਦਿਉ।

The reader read it as

“ਲਾਲਾ ਜੀ ਕਲਕੱਤੇ ਗਏ ਉਥੇ ਚੋਰਾਂ ਲੁੱਟ ਲਏ, ਵੱਡੀ ਬਹੂ ਭੇਜ ਦਿਉ।¹⁴¹

The discussion about old Indian scripts leads us to conclude that the Aryans either improved the Mohinjo Daro script or other scripts prevalent at that time or invented a new script which was lost. When we read that Ved Vyas revived¹⁴² a script, we are left in no doubt that a script existed which Ved Vyas named Brahmi. Brahmi gave rise to Siddh Matrika which later changed into Gurmukhi. Gurmukhi is thus the oldest script of the Panjabis which has at one or the other time influenced all other scripts used in India.

5.4 Gurmukhi script

Sardar G.B. Singh conducted a survey of the scripts used in the Panjab. According to him, all letters of Gurmukhi script had acquired their complete form before Guru Nanak (1469 AD)¹⁴³.

¹⁴¹ The writer wrote, “Grand Pa went to Calcutta and purchased four jugs. Please send the current account book.” The reader read, “Grand Pa went to Calcutta where he was robbed, please send the elder daughter-in-law.”

¹⁴² In his Kitab-ul-Hind Alberuni (1017AD-1030AD) writes, “*It is said that the Hindu script had gone out of use. People had completely forgotten about it and nobody used it. So much so that people had become completely ignorant about it and educationally incompetent. At last Vyas son of Prashar obtained God's grace and revived the script of 50 Characters.*” It is unbelievable that the fully developed and civilized people of Mohinjo Daro and Harrappa fame completely forgot their script. The only explanation that comes to mind is that perhaps they were forbidden by the Aryans from using it.

¹⁴³ “ਇਹ ਅੱਖਰ, ਜਿਨ੍ਹਾਂ ਨੂੰ ਅੱਜ ਕੱਲ ਗੁਰਮੁਖੀ ਨਾਂ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ, ਅਸਲ ਵਿੱਚ ਬਹੁਤ ਪੁਰਾਣੇ ਹਨ। ਬਾਹਰਵੀਂ ਤੋਹਰਵੀਂ

This is amply proved by the ‘Patti’ written by Guru Nanak Dev. Seven characters of the script used by Guru Nanak in ‘Patti’ are older than the Brahmi Characters and may have been in use 3000 years ago. In Guru Nanak’s Patti, the order of the characters was different from the prevalent order of the script. In it ਸ ਏ ਓ ਙ ਕ ਖ ਗ ਘ came first and ਹ and ਅ were placed at the end of the script table. It is assumed, and not without reason, that Guru Angad might have altered the order of characters to make the Panjabi character set more rhythmic to remember and alphabetically more scientific and presentable.¹⁴⁴

Landay (Landay literally means tail-less doodles) are considered to be the un-reformed precursor of Gurmukhi without *Matra*.¹⁴⁵ It has 30 consonants plus ਓ ਅ ਏ vowels.

ਸਦੀ ਤੋਂ ਇਹ ਮਾਲਵੇ, ਮਾਝੇ, ਸਾਂਦਲ ਬਾਰ ਤੇ ਮੇਨ ਦੁਆਬ ਦੇ ਉਤਰੀ ਭਾਗ ਵਿਚ ਵਰਤੀਏ ਚਲੇ ਆਏ ਹਨ। ਇਨ੍ਹਾਂ ਅੱਖਰਾਂ ਦੇ ਬਣਾਉਣ ਵਾਲੇ ਪੰਜਾਬ ਦੇ ਹਿੰਦੂ ਵਪਾਰੀ ਅਤੇ ਉਨ੍ਹਾਂ ਦਾ ਪੜ੍ਹਿਆ ਲਿਖਿਆ ਤਬਕਾ ਸੀ। ਇਸ ਦੇ ਨਾਂ ‘ਗੁਰਮੁਖੀ’ ਤੋਂ ਸਿਵਾ ਸਿੱਖਾਂ ਨੂੰ ਇਨ੍ਹਾਂ ਅੱਖਰਾਂ ਦੇ ਜਨਮ ਨਾਲ ਕੋਈ ਵਾਸਤਾ ਨਹੀਂ। ਜਿਵੇਂ ਪੰਜਾਬੀ ਬੋਲੀ ਕੋਈ ਸਿੱਖਾਂ ਦੀ ਹੀ ਮਲਕੀਅਤ ਨਹੀਂ ਤਿਵੇਂ ‘ਗੁਰਮੁਖੀ’ ਅੱਖਰ ਵੀ ਹਿੰਦੂਆਂ ਤੇ ਸਿੱਖਾਂ ਦਾ ਸਾਂਝਾ ਵਿਰਸਾ ਹਨ ਅਤੇ ਦੋਹਾਂ ਨੂੰ ਇਨ੍ਹਾਂ ਉੱਤੇ ਇਕੋ ਜਿਹਾ ਮਾਣ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ। ‘ਗੁਰਮੁਖੀ’ ਦਾ ਇਕ ਅੱਖਰ ਵੀ- ਇਕ ਲਗ ਮਾਤਰ ਤਕ ਵੀ-ਸ਼੍ਰੀ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਜਾਂ ਹੋਰ ਕਿਸੇ ਇੱਕ ਦਾ ਬਣਾਇਆ ਹੋਇਆ ਨਹੀਂ ਹੈ। ਨਾਂ ਹੀ ਕਿਸੇ ਨੇ ਉਨ੍ਹਾਂ ਦੀ ਵਰਣਮਾਲਾ ਦੀ ਪੁਰਾਣੀ ਤਰਤੀਬ ਵਿਚ ਫਰਕ ਪਾਇਆ ਹੈ ਅਤੇ ਨਾ ਗਿਣਤੀ ਹੀ ਵੱਧ ਘੱਟ ਕੀਤੀ ਹੈ”। (“ਗੁਰਮੁਖੀ ਲਿਪੀ ਦਾ ਜਨਮ ਤੇ ਵਿਕਾਸ” ਜੀ ਬੀ ਸਿੰਘ ਪੰਨਾ ੨-੩)

¹⁴⁴ Giani Isher Singh Nara tells us that according to the biography of Baba Sri Chand, Gurmukhi was taught to Baba Lakhmi Chand by Baba Sri Chand. Did he change the order of characters?

¹⁴⁵ “ਗੁਰਮੁਖੀ ਅੱਖਰ ਪੰਜਾਬ ਦੇ ਮਹਾਜਨ ਅਤੇ ਮਾਮੂਲੀ ਪੜ੍ਹੇ ਲਿਖੇ ਲੋਕ ਵਰਤਦੇ ਸਨ ਇਸ ਦਾ ਸੰਖਿਪਤ ਰੂਪ ਲੰਡੇ ਆਖਿਆ ਜਾ ਸਕਦਾ ਹੈ” (ਪੰਡਿਤ ਗੋਰੀ ਸ਼ੰਕਰ ਓੜਾ in his book ਪ੍ਰਾਚੀਨ ਲਿੱਪੀ ਮਾਲਾ). It should be noted that the Muslim rulers had started *Maktabs* to teach Persian and *Madrassas* to teach Islam. It was in reaction to this that the Hindus started *Chatsalas* (schools for mercantile communities to teach tachygraphic forms of *Landay*) in the Panjab. Two forms of *Landay* were taught Mahajani for merchants and *Sarafi* for bankers. Formal education in Gurmukhi was still imparted in *Deras* (*seminaries*) by the *Padhas* even up to the time the British took over. I myself received my preliminary instruction in Panjabi (1935 -36 AD) from a seminary run by one Tara Ram in our village.

In 1855 the East India Company discontinued Persian and instead adopted Urdu and English as the official language for administration. Mr.E.B. Arnold, the director of Public instruction Panjab, opened the first 90 schools in the Panjab with a cost of Rs 5/- each school. In some places (For example at Kartar Pur by Sodhi Sadhu Singh) the move was opposed. Only Urdu and Persian languages were taught in these state-run schools.

Panjabi has 32 consonants plus 3 vowels ਓ ਅ ਏ. Both Panjabi and Landay have ਙ which is also found in Brahmi script.

According to Dr. Raghuvira (See Sapt Sindhu Nov 1964), Brahmi gave place to Landay. Landay became Siddh Matrika (Around 600 AD) which was used in India China and Japan. In the Panjab, it changed its name to Gurmukhi. Chinese traveller Itisang's writings (671-695AD) also tell us that Siddham was prevalent in the North of India in his time. He also mentioned a book written in Siddham¹⁴⁶ which was named "Siddham Vastu." He tells us that students learning Siddham used to say "Onam Siddham" before starting to learn it. It had 31 characters and 3 *Matras*.

5.5 Gurmukhi and Siddh Matrika

ਘ, ਛ, ਡ, ਢ, ਣ, ਲਾਵਾਂ, ਦੋਲਾਵਾਂ, ਹੋੜਾ, ਕਨੋੜਾ are exactly the same in Gurmukhi script and Siddh Matrika and are not found in any other old scripts.

A study of the old books reveals that whenever children started learning a script in school the teachers used to dictate a *Mangalacharan* (respectful words for the writing system). We read about this tradition in Indian as well as Chinese books. For example in "Ashar Jo" of 1837, the *Mangalacharan* is "ਨਮੋ ਸ੍ਰੁਤਗਯ ਸਿਧਭ" (I bow to the universal Siddhung). In the Buddhists' scriptures 'Patarvan Sutar' and 'SamvaYang Sutar', the *Mangalacharan* reads "ਨਮੋ ਬੰਭੀਏ" (I bow to Bambhi). Bambhi may have been the name of Brahmi script. People who learn Landay (ਲੰਡੇ) still use two *Mangalacharans*, One is "ਓਨਾ

¹⁴⁶ Lala Sant Ram in his "ਇਤੀਹਾਸ ਕੀ ਭਾਰਤ ਯਾਤਰਾ" (ਪੰਨਾ ੧੬੨) quotes "Siddh Pittak" and writes,

"ਸਿਧਮ ਕਾ ਅਰਥ ਜਿਸੇ ਬਹੁਤ ਬਾਰ ਸਿਧਮ ਲਿਖਾ ਹੈ, ਅਸੁੱਧ ਆਸ਼ਯ ਮੇਂ ਵਰਣ ਮਾਲਾ (Alphabet) ਹੈ।"

ਮੋਸੀ ਧੋਮ” which appears to be a corrupted form of “ਓਮ ਨਮੋ ਸਿਧਕ” (I bow to Siddhung) and the other is ਓਨਮ ਸਿਧਕ (My respects to Siddhung).

In the Puratan Janam Sakhi when Guru Nanak questioned the knowledge of the Padha the later replied, “ ਤਾਂ ਪਾਧੇ ਕਹਿਆ ਮੈਂ ਸਭ ਕਿਛੁ ਪੜਿਆ ਹਾਂ ,ਓਨਮੋਸਿਧਹਾ, ਬੈਰਾਖੜੀ, ਜਿਮੀ ਕਛਣ ਦਾ ਹਿਸਾਬ”।

In the Janam Sakhi written by Sodhi Meharvan we find the following on pages 11-16) , “ ਕਾਲੂ ਕਹਿਆ ਪਾਧੇ ਇਸ ਨੂੰ ਪੜ੍ਹਾਇ । ਤਬ ਪਾਧੇ ਗੁਰੂ ਨਾਨਕ ਜੀ ਕਉ ਪੱਟੀ ਲਿਖ ਦਿੱਤੀ । ਤਬ ਲਗਾ ਮੁਹਾਰਨੀ ਦੇਣੇ ਬਾਬੇ ਨਾਨਕ ਜੀ ਕਉ । ਪਟੀ ਲਿਖ ਦਿਤੀਓਸੁ ਜੋ ਪੜ੍ਹੁ ਨਾਨਕ ਜੀ ਸਿਧੋਛਾਇਆ” This word ਸਿਧੋਛਾਇਆ is the Apbhransh form of “ਸਿਧਕ”। Scholars believe that the first part of the prevalent script table used to be called ਓਨਮ and the vowel part (ਮੁਹਾਰਨੀ) was called “ਸਿਧਕ”¹⁴⁷

In another Janam Sakhi lying in Khalsa college Amritsar the following appears at the end of the story of Guru Nanak’s discussion with Padha, “ਤਬ ਪਾਧੇ ਕਹਿਆ ਜਿ ਏ ਨਾਨਕ ਮੈਂ ਸਭ ਕਿਛੁ ਪੜਿਆ ਹਾਂ । ਸਿਧੋਛਾਇਆ ਬਾਰਾਖੜੀ ਪੜਿਆ ਹਾਂ”

It is therefore clear that the script used by Guru Nanak was “Siddhung” or “Siddh Matrika.” We find some proof of this in *Gurbani* as well. For example in Guru Nanak’s “ਦਖਣੀ ਓਅੰਕਾਰ,”

¹⁴⁷ According to Dr. Raghuvira ਓਨਮ ਸਿਧਕ is the name of the script of which ਓਨਮ is the first part and ਸਿਧਕ is the last part. He also states that this very script was known as Siddh Matrika which gave rise to the present Gurmukhi characters. In his article published in Sapt Sindhu of November 1954 he also tells us that Siddham Script existed in Japan and China as well. Lala Sant Ram in his book “*Indian travels of Itising*” (page 162) writes that Onam is used for consonants and Siddham is used for vowels (ਮੁਹਾਰਨੀ). It is confirmed from Alberuni’s writings as well. For example in the Urdu translation of Alberuni’s “Kitab-ul-Hind” published by Anjuman-e-Traqqi-e-Urdu Delhi (1941) we find “ ਇਸ ਮਸ਼ਹੂਰ ਰਸਮ-ਉਲ-ਖਤ ਕਾ ਨਾਮ ਸਿਧ ਮਾਤਿਰਕਾ ਹੈ ” (page 226)

(ਪੰਨਾ ੯੩੦) the first letters are ਓ ਸ ਧ ਕ ਏ (ਓਂ ਸਿਧਕਾਏ?) which again appear in the same order in Guru Arjan Dev's "Bawan Akhri" (ਬਾਰਾਖੜੀ) instead of the usual ਓ ਅ ਏ ਸ ਹ etc order.

Also we find the following lines in *Gurbani* which seem to confirm our conclusion.

ਓਨਮ ਅਖਰ ਸੁਣਹੁ ਬੀਚਾਰੁ ॥
ਓਨਮ ਅਖਰੁ ਤ੍ਰਿਭਵਣ ਸਾਰੁ ॥ (ਓਅੰਕਾਰ ਪੰਨਾ ੯੩੦)

In Guru Amar Dass's Patti, we clearly read "ਸਿਧੰਕਾਈਐ ਸਿਮਰਹਿ ਨਾਹੀ, ਨਨੈ ਨਾ ਤੁਧ ਨਾਮੁ ਲਇਆ" (page 434). It appears that here the Sikh Gurus maintained the tradition which was prevalent for learning "Siddh Matrika" and later "Siddh Matrika"(after some reformation) came to be known as Gurmukhi.

5.6 Why is it called Gurmukhi?

We cannot imagine Guru Nanak to have written *Gurbani* in Persian script because he was a nationalist to the core. He did not like people speaking the language of the conquerors,¹⁴⁸ hated people dressing like the invaders,¹⁴⁹ and did not like his countrymen adopting the eating habits of the foreigners.¹⁵⁰ Even otherwise he could not have accommodated the special typical Panjabi sounds of ਧ, ਘ, ਵ, ਙ etc in Persian script.

In the time of Guru Nanak India was ruled by the Muslims. Persian¹⁵¹ was the official language. What script was taught by

¹⁴⁸ ਘਰਿ ਘਰਿ ਮੀਆ ਸਭਨਾਂ ਜੀਆਂ ਬੋਲੀ ਅਵਰ ਤੁਮਾਰੀ (ਪੰਨਾ ੧੧੯੧)

Also ਖੜੀਆ ਤ ਧਰਮੁ ਫੋਡਿਆ ਮਲੇਛ ਭਾਖਿਆ ਗਰੀ ॥ (ਪੰਨਾ ੬੬੩)

¹⁴⁹ ਨੀਲ ਬਸਤੁ ਲੋ ਕਪੜੇ ਪਹਿਰੇ ਤੁਰਕ ਪਠਾਣੀ ਅਮਲੁ ਕੀਆ (ਪੰਨਾ ੪੭੦)

ਨੀਲ ਵਸਤੁ ਪਹਿਰਿ ਹੋਵਹਿ ਪ੍ਰਭਾਣੁ ॥ (ਪੰਨਾ ੪੭੨)

¹⁵⁰ ਅਭਾਖਿਆ ਕਾ ਕੁਠਾ ਬਕਰਾ ਖਾਣਾ ॥ (ਪੰਨਾ ੪੭੨)

¹⁵¹ Persian used Arabic characters. There were only 28 characters in Arabic. ਪੇ, ਚੇ, ਜੇ and ਗਾਫ were added later by the Iranians. In Arabic 'Pakistan' is written as 'Bakistan' and 'Bulgaria' is written as 'Bulkaria'. Urdu borrowed this script from Persian and added ਟੇ, ਡਾਲ, and ਤੋ which

the Padha to Guru Nanak and what script did he use to keep a record of his writings?

There is no mention in the Guru Granth Sahib of the script used by Guru Nanak for writing Gurbani. We can, however safely assume that since he wanted to preach his religion to the common people, he must have used the most commonly used script of the Panjab. This was Siddhung which had come to be known as Siddh Matrika and later Gurmukhi.¹⁵²

Just as Takki used by the Takk people came to be called Takki and Brahmi came to be known as Brahmi because it was used by Brahmans, similarly it is possible that people began to call Siddh Matrika as Gurmukhi because the Sikh Guru had used and popularised it.

It is very likely that the Guru may have made some very significant changes to Siddh Matrika. The sounds of ਘ ਝ ਞ and ਞ are peculiar to Panjabi/Gurmukhi only. No other Indian script can faithfully represent these Panjabi sounds through their characters. Guru Nanak has used these sounds extensively. Since more and more people were using Persian script, our nationalist Gurus, inebriated with the love of their country, appear to have revived and improved the ignored dying system of writing to infuse the national spirit in their compatriots.

The words ਗੁਰੂ, ਗੁਰਮੁਖ, ਗੁਰਮੁਖੀ etc were in common use in the 9th and 10 centuries before the advent of Guru Nanak. We find

were borrowed from Panjabi. Panjabi in turn borrowed ਜ,ਫ,ਜ਼,ਖ,ਗ and hard ਕ (as in ਕਤਲ) from Persian.

¹⁵² "Siddham" had 31 letters and three vowels (total 34). Bhagat Ravi Dass (who never visited Panjab) also refers to this script which had 34 letters. He writes, "ਨਾਨਾ ਖਿਆਨ ਪੁਰਾਨ ਬੇਦ ਬਿਧਿ, ਚਉਤੀਸ ਅਛਰ ਮਾਰੀ"

them used for pious people¹⁵³ by the Siddh Naths. For example Jalandhar Nath writes, “ਆਸਾ ਮਨਸਾ ਦੂਰ ਕਰ ਪਸਤੰਤੀ ਨਿਵਾਰ॥ ਸਮਧ ਸਾਧਕ ਨੂੰ ਸੰਗ ਕਰ, ਕੈ ਗੁਰਮੁਖ ਗਿਆਨ ਵਿਚਾਰ” In the Janam Sakhi of Bhai Bala we find that when Bhai Mardana brought *Rabab* from Bhai Firanda, he asked Guru Nanak, “ਗੁਰਮੁਖੀ ਸਾਜ਼ ਕਿਹੜੇ ਹਨ?”। Bhagat Trilochan (Bengali) and Bhagat Pipa (Rajasthani) never visited the Panjab and yet they also used the words ਗੁਰਮੁਖ and ਗੁਰਮੁਖੀ ।

The fact is that when religiously orientated Panjabis began using this script people began calling it Gurmukhi. In Bani Bahingam (ਬਾਣੀ ਬਹਿੰਗਮ) we find the letters ਵ ਹ ਗ ਰ (ਵਾਹਿਗੁਰੂ) and then it is written ਇਹ ਅਖਰ ਗੁਰਮੁਖੀ ਹੈਨ । An example of such a change can be found in the script once used by the Biharis in Bihar province. In Bihar, the scriptwriters and Government clerks were called Kaisth (ਅਰਜੀ ਨਵੀਸ). The Kutal Script which they used for writings began to be called Kaisthi later Kaithi. Similarly, people re-named “Siddh Matrika” as ‘Gurmukhi’ because it was used by religious people.

