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 Panjabi 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)

Acknowledgements

I am grateful to Sardar Bakhtawar Singh Sehra for typing and re-typing the manuscript. My thanks also go to my grandson Sutej Singh Sivia for preparing the title and to my daughter-in-law Mandeep Kaur and Kamaljit Singh Chana for preparing the charts. Thanks are also due to Sardar Hardev Singh Shergill of America, Dr. Haribala Vaid, Professor A.S. Virk and Professor D.S. Deol for reading the manuscript and giving their opinions. Sikh community and Youth Service Nottingham deserve my special thanks for offering funds to have the book printed and distributed.

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 दीना नाथ दीना नाथ दीना नाथ दीना नाथ दीना नाथ दीना नाथ दीना नाथ दीना नाथ । 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 severed 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

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\(^2\) 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 Saptisindhu, a land of seven rivers. 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 Sohaan river (District Rawalpindi), 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. 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.

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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 Sindhu got changed to ‘Hindu’ because the Parsees could not pronounce ‘S’. The Greeks called it “Indu” which later became India. Chinese traveller Huen Tsang called it “Hantu”

4 Sohaan 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 researchers 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 (Aryans\(^6\) 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

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\(^6\) 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 Sangha* 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 itihas*” Ayodhya Singh Upadhyaya 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). Saniti 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*.”

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\(^7\) Herodotus tells us that the Aryans were “no better than wild beasts”. According to Avesta, the Aryans were either hunters or cattle-hearers 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* (outcastes), *Asura* (demons),

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

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 and 1600 horses (See *Ramayana*). Many Panjabs have been seen 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 Pushkaravati.

¹⁰ Descendants of these people now inhabit Ceylon, 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 Pradesh, 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 Panjub, 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 iv/6, 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 RVii 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

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\(^{11}\) 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 Kaurvas sought help from all non-Aryan kings and the Pandvas rallied the support of all the Aryan rulers.

\(^{13}\) According to Hindu sources, Rishi Vishwanitter was waylaid by the Dravidians on the confluence of rivers Sutlej and Beas when he was carrying a lot of offerings.

\(^{14}\) Aitrya Brahma (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 (1950 BC)\textsuperscript{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 \textit{Mahabharata (1400 BC)},\textsuperscript{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 sacrifices\textsuperscript{17}. Another important centre was Kurukshetra which became the centre of religion. According to the Grammarians Panini,\textsuperscript{18} it was during this time that some Greeks set up a colony in the north of the Panjab.

\textsuperscript{15} Some Hindu scholars believe that this war took place in 2350BC.

\textsuperscript{16} There is some disagreement about this date. This date is given in \textit{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 \textit{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 Snaswati. The place lacks true religion and purity. They eat beef and garlic and drink wine prepared from fermented rice.”(See \textit{Karan parab of Mahabharata}).

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

\textsuperscript{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 (\textit{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 Beas\(^{22}\) 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 Rohitak 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. Hiuen 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 (Dinar) 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. McCrindle page311)

\(^{22}\) Before turning back, Alexander erected twelve big altars on the bank of river Beas. They were called Sikandergiri. McCrindle 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)\textsuperscript{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 kingdom\textsuperscript{25}. 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.\textsuperscript{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 6\textsuperscript{th} Century AD, the Huns, a barbarian tribe of central Asia,

\textsuperscript{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 Priyadarshi (viceroy). Prior to this he had received political and military training at Takshashila.

\textsuperscript{25} The edicts of Ashoka have been discovered near Mardan (Peshawar) at Manshehra and Shahbaz Garhi. They are in Prakrit language written in Kharooshi script.

\textsuperscript{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) 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 Hujjaj, “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 Qutbuddin 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.\textsuperscript{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)\textsuperscript{31} to invade the Panjab. He attacked the Panjab on 9 October 1398AD and completely destroyed Tulumba, killing all inhabitants except teachers, Shaikhhs 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.\textsuperscript{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

\textsuperscript{30} Alauddin 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 Ghiyas-ud-din Tughlaq and Aurangzeb.