There is no justification in saying that since it is called Gurmukhi, it must have been invented by the Gurus. Words cannot be associated with personalities or communities. The words “ਸਿੰਘ” and ‘Sikh’¹⁵⁴ were in common use in Hindu and Buddhist writings before the advent of Guru Nanak. Can we say the Singhs (the Khalsa) were created by the Hindus or the Budhists? The word ਅਲੁਾ is used by the Sikh Gurus umpteen

¹⁵³ In ਜਨਮ ਪੱਤਰੀ ਬਾਬੇ ਨਾਨਕ ਕੀ the word Gurmukhi is used for piety as well as for the script. It reads “ਗੁਰੂ ਅੰਗਦ ਕਹਿਆ ਭਾਈ ਲਾਲਾ ਪੰਨੂ ਤੂੰ ਸਿਖ ਹੈਂ, ਗੁਰਮੁਖੀ ਹੈਂ, ਭਾਈ ਬਾਲੇ ਨਾਲਿ ਜਾਹਿ ਤਲਵੰਡੀ ਗੁਰੂ ਨਾਨਕ ਦੀ ਜਨਮ ਪੱਤਰੀ ਲੈ ਆਉ”। Further ahead in the same writing we find “ਗੁਰੂ ਬਹੁਤ ਖੁਸ਼ੀ ਹੋਇਆ। ਗੁਰੂ ਕਹਿਆ ਪੇੜਾ ਏਹਿ ਅਸਾਨੂੰ ਗੁਰਮੁਖੀ ਅਛਰੀਂ ਲਿਖ ਦੇ”। It is clear that Bhai Paira already knew Gurmukhi script. who would have taught him ? Again it is on record that the 11th century poet Masood (ਮਸਊਦ) is said to have written an acrostic based on each and every letter of Panjabi alphabet.

¹⁵⁴ ਸਿਖੇ ਪਬਿਵਿਮ ਵੁਜਾਅਸਬੀ ਯਮਲੋਕਮ ਚਿ ਇਵਾ ਸਦੇਵਕਮ ॥ ਸਿਖੇ ਕੁਸਲੋਫੁਫਮ ਇਵਾ ਪਚਸਤੀ (ਯਮਪਦਮ)

times. Can we say that the Gurus were Muslims? The world famous Hindi Granth “ਗੀਤ ਗੋਬਿੰਦ” was written by Jai Dev. Can we say that Jai Dev was a follower of Guru Gobind Singh or that the book was written by Guru Gobind Singh whose name appears in its title?

5.7 Antiquity of Gurmukhi

George Grierson considered Gurmukhi as a very old script.¹⁵⁵ In 1916, Lala Hardyal M.A. Wrote an article in ‘The Tribune’ dated 13 July in which he claimed that “Signatures in Gurmukhi and Landay have been found in the old records of the Pandas of Hardwar, Gya, Kangra, and Amarnath with dates before the birth of Guru Nanak”.

Sardar Attar Singh of Bhadaur K.C.I.E (1833-1899) spoke at the Bengal Asiatic Society in 1871AD and told Dr. Leitner about a Panjabi writing dated 1419AD on Rai Feroze’s Mausoleum in village Hathur (District Ludhiana).¹⁵⁶ Later Sardar G.B. Singh did a pioneering work in discovering the writings of Pre-Guru Nanak period at Shorekot.¹⁵⁷ He also visited Rai Feroze’s mausoleum at Hathur and traced the writings of Gurmukhi pre-dating Guru Nanak.¹⁵⁸ It is worth

¹⁵⁵ Read his voluminous work *Linguistic Survey of India* on languages and scripts of India.

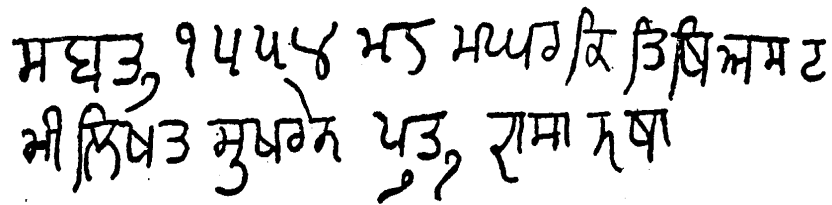
¹⁵⁶ Hathur is mentioned in the Jain literature as *Ahteeshar* and was later ruled by the Rajputs. Rai Feroze defeated the Parmar Rajputs of Hathur and established his Rule. His mausoleum in this village carries signatures of people in Persian and Gurmukhi characters dated before the advent of Guru Nanak. Pre-Guru Nank Gurmukhi writings were also discovered by G.B Singh in old wells of Hathur known as ਖੂਹ ਰਾਣੀਆਂ and ਖੂਹ ਸਤੀਆਂ. These writings in the foundation stones of the wells prove that ordinary masons and citizens knew Gurmukhi characters and could read them with facility. Some use of Kanna here is exactly the same as in Pothian Baba Mohan, signatures of Guru Arjan Dev, Kartar Puri Beer and Paindey Wali Beer. The ੜ sometimes with, and sometimes without top line found in these writings, is also found in the same fashion in Guru Arjan Dev’s and Guru Hargobind’s signatures. It is without top line in Beer Bhai Banno.

¹⁵⁷ Excavations at Shorekot were executed by General Cunningham in 1853AD. Bricks found here carry writings dating from 79 AD to 319 AD. Some writings match with Gurmukhi.

¹⁵⁸ Hathur is only 8 miles from my village. In 1965AD, when I was posted as District

mentioning here that the ੳ of Gurmukhi is present in these writings on the mausoleum of Rai Feroze.

We give below a facsimile of one of these writings taken from the mausoleum. The readers can see G.B.Singh's full discovery on page 93 of "ਗੁਰਮੁਖੀ ਲਿਪੀ ਦਾ ਜਨਮ ਤੇ ਵਿਕਾਸ"



Transcription:- ਸਬਤੁ ੧੫੫੪ ਮਹ ਮਘਰ ਕਿ ਤਿਥਿ ਅਸਟਮੀ ਲਿਖਤ ਸੁਖਰੇਨ ਪੁਤੁ ਰਾਮਾ ਨਥਾ

In his book "My travels in Russia"(ਮੇਰੀ ਰੂਸ ਯਾਤਰਾ) Mr. Sadhu Singh Hamdard claims to have seen very old Gurmukhi Characters chiselled on a white stone outside a room in an inn near Koh Kaaf.

"Between the 1200th Bikrami year and the 1600th Panjabi script had definitely developed its present day characters although we do not find any writings of that period. We strongly believe that during these centuries the traders had been using these characters for their account books."

Dr. Raghuvir in *Panjabi Parkash Lahore June 1936*)

5.8 Alphabets of Gurmukhi

In Rag Maru of Guru Granth Sahib Bhagat Ravi Dass says, " ਨਾਨਾ ਖਿਆਨ ਪੁਰਾਨ ਬੇਦ ਬਿਧਿ ਚਉਤੀਸ ਅਛਰ ਮਾਹੀ (ਪੰਨਾ ੧੧੦੬) which

Languages Officer at Ludhiana, I visited the Mausoleum along with Sardar Tarsem Singh of Hathur. The Mausoleum was in a dilapidated condition at that time. I did make some tracings but the letters were disjointed and not very clear. The oldest book of India written on paper is dated 1223AD. In Gurmukhi script the oldest written book is the Goindwal Pothi written before 1574 AD by Sahansar Ram, a descendant of Guru Amar Dass. It is said that this Pothi was in four volumes but at present only two volumes are available.

means that excluding the vowel symbols the actual number of letters used in those days was only 34.

Kabir was a contemporary of Bhagat Ravi Dass. We have discussed his Bawan Akhri in the last chapter. In his alphabet **ਮ ਸ ਵ ਖ** are repeated and **ੜ** is omitted from the alphabet **ੳ, ਅ** and **ੲ** are used as vowels. The total number of letters of the alphabet is 34. It should also be noted here that neither of them was Panjabi.

1. Patti of Guru Nanak Dev

In Rag Aasa (Page 432) Guru Nanak's Patti¹⁵⁹ starts with **ਸ ਏ ਓ ਕ**. The order of the letters is as follows:

ਸ ਏ ਓ ਕ
ਕ ਖ ਗ ਘ
ਚ ਛ ਜ ਝ ਵ
ਟ ਠ ਡ ਢ ਣ
ਤ ਥ ਦ ਧ ਨ
ਪ ਫ ਬ ਭ ਮ
ਯ ਰ ਲ ਵ ਝ
ਹ ਅ

Guru Nanak has written another 'Patti' in Raag Ramkali. Although the Guru named it "Onkar," he refers to it at the end by saying, "ਸਚੀ ਪਟੀ ਸਚੁ ਮਨਿ ਪੜੀਐ ਸਬਦੁ ਸੁ ਸਾਰੁ (ਪੰਨਾ ੯੩੮)". In this 'Patti', the Guru uses the 52 characters (ਬਾਰਾਖੜੀ). It is significant that it starts with **ੳ ਸ ਧ ਕ ਏ**।¹⁶⁰

¹⁵⁹ Patti was a wooden plank roughly 2.5 feet by 1.5 feet. It was daubed with wet clay and dried. On it the school children used to write with a pen made from reed using black ink. For the next session of writing it had to be washed, daubed with clay, and dried again.

¹⁶⁰ Barakhri or Sarda had 52 characters (including vowels). It was later named Dev Nagri by the Brahmins of Dev Nagar (Ujjain).

2. Patti by Guru Arjan Dev

Bawan Akhri (AGGS page 250-262) starts with **ੳਅੰ ਸ ਧ ਙ ਯ** (abbreviation of **ੳਅੰ ਸਿਧਕਾਏ?**). It has all the present characters of Gurmukhi which are pronounced exactly as we pronounce them today. For example **ਧਧਾ ਧੂਰਿ ਪੁਨੀਤ ਤੇਰੇ ਜਨੂਆ** (ਪੰਨਾ ੨੫੧). The order of characters in the alphabet is not the same as that of Guru Nanak. Some characters are repeated more than once.

3. Patti by Guru Amar Dass

“Patti M.3” (AGGS Raag Asa page 434-35) starts with **ਆਯੋ ਅੰਕੈ ਸਭੁ ਜਗੁ ਆਇਆ** ।The letters and their pronunciation is modern but there are only 18 letters used. The significant verse is **ਸਿਧੰਕਾਇਐ ਸਿਮਰਹਿ ਨਾਹੀ ਨੰਨੈ ਨਾ ਤੁਧੁ ਨਾਮੁ ਲਇਆ॥** (ਪੰਨਾ ੪੩੪)

5.9 Conclusion

Like the Panjabi language itself, the script used for it is also as old as the history of the Panjab and its name at the time of Guru Nanak was “Siddhung.” Twenty-five of its characters can be found in the old writings.

This script was in common use before the Sikh Gurus. The followers of Guru Nanak knew this script. It was commonly taught in schools and was used throughout North India. Another script of 52 letters (**ਬਾਵਨ ਅਖਰੀ = ਬਾਰਾਖੜੀ**) was also used by scholars and religious preceptors. Kabir tells us, “**ਬਾਵਨ ਅਛਰ ਲੋਕ ਤੈ ਸਭੁ ਕਛੁ ਇਨ ਹੀ ਮਾਹਿ**” (ਪੰਨਾ੩੪੦).

Its old names are Siddhung, Siddh Matra, or Chautis Akhri and now it is called Paintis Akhri or Painti. Now it has 30 consonants and 13 vowels. Lavan, Dolavan, Hora, and

Kanaura are the same as were used in Siddhung before Guru Nanak. Teachers (Padhas) used *Mangalacharan* as ਓਮ ਨਮ: ਸਿੱਧਮ before starting to teach it..

The Sikh Gurus did not invent it but they appear to have used it with some modifications that resulted in consistency and standardisation of vowel applications. Some other changes have been made to the script after the Gurus. Adhak, and the dots under the letters ਸ ਖ ਜ ਗ ਫ, and ਲ are fairly recent improvements.¹⁶¹

The shape of letters and their order in the alphabet has been changing. The order of the present alphabet is not the same as used by Guru Nanak in his “Patti Likhi.” It may have been changed by the later Gurus.

¹⁶¹ Even Urdu alphabet did not have Zer, Pesh, Nukta, and Zabar etc. In around 50, Hijra Hazrat Ali's follower Abdul Aswad Duveli invented dots for zabar, zer, and pesh and popularised them.

Later in 65 Hijra Hijaj bin Yusuf, Governor of Iraq made slight changes in them. Abdul Rehman Khalil bin Ahmad Aruzi (770 AD) gave them the present form. Confusion about their use existed even up to the time of Guru Arjan Dev. We find this mentioned by Bhai Gurdas when he writes, “ਇਕਤ ਨੁਕਤੇ ਹੋਇ ਜਾਏ, ਮਹਿਰਮ ਮੁਜਰਮ ਖੈਰ ਖੁਆਰੀ” (One single dot in writing turns an ‘acquaintance’ into a ‘culprit’ and ‘good news’ to ‘humiliation’) “ਹਮ ਦੁਆ ਲਿਖਤੇ ਰਹੇ, ਵੁਹ ਦਗਾ ਪੜੁਤੇ ਰਹੇ”। Urdu script is derived from Arabic which has no letters for sounds of P, CH and G (پ, چ, and گ)

Scripts of India

Chapter 6

Panjabi writings of pre- Guru Period

In this chapter, we will try to reconstruct the history of Panjabi literature produced before the advent of the Sikh Gurus. Non-availability of paper and the turbulent history of the Panjab have conspired to keep us bereft of the wisdom of our ancestors. However, there are certain strains that have reached us in spite of the political and social vicissitudes of Panjab.

Indian philologists agree that right from the time of the Vedas or even before that, the Indians have been continuously producing literature. This literature has been written and re-written many times and thus it has reached us in a form which cannot be called original or chaste with any certainty. However, it does provide us a glance into the thinking and the philosophy of our ancestors.

By the 7th century AD, Panjabi language had become mature for top quality literary writings. From the eighth to the 10th century, the biggest producers of literature were the Buddhists and Siddh Naths. The Buddhists used Pali but the Siddhs (most

of them being the inhabitants of Panjab) used the Panjabi language for their writings. In the later period (10th century AD onwards), the Muslims wrote copiously in Panjabi to preach Islam. History tells us that before the advent of the Sikh Gurus, Lahore, Multan, and Divalpur were great centres of learning in the Panjab where Panjabi literature was produced in abundance.

6.1 Pre-Nanak Panjabi literature

During the 10th and the 11th centuries, Panjabi had developed to such an extent that it could be used for preaching the philosophy of religion. Credit for this goes to a large extent to Mehmud Gaznavi, the cruel dictator. He had a literary taste and valued arts and literature. He had assembled excellent poets, scholars, writers, and philosophers in his court. The year 1021AD is a landmark in the history of literature in the Panjab when Mehmud set up his court in Lahore (which he had named Mehmud Pur) and paid handsomely to the litterateurs.¹⁶² After him in the time of his Governor Malik Ayaz, Lahore became the centre of literary activities and education. Distinguished writers from Iran, India, and Afghanistan like Makhdoom Shaikh, Ali Ganj Bakhsh (later known as Data Ganj Bakhsh-Author of the world famous *Kashf al mayub*), Alberuni, Unsari, Farukhi, Utbi, Masood Said Salman, and Assajadi produced copious literature. Both Mehmud and Ayaz encouraged writing in Indian languages to preach Islam and to convert people. Ayaz even set up a school in Jullundur. A number of verse forms were borrowed by these Muslim writers from Persian and Arabic sources and popularised in Panjabi.¹⁶³

¹⁶² It may sound unbelievable but it is a fact that Mehmood Ghaznavi's coins carried Arabic inscription on one side and Sanskrit inscription on the other. The Sanskrit read, "अव्यक्तं ऐक्यं मूर्धन्यः निपितं मूर्धन्यः अर्धैको मूर्धन्यः यते रते जिनायन संवत्"

¹⁶³ Panjabi romantic poetry has borrowed considerably from Persian sources. According to Sir Charles Lyall When ancient Panjabi was influenced by Persian it gave birth to Urdu. Hafiz Mehmood Shirani (Author of *Panjab Mein Urdu*) agrees with this view that Urdu originated as

Later when Muhammad Ghori attacked Lahore in 1204AD to suppress the rebellion of the Khokhars, he brought with him many poets and writers of repute. After his death, his slave Qutub Din Aibak became the ruler and gathered in his court learned men well versed in Islamic jurisprudence and beliefs. Hassan Nizami and Fakhar-i-Mudabir were his favourites. He had such good taste for literature that it is said that he used to give One Lakh of dinars for one Ghazal that touched his heart. This is why he was called “Lakh Bakhsh.”Islamic education was his phobia.¹⁶⁴ Later Muhammad Tughlak, who himself was a poet of Arabic and Persian, encouraged literature and opened schools and Muslim seminaries which produced literature in Persian, Arabic and Indian languages. By then Thanesar, Bathinda, Sirhind, Jullundur, Lahore, Sialkot, Multan, and Kangra had become centres of learning.

To counterbalance the attempts of the Muslims, the Hindu Sadhus and missionaries also used Panjabi for preaching their religion to their co-religionists. This later gave rise to the Bhakti Movement. Unfortunately, repeated onslaughts of invaders, forcible conversions to Islam and general repression did not let much of the Panjabi literature of this period reach us.

6.2 Siddh Naths (850AD – 1540 AD)

The wandering split-eared mendicants known as the Naths (also addressed as Jogi, Sadhu, Sant, Avdhu, Udho, and Siddh etc) produced a lot of literature and enriched Panjabi Language. The Naths were mainly the followers of Patanjli Rishi but later some of them were influenced greatly by the Buddhist and the Islamic philosophy. They wandered

a result of contact between Persian and Panjabi.

¹⁶⁴ Read N.N.Law *Promotion of education in India* Page 19

throughout India and preached their religion.¹⁶⁵ In the Sikh scripture, they are addressed as Jogi or Siddh as follows:

“ਕਿੰਕਰੀ ਅਨੂਪ ਵਾਜੈ ਜੋਗੀਆ ਮਤਵਾਰੋ ਰੇ (ਪੰਨਾ ੮੮੬)
“ਸਿਧ ਸਭਾ ਕਰਿ ਆਸਣਿ ਬੈਠੇ ਸੰਤ ਸਭਾ ਜੈਕਾਰੋ ॥ (ਪੰਨਾ ੯੩੮)

We understand from the Gurbani that these Siddhas had twelve different sects each preaching a slightly different philosophy.

“ਬਾਰਹ ਮਹ ਜੋਗੀ ਭਰਮਾਏ ਸੰਨਿਆਸੀ ਛਿਅ ਚਾਰਿ ॥ (ਪੰਨਾ ੯੪੧)”।

The most prominent among them were Jalandhar Nath, Machhandar Nath, Gorakh Nath, Charpat Nath, Chaurangi Nath (popularly known as Puran Bhagat), Haji Rattan, and Brahm Dass. 84 Siddhs and 9 Nathes were very popular in the Panjab. They moved throughout India and therefore used a language (called Sant Bhasha or ਸਧੂਕੜੀ) which was based on Panjabi sentence structures but could be understood throughout India. Later the Bhagats and the Sikh Gurus also benefited from this experiment and used similar language in their writings. The writings of the Siddhas were the confluence of Apbhraṅsh and modern Panjabi and they used Siddh Matrika to record their writings.

Here are some excerpts from their writings. We can see that Apbhraṅsh has influenced their writings very much. In some cases, Muslim vocabulary has also been used especially by Gorakh Nath and Haji Rattan. These writings cannot be called pure Panjabi but here we can see how Panjabi was taking shape and getting out of Apbhraṅsh state into modern day Panjabi.

¹⁶⁵ After Gautama Buddha's death Buddhism broke into two sects. One called Heenyan was prevalent in the South of India and Ceylon and the other known as Mahayan was preaching in the North of India with its centre at Jullundur (Panjab). After some time Mahayan split into Sehajyan, Vajaryan, and Manteryan. Sehajyan produced Siddh Matt (also known as Yog Matt). The Siddhs consider Shanker Nath, the mystical progenitor of the sect and Macchandar Nath, as their temporal Guru.

1. Machhandar Nath

We do not have details of the life of Machhandar Nath but it is a popular belief that he ruled over Ceylon for some time. There is a sprinkling of Rajasthani words in Machhandar's writings. Gorakh Nath was his favourite follower.

ਪੰਖੇਰੂ ਉਡਸੀ ਆਇਲੀਯੋ ਵਿਸਰਾਮ ॥
ਜਿਉਂ ਜਿਉਂ ਨਰ ਸਵਾਰਥ ਕਰੇ ਕੋਈ ਨ ਸਵਰਯੋ ਕਾਮ ॥
ਜਲ ਕੂੰ ਚਾਹੇ ਮਾਛਲੀ ਧਣ ਕੂੰ ਚਾਹੈ ਮੋਰ ॥
ਸੇਵਗ ਚਾਹੈ ਰਾਮ ਕੂੰ ਚਿਤਵਤ ਚੰਨ ਚਕੋਰ ॥
ਜੋਗੀ ਸਾਈ ਜਾਣੀ ਰੇ ਜਗ ਤੇ ਰਹੇ ਉਦਾਸ ॥
ਤਤ ਨਿਰੰਜਣ ਪਾਈਐ ਯੋਂ ਕਹੇ ਮਛੰਦਰ ਨਾਥ ॥

2. Jalandhar Nath (760 AD?)

Details of his life are not available. His follower Kanhapa was a great poet who lived during 809AD-849 AD. Machhandar and Jalandhar also wrote in Sanskrit.

ਸੁਨਿ ਮੰਡਲ ਮੈਂ ਮਨ ਕਾ ਬਾਸਾ, ਜਹਾਂ ਪ੍ਰੇਮ ਜੋਤਿ ਪ੍ਰਕਾਸਾ ॥
ਆਪੈ ਪੁਛੇ ਆਪ ਲਹੈ ॥ ਸਤਿਗੁਰੂ ਮਿਲੈ ਤੇ ਪ੍ਰੇਮ ਪਦ ਲਹੈ ॥

3. Gorakh Nath (809 AD-949 AD)

Gorakh¹⁶⁶ lived most of life in the Panjab and is mentioned in

¹⁶⁶ He was born in Gorakh Pur (Tehsil Gujar Khan District Rawalpindi – Now Pakistan):- He was the leader of a sect of the Naths. His most famous follower was Gopi Chand Bharthari. Gorakh Hatri (Peshawar), Gorakh Tilla (Jehlum) and Gorakh Dhuni (Baluchistan) were his centres. He is said to have written 40 books in various languages. His Panjabi writings can be found in "Gorakh Bani".

Dr. Pitambar Nath writes in Gorakh Bani that "Pran Sangli," usually associated by some people with Guru Nanak, is in fact written by Gorakh Nath. "Rawal" was a sect of the Naths who founded the town of Rawalpindi (Pakistan). Guru Nanak mentions the Rawals many times in his writings. For example "ਬਾਰਹ ਮਹਿ ਰਾਵਲ ਖਪਿ ਜਾਵਹਿ ਚਹੁ ਛਿਅ ਮਹਿ ਸੰਨਿਆਸੀ" ॥ (ਪੰਨਾ ੧੩੩੨)

the Sikh scriptures many times: “ਜੋਗੀ ਗੋਰਖੁ ਗੋਰਖੁ ਕਰਿਆ” (ਪੰਨਾ ੧੬੩). Some scholars consider him as the first Panjabi poet. We give below some popular sayings of Gorakh. Pure Panjabi words like ਨਾਉਂ, ਕਰਦ, ਕਹਾਣੀ, ਲੁਕਾਇਆ, ਖਾਈਏ, ਮਰੀਏ, ਪ੍ਰਤਖ, ਚੂਹੜਾ¹⁶⁷, ਬਲਦ, ਗਾਈਂ, ਹਾਲੀ, etc are very common in his writings.

“ਜੋ ਘਰ ਤਿਆਗ ਕਹਾਵੈ ਜੋਗੀ, ਘਰ ਵਾਸੀ ਕੇ ਕਹੈ ਜੋ ਭੋਗੀ ॥
 ਪਰਮ ਤੱਤ ਕੇ ਹੋਇ ਨਾ ਮਰਮੀ, ਗੋਰਖ ਕਹੈ ਸੋ ਮਹਾਂ ਅਧਰਮੀ ॥
 ਸਤਿਗੁਰ ਕਹੈ ਸਹਜ ਕਾ ਧੰਧਾ, ਬਾਦ ਬਿਬਾਦ ਕਰੈ ਸੋ ਅੰਧਾ ॥
 ਹਿੰਦੂ ਧਿਆਵੈ ਦੇਹੁਰਾ ਮੁਸਲਮਾਨ ਮਸੀਤ,
 ਜੋਗੀ ਧਿਆਵੈ ਪਰਮਪਦ ਜਹਾਂ ਦੇਹੁਰਾ ਨਾ ਮਸੀਤ ॥
 ਖਾਇਆ ਵੀ ਮਰੇ ਅਣਖਾਇਆ ਵੀ ਮਰੇ, ਗੋਰਖ ਕਹੇ ਪ੍ਰਤਾ ਸੰਜਮੀ ਤਰੇ ॥”

ਮਾਇਆ ਜੋਰ ਕਹੇ ਮੈਂ ਠਾਕਰ, ਮਾਇਆ ਗਈ ਕਹਾਵੈ ਚਾਕਰ ॥
 ਮਾਇਆ ਤਿਆਗ ਹੋਵੇ ਜੋ ਦਾਨੀ, ਗੋਰਖ ਕਹੇ ਤੀਨੋਂ ਅਭਿਮਾਨੀ ॥
 ਘਟ ਘਟ ਗੋਰਖ ਕਹੈ ਕਹਾਣੀ, ਕਾਚੇ ਭਾਂਡੇ ਰਹੇ ਨਾ ਪਾਣੀ ॥
 ਜਹਾਂ ਜੋਗੀਸੁਰ ਹਰਿ ਕੇ ਧਿਆਵੈ, ਚੰਦ ਸੂਰਜ ਸਭ ਸੀਸ ਨਿਵਾਵੈ ॥

ਮੁਹੰਮਦ ਮੁਹੰਮਦ ਨਾ ਕਰ ਕਾਜ਼ੀ, ਮੁਹੰਮਦ ਕਾ ਵਿਖਮ ਵਿਚਾਰੰ ॥
 ਮੁਹੰਮਦ ਹਾਥ ਕਰਦ ਜੇ ਹੋਤੀ, ਲੋਹੇ ਗੜੀ ਨਾ ਸਾਰੰ ॥

4. Charpat Nath (890 AD-990 AD)

Charpat is said to have been the colleague of Gorakh. He lived and preached his religion at Chamba where he converted the Raja of Chamba to Nathism. Coins (known as ‘Chakli’) have been found in Chamba with Charpat’s picture on them. A Temple was erected in his name where he was worshipped. Charpat was known as a non-conformist by the other Siddhas.

¹⁶⁷ The word ਚੂਹੜਾ meant ‘Chief’ or ‘Leader’. These days this word has been devalued to mean a Sudra sweeper.

ਤਟਿ ਤੀਰਥ ਬ੍ਰਾਹਮਣ ਕੇ ਕਰਮਾ, ਪੁੰਨ ਦਾਨ ਖਤਰੀ ਕੇ ਧਰਮਾ ॥
ਬਣਜ ਵਪਾਰ ਬੈਸ਼ਨੂ ਕੇ ਕਰਮਾ, ਸੇਵਾ ਭਾਵ ਸੂਦਰ ਕੇ ਧਰਮਾ ॥
ਚਾਰੋਂ ਧਰਮ ਇਹੋ ਚਾਰੋਂ ਕਰਮਾ, ਮਨ ਵਸ ਕੀਏ ਜੋਗੀ ਕੇ ਧਰਮਾ ॥

ਬਾਹਰਿ ਉਲਟ ਭਵਨ ਨਹਿੰ ਜਾਊਂ, ਕਾਹੇ ਕਾਰਣ ਕਾਨ ਚੀਰਾ ਖਾਊਂ ॥
ਵਿਭੂਤਿ ਨਾ ਲਗਾਊਂ ਜਿ ਉਤਰ ਉਤਰ ਜਾਈ,
ਖਰ ਜਿਉਂ ਧੂਰਿ ਲੇਟੇ ਮੇਰੀ ਬਲਾਈ ॥
ਸੇਲੀ ਨਾ ਬਾਧੋਂ ਲੇਵੋਂ ਨਾ ਗਾਨੀ ॥ ਓੜ੍ਹਾਊਂ ਨਾ ਖਿੰਥਾ ਜੇ ਹੋਇ ਪੁਰਾਨੀ ॥
ਪੁੜ ਨਾ ਪੂਜੋਂ ਓੜਾ ਨਾ ਉਠਾਵੋਂ , ਕੁੱਤੇ ਕੀ ਨਿਆਈਂ ਮਾਂਗਨੇ ਨਾ ਜਾਊਂ ॥
ਦੁਆਰੇ ਦੁਆਰੇ ਧੂੰਆਂ ਨਾ ਪਾਊਂ ,
ਭੇਖ ਕਾ ਜੋਗੀ ਨਾ ਕਹਾਊਂ ਆਤਮਾ ਕਾ ਜੋਗੀ ਚਰਪਟ ਨਾਊਂ ॥

ਸੁਨ ਸਿਖਵੰਤਾ ਸੁਨ ਪਤਵੰਤਾ, ਇਸ ਜਗ ਮੇਂ ਕੈਸੇ ਰਹਿਣਾ ॥
ਅਖੀਂ ਦੇਖਣ ਕੰਨੀ ਸੁਨਣਾ, ਮੁੱਖ ਸੇ ਕਛੂ ਨਾ ਕਹਿਣਾ ॥
ਬਕਤੇ ਆਗੇ ਸਰੋਤਾ ਹੋਏ ਰਹੇ, ਸੌਂਕ ਆਗੇ ਮਸਕੀਨਾ ॥
ਗੁਰੂ ਆਗੇ ਚੇਲਾ ਹੋਈਬਾ , ਇਹੋ ਬਾਤ ਪਰਬੀਨਾ ॥
ਅੰਦਰ ਗੰਦਾ ਬਾਹਰ ਗੰਦਾ ਤੂੰ ਕਿਉਂ ਭੂਲਿਆ ਚਰਪਟ ਅੰਧਾ ॥

5. Chaurangi Nath (Puran Bhagat 970AD-1040 AD?)

He was the son of Raja Salwahan of Sialkot. His stepmother Luna was infatuated with his handsome figure and when he spurned her sexual advances, she ordered him to be thrown into a well after cutting off his arms and legs. Machhandar Nath helped him get out of the well. He became Machhandar's follower and was named Chaurangi Nath. His well and underground cellar existed in Sialkot up to partition time (1947AD). His stepbrother Raja Risaloo was Luna's son and is well known in the folk lore of the Panjab. Chaurangi's poetry is coloured with Apbhransh.

ਹਮਾਰੇ ਮਾਂ ਨੇ ਹਾਥ ਪਾਂਵ ਕਟਾਇ ਰਲਾਇਲਾ ਨਿਰੰਜਨ ॥
ਤਨੇ ਸੋਖ ਸੰਤਾਪ ਮਨੇ ਪਰ ਭੇਵ ਸਨਮੁਖ ਦੇਖੀਲਾ ॥

ਸ੍ਰੀ ਮਛੰਦਰ ਨਾਥ ਗੁਰਦੇਵ ਨਮਸਕਾਰ ਕਰੀ ਲਾ ਨਮਾਇਲਾ ਮਾਥਾ ॥

ਮਾਲੀ ਲੋ ਮਲ ਮਾਲੀ ਲੋ , ਸੀਚੈ ਸਹਜ ਕਿਆਰੀ ॥
ਉਨਮਨਿ ਕਲਾ ਏਕ ਪਹੂਪਨਿ, ਪਾਇਲੇ ਆਵਾਗਵਣ ਨਿਵਾਰੀ ॥

6. Rattan Nath (1000AD-1120 AD)

Baba Rattan also known as Haji Rattan or Pir Rattan was born at Bathinda. The King of Kabul is said to have invited him to Jalalabad where his temple is said to have existed. He preached his religion in Kabul, Ghazni, and Qandhar. Most of His writings contained in 'Pothi Rattan Nath,' are loaded with Persian and Arabic words. *Kafir Both* and *Awwal Salook* preach strict code of Islam. It is said that he performed Hajj nine times and this is why he was called Haji. His mausoleum exists in Bathinda. His follower Braham Dass was also a great poet who wrote "Rattan Gian"

Here is a 'Shabdi' of Rattan Nath.

ਰੁਪਾ ਮੁਹਮਦ ਸੋਨਾ ਖੁਦਾਈ । ਦੁਹੂੰ ਵਿਚ ਦੁਨੀਆਂ ਗੋਤਾ ਖਾਈ ॥
ਹਮ ਤੋਂ ਨਿਰਾਲੰਭ ਬੈਠੇ ਦੇਖਤੇ ਰਹੇਂ। ਐਸਾ ਏਕ ਸੁਖਨ ਬਾਬਾ ਰਤਨ ਹਾਜੀ ਕਹੈ ॥
ਜਿਸ ਪਾਣੀ ਸੇ ਕੁਲ ਆਲਮ ਉਤਪਾਨਾ। ਸੇ ਪਾਣੀ ਹਿੰਦੂ ਬੋਲੀਏ ਕਿ ਮੁਸਲਮਾਨਾ॥
ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਖੁਦਾਇ ਕੇ ਬੰਦੇ,ਹਮ ਜੋਗੀ ਨ ਰਖੇਂ ਕਿਸ ਹੀ ਕੇ ਛੰਦੇ ॥

7. Bharthari Nath (1100AD-1200AD)

A section of Gorakh Nath's followers set themselves up as "escapists." They began to be called "ਬੈਰਾਗ ਪੰਥ." Bharthari Nath was their leader.

ਦੁਖੀਆ ਰੋਵਤ ਸੁਖੀਆ ਹੰਸਤ, ਕੇਲ ਕਰੰਤੀ ਕਾਮਣੀ ॥
ਸੂਰਾ ਜੂਝਤ ਭੁੰਦੂ ਭਾਜਤ, ਸਤਿ ਸਤਿ ਭਾਖਤ ਰਾਜਾ ਭਰਥਰੀ ॥
ਦੁਖੀ ਰਾਜਾ ਦੁਖੀ ਪਰਜਾ, ਦੁਖੀ ਬਾਭਣ ਬਾਣੀਆ ॥

ਸੁਖੀ ਰਾਜਾ ਭਰਥਰੀ, ਜਿਨ ਗੁਰ ਕਾ ਸ਼ਬਦ ਪਛਾਣਿਆ ॥

8. Gopi Chand

Gopi Chand's mother, Rani Maina Vati was Raja Bharthari's sister. Gopi Chand's discussion with his mother is the basis of most of his writings. His mother persuaded him not to abandon the affluent princely life and become a wandering mendicant but Gopi Chand advanced argument after argument convincing the correctness of his stand. Gopi Chand is very popular in Bengal.

ਰਾਜ ਤਜ ਲੈ ਪੂਜਾ ਪਾਠ ਤਜ ਲੈ, ਤਜ ਲੈ ਹਸਤੀ ਘੋੜਾ ॥
ਸਤਿ ਸਤਿ ਭਾਖਤ ਮਾਤਾ ਮੈਨਾਵਤੀ ਰੇ ਪੂਤਾ, ਕਲਿ ਮੈਂ ਜੀਵਨ ਥੋੜਾ ॥
ਰਾਜਾ ਕੈ ਘਰ ਰਾਣੀ ਹੋਤੀ ਮਾਤਾ, ਹਮਾਰੈ ਹੋਤੀ ਮਾਈ ਜੀ ॥
ਸਭ ਖਣੈ ਤੋਂ ਬਾਰੇ ਬੈਠਤੀ ਮਾਤਾ, ਯਹ ਗਿਆਨ ਕਹਾਂ ਤੇ ਲਿਆਈ ਜੀ ॥
ਗੁਰੂ ਹਮਾਰੇ ਗੋਰਖ ਬੋਲੀਏ, ਚਰਪਟ ਹੈ ਗੁਰੂ ਭਾਈ ਜੀ ॥
ਏਕ ਸ਼ਬਦ ਹਮ ਕੂੰ ਗੁਰੂ ਗੋਰਖ ਨਾਥ ਦੀਆ, ਸੋ ਲਖਿਆ ਮੈਨਾਵਤੀ ਮਾਈ ਜੀ ॥
ਬਾਰਾਂ ਬਰਸ ਮੈਨੂੰ ਰਾਜ ਕਰਨ ਦੇਹ, ਪੀਛੇ ਹੋਗੇ ਜੋਗੀ ਜੀ ॥

9. Naam Dev (1270AD- 1350AD)

Naam Dev was born in village Narsi Bahmani (Maharashtra). He stayed in the Panjab for a number of years at village Ghuman (District Gurdas Pur). Most of his writings are in Marathi but he has also written in Sant Bhasha which is loaded with Panjabi. We find Naam Dev's 60 Shabads written in 21 Raagas in the Granth Sahib. His often-sung popular Shabad is in Rag Tilang. It reads:

“ ਮੈ ਅੰਧੁਲੇ ਕੀ ਟੇਕ ਤੇਰਾ ਨਾਮੁ ਖੁੰਦਕਾਰਾ ॥
ਮੈਂ ਗਰੀਬ ਮੈਂ ਮਸਕੀਨ ਤੇਰਾ ਨਾਮ ਹੈ ਆਧਾਰਾ ॥ (ਪੰਨਾ ੭੨੭)

Many other Hindu poets of Pre-Guru Nanak period have

written in Panjabi. Space does not permit us to name all of them but Bhagat Dhanna (1415 AD), Bhagat Ravi Dass and Bhagat Gopal Dass are the most outstanding. The writings of Dhanna and Ravi Dass are available to us in the Guru Granth Sahib.

After Mehmud Ghaznavi's invasions, Panjab had become a part of the Muslim Empire and was a province of Persia. Persian culture and language, therefore, shaped the Panjabi culture and especially Panjabi language a lot. It will not be an exaggeration to say that the foundation of modern Panjabi literature, especially romantic poetry, was laid by the Muslims.

10. Adhaman (Abd-ul -Rehman 950AD-1010 AD)

Adhaman lived in Multan. He is known as the first Panjabi poet who extricated Panjabi from Apbhransh and gave it a modern flavour. In his "Sneh Raso" he writes, "I salute all the writers of Sanskrit, Prakrit, Apbhransh and Paishachi. In comparison with their highly intellectual writings, my writing stands nowhere. No one is likely to read my work." Here are two lines from Sneh Raso based on Apbhransh:-

ਜਾਇ ਭਰਹਿ ਭਾਵਛੰਦੇ, ਨਵਰੰਗ ਚੰਗਮਾ ਤਰੁਣੀ ॥
ਤਾ ਕਿੰ ਗਾਮ ਗਹਿਲੀ ਤਾਲੀ ਸਦੇਣ ਠਚੇਇ ॥¹⁶⁸

11. Baba Faid (1173AD-1265 AD) and other Bhagats

Baba Farid¹⁶⁹ is known as the first Panjabi writer to express deep religious sentiments in simple modern Panjabi language.