\textsuperscript{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.’

\textsuperscript{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 12\(^{th}\) 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.

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\(^{33}\) In his \textit{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.

\(^{35}\) भूमिपत्र शाहीचिड़ी की उड़न छोटे भाल बल आफ़के ते कटे में जित हिस्सतिय लिंगी लें भुजलजिह भगिकुड़ि में उत्तरोत्तरविद्ध कुमारे ते कटे। भाल में उत्तरक लिख देव विसाह ल बुलामा उत्तराख नींदी वंदन विभा, सरदा उद्विन बुधे व्यस्त, उंकर नकुड़ू शंकु नीट हमीमें में हुए निंधूभर लिंगी लें पुली नदय सतीद ते कटे।” (उत्तरक लिखी वंदन ज्ञानं 128)
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. 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.

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36 For the first time in the history of the Panjab, Aurangzeb introduced teaching of Islam in the Madrassas through the medium of Panjabi. Aghar Mall Sunami wrote शिखर दिल को, Ganesh Dass wrote निरंदन दिवस as textbooks. Most popular books were सहगुल्ल मेरीमे by Abdul Karim and अपने अपने अपने by Faqir Daarji. Some of these books preached:

1. “इतन धीरे उठे दे ते सीता समा दरदे, रिल रिल ला निखा दरदे रिल रिल धूम दिखनी। धूम धूम भूमिगत भूले दे धूल पर टिकली, भूल हुई हुई तस्म सिक्रिय दूधी दरदे दरदे।”

2. “सब इनके इंते है रंगे है दे दे रिल अगूस, देखे बाँधे है झुकाना देखे तरी तरी नाना बूढ़े।”

3. “हाँ हाँ हाँ ठोक ठोक ठोक एक दिन जीती गई, तैल दिल रीति हस्त रीति हस्त मुही, अच्छा में हाँ हाँ हाँ हाँ हाँ हाँ हाँ हाँ हाँ नाना भजन।”

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.\textsuperscript{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 Amritsar\textsuperscript{38} and he returned to Afghanistan without his Indian booty.\textsuperscript{39} On July 7, 1799 AD, 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 1599 AD, the Dutch, the Danes, and the French established their centers on the Indian coasts in 1602 AD, 1616 AD and 1664 AD 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, 1839 AD), they struck and captured the Panjab as well. Panjab was annexed to the British Indian Empire on December 16, 1846 AD.

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

\textsuperscript{37} Our ancestors used to say, “अर्किरास तदन एम खब,” (Aryans will never submit. Today we say, “दुल नामे बरह मुह, अर्किरास बरह मुहदा।” तो प्रभु ही दुर्भासी केवल तोरे भम्बेते”) (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?”

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

\textsuperscript{39} “A nation was created that blunted the edge of Abdali’s aggressive power, which even the Marhatts 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.\textsuperscript{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.

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\textsuperscript{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 language. 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 stringed together in a sentence. Words alone do not convey full

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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.\textsuperscript{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 antennas. 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 (मिर्चि तंबर मकेतन, आकाश विमानाधिक, अंडा फुकाल, भंजू झंट घुटिल, अंध भजन आदि) 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

\textsuperscript{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-dependent 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. 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. 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

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43 This 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? देवता in Panjabi is not the same as “tongue” in English. The word देवता 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 “देवता वाचा तत्व सहो निश्चलुः धनबाहु धर्मस्वर सत्ताः पर्वतः (Rig Veda 8-100-11)) “वसा लेखिकाए हें सुख लेखिकाए हें सुख लेखिकाए हें सुख लेखिकाए हें सुख लेखिकाए”’ 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.  

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

Ond þa on þaes wifes geberum offundon þaes
And then from of the woman cries discerned of the

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

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

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

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

Feohtende wæran op 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 languages\(^{46}\) 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.

<table>
<thead>
<tr>
<th>English</th>
<th>French</th>
<th>Sanskrit</th>
<th>German</th>
<th>Panjabi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father</td>
<td>Pere</td>
<td>Pitar</td>
<td>Vater</td>
<td>Peo/pay</td>
</tr>
<tr>
<td>Mother</td>
<td>Mere</td>
<td>Maatar</td>
<td>Mutter</td>
<td>Maa</td>
</tr>
<tr>
<td>Brother</td>
<td>Frere</td>
<td>Bhraraatar</td>
<td>Bruder</td>
<td>Bhra</td>
</tr>
<tr>
<td>Mouse</td>
<td>Souvis</td>
<td>Mooshika</td>
<td>Maus</td>
<td>Moosa(^{47})</td>
</tr>
<tr>
<td>Serpent</td>
<td>Serpent</td>
<td>Sarpah</td>
<td>Schlange</td>
<td>Supp</td>
</tr>
<tr>
<td>Camphor</td>
<td>Camphre</td>
<td>Karpoora</td>
<td>Kampfer</td>
<td>Kapoor</td>
</tr>
<tr>
<td>Sugar</td>
<td>Suree</td>
<td>Sharkra</td>
<td>Zucker</td>
<td>Shakar</td>
</tr>
<tr>
<td>Seven</td>
<td>Sept</td>
<td>Sapta</td>
<td>Sieben</td>
<td>satt</td>
</tr>
<tr>
<td>New</td>
<td>Nouveau</td>
<td>Nava</td>
<td>Neu</td>
<td>Navan</td>
</tr>
<tr>
<td>Two</td>
<td>Deux</td>
<td>Dvao</td>
<td>Zwei</td>
<td>Do</td>
</tr>
<tr>
<td>Three</td>
<td>Trois</td>
<td>Traiya</td>
<td>Drei</td>
<td>Tinn/trai</td>
</tr>
</tbody>
</table>

\(^{46}\) 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.

\(^{47}\) पिसाल छैली दिनदौड़ अच्छा बैंड नित सिंह मुम बुस दुर्लौट लली (पृष्ठ ४१) भक दी हिमाली अच्छे हिमाली मुम बुस दुर्लौट लली है (पृष्ठ ४२)
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 गेली (bullet) is commonly pronounced with a soft L as गेली (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 भावस is pronounced as भावस भावस as भावस, and most people refer to a Hospital as डॉक्टर. डॉक्टर is usually pronounced as डोक्टर and in some areas टैक्स is pronounced as टैक्स and अभिमुक्त as अभिमुक्त, 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.

32
2. **Geographical environment:** Geographical and atmospheric conditions also affect languages. The British cannot pronounce the soft “t” (ตร) and the French cannot pronounce the hard T (ตร) !Panjabi children living in Britain find it difficult to pronounce sounds like ੰ, ੱ, ੲ, and ੳ. In their spoken Panjabi बॅट is pronounced as पॅट and डॅबल as डॅबल !In some areas of the Panjab ੰ is changed to ੱ and vice versa. बिल्गा is pronounced as बिल्गा and बेना as बेना. People from Pothohar(Pakistan) pronounce ਾ as ऑ, ੱ as ऑ and ੰ as ऑ।

3. **Social, political, and religious impacts:** Political upheavals, religious movements, and economic changes bring in new words. ਆਂਦੋਲਨ, ਸਰਭਾਸ਼ਾ and ਪੰਜਾਬੀ 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 ਕੇਲਾ and Hindu ਕੁਲਾ 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 ਨ। School children pronounce ‘z’ as ਨੇਘ instead of ਨੇਘ। The sounds of Urdu ਖੌਲਾ, ਖੈਰ and two dotted Qaaf are dying out. ਖੌਲਾ is now ਕੈਲਾ and ਖੌਲਾ is ਕਲਾ। 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 changes\textsuperscript{49} accelerate linguistic changes. As agriculture is being replaced by modern methods of forming 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 \textit{कैदी}, \textit{रेडल}, \textit{डंगली}, रस, \textit{धमली}, \textit{टिंडा}, \textit{उलटा}, \textit{मार्गप}, \textit{डंगली}, डल, \textit{मै}, \textit{बमली}, \textit{मुगलप} 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 \textit{वुल्फ़ बँस घरा}. Words expressing humility do not mean what they stand for. For example \textit{रासुरह}, \textit{बालीहू कसर}, \textit{टम} etc.