¹⁶⁸ An expert professional dancer may captivate people by dancing but she is no match for a village girl who claps her hands and dances with gusto. (ਗਿੱਧਾ ਪਾਉਂਦੀ ਪੰਜਾਬਣ ਮੁਟਿਆਰ)

¹⁶⁹ Baba Farid was born in village Khotwal (Multan- Now in Pakistan). His family was the descendant of second Muslim Caliph Hazrat Umar Farooq. He died at the age of 92. His writings are in Lehandi Panjabi and are full of Arabic and Persian words.

We find 118 Shalokas and 4 Shabads of Baba Farid in the Guru Granth Sahib.

ਫਰੀਦਾ ਜਿਨ੍ਹੀ ਕੰਮੀ ਨਾਹਿ ਗੁਣ ਤੇ ਕੰਮੜੇ ਵਿਸਾਰਿ ॥
ਮਤੁ ਸਰਮਿੰਦਾ ਥੀਵਗੀ ਸਾਂਈ ਦੈ ਦਰਬਾਰਿ ॥ ੫੯ ॥ (ਪੰਨਾ ੧੩੮੧)

12. Kabir Dass (Died 1439 AD?)

Kabir was born in Benares. According to Khazinat-ul -Asfia he died at Mungher and his grave was constructed by Bijli Khan in 1450AD. His writings were collected by his followers Dharam Dass and Surat Gopal and are available in “Kabir Beejak.” Kabir wrote Bawan Akhri in Panjabi for the first time. Bhagat Ravi Dass was his contemporary. Their writings can be studied in Guru Granth Sahib.

13. Dhanna (Born 1415 AD)

Bhagat Dhanna was born in village Dhuan (Bikaner). Although he was born in Rajasthan, his poetry has a lot of Panjabi words and phrases in it.

14. Shah Meeran Ji (died 1502AD)

He is the first poet who wrote the Dohas. He is also the first person to have started a magazine known as “Khush Nama.” Although he stayed for 12 years at the Muslim centre of Medina, his writings are in Panjabi.

ਸਿਫਤ ਕਰੂੰ ਮੈਂ ਅਲ੍ਹਾ ਤੇਰੀ ਜੋ ਪ੍ਰੀਪੂਰਨ ਪੂਰ ॥
ਕਾਦਰ ਕੁਦਰਤ ਅੰਗੀਕਾਰੋ ਨਾ ਨੇੜੋ ਨਾ ਦੂਰ ॥
ਇਸ ‘ਖੁਸ਼ਨਾਮਾ ਧਰਿਆ ਨਾਮ, ਦੋਹਾ ਇਕ ਸੌ ਸੱਤਰ॥
ਦਸਾ ਜ਼ਿਆਦਾ ਪਰ ਹੈ ਸੌ ਤੋਂ, ਦਏ ਖੁਸੀ ਦਾ ਛਤਰ ॥

15. Surta Pandit (?)

Surta Pandit was a very famous writer of this period and was noised about as the greatest intellectual of his time. Very little is known about his life. He wrote *Dohas* (couplets) and riddles which became extremely popular.¹⁷⁰ Guru Nanak mentioned his name as a writer of reputation.¹⁷¹

- Dohas:-1. ਪਰ ਘਰ ਗਈ ਨਾ ਬਹੁੜੇ ਪੋਥੀ ਕਾਨੀ ਨਾਰ,
ਭੱਜੀ ਟੁੱਟੀ ਆ ਮੁੜੇ ਜੇ ਮੋੜੇ ਕਰਤਾਰ ॥
- 2 ਮੇਲੇ ਦੇ ਤਿੰਨ ਕੰਮ ਖੱਕੇ, ਧੁੱਪ, ਧੂੜ ਨਿਕੰਮੇ ਖੱਕੇ ॥
- 3 ਕੁੜੀਆਂ ਚਿੜੀਆਂ ਬੱਕਰੀਆਂ, ਤ੍ਰੈਵੇ ਜਾਤਾਂ ਅੱਥਰੀਆਂ॥
- 4 ਸਿਰ ਰਾਖੇ ਸਿਰ ਜਾਤ ਹੈ, ਸਿਰ ਕਾਟੇ ਸਿਰ ਸੋਇ॥
ਜੈਸੇ ਬਾਤੀ ਦੀਪ ਕੀ ਕਟ ਉਜਿਆਰਾ ਹੋਇ ॥

Riddles:- Some riddles give three clues and then give the answer in the fourth quartet.

- 1 ਸਗਰੀ ਰਾਤ ਮੋਹਿ ਸੰਗ ਜਾਗਾ, ਭੋਰ ਭਈ ਤਬ ਭਾਗਨ ਲਾਗਾ॥
ਉਸਕੇ ਬਿਛਰਤ ਫਾਟਤ ਜੀਆ, ਕਿਉਂ ਸਖੀ ਸਾਜਨ ?
ਨਾ ਸਖੀ ਦੀਆ ॥
- 2 ਜਬ ਮੇਰੇ ਆਗਨ ਮੇਂ ਆਵੇ, ਸੋਤੇ ਮੁਝ ਕੇ ਆਣ ਜਗਾਵੇ॥
ਪੜ੍ਹਤ ਫਿਰਤ ਬਿਰਹਾ ਕੇ ਅੱਛਰ, ਕਿਉਂ ਸਖੀ ਸਾਜਨ ?
ਨਾ ਸਖੀ ਮਛੱਰ ॥
3. ਜਬ ਮਾਂਗੂੰ ਪਾਨੀ ਭਰ ਲਿਆਵੇ, ਮੇਰੇ ਮਨ ਕੀ ਪਿਆਸ ਬੁਝਾਵੇ
ਮਨ ਕਾ ਭਾਰੀ ਤਨ ਕਾ ਛੋਟਾ, ਕਿਉਂ ਸਖੀ ਸਾਜਨ ?

¹⁷⁰ “The riddle played an important part in the intellectual and social life of antiquity as well as in the middle ages. With the ancient it was a literary form employed for serious purposes in the sphere of politics, philosophy, and religion.” (James A. Kalso)

¹⁷¹ ਜੰਮਹਿ ਜੀਅ ਜਾਣੈ ਜੇ ਥਾਉ ॥ ਸੁਰਤਾ ਪੰਡਿਤ ਤਾ ਕਾ ਨਾਉਂ (ਪੰਨਾ ੧੨੫੬) “Mere names do not make one intellectual. Surta Pandit (Real intellectual) is he who commands knowledge about the source of all life (God).”

ਨਾ ਸਖੀ ਲੋਟਾ॥

- 4 ਵੁਹ ਆਵੇ ਤੋ ਸ਼ਾਦੀ ਹੋਇ, ਉਸ ਬਿਨ ਦੂਜਾ ਔਰ ਨਾ ਕੋਇ ॥
ਮੀਠੇ ਲਾਗੇਂ ਬਾਂਕੇ ਬੋਲ, ਕਿਉਂ ਸਖੀ ਸਾਜਨ ?
ਨਾ ਸਖੀ ਢੋਲ॥
- 5 ਮਿਲਾ ਰਹੇ ਤੋ ਨਰ ਰਹੇ, ਅਲਗ ਹੋਇ ਤੋ ਨਾਰ॥
ਸੋਨੇ ਕਾ ਸਾ ਰੰਗ ਹੈ, ਕੋਈ ਚਤੁਰਾ ਕਰੇ ਵਿਚਾਰ॥
(ਉਤਰ :ਛੋਲਿਆਂ ਦੀ ਦਾਲ)

16. Amir Khusro (1253AD-1325AD)

Amir Khusro was born in 1253AD at Tapiala. He is considered the first poet who brought Persian and Hindi closer to each other.

After Baba Farid's death, his follower Hazrat Nizam-ud-Din Awlya became the leader of the sect. Amir Khusro was his illustrious follower. He spent most of his time in Multan, Lahore, and Delhi. He is said to have written 99 books. His riddles are very famous. He wrote poetry in which one line reads in Persian and the other line in Panjabi. He is also known as the inventor of Rekhta (ਰੇਖਤਾ) in which two languages are mixed. Amir Khusro is also credited with writing the first Var (ਵਾਰ) in Panjabi. He was a great master of music and is said to have invented the *Sitar*.

ਬਾਬਲ ਭੇਜੀ ਮੈਂ ਵਣਜ ਕੂੰ ਕਤਾਂਦਾ ਕੋ ਫੂਲ,
ਹੋਛਾ ਵਣਜ ਵਿਹਾਜਿਆ ਨਾ ਲਾਹਾ ਨਾ ਮੂਲ ॥
ਚਕਵਾ ਚਕਵੀ ਦੋ ਜਣੇ ਉਨ ਕੋ ਮਾਰ ਨਾ ਕੋ,
ਉਹ ਮਾਰੇ ਕਰਤਾਰ ਕੇ ਰੈਣ ਵਿਛੋੜੀ ਹੋ ॥
ਗੋਰੀ ਸੋਏ ਪਲੰਘ ਪਰ ਮੁਖ ਪਰ ਡਾਰੇ ਕੇਸ,
ਚੱਲ ਖੁਸਰੋ ਘਰ ਆਪਣੇ ਸਾਂਝ ਪੜੀ ਚਹੁ ਦੇਸ ॥

Amir Khusro also wrote many riddles called *Pahelian*. Here are some

ਚਾਰ ਥੰਮ ਚਲਦੇ ਜਾਣ, ਦੋ ਦੀਵੇ ਬਲਦੇ ਜਾਣ,
ਦੋ ਪੱਖੋ ਝੁਲਦੇ ਜਾਣ, ਅਗੇ ਭੂਮੀਆ ਸਪ ਲੇਟਦਾ ਜਾਏ ॥ ਉੱਤਰ: ਹਾਥੀ

ਪਾਰੋਂ ਆਇਆ ਲਸ਼ਕਰੀ ,ਜਾਂਦਾ ਜਾਂਦਾ ਕਰ ਗਿਆ ਮਸ਼ਕਰੀ ॥ ਉੱਤਰ: ਬੱਦਲ

6.3 Ballads of Panjabi (ਪੰਜਾਬੀ ਵਾਰਾਂ)

For the first time Amir Khusro wrote “ਤੁਗਲਕ ਨਾਸਰੁਦੀਨ ਖਾਂ ਦੀ ਵਾਰ” in Panjabi. This became so popular that many others began writing Vars (odes) in Panjabi. A majority of these Vars have not reached us and those that did reach us are not complete¹⁷². They were very popular even up to the time of Guru Arjan Dev. We find references to six Vars written before the advent of Guru Nanak. Guru Arjan Dev has given directions to read the Guru Granth Sahib Vars on the tunes of these vars.¹⁷³ It is unfortunate that we do not know the names of their writers. We give below parts of these vars:-

¹⁷² One reason is that although the Chinese had invented paper-making in 105 AD, they did not disclose this secret to the world. The Greek General Niarcus (325 BC) tells us that the Indians used the bark of a tree (Bhoj pattar), wood, stone, skin, or cloth for writing. In the war of Samarqand (704 AD), the Chinese were defeated. It was then that the Arabs learnt the art of paper-making from the Chinese prisoners and the industry began to flourish. Paper began to be used in India only in the time of Muhamad Ghauri when the Muslim invaders began to produce it. It is for this reason that ਕਾਗਜ਼, ਕਲਮ, ਦਵਾਤ are all Arabic words. The word ਸਿਆਹੀ is Persian. New synonyms were invented by the Sikh Gurus for these words. For example “ਕਲਉ (ਕਲਮ) ਮਸਜਨੀ (ਦਵਾਤ) ਕਿਆ ਸਦਾਈਐ ਹਿਰਦੇ ਹੀ ਲਿਖ ਲੇਹੁ” (ਵਾਰ ਸ੍ਰੀ ਮ:੩) Guru Nanak used ਕਾਗਲ, ਕਾਗਰ or ਕਾਗਦ for paper. The Arabians called the first produced paper “Kartas”. The same name was later used by Bhai Gurdas when he wrote, “ਕੁਟਿ ਕੁਟਿ ਸਣ ਕਿਰਤਾਸ ਬਣਾਇਆ” ।The oldest book (of 5th century written in black ink) in India written on paper is that of 1223-24 AD which was discovered by Mr. Waver in 1924. Akbar popularised paper-making in India. The art reached England in 1460 AD.

¹⁷³ This proves that these and other (now lost) odes were very popular among the ordinary people. They sung them with delight and knew their tunes.

1. Rai Kamal Deen Mauj Deen Ki Var:-

Kamal deen poisoned his brother whose young wife had only a few days' old baby named Mauj deen. When Mauj deen grew up, he collected an army and fought a battle with his uncle and killed him. Guru Arjan dev refers to its tune in 'Gauri Ki Var' M.5. Here is a part of this Var:

ਰਾਣਾ ਰਾਏ ਕਮਾਲਦੀਂ ਰਣ ਭਾਰਾ ਬਾਹੀਂ, ਮੌਜਦੀਂ ਤਲਵੰਡੀਓਂ ਚੜ੍ਹਿਆ ਸਾਬਾਹੀ ॥
ਢਾਲੀਂ ਅੰਬਰ ਛਾਇਆ ਫੁੱਲੇ ਅੱਕ ਕਾਹੀ, ਜੁੱਟੇ ਆਹਮੇ ਸਾਹਮਣੇ ਨੇਜੇ ਝਲਕਾਹੀ ॥
ਮੌਜੇ ਘਰ ਵਾਧਾਈਆਂ ਘਰ ਚਾਚੇ ਧਾਹੀਂ ॥

2. Tunday Asrajay Ki Var:-

The beautiful young wife (ਲਵਯੋਜਨਾ) of King Sarang made sexual advances towards the king's handsome stepson Asraj which the later spurned. The stepmother had his hands cut and exiled. As good luck would have it, Asraj became a king in another town. When king Sarang came to know about the true story, he wrote a letter to his son and invited him back. The mischievous stepmother sent her two sons (Sultan and Khan) under the commander Sardul Rai to fight and kill Asraj before he reached his father. In the war, Asraj became victorious. Guru Arjan Dev directs us to sing Assa Ki Var M.1 on this tune. Here are some lines from this Var:

ਭਬਕਿਆ ਸ਼ੇਰ ਸਰਦੂਲ ਰਾਏ ਰਣ ਮਾਰੂ ਵੱਜੇ,
ਸੁਲਤਾਨ ਖਾਨ ਵਡ ਸੂਰਮੇ ਵਿਚ ਰਣ ਦੇ ਗੱਜੇ ॥
ਖਤ ਲਿਖੇ ਟੁੰਡੇ ਅਸਰਾਜ ਨੂੰ ਪਾਤਸ਼ਾਹੀ ਅੱਜੇ,
ਟਿੱਕਾ ਸਾਰੰਗ ਬਾਪ ਨੇ ਦਿੱਤਾ ਭਰ ਲੱਜੇ ॥
ਫਤਹਿ ਪਾਏ ਅਸਰਾਜ ਜੀ ਸ਼ਾਹੀ ਘਰ ਸੱਜੇ

3. Sikander Ibrahim Ki var:-

Sikander and Ibrahim both belonged to one family. Ibrahim was a profligate and molested a young girl. The girl's father requested help from Sikander, who attacked Ibrahim and through a trick made him a prisoner. Ibrahim agreed to behave in future and thus secured his release. Guru Arjan Dev refers to this tune in Gujri Ki Var M.3

ਪਾਪੀ ਖਾਨ ਬ੍ਰਹਮ ਪਰ ਚੜ੍ਹ ਆਏ ਸਿਕੰਦਰ,
ਭੇੜ ਦੋਹਾਂ ਦਾ ਮੱਚਿਆ ਵਡ ਰਣ ਦੇ ਅੰਦਰ ॥
ਫੜਿਆ ਖਾਨ ਬ੍ਰਹਮ ਨੂੰ ਕਰ ਵਡ ਅਡੰਬਰ,
ਬੱਧਾ ਸੰਗਲ ਪਾਇਕੇ ਜਣ ਕੀਲੇ ਬੰਦਰ ॥
ਆਪਣਾ ਹੁਕਮ ਮਨਾਇਕੇ ਛਡਿਆ ਜੱਗ ਅੰਦਰ ॥

4. Lala Behlima Ki Var:-

Lala and Behlima were two neighbouring kings. Rain failed and Lala requested water from Behlima's canal agreeing to pay one sixth of his produce. Lala later backed out and there was a fight. Behlima won the battle .Guru Arjan Dev refers to this tune in Wadhans Ki Var M.3

ਕਾਲ ਲਲੇ ਦੇ ਦੇਸ਼ ਦਾ ਖੋਇਆ ਬਹਿਲੀਮਾ,
ਹਿੱਸਾ ਛੁਟਾ ਮਨਾਇਕੇ ਜਲ ਨਹਿਰੋਂ ਦੀਮਾ ॥
ਫਿਰਾਉਨ ਹੋਇ ਲਾਲਾ ਨੇ ਰਣ ਮੰਡਿਆ ਧੀਮਾ,
ਭੇੜ ਦੋਹਾਂ ਦਾ ਮੱਚਿਆ ਸੱਟ ਪਈ ਅਜੀਮਾਂ ॥
ਸਿਰ ਧੜ ਡਿੱਗੇ ਖੇਤ ਵਿਚ ਜਿਉਂ ਵਾਹਣ ਢੀਮਾਂ,
ਮਾਰ ਲਲਾ ਬਹਿਲੀਮ ਨੇ ਰਣ ਮੈ ਧਰ ਸੀਮਾ ॥

5. Hasnay Mehma Ki Var:-

Hasna was dismissed for embezzlement by a ruler and he took shelter with a local chief named Mehma who appointed him his agent for crediting yearly tax into the Government treasury. Once again, Hasna collected taxes but never paid them into the

treasury. When Mehma came to know about it, he attacked him with a big force. Hasna lost the war but pleaded mercy. Mehma forgave him. Guru Arjan Dev refers to the tune of this var in Sarang Ki Var M.4

ਮਹਿਮਾ ਹਸਨਾ ਰਾਜਪੂਤ ਦੋਇ ਭਾਰੇ ਭੱਟੀ,
ਹਸਨੇ ਬੇਈਮਾਨਗੀ ਨਾਲ ਮਹਿਮੇ ਥੱਟੀ ॥
ਭੇੜ ਦੋਹਾਂ ਦਾ ਮੱਚਿਆ ਰੱਤ ਵਗੇ ਸਫੱਟੀ,
ਮਹਿਮੇ ਪਾਈ ਫਤਿਹ ਰਣ ਗਲ ਹਸਨੇ ਅੱਟੀ ॥
ਬੰਨ੍ਹ ਹਸਨੇ ਨੂੰ ਛੱਡਿਆ ਜਸ ਮਹਿਮੇ ਖੱਟੀ ॥

6. Moosay Ki Var:-

Moosa was betrothed to a beautiful girl but the girl accepted another person as her husband and got married. Moosa attacked his rival, arrested the couple, and brought them both to his house. The girl still refused to part with her legally wedded husband. Moosa respected the girl's choice and bade them farewell with gifts. Guru Arjan Dev refers to the tune of this Var in Var Kanra M.4

ਤੂੰ ਸੈ ਸਠ ਮਰਾਤਬਾ ਇੱਕ ਘੁਰੀਐ ਡੱਗੇ,
ਚੀੜ੍ਹਆ ਮੂਸਾ ਪਾਤਸ਼ਾਹ ਸਭ ਸੁਣਿਆ ਜੱਗੇ ॥
ਦੰਦ ਚਿਟੇ ਵੱਡ ਹਾਥੀਆਂ ਕਹੁ ਕਿੱਤ ਵਿਰੱਗੇ,
ਚੁੱਤ ਪਛਾਤੀ ਬਗਲਿਆਂ ਘਟ ਕਾਲੀ ਬੱਗੇ ॥
ਏਹੀ ਕੀਤੀ ਮੂਸਿਆ ਕਿਨ ਕਰੀ ਨ ਅੱਗੇ ॥

Another form of literature that mainly the Muslim writers of Panjabi started producing was the ਕਿਸਾ ਕਾਵਿ (ballads). They translated the Arabic and Persian tales like Yousuf Zulaikha and Sassi Punnu etc into Panjabi and thus started a new literary genre. It is said that the first and the oldest Panjabi ballad of Yousuf Zulaikha was written in 1458 AD and is now in a Library in Dublin.