Living languages also keep themselves clean and prim. They

\textsuperscript{49}Each 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 उची, डूंगे, भैरो, उड़ी etc. In Panjabi and French cultural phrases like उची, भैरो, उड़ी etc are used to show relative degree of respect but the English find it irrelevant. There are no proper words for ‘Zulfi’ (सुल्फ़ी), धिंद, जांलीसर, सुंदर, संज्ञां, सुल्फ़ी, डूंगे, भैरो, 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, “जेही में ला ला” or even mildly “जेही में ला अलफ़” 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. मान सेही दंड ले गई, देहे देहे आना ही देह
2. मेरे बेटे दु हंगी घें गयी ही ममे बेड़ी भा भा ममे
3. धींस दू लें दहक़ धरती धुंध धिंदे धिंदे धिंदे
4. सिंहे उं भट्रिया सिंह वं पाख खिल खिल लांग
5. मुकरी देखे दी से मेघ उदंगे दे, देखे धूली बाहु मानद धिंदे (रामप लव)

Panjabi has no proper words for many English words like ‘Pavement’ ‘Radiation’, Radio (अम्ल ठारी 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. “जैसी मारखु सल्फ़े भारतीय दिखाई देती है गर्मी। जैसी मै जिसे जंगली भारतीय लाँड दे, जिसे चूत वेदी तिंड टीट देखु, जिसे मारखु दे गर्मी।” (सारखु दारखु दू, वृंग निंदिं गर्मी ३०)
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 डूंगली has gone out of use. Similarly मच (used by the cattle for drawing water from the well), चौन (worn round the neck), चौटी (the stud used on the string plying the milk-churning wheel called भवारी) are no longer used these days. Similarly when the social customs and traditions die, the words associated with them also die. भंगला, भंजली, तवैँ, फंकिया (or फंकिया), महले टोळा, फुलबला, मंगला, दिवेगा, तीरा, टैंपेली, नाटी, चंदल 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 फठमला in a Panjabi village but everybody will understand the word महल.

Sometimes we borrow words from other languages but change their meanings. The word ‘glass’ (गलम) 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 द्वारिक (garden) from Sanskrit. The Panjabis made it लठ (fence) or लघ्न (enclave for cattle) and Bengalis use it for ‘house.’

50 हिंदू भले ही दूधी तवैँ वर्षु दलि तेहऱ्यू तीरा त ह भवारी। (भेंज २२६)
51 The word लठ is also used in Panjabi for a village. भली का लठ and लघ्न सभी मिसन्ध अर्थ है।
Some words are borrowed from other languages and then used in a slightly altered form to give them a native colour. For example, لٹو is an Urdu word which is commonly spoken in Panjabi as لٹو. English word Bottle has become “botal” (بٹول) words from foreign languages are absorbed in two forms (1) original (وتیک) as coat, rail, ticket etc. and (2) in changed form (ویڈر) as ‘Lantern’ has become لیٹری and Madam has become مام, Stamp becomes اسٹاپ, Orderly becomes آئیلی. Interim has been changed into انٹریم. جمادل, ہٹیم, ٹیم, ٹیکس, ٹیلیش ٹیپکت 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 میں آہنیا is shortened as مشینا. مہا shortened as میं, لیدی as یئ, لیدی as یئ, ناٹا as ناٹ and گریفت as گریف | دیک (دی + راپ special relationship) is shortened to ریک | 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 ہندی بلمہ, a revilement which they consider mild vilification. Most of them do not know that it is a very vulgar and offensive invective. It means ہندی ہندی لینگ بلمہ |
‘Car,’ ‘tie,’ ‘mike,’ and ‘bike’ etc, are not real words. The real words are ‘Motor car,’ ‘Necktie,’ ‘Microphone’ and ‘Bicycle.’ टूल (for stool) तेलक, टेमल, धमलर, तेढा, वू धौम देय, पूछे, वू धौम धौम धौम अधूर 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, दैमल is pronounced as दैलम and सन्थु becomes सन्थे. The word टिति is not used in Gurbani; instead, the Guru has used झिट elsewhere because it was in common use.

Sometimes we change letters unconsciously. This makes two words current in speech. For example रुग्ना and बुधग्ना, झूमच and झूमच, धंप and धंपा

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 महे दे instead of टूटी। टूटम is pronounced as टूटम, copying the pattern of टूलम, टूलम, टूलम etc.

9. **Extension/ contraction of meanings:** Sometimes the meanings of a word change after a prolonged use. Take for example the word टेल। At one time it meant ‘the oil of sesame seeds’ (दिलम द देल). Now it is used for all kinds of oils.

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Kabir has also used the word दिलम instead of विलिंग। "पूर्व दिलम लग लग। जी जी बोध दिलम लग।" (कबीर 383)
word मिश्रिती 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 बैंक was once used only for ‘tomorrow’ now it is used for ‘tomorrow’ as well as for ‘yesterday.’ The same applies to the word यहाँ। विश् actually means “He who walks in front,” (modern विरा) but now it is used for an ‘eye.’ गूढ़ी was once used for a cart but these days it is used for all vehicles. गूढ़ी दे हृदया रा्शीप्रार्थ रूपा (Who helps in swimming the disgusting poo stream)

Sometimes meanings change after the passage of time. दोंगड़ी (cows’ stockade) has become (दोंगड़ी) a ‘debate.’ At one time अर्थ meant angels and मृत 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 ज्ञान (ज्ञान)\(^54\) for pious people but these days it is used for the scheduled caste people. ज्ञान once meant a king but now the word is used for a barber. दोमड़ी meant ‘the owner of cows’ but now it means a saint. श्रीमान (a word borrowed from Arabic)\(^55\) meant ‘fragrance’ but now it means ‘foul smell (stench),’ नवां means ‘red’ but these days it means ‘blood.’ श्रुद्धा or श्रुद्धा means ‘shaven’ but we use these words for a ‘boy.’ खशी once meant a religious recluse but these days it means a malingerer or lay-about. यूविनात is used in the Vedas as “placed in front.” The word भीः\(^56\) once meant ‘milk’ now it means ‘rice pudding.’ The word विवर्जित is used in the Rig Veda to mean a

\(^{54}\) ज्ञान: विज्ञान वि सन्ज्ञान संज्ञान ज्ञान संज्ञान संज्ञान (भाग 482)

\(^{55}\) भस्मिन भाग कहे कहे कोथिकों लन कहे मलिकर कहे कोथिकों।

\(^{56}\) भीः अर्थात् कहा सब भागा विन्दु है विन्दु है विन्दु है (पंक्ति 926)
“dust particle”