In the year 1115 AD, Saad Salman wrote a Baramaha (an acrostic based on the names of the twelve months)¹⁷⁴ and “Seeharfi” in Panjabi for the first time. In 1132 AD, the story of Sassi Punun is reported to have been written for the first time. Recently a book named “ਏਕਾਦਸ਼ੀ ਦਾ ਮਹਾਤਮ” has been discovered by Dr. Tarlochan Singh Bedi. Dr. Bahadur Chand, Professor Jagan Nath, and Dr. Sudheshwar Verma all think that it was written in the 13th century. It is in prose and is in conversational style.

A lot of literature must have been produced before the Sikh Guru period. It has not reached us because of political upheavals and repeated onslaughts of the invaders. It is also a fact that in the field of Panjabi literature the Muslims have done more than the Hindus have.

¹⁷⁴ According to लुघे लुघाघ of Muhamad Orphi he also wrote a “Hindvi Diwan” in Panjabi

Chapter 7

Footprints on the sands of time

A glance at the available past history of Panjab is necessary to apprise one of the excellence of Panjab and its ancient inhabitants. The task is not easy because we do not have much evidence but whatever little has reached us through archaeology and literature is very tantalizing and in some aspects very fascinating.

Some historians believe that *“As far as India is concerned, we know definitely that men lived in various parts of the country about five hundred thousand years ago, but the evidence of life of the oldest inhabitants is very scanty. The only traces they have left behind are the stone tools¹⁷⁵ they used and the number of pictures they drew on the walls of the caves in which they lived.”*¹⁷⁶ Yale-Cambridge expedition led by Mr.Chardin and Paterson did pioneering work in Archaeology and declared Panjab as the habitation of the pre-historic man thereby proving that the civilization of Panjab is older than the

¹⁷⁵ These have been found at various places in the Panjab specially in the Sohaan river valley of District Rawalpindi (now in Pakistan), valley of Ban Ganga near Kangra, Amalgam (Kashmir), Peshawar and Quetta (now in Pakistan) and in certain areas near River Beas. In Sindh, artefacts have been discovered at Amri; those found at Dholbaha (District Hoshiarpur) have provided a lot of information about the ancient culture of the Panjab. They were found in Dher Majra, Dhadi, Meharan Wala, Nalagarh, Khokhar Ka Choa, Rampura etc. District Hoshiarpur of the present Indian Panjab is known as the first habitat of ancient man.

Sir Aurel Stein discovered similar large pre-historic settlements in Baluchistan (at Kulli, Mehi, Ghundai, and Togau). Archaeologists believe that the present village communities of Baluchistan are the descendants of the Mohinjo Daro and Harrappa culture.

¹⁷⁶ *“Main currents of Indian History”* by R.C.Majumdar and P.N.Chopra page 3

Aryan civilization.¹⁷⁷ Most of the Paleolithic antiquities have been discovered in District Hoshiarpur near Daulatpur and Dholbaha. More evidence has come to light in Pinjore, Dher Majra, and Rampura. These consist of cleavers, blades, and scrapers of stone used by the earliest man.

It is now firmly believed that the people living on the alluvial and fertile land of the Panjab around 3000BC were highly civilized and wealthy.¹⁷⁸ Our knowledge about this period of history is based upon the findings at Mohinjo Daro, Harrappa and some other places of the un-divided Panjab. We give below some account of these places and the excavations conducted in the Panjab (Panjab here means undivided Panjab).

7.1 Mohinjo Daro (Mound of the dead)

Mohinjo Daro ruins are situated on the right bank of River Indus in Larkana District of Sindh (Now Pakistan). The first reference to these ruins is found in Greek literature. When Alexander's emissary Aristoboulos visited India in 326 BC he found the place in ruins and wrote, "An abandoned country, with more than a thousand towns and villages deserted after the Indus had changed its course."

In the year 1920AD, two English horse-riders took note of some mounds of earth. Most of these mounds were 20 to 70 feet high. Curiosity prompted them to explore the site. When excavations were started in 1922 by Mr. R.D. Bannerji, the mounds turned out to be the buried history of the Panjab. Some

¹⁷⁷ ਪ੍ਰਾਪਤ ਇਤਿਹਾਸਕ ਤੱਤਾਂ ਤੋਂ ਇਹ ਸਿੱਧ ਹੁੰਦਾ ਹੈ ਕਿ ਪੰਜਾਬੀ ਸਭਿਅਤਾ ਸੰਸਾਰ ਦੀਆਂ ਪ੍ਰਾਚੀਨ ਸਭਿਅਤਾਵਾਂ ਵਿਚੋਂ ਇੱਕ ਹੈ। "ਪੰਜਾਬ ਦੀ ਭਾਰਤ ਨੂੰ ਦੇਣ" ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ ਪਟਿਆਲਾ ਪੰਨਾ ੧੦੮

¹⁷⁸ Dasa kings like Dhuni, Kumuri, and Sambara are described in the Rig Veda as very rich. The very rich five tribes of Ajas, Yaksus, Simyus, Pakhtas and Sivas are described in the Rig Veda to have joined together under their leader Bheda to fight a second battle against King Sudhas on the banks of Yamuna.

mounds (estimated to be 5000 years old) were excavated to the depth of 40 feet. It was discovered that they contained the ruins of seven cities built one upon the other in succession.

The town planning of Mohinjo Daro¹⁷⁹ is marvellous. The streets were straight and crossed each other at right angles dividing the town into perfect blocks of squares and rectangles which were then further divided into straight lanes. There were dwelling houses, public places, shrines, public baths, and magnificent temples and tombs. Each house had its own covered drainage system connected to a common culvert ending in the river. Limestone was used for lining and covering the drains. Every house had a well and a bathroom. All buildings were made of burnt brick and the houses were two to three stories high. Some buildings were extraordinarily big and spacious like palaces. There was a public bath measuring 180 ft by 108 ft with an 8 ft deep swimming pool 39ft by 23ft which could be filled and emptied through covered canals. It had verandas on all sides backed by galleries. There were stairs leading to water level in the pool. There are indications that the roof was wooden. The pool was made watertight with gypsum mortar about 4 inches thick with additional coatings of bitumen. The vertical flues nearby indicate that there were arrangements for heating the water of the bath and/or the rooms. A 90ft square hall has been discovered with low benches fixed in it. perhaps it was a senate house. The town had its own granary which was 150 ft

¹⁷⁹ Mohinjo Daro type artefacts have been excavated in Pakistan and northern India covering an area equal to a quarter of the size of Europe. Some of these places are:- Pakistan:- Lewan Dheri, Tarakai Qila, Rehman Dheri, Hisam Dheri, Gumla, Jalilpur, Pirak, Mehar Garh, Nausharo, Nal, Jhukar, Naru Daro, Lohumjo Daro, Chanhujo Daro, Mehi, Nindowari, Amri, Shahitump, Bala kot, Allahdino, Kot Diji. In all, there are 1500 sites in Pakistan which belong to Indus valley civilization.

Indian Panjab:- Ropar, Chandi Garh, Hulos, Alamgir, Rohira, Banowali, Rakhigarhi, Sandhawala thera, Tarkhanwala Dera, Dhogari, Madhopur, Kotla Nihang, and Raja Sirkap etc.

Rajasthan and Gujarat:- Gharo Bhira, Desalpur, Khirsara, Pabu Math, Dholvira, Lothal, Surkotada, Ragpur, Rojdi, Probhas Patan, Machiala Mota etc. The civilization spread from the Arabian `Sea in the south to Simla hills in the North.

by 75 ft.

The grains found in the granary reveal that the inhabitants of the town cultivated rice, wheat, and barley. The corn was ground with grindstone operated with hand. Food consisted of cooked corn, fruit, fish, turtles, and tortoises. People domesticated buffalos, elephants, sheep, pigs, and camels for milk, meat, and transport etc. Their fields were watered by River Sindh and its tributary Mihran (which has since dried up)¹⁸⁰. They planted shady trees and fruit trees like date palms and berries. Vegetables were common but affluent people enjoyed eating meat.

Men and women both wore ornaments of many designs made of gold, silver, and copper chiefly including necklaces, armlets, girdles, earrings, anklets, and finger-rings. The designs and workmanship are marvellous and would favourably match up with the present day designs produced by the most skilled designers. Wearing of precious stones and beads¹⁸¹ was very common. People used dressing tables, cosmetics, combs, and mirrors.¹⁸² They knew the arts of spinning, weaving and dyeing and wore cotton¹⁸³ and woollen clothes of various colours.

¹⁸⁰ It dried up in the 14th century.

¹⁸¹ Beads of carnelian, jasper and agate, lapis-lazuli, turquoise, and amethyst, have been found. Bones, ivory, and shells were also used for ornamentation.

¹⁸² A highly polished marvellous copper mirror of 5 inch diameter has been found at Kulli (Pakistan). Its handle represents a female with arms and breasts but the head ends up in a mirror so that the head is provided by the user.

¹⁸³ It is now believed that cotton was first cultivated in the Panjab and then it spread to the rest of the world. Panjabi variety of cotton has been found in Babylonia where it is called *sindhu* and in Greece where it is called *sindon*. Cotton, and cotton products were exported from *Sindh* 5000 years ago. The use of cotton for textiles was not known in the western world until 3000 years later.

The use of bullocks for agriculture and the rearing of cows and buffaloes for milk also started first in the Panjab. In *Ramayana* Raja Janak and in *Mahabharat* Lord Krishana's brother Balram are mentioned as ploughing their fields. Kautulya mentioned six taxes imposed on the agriculturists of those days. They were (1) Bhag (2) Bali (3) Kala (4) Niveeta (5) Raju (6) Bhora Raju. India's name "*Bharat*" is also believed to have been given to it by a tribe known as *Bhratas* which once lived in the Panjab "ਪੰਜਾਬ ਦੀ ਭਾਰਤ ਨੂੰ ਦੇਣ" ਪੰਨਾ ੧੦੯-੧੧)

Needles, sickles, toothed saws, spindle-whorls, and awls were all made from bronze. Chairs, tables, and bedsteads were made from wood. Some wickerwork indicates that people wove seats for low stools out of it. The household utensils like goblets, store-jars, dishes, bowls, vases, pitchers, etc were made from burnt clay or stone.

Bullock carts made of burnt clay reveal that they had invented the wheel¹⁸⁴ and used carts. Dice found at the place tell us that chess was their pastime. Spears, maces, shields, knives, axes, hatchets, razors, chisels, and daggers were made from copper or bronze.¹⁸⁵ Bows, arrows, slings and catapults were used as weapons of defence indicating that the people were not great fighters. Terracotta toys were in great demand. Numerous specimens of rattles, whistles, figurines of men and women, birds (mounted on carts), oxen (yoked to carts), parrots, bulls, rams, bears, squirrels, and monkeys have been excavated. Three figurines of dancing girls indicate that hair was worn by coiling it above the left ear, over the head and falling on the right shoulder.

People knew shipbuilding and there is evidence that they also traded with other parts of the world.¹⁸⁶ Their exports consisted of diverse types of painted pottery¹⁸⁷ and food grains. The stone figurines of men (wearing beards and whiskers) and

¹⁸⁴ Carts found here are the earliest specimens found in the world. Later wheeled vehicles were found at Sumeria (Syria). Wheel bearings were first used at Dejbjerg (Jutland) in 100 BC.

¹⁸⁵ Iron was not in use. According to the *Athravaveda* the Panjabis first used iron-tipped arrows only in 480BC against the Greek when they fought under the Persian Emperor Xerxes. The Greek writers also tell us that later the Panjabis were made to pay 100 talents (a standard weight measure of those days) of iron to the victorious Alexander.

¹⁸⁶ Wheat grains of Panjab variety have been excavated in Egypt.

¹⁸⁷ Pottery was generally wheel-made and then glazed. The glazed pottery of the Indus valley is the earliest specimen of glazing in the ancient world. Mesopotamia and Egypt produced such glazed pottery only around 1000 BC.

animals that have reached us indicate that the people were very good at sculpture, drawing, and painting. They drew animals like lions, birds, vultures, and fish on their pottery. More than 2000 seals¹⁸⁸ discovered here have some kind of hieroglyphs which have not been deciphered so far. This was perhaps the script used by these people and the writings on the seals may be the laws promulgated by the administration. Weighing stones found here are in the exact ratio of 1, 2, 4, 8, 16, 32, 64, and 160.

People worshipped various gods and goddesses, whose statuettes have been discovered. The sun, the fire, the water, and the bull were also worshipped. Some cylindrical stones have been found from which the scholars conclude that perhaps some people also worshipped the phallus. Animal worship was common and trees, especially peepal trees (*ficus religiosa*), were regarded as worshipful because of their presumed indwelling-spirits. The figurine of a deity with a hooded snake is interpreted by the scholars as Siva worship or cobra (नग पूजा) worship.¹⁸⁹ The figurine of a *Yogi*, sitting in trance with his eyes fixed on the tip of his nose, is a marvellous work of art.

The dead were buried in a pit 8ft by 3ft by 2ft always in the west of the town with their heads always towards the North. Nine such burial pits have been discovered near Chandi Garh alone. The funerary articles found in the graves indicate that

¹⁸⁸ 396 symbols of this script have been identified singly and in combination. They are inscribed on seals, pottery, copper tablets, and bangles of clay. One of these seals carries the picture of a ship. Some seals carry strokes which are always twelve in number. Some seals carry pictures of humped bulls.

¹⁸⁹ This is confirmed by Rig Veda where these Indus valley people are referred to as Phallus worshippers (*Sisnadevah* RV vii 21,5 and x 99,3). नग पूजा snake worship is common in Maharashtra even now and on the occasion of Nag Panchmi thousands of snakes are worshipped and then released. Terracotta figurines of human-faced goats, lions and other animals like Nandi bull have been found. A lion is still considered by the Hindus as the vehicle of the goddess and Rivers like Ganges and Godavari are still worshipped. Rig Veda mentioned that they had 33 gods.

pots, beads, bangles, and copper rings were always left worn and were buried with the corpse. The dead (37 skeletons found so far) of Mohinjo Daro belong to men and women both.

Mohinjo Daro type artifacts have also been excavated in many places such as Sanghol, Chandi Garh, and Daulatpur (Haryana), Kotla Nihang, Ratta Khera, Burj, Sunet, Bodha, Mandiala Kalan and 40 other sites. This leaves us in no doubt that the whole of Panjab and some adjoining areas were densely populated and were reasonably prosperous.

Some storage jars, terracotta figurines, goblets, baked dishes, beads, glazed bangles and pottery excavated by Mr. Vats at Kotla Nihang in 1929AD and at Ropar and adjoining areas like Bara, Dhang and Mehranwala by Mr. Y.D.Sharma (1952-55) are ascribed to a later period (2000BC- 1400BC). To this period also belong the antiquities found at Dhogri, Madhopur, Katpalon (near Jullundur), Faridkot, and Chandi Garh.

7.2 Harrappa

The ruins of once affluent Harrappa town (Hariyupiya of Rig Veda vi 27.5) can be seen on the left bank of River Ravi in District Montgomery (now in Pakistan). In the year, 1921 Mr. Dya Ram Sahni excavated this site. The antiquities excavated at Harrappa and some other places like Quetta and Zhob valley of Baluchistan, Rohri and Kirthar hills also match up squarely with those of Mohinjo Daro civilization. Similar finds have come to light at Kalibangan (Hanuman Garh), Chandi Garh, Rupar, and more than one hundred other sites. This indicates that a vast extent of common uniform culture-complex had spread throughout the Panjab, which places the Panjab prominently on the map of highly civilized ancient world. The only difference between Mohinjo Daro and Harrappa is that whereas Mohinjo Daro had seven periods of occupation, Harrappa had eight. The pictographs discovered at Harrappa

are in many ways like those found at Mohinjo Daro.

7.3 Why Mohinjo Daro and Harrappa disappeared?

So far, we do not know definitely the reasons for the destruction of this civilization. Some people think that overgrazing by the cattle and over-exploitation of resources by humans may have resulted in deforestation. This may have led to lack of rain and eventual famine. Some others think that growing population or climatic changes may have compelled the people to move away. There are two most commonly accepted conjectures, one that the ravaging floods in the River Sindh inundated the area time and time again and the other that the Aryans invaded the city and caused mayhem.¹⁹⁰

7.4 Estimates of antiquity

In 1932, Mr. Woolly discovered a seal in a grave at Ur matching with those found at Mohinjo Daro and concluded that the Sindh valley civilization had trade links with the outside world. He dated the seal 2800 BC. Mr. Ernest Mackay dated some of the Mohinjo Daro pottery as belonging to pre 4250 BC. Mr. Marshall assigns the date 3250BC-2750BC to Mohinjo Daro. Harrappan civilization is usually placed between 2500BC and 1500 BC. This brings it nearer to the coming of the Aryans and the destruction of the civilization of placid and civilized Dravids by the barbaric Aryans.¹⁹¹

Wheeler and some other archaeologists believe that Mohinjo

¹⁹⁰ Mr. Wheeler and most other historians consider Aryans responsible for the destruction of the civilization. The Aryans are usually accepted as entering India between 2000 and 1500 BC.

¹⁹¹ According to the Rig Veda the martial Aryans were swift and expert horse-men and used broad axes therefore the gentle and peace-loving Indians could not stop their onslaught. Groups of skeletons excavated by the archaeologists indicate that the Dravids were killed while running away to save their lives and were left in the streets to rot. The victorious Aryans "enjoyed the plentiful provisions of the vanquished *Dasas*" (See Rig Veda vii 6.31).

Daro and Harrappa civilization had developed at more or less the same period of history.

Many scholars believe that Mohinjo Daro and Mesopotamia civilizations developed at the same time. If it is proved after more evidence that this civilization is older than that of Mesopotamia, then it would be a conclusive proof of the first civilization of man to have developed in the Panjab.

7.5 Centres of Panjabi civilization

1. Kurukshetra

**“Even the dust particles of this land wafted by the wind are able to lead even the most sinful to the highest abode.”
Ramayana (III 83.3, 203.4)**

Literally, Kurukshetra¹⁹² means ‘the land of the Kauravas’. The place is known for the Great War fought between the Kauravas and the Pandvas in which the Panjab kings Shakuni of Gandhara, Salya of Madra and rulers of Kakeya, Sibi, and Malva took active part on the side of the Kauravas and the ruler of Abhisar (Kashmir) supported the Pandvas.¹⁹³ Pandvas came out victorious. They ruled from Hastinapore (Delhi) for 24 years. Their prince Parikhshat married Madravati, a Madra princess (A Panjabi woman) who gave birth to Janmeja. A mistake in performing a Vedic sacrifice resulted in the loss of Janmeja’s kingdom.

The Aryans considered the rivers as divinities and worshipped them as such. River Sarasvati, flowing in this region, was

¹⁹² This comprises of Ambala, Delhi, and Meerut region of the erstwhile Panjab. It is this area of the Panjab which encapsulates the ancient history of India. World famous war of *Mahabharata* was fought here. At a place called *Jotisar* Lord Krishna uttered to Arjana the Sacred Hindu scripture *Gita*. The great saint Rishi Vyas (Author of *Mahbharat* epic) lived nearby in village *Bastali*.

¹⁹³ Surprisingly there is no mention of this war in the later Vedic literature.

considered the most sacred and was named *Bharati*. It was remembered as the protector of the *Bharata* people. *Mahabharata* (iii 83.201-05) considers Sarasvati as 'Heaven' and *Manusimirti* (ii 17-18) calls it the source of *Sachiar* (Pious conduct). Most of the *Puranas* mention that every part of Kurukshetra is holy.

Rig Veda (RV viii 6.39) mentions that once there was a lake named *Saryana* which had thick reeds growing around it and in the south of this lake, there used to be a forest known as *Khandva*.