Sometimes the meanings get restricted. For example, the word भुजा was once used for all animals, now it is restricted to ‘deer’. भुजा (borrowed from Persian) was used for all birds but, now we use it only for cockerels. देवदूरी (milkmaid) has become ‘daughter’s daughter (देवदूरी). At one time we used to write on leaves (पेड़वृक्ष). When paper was invented we used this word for letter (पेड़वृक्ष). In English the word ‘paper’ immediately brings to mind ‘newspaper’ and पेड़वृक्ष 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 गळघ at one time meant a ‘knot’ (गली, गल्ली, गली) but now we use it for a big book. At one time मला meant मला लस्सी लीड नाटे लस्सी लेख but now it is used as ‘food offered to a Brahman’. गलघ was once a villager (गलघ + लस्सी) but now it is used for a vulgar or bad-mannered person. Any body who can play a flute or rear hawks can be भवसे मलघ or लस्सी लेख 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 भवसे पिलघ although पिलघ 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 श्रीवास्तवीकृत श्रीवास्तवीकृत रधे प्रभु श्रृंग (पंचक भा) the word श्रीवास्तवीकृत has been changed to श्रीवास्तवीकृत to make it rhyme with श्रीवास्तवीकृत. Sometimes new words are invented to give the text an emotive colouring. For example अभिष्रोत becomes अभिष्रोती | सरल में अभिष्रोती विभाषित निति निराकेर्ण म्हण धिली || (पंचक ९७००) and श्रीवास्तवीकृत श्रीवास्तवीकृत आम्ब आम्बधव || (पंचक
Here are some more such words:

बीज भूतीसं धिरूके नाहि धर्मकी (ब.गु 122)॥ जावे हा मरते मगर दंगा (समम धर्म)॥ Bhagat Dhanna writes, “टॉण बिपधु भूती है नाप्टे धिरूके भक्ती लागा॥ (गु.गु 422)

चेकड़, मेडिन्त, अध्यक्ष, व्यक्ति, संस्कृत, भिंडिया etc are common in Gurbani.

11. Morphology/ semantics: Sometimes the dictionary meanings of a word are not what it means in the context. For example when we say गाँठा लेवा रिवा, it has nothing to do with tea. Maharaja Ranjit Singh is called वें-वे-पृथ्वी but he did not have a tail. In the sentence मेत हमें बि छ हेम दी मेत टिकेने आ नहीं, the first मेत and the second मेत have different meanings. When we read in Gurbani लबे थे कहे it does not mean that the stones were made to float.

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57 This tendency is common among Panjabi poets. Panjabi poet Waris Shah has enriched Panjabi language with thousands of new words like सबूटी (सिढ़ही दी बूटी), सटोटी (सांटी दी बूटी), छड़ती, etc. Some critics even criticised Waris Shah for this innovation. For example (भिंडिया गु.गु) writes “रुझान मात्र मुख्तर है रुझान दिखे है उत्तरिंग” यह, यह भिंडिया संधी जबू दी हेम तिया मेह अंतर सिकाना।
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 Brahui 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-Rig Veda period. For example, Ṛ, Ṛ, Ṛ, Ṛ, Ṛ and Ṛ 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 cerebra are characteristic sounds in Dravidian speech. The

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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 Malayam (spoken in Kerala). Other small Dravidian languages are Gondi (spoken in Madhya Pradesh), Kui (spoken in Orissa), 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 Orissa). 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 Panjap. Panjabi university Patiala 1977 Vol. 1 page 13)\textsuperscript{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 ਬੀਲੀ (village), ਸੰਚੜਜ਼ (town)\textsuperscript{60} ਟੇਮਣਾ/ ਟੇਮਣਾ (head), ਡੇਸੀ (shoulder), ਜੇੜੇ (parts), ਢੂਲਕੀ (back) ਢੂਲਕੀ (thumb), ਢੋਲ/ਰੇਵੀ (foot/ journey), ਟੇਰ (leg), ਟੂਰ (walk), ਡੇਵੀ (drink), ਟਾਰਦ (open), ਧੀਰ (stop), ਟੀਨਾ/ਟੀਨਾ ਰੇਲ੍ਹਾ (sun/morning), ਕੰਜ਼/ਕੜੇ (ox), ਟਾੜੀ (mare), ਹੂਮ ਹੂਮ (hut) and ਟੌਂਚ ਟੀਲਾ 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.\textsuperscript{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)\textsuperscript{62} which is also used in Panjabi. Another

\textsuperscript{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.