The world famous epic *Mahabharat* is based on the battle fought here in which Lord Krishna dictated the equally world famous Hindu scripture "*Gita*" to Arjan.

2. Madra

Madra kingdom of the central Panjab was the centre of learning in *Mahabharat* times. Sakla (Sialkot) was its capital. The place was known to be dominated by *Vahikagramma* (peasants involved in agriculture), and Jatrikas (Jats). The Malvas living here were fierce fighters. Queen Madri, wife of Emperor Dhritrashtra of Delhi, was the sister of king Shalya of Madra tribe. His other wife Gandhari was also a Panjabi woman from Gandhara (Sindh).

3. Kakeya

Mahabharata tells us that the territory of the Kakeyas lay beyond River Beas. Its capital was Rajgriha. King Asvapati of the Kakeyas was a learned scholar. There were no thieves and no beggars in his kingdom. Drinking was prohibited and education was rife. Licentious men and harlots were punished severely. The Kakeyas were excellent archers and showed their feats in the war of *Mahabharata*. Queen Kakei of the Ramayana fame was from Kakeya tribe.

4. Sanghol

This village is situated in Tehsil Fateh Garh Sahib (Panjab), 40 miles from Chandi Garh, on a mound about 25 feet high. The ruins spread into an area of about 200x200 metres of which only 30x50 meter has been explored so far. There is a mud fortress called *Hathiwara (stable for elephants)* constructed from sun-dried bricks. According to HieunTsang, it had a 2 KM long tunnel underneath for escape. There are remnants of a quadrangular fort with towers. The town defence depended on three concentric moats each 23 to 30 metres wide going round the settlement plus a circular wall. The ramparts of defence complex around the town agree with the description of *Kautulya's* writings in the *Arthashastra*.

Excavations here (1969AD-78AD) and in the surrounding villages have revealed artifacts dating from 3000 BC to 1200 AD. The town appears to have been destroyed many times over. The first time it is said to have been destroyed by the Aryans in 1400 BC. The last time the whole area was destroyed by Mehargull, Torman, and Bhimsen Huns around the 6th century AD. Coins and seals of the Huns have been found here in large quantities. The town was at the height of its glory in the Kushan and Gupta periods. Other places nearby that have revealed ancient artifacts are Bara, Rugar, and Chandi Garh. Archaeologists believe that there are at least twelve layers of different civilizations in and around Sanghol.

According to a local belief, the village was first known as *Sangladavipa* (Sangla Deep) which is mentioned in the popular folklore of Roop Basant, whose father Kharg Sen is believed to have ruled here. Explanation which is more convincing is that it is derived from *Samghalya* (Place where great conference of the Buddhists was held). Other names given to this place in history are Nandigram, Sang Pur, Sahiwal, Sango, and Sihal Deep. Chinese traveller Hiuen Tsang who called this town

She-to-tu-lu mentioned that in his time ten big monasteries of the Buddhists existed here. So far, only two of them have been excavated.

A lot of dishes, bowls, beakers, spouted jars (ਲੋਟੇ), and vases etc were excavated at Sanghol. Although faience ornaments, bangles, ivory, combs, iron ingots, weapons, copper pieces, and some precious stones have been found in abundance, steatite beads are conspicuously absent. The place has also yielded terracotta figurines of animals and humans and a lot of old coins of 30 different varieties dating from first to 12th century AD. The coins include a gold coin of King Vasudeva of Kushan dynasty, a gold coin of Smunder Gupt, and many coins of Kashmir rulers, Kabul rulers, and early Muslim rulers. Some coins have Brahmi and Kharoshti writings on them. Two coin moulds of Gondopharnes found here indicate that the Parthian king of that name had established his mint here. A tablet discovered here carries the name *Devdasa* engraved on it in Brahmi characters of 1st/2nd century AD. A seal bearing some characters matching Gurmukhi reads *Nandipura Sya*. Another seal reads “ਸਿਰੀ ਮਹਾਰਾਜ ਕਪਿਲਾ ਨਿਉਕਨਸਯਾਧੀਕਾਰਾ ਨਸਿਯਾ. A number of Nanakshahi bricks have also been found here.

Numerous religious figurines, and especially that of the standing Jain Tirthankra, point to the fact that the town was the centre of Buddhism and Jainism during first to 6th century AD. It attracted different religious preachers at different times. At one time, it was planned on the model of Buddhist *Dharamachakra* (wheel of law) with brick walls radiating from the central hub like spokes of a wheel. People lived in three story houses and were very affluent. In the third Buddhist Council, which some people believe was held here and was attended by King Ashoka himself, Mohindra (King Ashoka's son) was sent to preach Buddhism in Ceylon and Majjhantika was sent to Kashmir. Many Bhikshu quarters of 100 to 300 AD have been excavated. The archaeologists have found the

following very interesting:

1. A 2nd century BC 200 ft high Buddhist *stupa* 16 meter circumference
2. Bricks of Ashoka period 10 x 20 x 40 cm.
3. Geometrical design grain storage jars (ਭੜੋਲੇ) one with a very fine painting of a peacock.
4. Gautama Buddha's head.
5. A frog-shaped rattle.
6. A statuette of a woman wearing many ornaments.
7. A pregnant lioness painted on a shard
8. A goddess riding a lion.
9. A *Havan Kund* (ਹਵਨ ਕੁੰਡ) of 1st century.
10. 117 Red statuettes of various deities.
11. Pottery of 600 BC.
12. Conch shells and ivory ornaments
13. Statues of Maharaja Kapil, Vishnu, and Lakshmi.
14. A big Buddhist begging bowl.

5. Dholbaha

Dholbaha, once known as *Dhavalabaha* is an ancient temple town about 30 kilometres from Hoshiarpur. It is believed that the town was founded by King Dhol. Pre-stone-age chopper tools and stone axes of antiquity have been un-earthed here. The town was constructed and reconstructed a number of times. Pottery, dilapidated temples, and sculptures pertaining to Jain religion have been found over an area of four square miles. It is believed that it was an affluent town up to 1200 AD. The remnants of the temples vouchsafe the excellent skill of their builders. Sculptured heads of Vishnu, Ganesa, Parvati, and Nandi of around 8th century AD have also been discovered. It appears that the place was destroyed with a vengeance. The sculptures were not only broken but also willfully defaced and disfigured. Some sculptures are unfinished proving that the iconoclast swooped upon the town

unexpectedly and brought an abrupt and barbaric end. Historians believe that this willful destruction and desecration was brought about by Behlol Lodhi (1451AD-89AD) who was a contemporary of Guru Nanak. Maharaja Ranjit Singh (1799AD-1839 AD) revived this place and under the supervision of Diwan Dina Nath had some temples reconstructed. He also caused a *Serai* and a rest house to be established here. Material from the old destroyed temples was used in the construction of The Bhatanwali Devi temple (ਭੱਟਾਂ ਵਾਲੀ ਦਾ ਮੰਦਰ).

7. Taxila

Formerly known as Takshashila, Taxila is situated at a distance of 20 miles from Rawalpindi (now in Pakistan). *Takshan* means carpenter and *Shila* means stone. From this, some people conclude that it was a place where stones were sculptured. In his writings, Alberuni calls it *Marikala*. The city is said to have been founded by prince Bharat's son. In *Mahabharat*, we read that king Janmeja conquered this town. Taxila had well decorated market places, tall buildings and numerous temples and beautiful parks. The whole area was known for its fruit. People were strong and sturdy and famed as excellent warriors. As a Governor, Ashoka used to live here before he became the Emperor of Delhi. Later his son Kunala lived here. In 326BC its ruler Ambhi, invited Alexander to invade India and chastise his enemy Porus. After the Maurya period, the city suffered repeated foreign invasions. In the sixth century AD, the town was completely destroyed by the Huns.

This place was excavated first in 1913AD, then in 1934AD, and lastly in 1944-45AD. The name of this town is mentioned in many Pali books. Archaeologists have revealed three city sites known as Bhir mound, Sirkap and Sirsukh. Ornaments, pottery terracotta figures, and remains of many temples have been found here.

Buddhist texts mention that Taxila was a centre of trade and commerce and a seat of learning (a university) where students came from far and wide to learn sciences, politics, military arts, philosophy, jurisprudence, metaphysics, political economy, and other arts. Many kings and philosophers of India received education and training here. The most famous surgeon Jivaka (personal physician of king Bindusara) of Maghda kingdom was once a student at Taxila. Atrya (physician of King Pushkarasarin of Gandhara) was once a renowned professor of medicine here. Chandragupta Maurya, the founder of Maurya Empire, received military and diplomatic training here.

According to Pali texts, 18 sciences and sixty-four arts were taught in this university. Arts included Agriculture, Arithmetic, Snake charming, Archery, Swordsmanship, Hunting, Training horses and elephants, Learning Vedas, Textile making, Mining, and driving away ghosts etc. The head of each faculty was called *Kosadhyaksa*. Each student paid one thousand pieces of gold as fees (*Karsapana*). Sutasoma Jataka tells us that at one time 103 princes were learning the art of archery under one teacher who was world famous.

Kautulya, the greatest political thinker of India, was also associated with the Takshashila University.

Chapter 8

The glorious past

8.1 The Vedas

The word *Veda* literally means ‘Knowledge’. In Hindu parlance ‘*Veda*’ came to be used for the *Samhita* (collection) of hymns and commentaries based on the writings of Rig Veda.¹⁹⁴ Most scholars believe that the *Rig Veda* was composed on the banks of River Sutlej (Panjab) by many Panjabi authors (including some women) around 2500 BC. Some other historians believe that Rig Veda may have been composed in the 4th/5th Millennium BC on the banks of River Sarasvati.

The number of *Vedic Samhitas* runs into hundreds. It is believed that the priest-poets passed on the hymns orally from generation to generation until they were written down by about 1000-1500 BC¹⁹⁵. It is also believed, and not without reason, that in the later *samhitas* some parts are spurious which the later commentators interpolated or altered as they liked. Some of the writers of the *Rig Veda* are said to be Vishvamitra, Vamadeva, Atri, Bharadvaja, and Vashishta. Aspersions have been cast upon the names of some authors (such as Brahma)

¹⁹⁴ Panini classified the hymns according to the modes. *Sruti* (revealed), *Prokhta* (announced), *Krita* (composed), and *Vyakhyana* (explanatory) Winternitz (*History of Indian literature* p.63-64) believes that Rig Veda may have been composed in Afghanistan.

¹⁹⁵ Considering the high degree of linguistic and philosophical content of the Vedas, scholars think that hundreds of years must have been needed for all the hymns found in the Rig Veda to come into being and that “centuries must have elapsed between the composition of the earliest hymns and the completion of the Samhita of the Rig Veda.” (Winternitz) Maxmuller suggested that in its present written form the Rig Veda is not older than 1200 BC.

associated with the Vedas because these personalities are mythical whose names are associated with almost all Hindu legends of the old times.

The Rig Veda has 10 *Mandals* (divisions) of which the first concerns worship of *Agni* (fire) followed by hymns to *Indira*. *Mandals* two to seven are considered to be the oldest. Third and ninth *Mandal* are considered to be the latest additions. The eighth *Mandal* is written by the family of *Kanva* and the ninth is devoted to the hymns relating to the moon and a special organic drink known as *Soma*. A full chapter *ਨਦੀ ਸਤੁਤੀ* (*Nadi Stuti RV X .75*) is devoted to worship of rivers.

A study of the *Mandals* of the Rig Veda reveals that the language of the Rig Veda is not homogeneous but has changed from time to time. This becomes fairly evident when the language of the 10th *Mandal* is compared with that of the earlier *Mandals*. Later *Vedas* provide further evidence of language change. The language of the *Athrav Veda* is comparatively easier to understand.

Vedic subjects range from Agriculture, cattle rearing, trade, religion, sacrifices, and festivities etc. Here and there, one finds matters relating to seduction, incest,¹⁹⁶ abortion, conjugal infidelity, deception, and robbery as well. *Sarpa-Vidya* (Knowledge of snakes), *Bhuta-Vidya* (Science of ghosts), and *Daiva –Vidya* (Art of hypnotizing) are also discussed in some later *Samhitas* like *Satpatha Brahmana*. The main theme is singing of hymns to please gods or departed parents (*Pitr*).¹⁹⁷

¹⁹⁶ The description of sexual relationship between *Yam* and *Yami* (Bother and sister) is lewd, lascivious, and bawdy. Refer to *Mandal10, Sukat 86* Shalokas 10, 11, 13, 14, 23 etc. The popular belief is that Lord Brahma produced the Vedas. He himself is said to have established sexual relationship with his daughter *Sarusti*. “ਲੋਕਾਂ ਨੂੰ ਸਮਝਾਇੰਦਾ ਵੇਖ ਸਰੁਸਤੀ ਰੂਪ ਲੁਭਾਣਾ” (ਭਾਈ ਗੁਰਦਾਸ). However reading the Vedas one is fully convinced that women had a great respect in those days and some of them were well educated. Some hymns of the Vedas are written by women like Gosh, Uppla, and Mudgalini etc.

¹⁹⁷ Recitation of hymns without understanding the meanings is condemned in the Rig Veda.(X 71.5)

The *Rig Veda's* literary and historical importance cannot be easily ignored. On the one hand, it outlines the history and the culture of the ancient period and on the other, it provides us with the origins of the Indian Philosophy which has influenced the thinking of every Indian up to the present day. “*In the history of the world the Veda fills a gap which no literary work in any other language could fill. As long as man continues to take an interest in the history of his race and as long as we collect the relics of former ages, the first place will belong forever to the Rig Veda.*” (“*Ancient Sanskrit Literature*” Max Muller p.63).

Other Vedas

Yajur Veda Samhita is mainly a prayer book for the priests. It deals with sacrificial rituals like *Darsa puranmasa* (sacrifices for full moon), *Pinda pitrya yajna* (sacrifices for ancestors), *Agnihotra* (sacrifices for fire), *Chaturmasya* (sacrifices for seasons). Human sacrifice was performed in *Purusamedha* and horses were sacrificed in *asvamedha*. The most important ceremony was *Agnichayana* (Building a sacrificial altar to fire) which lasted for a year.

The *Sam Veda Samhita* is to a great extent based on the *Rig Veda* and gives many variant linguistic readings of the *Rig Vedic* hymns. It is comparatively more musical and deals with spells, charms, and magic. Its greatest contribution is music.

Athrav Veda Samhita is described by Mr.B.K.Ghosh (*The Vedic age* page 236) as “*a prayer book of simple folk, haunted by ghosts and exploited by Brahmans*”. The word *Atharvan* means “magic formula.” The text has *Atharvans* which deal with holy magic and *Angiras* which deal with black magic. All

types of spells and charms for securing victory, healing diseases, defeating opposing magicians, and harming enemies, enticing women (*Satrikarmani*) etc can be found under *Angiras*. In total, this Veda has 731 hymns divided into 20 chapters. The 20th Chapter records hymns borrowed from the *Rig Veda*.

In addition to these *Vedas*, the *Samhita* has *Brahman Granths* (in prose) and *Upnishads* explaining the *Vedas*. The 18 *Puranas* and 20 *Simities* do not directly deal with the Vedic Philosophy.

When scholars like Panini (500 BC?) and Patanjli (author of *Mahan Bhash*) imprisoned the Vedic language in the grammatical maize, it no longer remained the spoken language of the people. *Vedic* language is usually called by some people as *Vedic Sanskrit*. By 500 BC, there were very few speakers of literary *Vedic Sanskrit*.

8.2 Medicine

India was well known for the science of medicine which had reached a very high degree of perfection. Colin A.Ronan writes, “As far as medicine was concerned, the Indus valley people set great store by medicine.”(Cambridge Illustrated History of world science by Colin A.Ronan page 195)

It is on record that Almansur (753AD-774 AD) and later the Khalifa of Baghdad (950AD-960AD) had many of the Indian books of medicine translated into Arabic. The Muslim physicians like Abu Sina, Abu Rasi,¹⁹⁸ and especially Abu

¹⁹⁸ Abu Rasi has written twelve books on medicine and chemistry. He twice acknowledges Indian Physician “Charak” as an authority for use of plants in drugs. Similarly Abu Sinai acknowledges his debt to “Charak” for classification of six poisonous leeches and their use in treatment of diseases. In *Wise’s history of medicine* (page 9) Greek physicians are mentioned to have invited a Hindu Physician to cure snake-bite. In Elphinstone’s *History of India* (Page 145). Chinese traveller Fahein mentions the existence of a big hospital in Patliputra whereas it is a fact that hospitals started in the West only in the 10th century.

Sirabi all acknowledge their indebtedness to Indian physician Charak. Mrs. Manning mentions this fact as follows, "*Later Greeks at Baghdad are found to have been acquainted with the medical works of the Hindus and to have availed themselves of their medicaments.*" ("Ancient and Mediaeval India" Page 359)

Most medicines were based on the herbs and plants found locally. The centre of medicine in the Panjab was Taxila where research in medicine was conducted by the topmost physicians like Jivka.¹⁹⁹ It was also taught as a subject. The system known as Ayurvedic is fully explained in *Susruta* and *charaka*. According to *Susruta*, expertise in dissection²⁰⁰ was compulsory for students of medicine. The stress in training was always on knowledge gained through observation and practical experience. Professor Wilson writes, "*The ancient Hindus attained as thorough a proficiency in medicine and surgery as any people whose acquisitions are recorded. This might be expected, because their patient attention and natural shrewdness would render them excellent observers, whilst the extent and fertility of their native country would furnish them with many valuable drugs and medicaments. Their diagnosis is said, in consequence, to define and distinguish symptoms with great accuracy, and their Materia Medica is most voluminous*" (Wilson's works Vol. III page 269)

¹⁹⁹ Jivka Bhitrya, the most famous physician and surgeon of north India, was the son of a courtesan Salavati of Rajgriha, who threw him on a dung heap after his birth. King Bimbisara's son prince Abhya brought him up and helped him to Taxila where he studied medicine for seven years and later taught it. He cured King Bimbisara of fistula and was appointed state physician. Later he cured king Pajjota of a very serious disease. His speciality was children's diseases and he was popularly known as *Kumarabhachacha*. He was an expert in surgery and performed many successful brain operations (*kapalmochan*). Some historians also mention that he acted as Lord Budha's physician.

²⁰⁰ "*They cut for the stone, coughed for the cataract and extracted the foetus from the womb, and in their early works enumerate not less than 127 sorts of surgical instruments.*" (Elphinstone's History of India Page 145)

Explaining the Materia Medica of the Indians Sir William Hunter writes, “*The Materia medica of the Hindus embraces a vast collection of drugs belonging to the mineral, vegetable and animal kingdoms, many of which have now been adopted by European Physicians.*”

Further explaining the achievements of the Indian system of medicine Mr.Hunter writes”, *the surgery of the ancient Indian physicians was bold and skilful. They conducted amputations, arresting the bleeding by pressure, a cup shaped bandage and boiling oil; practised lithotomy; performed operations in the abdomen and uterus; cured hernia, fistula, piles; set broken bones and dislocations; and were dexterous in extraction of foreign substances from the body..... Considerable advances were also made in veterinary science, and monographs exist on the diseases of horses and elephants etc.*” (Indian Gazette” India” P.220)

The credit for discovering the smallpox vaccine goes to a British doctor named Edward Jenner (1749AD-1823AD), who came to be known as the first immunologist. Few people, if any, had by then read the greatest Indian Physician Dhanwantri.²⁰¹ Dhanwantri wrote, “*Take the fluid of the pock from the udder of the cow on the point of a lancet to the arm between the shoulder and elbow of a human patient. Puncture with the lancet until blood appears. Mixing the fluid with the blood will cure the small pox ailment.*” Having read this, can we really claim that Dr.Jenner invented the cure for small pox?

The noted surgeon Atrya worked in the school of medicine at Takshashila.

Aryurveda system of medicine was prevalent in India

²⁰¹ Bhai Gurdas mentions the name of Dhanwantri when he writes, “ਜੜੀ ਬੂਟੀ ਜੋ ਜੀਵੀਏ ਕਿਉਂ ਮਰੇ ਧਨੰਤਰ” Dhanantr was the son of King Dhan of Benares. He studied medicine from Bhardwaj and became a world famous physician. Another physician of the same name was the personal physician of King Bikrmaditya.

approximately 2000 years ago when the book of this name was compiled. *“The text includes details of surgical treatment and many operations were carried out, particularly of the abdomen and of the bladder (for the removal of stones) while removal of the cataract of the eye was also performed. Moreover, the Hindu physician knew how blood vessels should be sealed after cutting and even performed cauterization. In deed it seems that it was in surgical treatment that Hindu medicine excelled..... Vedic literature contains over 260 named mammals, birds, reptiles, fish and insects and lists also species which are poisonous and cause diseases in cattle and men.”* (Cambridge Illustrated History of world science by Colin A.Ronan page 195-196)

The germination of plants was studied, and in the fifth century AD Indian researcher, Mr. Prasastapada suggested a plant classification based on whether reproduction was sexual or not. (Ibid P.196)

8.3 Chemistry

Writing about the ancient Indian chemists Mr.Elphinston says, *“Their chemical skill is a fact more striking and more unexpected”*. The most famous chemist of India was Nagarjuna, who is said to have lived most of his life near Somnath but there are some indications that he had some connection with Taxila. Elphinston acknowledges the skills of the Panjabi chemists when he says, *“They knew how to prepare Sulphuric acid, nitric acid and muratic acid; the oxide of copper, iron, lead (of which they had both the red oxide and litharge) Tin and Zinc.Their modes of preparing these substances were sometimes peculiar.”*

*“From the 4th century AD until about the 11th, Indian science made its greatest headway and it was towards the later part of this period that Jainist and Buddhist ideas stimulated what was a new concept in Indian science, an **atomic theory**.....*

The formation of the bodies to be found in the natural world was described in the atomic context..... . In the west, as we know, an atomic theory was proposed by Democritus and Leucippos and was promoted with great flair by Lucretius Indian theory, by its dyads and triads was both more complex and more subtle in its description of causal effects. It was unique among early atomic ideas, and it attracted Indian thinkers and scientific men until well into the eighteenth century.” (Cambridge illustrated history of the world sciences by Colin A. Ronan Page 1).

8.4 Physics

Although laws of motion and theory of gravity are said to have been discovered by Newton in 1687AD, but we find references to gravity, laws of motion, inertia and momentum (impetus) in the Indian writings of antiquity and this fact is now acknowledged by the western scientists. For example Colin A. Ronan writes” *What the Indian view suggested was that when a body first experiences the force that sets it moving, the very application of this force imparts a quality Vega or impetus, which causes the body to continue to move in the same way . Thus, doctrine of impetus was a noble contribution to thoughts and explanations about the motion of bodies..... What the Indians proposed was a forerunner of what was later developed mathematically in the west during the scientific revolution.”*

(Cambridge Illustrated history of the world science by Colin A. Ronan page 194-95)

8.5 Mathematics

In ancient India, counting was based on words representing numbers. For example to represent number One they used the word sun (सूरज), to represent two they used eye (आँख, चक्रसू,

ਲੋਚਨ or ਨੋਤਰ) etc. Numbers were read from right to left (This was known as ਅੰਕਾਨਾ ਵਾਮਤੋ ਗਤੀ). For example ਨੈਣ ਵੇਦ ਮੁਨਿ ਚੰਦਰਮਾ meant 1742 where ਨੈਣ= 2, ਵੇਦ=4, ਮੁਨਿ=7 and ਚੰਦਰਮਾ = 1. We find such counting in Jain and Buddhist literature. This sort of counting was also prevalent throughout the world. Romans used Alphabets I, II, III, IV, V, VI, X, L, M etc and the Arabians used ਅਬਜਦ, ਹੋਜ਼, ਹੁਤੀ, ਕਲਮਨ, etc where letters stood for numbers. For example in ਅਬਜਦ ਅ (ਅਲਿਫ) =੧, ਬ (ਬੇ) =੨, ਜ (ਜੀਮ)= ੩ and ਦ (ਦਾਲ)= ੪. Scholars used different words for one and the same number and this caused confusion. For example number two (2) could be represented with ਹੱਥ (two hands), ਕੰਨ, ਅੱਖਾਂ, ਬਾਂਹਾਂ etc. This sort of counting was not conducive to the development of astronomy, mathematics, astrology, and science.

Another method of representing numbers came into use later. It used lines. 1,11,111, --,= etc for counting. Mr. Buhler and Mr. Princep believe that the Indians developed numbers from first letters of the words formed by using lines. ਇੱਕ = ੧, ਦੋ = ੨, ਤਿੰਨ = ੩, ਪੰਜ = ੫ etc. The shapes of all present day numbers are available in the inscriptions of Emperor Ashoka albeit slightly different in some cases. The question as to when the letters or words gave place to numerals cannot be answered satisfactorily but it is clear that the numbers from one to nine were used extensively by 150 BC.

Mr. Ojha in his book “ਨਾਗਰੀ ਅੰਕ ਔਰ ਅਕਸ਼ਰ”, and Mr. Ram Moorti in his book “ਲਿਪੀ ਵਿਕਾਸ” have given tracings of the shapes of the old Brahmi characters from the 3rd century onwards and have compared the old numerals with present day numerals of Sarda, Orya, Marathi, Gujarati, Gurmukhi, Bengali, Telgu, Kannar, and Tamil. It is surprising to find that all present-day Gurmukhi numerals tally exactly with those used in Brahmi. Only numeral 8 has a very small variation in

that the top horizontal line of modern Panjabi ਟ is not horizontal in Brahmi. No other Indian language numerals have such a perfect match with Brahmi numerals although they do have some matching numerals and some nearly matching numerals with those of Brahmi.²⁰²

It has been admitted worldwide that the Indians (perhaps I should say Panjabis) were the inventors of the numerals and they were the first to have started counting by tens (known as ਦਸਗੁਣਿਤੋਰ in old Indian books). This revolutionized the counting of very large numbers. An example of this system is found in “ਪੰਚ ਸਿਧਾਂਤਕਾ” written by Varha Mehar in the fifth century. Shifting a number to the left increased its value ten times.

“Counting in 10s was certainly adapted by the Vedic Hindus. They had specific words for very large numbers up to 10^{12} or a million. Special terms were devised for 10^{29} and 10^{53} because these occurred in the cyclic rebirth of the universe.”..... They calculated the square roots of two and three to a number of decimal places.”

(Cambridge illustrated history of the world science by Colin A. Ronan page 191-92)

Up to the period of Caliph Walid (705AD-715AD), the Arabs did not use any numerals. Around 773 AD an Indian mathematician is said to have brought some calculations to Baghdad and explained the Indian system of calculations to Abuzafar Muhammad Alkharzami.²⁰³ From then onwards the Arabs adopted the Indian numerals and the Indian system of

²⁰² The Panjabi University Patiala has published a chart on page 145 of their book “ਲਿਪੀ ਦਾ ਵਿਕਾਸ” by Dr. Kala Saingh Bedi comparing numerals of Indian scripts with Brahmi numerals.

²⁰³ According to Mr. Suleman Nadvi’s book concerning Indian Arab relationships, the Arab traders had been visiting India since 1st Century AD.

calculations.²⁰⁴ This is evident from the fact that a numeral is called 'Hindsa' (ਹਿੰਦਸਾ) in Arabia. The Arabs borrowed the numerals from the Indians and passed them on to the West around the 12th century. In this connection Mr. Gauri Shankar Heera Chand Ojha write “ਨਵੀਨ ਸੈਲੀ ਕੇ ਅੰਕੋਂ ਕੀ ਸ਼ੁਸ਼ਟਿ ਭਾਰਤ ਵਰਸ਼ ਮੇਂ ਹੂਈ ਫਿਰ ਯਹਾਂ ਸੇ ਅਰਬੋਂ ਨੇ ਕ੍ਰਮ ਸੀਖਾ ਔਰ ਅਰਬੋਂ ਸੇ ਉਸਕਾ ਪ੍ਰਵੇਸ਼ ਯੂਰਪ ਮੇਂ ਹੂਆ ਹੈ”।

The fact that Arithmetic and Algebra reached the west from India through the Arabs is mentioned by German writer Mr. Schlegel. He writes, “*It is a gift, we owe to India*” On the same subject Mr. Hunter writes, “*To them we owe the invention of the numerical symbols on the decimal²⁰⁵ scale.....The Arabs borrowed them from the Hindus and transmitted them to Europe*” (Imperial Gazetteer p.219).

The numeral Zero is also the invention of the Indian Mathematicians. It was used extensively in India around 876BC.

“Hindus had a sign for zero around 6th century BC. Decimal value notation was introduced and Sanskrit digits assumed a very convenient form which came close to our present way of writing numbers. The Hindu numerals were adopted in Muslim Mathematics by Alkharizmi in the 9th century AD and three hundred years later entered Europe when Adelard of Bath began translating Arabic works into Latin.”

(Cambridge illustrated history of the world science by Colin A. Ronan page 191-92

²⁰⁴ This is evident from the fact that later when the same numerals and method of calculation entered Europe it was called Algorism which is a corrupted form of Alkharzami.

²⁰⁵ The Chinese started using decimals later than the Indians only in 1BC, whereas the Indians had been using them since 500BC (see *Science Desk Book* New York Public Library page 39 and 532)

It has been established that during the 8th and 9th centuries the Indians were teaching Arithmetic and Algebra on a large scale.

Professor Weber has studied the Indian system of Arithmetic and considers the ancient Indians as particularly expert in Arithmetic. He considers the Arabs as disciples of the Indian mathematicians and writes, *“In regard to algebra and arithmetic in particular, in both of which it appears the Hindus attained, quite independently, a high degree of proficiency.”*

(Cambridge illustrated history of the world science by Colin A. Ronan page 191-92

Aryabhata, Brahmagupta,²⁰⁶ and Bhaskaracharya were the greatest mathematicians of India and had some connection with the Panjab.

²⁰⁶ “Brahmagupta (c 598-c665) Indian mathematician and astronomer, who wrote works on measuring, Trigonometry, and algebra. He was also one of the first to incorporate negative numbers in his work.” (*Science Deskbook reference. New York Public Library page 35*). The Chinese, who are credited with having used negative numbers, began using them only in 100BC (*Science Deskbook Reference New York page 39*) Brahma Gupta’s main claim to fame is the set of rules he devised to calculate the volume of a prism and of four sided figures inscribed within and around circles. He is also the first person to have summed up the series (See A. Ronan’s *Cambridge illustrated history of world science page 192*)

“Indian mathematician and astronomer who was the most accomplished of the ancient Indian astronomers. He set forth the Hindu astronomical system in verse form, including events such as lunar and solar eclipses, planetary conjunctions, and the positions of the planets.” Ibid Page 355

8.6 Geometry

Professor Wallace says, “*Geometry must have been known in India long before the writing of Surya Siddhanta.*” *Surya Siddhanta*, as we know now, deals with Geometry and Trigonometry. In it, we find some Geometrical theorems which were not known to the west at the time of its writing. Dr.Thibaut has demonstrated that the popular theorem known as Pythagoras Theorem was known to the Hindu mathematicians two centuries earlier than Pythagoras (580BC-500BC). This is also confirmed by Mr.V.Schroeder when he states that “*the Greek philosopher owed inspiration to India*” (History of Hindu Chemistry Vol. 1). The usual belief has been that the T-ratios like sine and cosine etc were invented by the Arabs but Edinburgh Encyclopedia tells us that the Arabs received this knowledge from India.

“Hindu mathematicians knew the relationship between the diagonal of a square and its sides; in other words they were familiar with the Pythagorean relationship between the sides of a right angled triangle. It is claimed too that they knew about binomial expressions and the coefficient that arose, and were also able to write these down, using long and short syllables as early as 3rd century BC. It is therefore sometimes said that they knew the Pascal’s triangle as early as this.”

(See page 192 of his *Cambridge Illustrated history of the world science* by Colin A.Ronan)

In Ayeen-e-Akbari (caused to be produced by Emperor Akbar of Delhi), we find references to the calculation of circumference of a circle as calculated by the ancient Hindu mathematicians of Taxila. Here we find the ratio of diameter to the circumference as 1250 to 3929 which turns out to be the ratio ‘Pie’ used today and valued at 3.143. According to Mr. Colin A. Ronan the value of ‘pie’ was first calculated by

Aryabhata (born 476 BC)²⁰⁷ up to four decimal places

The circumference of the earth was calculated by the Indian mathematicians as 4,967 Yojanas. If a Yojna is taken as equal to five English miles, then the circumference of the earth calculated by the Indian mathematicians turns out to be 24,835 miles. (Modern calculations give us the circumference as 24857 miles)

Mr. Elphinstone in his 'History of India' writes, "Their geometrical skill is shown among other forms by their demonstrations of various properties of triangles, especially one which expresses the area in terms of the three sides and was unknown in Europe till published by Claudius, and by their knowledge of the proportions of the radius to the circumference of a circle, which they express in a mode peculiar to themselves, by applying one measure and one unit to the radius and circumference. This proportion, which is confirmed by the most approved labour of Europeans, was not known out of India until modern times."²⁰⁸

8.7 Algebra

The word Algebra immediately brings to mind that its origin is Arabic but according to Mr. Colebrook the Indians "Understood well the arithmetic of surd roots; they were aware of the infinite quotient resulting from the division of infinite quantities by cipher; they knew the general resolution of equation of the second degree and had touched upon those of higher denomination, resolving them in the simplest cases, and

²⁰⁷ There were two Aryabhatas, both mathematicians. The second Aryabhata was born 500 years later.

²⁰⁸ Read the book "The square and the circles of the Indian art" By Mr. Kapila Watsayan. Mr. Kapila proves how ancient Indian art not only invented the widely known geometrical forms but has so influenced the thinking of man that we are still guided by the thoughts and designs of our Indian ancestors. The Buddhist carvings and statues created near Taxila around the 1st century AD onwards (known as Gandhara art) captivate the westerners even today.

in those in which the solution happens to be practicable by the method which serves for quadratics; they had attained a general solution of intermediate problems of the first degree; they had arrived at a method for deriving a multitude of solutions of answers to problems of the second degree from a single answer found tentatively..... The Arabs were mediately or immediately our instructors in this study.”

(See *Science Desk book reference New York Library page532*)
The fact is that Algebra had been taught in India since 500 BC.

In *Edinburgh Review* (Vol. XXXIX Page 135) Mr.Colebrook refers to a mathematical problem which the great mathematicians like Brounker, Euler, and De la Grange could not solve successfully but the solution to the problem was discovered to have been given by the old Indian mathematician Brahmagupta of India. It has also been discovered that the great mathematician Bhaskaracharya was the first to have used Differential Calculus in his problems of astronomy. In this connection Dr. Ray writes, “*Bhaskara’s formula for the computation of sines also implies his use of the principle of differential calculus.*”

Writing on the same subject Professor Monier Williams says, “*To the Hindus is due the invention of algebra and geometry and their application to astronomy.*”

8.8 Astronomy

According to Mr. Weber “*Astronomy was practised in India as early as 2780 BC.*” Mr.Hunter is of the view that “*In some points the Brahmans made advances beyond Greek astronomy.*” We find the mention of movements of the earth and the other planets mentioned in the old Indian literature. The Sanskrit *Uccha* for (apex of an orbit) appears to have become *Aux* in the west. According to Professor Wilson, “*The science of astronomy exhibits many proofs of accurate observation and deduction, highly creditable to the science of*

Hindu astronomers..... Although there are some remarkable coincidences between the Hindu and other systems, their methods are their own.” Dr. Robertson writes, “It is highly probable that the knowledge of the twelve signs of zodiacs was derived from India.”

It is on record that Caliph Harun-Al-Rashid and Mamun-Al-Rashid had invited the Indian astronomers to Baghdad and had their works translated in Arabic. The greatest astronomer of India was Aryabhata who wrote a lot about the motions of the planets and the solar and lunar eclipses. His works *Aryabhatika, Dasa Gitika and Aryashtasata* had become world famous.

Another great astronomer named Parasara is supposed to have lived around 1400 BC. He was followed by Varahmihira, the author of ‘Brihat Samhita’ about which Mrs. Manning writes, *“Richness of detail constitutes the chief attraction of Brihat Samhita, a merit which was appreciated by the Arab astrologer, Alberuni, as it will be for geography, architecture, sculpture etc, is unequalled by any Sanskrit work yet published.”*

The Indian astronomer to have worked out laws of gravity was the great mathematician Bhaskaracharya who lived around 1200 BC. In *Siddhanta Shiromani* written before the birth of Christ we find this, *“The earth, owing to its force of gravity, draws all things towards itself, and so they seem to fall towards the earth.”*

8.9 Metallurgy

Indians were expert in extracting metals and forming alloys. Talking about their expertise in this field Mr. Colin A.Ronan refers to the 4th century unruined iron pillar at Delhi (कुतब की स्तम्भ) and writes, *“It is not clear whether this was a freak or*

represents an unusual degree of metallurgical knowledge. It is however; far greater than anything similar that could have been produced in the west at such a date.”

*“Smelting of iron in India began in 1050 BC”
(Cambridge illustrated history of world science by Colin A.Ronan Page 197)*

The interest of the Panjabis in sciences and learning is still evident. Out of the four Indian winners of Nobel Prize so far, two (Prof. Abdul Salam and Hargobind Khurana) are Panjabis.

8.10 Religion

Panjab has contributed a lot in the field of religion. Right from the period of the Dravids, the people of the Panjab have been religious in nature. In the Rig Veda (X.136), we find mention of a half-clad Sanyasi Sadhu and in Rig Veda (viii 17.14), the Hindu god Indira is said to be the friend of saints **ਇੰਦਰੋ ਮੁਨੀਨਾਮ ਸਖਾ**. The world knows that later most Buddhist scholars developed Buddhism here in the Panjab at Taxila. Most of the Hindu religious literature (including Vedas and “Gita” were written in the Panjab.²⁰⁹ The Vedic literature mentions the names of seven *Rishis* (Religious scholars). They are Vishisht, Kashyap, Atry, Vishwamitter, Gautam, Jamdagan, and Bhardwaj. At least five of them were in one way or the other associated with the Panjab. Vishisht crossed river Sindh with Indira (RV33 3-7) and helped in the fight against the ten kings. Vishwamitter was the family *Guru* of king Sudas but later changed sides and became the cause of Sudas’s

²⁰⁹ There are copious references to the Panjab in the Vedic literature but there is absolutely no mention of any parts of Southern India. Gita was uttered by Lord Krishna at Kuru Kashetra.

defeat.²¹⁰Bhardwaj was the religious guide of Divodas, grandfather of king Sudas.

Worship of the bull (Nandi), Monkey (Hanuman), Elephant (Ganesa), Mother Goddess (Dharti Mata), Phallus (Linga), and “peepal tree” among the Hindus of Panjab (or of the Banyan tree among Buddhists) are certainly Dravidian and so are *Yoga* and *Dhyana*. In this connection Mortimer Wheeler writes, “*The later Hinduism, in spite of its Aryan garb, did in fact retain not a little of the non-Aryan Harrappan mentality and relationships, perhaps to a far greater extent than can now be proved*” (*The Indus civilization* p.136). Tantric yoga is definitely Dravidian. Trevor Ling writes, “*The Hindu cults of the post Buddhist period do not constitute a new development, but something which in essence is to be found at least two thousand years earlier*” (*A history of religion East and West* Page 12)

Guru Nanak, the founder of Sikh religion was also a Panjabi.

8.11 Politics

Politics was a subject in the Taxila University and princes of almost all Indian states received their education in politics and jurisprudence here. Kautulya (also known as Chankaya), the world famous writer of *Arthshashtra* (political science- **ਚਾਣਕ ਨੀਤੀ**) was a professor of this subject here at Taxila.

²¹⁰ Later Vishwamitter and Washisht both became the religious mentors of King Dasrath of Ayodhya.