\textsuperscript{60} Villages like Dhok Ilahi Bakhash, Dhok Mughlan Di, still exist in Pakistan. Dhok in Vedic language meant, “to come near.” The Panjabi words ਟੇਮਣਾ and ਪੁਰਤੇ ਰਾਹੀ ਰਾਹੀ 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 Umrar” in Hoshiarpur. Some of the names of their settlements were also based on their sub-castes For example, ਟੇਰੀ, ਟੀਨਾ, ਟੀਨਾ ਮਾਰੀਸ਼ ਟੀਨਾ and ਡੇਸੀ etc.

\textsuperscript{61} Some other still commonly used words are ਟਾਰਦੀਰਾ (ਟਾਰਦੀਰਾ), ਡੇਵੀ (ਡੇਵੀ), ਟੇਰੀ (ਟੇਰੀ), ਹੌਰਾ (ਹੌਰਾ), ਟੁੱਂਚ ਟੁੱਂਚ (ਟੁੱਂਚ ਟੁੱਂਚ), ਕੰਜ਼ (ਕੰਜ਼), ਕੰਜ਼ੀ ਕੰਜ਼ੀ ਵੇਟਕੀਐਂ etc. Dravidian speakers were the latest occupants of India (Hindu civilization page 42).

\textsuperscript{62} ਜੀਵ ਜੀਵ ਜੀਵ ਜੀਵ ਜੀਵ ਜੀਵ ਜੀਵ ਜੀਵ (ਜੀਵ ਜੀਵ ਜੀਵ) II ਜੀਵ ਜੀਵ ਜੀਵ ਜੀਵ ਜੀਵ ਜੀਵ ਜੀਵ (ਜੀਵ ਜੀਵ ਜੀਵ) II
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* (मुर्की). It appears that Panjabi does have some connection with Dravidian languages and is a very old language. This area needs further research.

The uvular ख 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 वेंज्ञ and फ़ेने 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* (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. It is on the basis of this similarity that some philologists

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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.

44 चैतित्व क्रमः प्राचीनतम् कृत कथा धर्म क्रमे नेत्रि देवी मी। ("अतिरंभी के देख अनुमानर्दन विकसन वर्तम भरपाश परिभाषाय प्रेम परंतु"")
claim *Avesta* to be a derivation of Vedic Language. We give here some similarities between the two languages:

<table>
<thead>
<tr>
<th>Vedic</th>
<th>Avesta</th>
</tr>
</thead>
<tbody>
<tr>
<td>पृढ़</td>
<td>पृढ़</td>
</tr>
<tr>
<td>दिनढ</td>
<td>दिनढ</td>
</tr>
<tr>
<td>अमुज</td>
<td>अमुज</td>
</tr>
<tr>
<td>भवम</td>
<td>भवम</td>
</tr>
<tr>
<td>उथड</td>
<td>उथड</td>
</tr>
<tr>
<td>रमानी</td>
<td>रमानी</td>
</tr>
<tr>
<td>भूभ</td>
<td>भूभ</td>
</tr>
<tr>
<td>भीम</td>
<td>भीम</td>
</tr>
<tr>
<td>दीमध</td>
<td>दीमध</td>
</tr>
</tbody>
</table>

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 but soon its literary form was

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65 In Persian too this word means a ‘bee.’ Urdu borrowed this word from Persian. "भगान वे यहां में भाग्न होते हैं सार राजा भगा पुकारने का बेला**"

66 ‘In the first place is to be mentioned the Vedic dialect which was spoken in the Panjab and in Kabustan 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. They were not permitted to learn or to hear the Vedas. The Brahmans began to call it Sanskrit (Refined, perfected or elaborated language). 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.”