Chapter 9

The Present Panjab

As has been stated earlier Panjab has been the gateway of India through which wave after wave of invaders attacked India. Every time an invader entered India, Panjab was the most to suffer. Panjabis lost their homes, their children, and their honour with every invasion. At one time the frequency of invasions was such that the Panjabis started using the phrase “ਘਾਧਾ ਪੀਤਾ ਲਾਹ ਦਾ, ਰਹਿੰਦਾ ਅਹਿਮਦ ਸ਼ਾਹ ਦਾ”²¹¹ (Eat and drink to your fill because what is left will be snatched away by the invader)

Repeated invasions and foreign influences created a composite culture which we now call Panjabi culture. It is difficult to say how much of the present Panjabi culture is homegrown and how much is inherited. One thing is certain that Panjab benefited from the culture and customs of all its invading hordes and so did the whole of India. However, it must not be forgotten that this gain in culture is far outweighed by the damage done to the Panjab by the marauders. Guru Nanak was the first to point out this fact when he wrote, “ਰਤਨ ਵਿਗਾੜਿ ਵਿਗੋਏ ਕੁਤੀ ਮੁਇਆ ਸਾਰ ਨ ਕਾਈ॥ (ਪੰਨਾ ੩੬੦)

Culture has been defined differently by different people. According to Taylor, “Culture is that complex whole which includes knowledge, beliefs, art, morals, law and any other capabilities and habits acquired by man as a member of society.” Some other scholars define it as, “An assemblage of traits held together by the accident of existing in the same

²¹¹ This was at the time of Ahmad Shah Abdali 1752-53

society at the same time.”

Panjabis were compelled by circumstances to develop a spirit of cohesion and to learn to live together under extreme persecution and intolerance. Fortunately, for them the poison of intolerance later found an antidote in Maharaja Ranjit Singh. In his reign, religious bigotry had taken flight and different communities were freely mingling with one another and enjoying convivial relations. All communities were contributing their best to the common life of the Panjab. People forgot about invasions and internecine bickering. Just when the Panjab was making progress by leaps and bounds, the English swooped upon it like a hawk. A Muslim poet Shah Muhammad laments it by saying.

“ਸੁਖੀ ਵਸਦੇ ਸੀ ਮੁਸਲਮਾਨ ਹਿੰਦੂ ਸਿਰ ਦੋਹਾਂ ਦੇ ਵਡੀ ਆਫਾਤ ਆਈ ॥
ਸ਼ਾਹ ਮੁਹੰਮਦਾ ਵਿਚ ਪੰਜਾਬ ਦੇ ਜੀ ਕਦੇ ਨਹੀਂ ਸੀ ਤੀਸਰੀ ਜ਼ਾਤ ਆਈ ॥

(The Panjabi Hindus and Muslims were leading a comfortable and peaceful life but fate struck a blow when a third, foreign power, entered the Panjab).

After annexation of the Panjab (1849 AD), the British extended its boundaries by detaching Delhi from UP after 1857 and including it in the Panjab.²¹² So in the British time Panjab extended from Yamuna in the East to Sulaiman range in the West (excluding Kashmir which was a part of Panjab in Ranjit Singh's time). The length and breadth of the then Panjab were about 900 miles by 700 miles. It was one of the biggest states of India with five divisions viz Ambala, Jullundur, Multan, Lahore, and Rawalpindi.

When the demand for freedom became too intolerable for the British, They began to sow seeds of dissention among the

²¹² Delhi stayed as part of the Panjab only for a short period.

different communities²¹³ and also established a mission at Ludhiana to convert people to their faith. Internecine religious problems started cropping up and vitiated the atmosphere. The Hindus and the Muslims who lived cheek by jowl now became bitter enemies. Before the English departed from the Panjab, they divided it on the basis of religion creating a new country named Pakistan (1947) which claimed the large chunk of the Panjab. Out of the five divisions, only Jullundur and Ambala Divisions stayed in India. Millions of Panjabis lost their hearths and homes and millions more were killed in cold blood. The composite Panjabi culture suffered its worst holocaust. Panjabis were no longer held by the accident of existing together. Centuries old ties cracked and Panjabis became blood-thirsty enemies of each other. With the moving away of the Muslims to Pakistan many professions and entertainment traditions completely vanished from the Indian Panjab. Under the veneer of seeming peace and amity, the animosity between the two communities still persists and is often fanned by the vested interests.

Almost all historians agree that in the past the Panjabis were

²¹³ In 1892 the British Government of India passed Indian Councils Act which provided the appointment of non-official members of the Governor's council as also the members of provincial councils. Without any demand from the Muslims the British Government adopted the principle of separate representation for the Muslims. Lord Dufferin, the then Viceroy of India, instigated the Muslims by saying, "*Fifty million of Muslims are themselves a nation and a very powerful nation.*" As if this was not enough Lord Salisbury, Secretary of State for India said, "*It would be impossible for England to hand over the Indian Muslims to the tender mercies of hostile numerical majority.*" This is how the seed of Pakistan was being cleverly sown by the British. The Muslims formed Muslim league much later than this in 1909. Immediately the Hindus formed Hindu Mahasabha in 1910. The battle lines had been drawn.

Muhammad Iqbal (President of the Muslim League) allowed the proposal of Pakistan to be discussed in the Allahabad Session of Muslim League in 1930 full 38 years after the viceroy's statement of secret agenda. Surprisingly the resolution was rejected unanimously by the Muslim leaders as "*chimerical and impracticable.*" Obviously it needed time for the British injected poison to spread. Pakistan came into existence in 1947.

Even as early as the East India Company the British policy had been "*To keep the classes in mutual check—to counterbalance race by race and creed by creed.*" This is amply clear from Todd's "*Annals of Rajasthan*" and Elliot's "*History of India.*"

by nature very peaceful people. The frequent and barbarous invasions, arson, loot, plunder and devastation by foreign marauders changed their character out of recognition. Their religious places were defiled and destroyed by the bigot invaders and they were forcibly converted to Islam during the Muslim rule. This compelled them to change their ploughshares into swords. They invented a phrase “ਪੰਜਾਬ ਦੇ ਜੰਮੇ ਨੂੰ ਨਿੱਤ ਮੁਹਿੰਮਾਂ” (Panjabi children face war daily). Thus the invasions compelled the peace-loving intellectuals, (whose forefathers had created the Vedas), to become doughty warriors. It is for this reason that the Panjabis became physically fitter than the rest of the Indians. Most Panjabis began to carry a long strong stick (ਡਾਂਗਾ).²¹⁴ Later these sticks changed into spears and when spears were no match for the superior weapons of the invaders and the local persecutors, Guru Gobind Singh instructed the Panjabis to substitute them for a sword. The Panjabis became hardy and resilient. They never tolerated any insult and neither did they accept to remain subdued forever. They began to consider honour as more important than anything else did. Professor Puran Singh has described this trait of the Panjabis thus “ਇਹ ਦੂਲੇ ਜਵਾਨ ਪੰਜਾਬ ਦੇ, ਟੈਂ ਨਾ ਮੰਨਣ ਕਿਸੇ ਦੀ, ਖੜ੍ਹ ਜਾਣ ਡਾਂਗਾਂ ਮੋਢੇ ਤੇ ਉਲਾਰ ਕੇ” (These virile sons of Panjab never accept subservience to anyone. They take up their weapons and confront the enemy fearlessly).²¹⁵ This trait of character in the Panjabis took thousands of years to develop but now this is systematically being obliterated by the national Govt. of India. First, the Government reduced the number of Panjabis joining the army and later by sending an army to attack Harmander Sahib they challenged the self-respect of the Panjabis. This has resulted in the Panjabis being

²¹⁴ ਸੋਟਾ ਸਦ ਹੀ ਰਾਖੀਏ ਹਾਥ ਡੇਢ ਪਰਮਾਣ, ਮਾਰੇ ਅਕਲ ਰਕੀਬ ਕੀ ਤੋੜੇ ਦਾਂਤ ਸੁਆਨ ॥
ਤੋੜੇ ਦਾਂਤ ਸੁਆਨ ਕਹੀਂ ਦੁਰਜਨ ਮਿਲ ਜਾਵੇ, ਔਰ ਨਹੀਂ ਕੁਛ ਪਾਸ, ਤਾਸ ਕੇ ਸੀਸ ਟਿਕਾਵੈ ॥
ਕਹੇ ਗ੍ਰਿਧਰ ਕਵੀ ਰਾਏ, ਬਹੁਤ ਨਹੀਂ ਹੋਵੇ ਮੋਟਾ, ਆਪਣੇ ਬਲ ਤੇ ਹੇਠ ਰਾਖੀਏ ਸਦ ਹੀ ਸੋਟਾ ॥

²¹⁵ “How can a man fight better than facing fearful odds,
For the ashes of his fathers, for the temples of his gods?” (Anonymous)

indignant of the national Government. The valuable asset acquired by the Panjabis in centuries is being ridiculed and belittled. The sword arm of India against the invaders has been forced to fight its own Govt. and thus fritter away the energy for no useful purpose.

Among the many important traits of culture is Language.²¹⁶ It is one of the many capabilities acquired by man as a member of society and is a part and parcel of human experience. It is embedded in culture and like a mirror reflects the culture of a country. The inter-relation of the language and culture is so close that no part of the culture of a group can be studied without reference to its linguistic symbols in use. Mr. Max Muller observes, “*If there is one safe exponent of national character, it is language. Take away the language of a people, and you destroy at once that powerful chain of tradition in thought and sentiment which holds all the generations of the same race together.*”

The tragedy of the partition of the Panjab struck the Panjabi language a lethal blow. A greater and more productive part of the Panjab was cut off and offered on a platter to Pakistan forever. All those who left for the newly created Pakistan began to claim Urdu as their mother tongue. We have seen that Panjabi language was nurtured and developed by the Muslims. The writings of Baba Farid, Qadar Yar, Bulleh Shah, Waras Shah, Maula Bakhsh Kushta, Sultan Bahu, Shah Sharf, and thousands of other Muslim Panjabi writers at once became unimportant for the Pakistani Panjabis. Panjabi literature, which owed a lot to Muslims almost stopped in its steps and Panjabi literary interest got smothered in the Pakistani

²¹⁶ “It must be remembered that for the transmission of a culture- a peculiar way of thinking, feeling, and behaving- and for its maintenance, there is no safeguard more reliable than a language.” (*Towards the definition of a culture.*” By T.S.Elliot). “ਪੰਜਾਬੀ ਆਪਣੀ ਮਾਂ ਬੋਲੀ ਨਾਲੋਂ ਨਿੱਖੜ ਨਹੀਂ ਸਕਦੇ, ਆਪਣੀ ਸਾਹਿਤ ਪ੍ਰੰਪਰਾ ਨਾਲੋਂ ਟੁਟ ਨਹੀਂ ਸਕਦੇ । ਪੰਜਾਬੀ ਤੋਂ ਬਿਨਾਂ ਉਨ੍ਹਾਂ ਦੀ ਹੋਂਦ ਨਹੀਂ ਰਹਿ ਸਕਦੀ, ਪੰਜਾਬ ਦੇਸ਼ ਨਹੀਂ ਰਹਿ ਸਕਦਾ।” (ਚੋਣਵੇਂ ਲੇਖ ਪੰਨਾ ੯੯ ਪ੍ਰਿੰ: ਤੇਜਾ ਸਿੰਘ)

Panjab.²¹⁷

According to Malinowski's ethno-linguistic theory (1920), linguistic forms are influenced by psychological, mental, social, political, and cultural events. The juggernaut of anti-cultural forces had already started pulverising the Panjab at the time of partition. Just when the truncated Panjab had slowly begun to reconstruct itself there came yet another more severe blow to the Indian section of the Panjab. The Hindus of the remaining Indian Panjab, the very ancestors of Panjabi, began to claim that Panjabi was not their mother tongue (1951). The Panjabi producers of the Vedas and the Siddh Matrika blatantly denied Panjabi their due status.²¹⁸ Panjab had to be divided once again (1965). Out of the remaining 18 districts of Jullundur Division which comprised the disembodied Panjab, only 10 stayed in the Panjab. A large number of Panjabi speaking areas were left in Himachal, Haryana, and Rajasthan. Haryana, which had been a part of Panjab for centuries, went to the extent of denying Panjabi even the status of a second language in their schools. The linguistic culture of the Panjab which was left injured and bleeding after partition suffered another fatal blow. Like the Muslims, who moved away to Pakistan, very few Hindus in the remaining Panjab write and enrich Panjabi these days. Many have disclaimed the contributions of great Panjabi writers like Lala Dhani Ram Chatrak, Lala Kirpa Sager, Shardha Ram Philauri, Brij Lal Shashtri, Ishwar Chander Nanda, and a host of other Hindu luminaries. The influx of millions of Biharies into Panjab is diluting the Panjabi language and culture further and preparing for its death-knell.

As if this was not enough the Panjab Government introduced

²¹⁷ "*Writers are the nerve centre of a people's culture and the whole of it speaks through its writers.*" (Krishna Gokal)

²¹⁸ Only the communists and the Akalis of Panjab claimed Panjabi to be the language of the Panjab. It is ironical that the SGPC had to pass a resolution and fight for demanding the use of Panjabi language from Panjab Radio Station Jullundur.

the subject of English right from the Primary School. This was not done even by the British Govt. of India. At one time people used to burn English books and shouted slogans against learning English. Now we are becoming slaves of English. Bedford Experiment of Britain and the experiments conducted by Ben Ziv in Israel have proved beyond doubt that if little children are taught basic concepts in their mother tongue they prove far better in developing cognitive abilities and outsmart those who receive their education through a foreign language. Nevertheless, our Panjabi educationists have ignored this and have stuck to their guns to teach English to the tiny tots in spite of the fact that the children cannot even pronounce their own names correctly. This practice is likely to affect the intellectual calibre of the Panjabis adversely in the coming years. Panjabis must learn English because it is an international language but not at the impressive primary school age and at the cost of blunting their infant brains. To add insult to injury there is a tendency among the Panjabi writers to load their writings with bombastic Sanskrit words. This is already causing a cleavage between the language of the common people and the literary language of the intellectuals.

Religion is an important factor of culture. When people of different religions live cheek by jowl they learn to acquire religious tolerance and respect for each other's beliefs and practices. The more people interact with one another, the more they get accustomed to killing the prejudice. Unfortunately, when the demand for Pakistan started it was not for political or administrative reasons but purely on the basis of religion. This brought the ogre of religious fundamentalism to the fore and caused untold misery and destruction in the Panjab. Once the genie of fundamentalism is out it becomes difficult to bottle it up again. Ever since the creation of Pakistan, there has been continuous bickering and enmity between the Shia's, Sunnis, and Ahmedia Muslims resulting in bloodshed and desecration of mosques in Pakistan. In the Indian Panjab, the fire of religious bigotry is being stroked by some misinformed zealots

who claim the minority religions to be a part of their own predominant religion and expect every one to tow their line. Desecration of religious books and religious places is becoming commonplace. It appears that the Panjab is busy destroying and dismantling itself.

Panjab is mainly an agricultural part of India²¹⁹ and water is a valuable resource provided by nature. Before partition, there were five rivers in the Panjab. When Panjab got divided there cropped up the problem of water distribution between its two parts. It could not be resolved easily. In the Eastern Panjab, there are only two rivers (Sutlej and Beas). These two rivers are not enough to irrigate the whole of Indian Panjab. To add insult to injury the Central Government is doling out water from these rivers to Rajasthan and Haryana. This is bound to turn the once fertile land of Panjab into a desert.

Panjab is a border state and as such, the Central Government always fights shy to invest in Technology and heavy industry in the area. As a result, the Panjab is lagging behind other states in getting industrialized. This will have a very bad effect on the Panjab in future.

Over and above these problems, the political pundits have identified two other major problems afflicting the Panjab. One is the problem of the rights of minorities and the second is the system of Government. On the first point Pandit Nehru, the first prime minister of India wrote in Young India dated May 15, 1930 as follows:

“The historians of India and of many other countries of Europe have demonstrated that there can be no stable equilibrium in any country so long as an attempt is made to crush a minority.”

²¹⁹ The present Panjab occupies only 1.54% of area of India. In 1950-51 it produced 1.02 million tonnes of wheat which in 1984-84 rose to 10.18 million tonnes. Production of sugar cane, cotton, and rice also rose by nearly the same ratio. 62.6% wheat and 47.0% rice of the whole produce of India are produced in the Panjab.

There is no surer method of rousing the resentment of the minority and keeping it apart from the rest of the nation than to make it feel that it has not got the freedom to stick to its own ways. Repression and coercion can never succeed in coercing a minority.....Therefore, we in India must make it clear to all that our policy is based on granting this freedom to the minorities, and that under no circumstances will any coercion or repression of them be tolerated..........If the bonafides of the majority are doubted, as they might well be, then pacts and agreements are of little value. These principles should apply to all minority groups. To the Muslims, who really are in such large numbers in India that it is inconceivable that any majority can coerce them; to the Sikhs who, although small in number; to the Parsis; to the Anglo-Indians who are gradually drifting into nationalism; and to other minorities.

“The congress, I trust, will remain true to these principles and will demonstrate to the country that in communal matters it will not deviate to the right or the left, and will hold the centre impartially. It will, I hope, prove to the minority communities that in independent India for which we strive, theirs will be an honoured and a favoured place. And by its sacrifices and its determined courage, it will convince all of bonafides.”

How far Pandit Nehru, his daughter Indira Gandhi or their poodle congress party adhered to these principles, is anybody's assessment. Distrusted bonafides never create amity and goodwill.

The second problem is that of the type of Government in the centre and its relations with the state governments. When Mr. K.Santhanam raised some questions about the constitution of India, Dr. Ambedkar, who framed the constitution, said, “*The basic principal of federalism is that the legislative and the executive authority are partitioned between the centre and the states, not by any law but by the constitution itself. This is what the constitution does. The states under our constitution are in*

*no way dependent upon the centre for their legislative or executive authority. The centre and the states are co-equal in this matter.*²²⁰

The fact however is that all authority lies with the centre. For planning and financial help the states have to beg the centre with a bowl and usually remain frustrated. If a state Government does not tow the line, it is disbanded. Many states of India have since demanded more powers and greater autonomy and Panjab is one of them. The states are hoodwinked by setting up commissions whose recommendations are seldom ever made public much less accepted and implemented. Take for example Raj Mannar committee established to review the Centre-state relations. The committee reported in 1971 as follows:

“Though the constitution set up a federal system, it must be admitted that there are several provisions which are inconsistent with the principles of federalism. There are unitary trends and in the allocation of powers, there is a strong bias and tilting of the scales in favour of the centre.”

The findings of the committee gathered dust for years and no one bothered to take note and mend the imbalance. After full 10 years, when the clamour from the states reached a crescendo, Mr. Sanjiva Reddy, the then President of India, once again mollified the states when he spoke at the Sardar Patel Jyanti Smaroh on October 31, 1981. He said, *“The demand for greater autonomy might lie dormant for a while but in course of time the ever growing central control and direction, by whatever name the process might be called for the sake of euphemism, is bound to be increasingly irksome to*

²²⁰ It was Pt. Nehru, the first Prime Minister of free India, who moved a resolution on 9 December 1946 in the first constituent Assembly chaired by Dr. Rajinder Parsad. The resolution read, *“The various territories of the union of India would be autonomous units with residuary powers.”*

the states. A stage might come when the demand for greater autonomy might become not merely vocal but bitter, threatening the country's integrity. It is the path of statesmanship to recognise betimes the desire of the states for autonomy to as large an extent as possible. The problem is one that ought to be studied in depth in the light of our past experience and the experience of other federations. It would be unwise to reject a mere demand for examination of the problem as a threat to the country's integrity.

Panjab is a minority state. It can send only thirteen members of parliament to the Lok Sabha (House of Commons). Their voice is muffled and lost in the melee. Nobody seems to care for Panjab's problems. Very soon, another great leader of India will offer sweet wordy palliates and put the Panjabis to sleep or offer the carrot and use the stick to smother the Panjabis aspirations. Panjab is soon going to be a skeleton bereft of flesh. Never in the history of humankind has a nation destroyed itself as the Panjabis have done. It is unfortunate that the juggernaut of destruction does not appear to be coming to a halt.