“अनाका देव देवलि समझति लिखति तै सब पौराणिक अनाका म्या किंग बश्प रहस्य रहस्य रहर रहस्य रहस्य रहि ने आजकल के आजवाले बाहर ने अधिकार रिच रिलेखन में रंगीली नज़र दी ” (‘परमाणु अराधना’ रिलेखन - हे-वर्णकाल रिलेखन ज्ञानी पंजाब २-८)

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

Vedas (1000BC- 200BC) the Vedic language began to be called ब्राह्मण” (poetic) which got corrupted to Sanskrit. It was different from the language spoken by ordinary people. Sanskrit (ब्राह्मण) was spoken only by the elite and the nobility. “मायाविद्या भूत से भूत निष्क में चली गई करी” (“वेद के वेद लोक” उद्धरण परिपुस्तल पंजील १२)

67 The language was called श्रेष्ठ भ्रामन (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 यानी रिलेखन वेद पूरा नारा (भाग ४३२), यानी वेद पूरा नारा नारा नारा नारा नारा नारा (भाग २२४). “यानी रिलेखन वेद पूरा नारा नारा नारा नारा नारा नारा” (अन्य रिलेखन)

68 According to ‘Mahan Kosh’ Sanskrit means “विस्मयवत व दी भूत संस्कृत तथा दी भूत की” The विस्मयवत of Vedic Sanskrit was prepared by Panini in the 5th/6th century AD. Later विस्मयवत 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)

“ਆਲੱਖਾਂਕੀ ਦੀ ਰਿਚਉਲਾਣਾ ਤੁਲਾਣਾ (ਨੇ ਟੇਮੀ ਵੈਲੀਲਿਂਦ ਵੇ ਮੇਲਨ ਨੇ ਸਮੀਲਨ ਨੇ) ਨੇ ਰੈਸਵਰ ਤੁਲਾਣਾ ਮੇਲ ਮਾਨਸਤਿੰਦ ਪੇ਷ਾ ਗੁੱਟੀਨ।” (ਹਵਾਲਾ ਅਕਸਰ ਦੀ ਉਤਪਨਿਬਾਂ 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. Here are some examples:

(Etymons )ਉਸਾਸ (Original words)

<table>
<thead>
<tr>
<th>Rig Veda</th>
<th>Panjabi</th>
<th>Rig Veda</th>
</tr>
</thead>
<tbody>
<tr>
<td>महाभार्त Rv vii,95,2</td>
<td>महाभार्तवीन</td>
<td>इंडा RV viii 47,11</td>
</tr>
<tr>
<td>नाला RV x,1.30</td>
<td>नाल</td>
<td>नाल RBV vii 78,10</td>
</tr>
<tr>
<td>भूषण RV x,54,2</td>
<td>भूषण</td>
<td>भूषण RV i,143,5</td>
</tr>
<tr>
<td>बल RV i,117,21</td>
<td>बल</td>
<td>बल RV i,18,2</td>
</tr>
<tr>
<td>यहितम RV 13,4</td>
<td>यहितम</td>
<td>यहितम RV i,109,31</td>
</tr>
<tr>
<td>स्त्री RV vii,2,9</td>
<td>स्त्री</td>
<td>स्त्री RV i,28</td>
</tr>
<tr>
<td>अम्बल</td>
<td>अम्बल</td>
<td>अम्बल</td>
</tr>
</tbody>
</table>

69 “ਉਸਾਸ” published by Sahitya Sadan, Chirgany Jhansi lists 500 Panjabi words of everyday use which have their root in Vedic Sanskrit.
Words like भ (RV manah), सण, विवण, आजु, यह, अयथ, चिवण, गुण, नंद, लक्ष्य, and लट all occur in the Rig Veda time and again with a (लोक) at the end of each word. तिह, तिहन, उप, उप, ध्व, ध्व, ध्व, ध्व, ध्व, and several other such words are the same in Panjabi and old Sanskrit. ती (meaning three in Pothohari Panjabi dialect) नी, बिह, धड, धड, उड, न्न, न्न, गुड, गुड, गुड, गुड, गुड, गुड, गुड, गुड, and गुड etc appear in the Rig Veda as they are. The uvular र (as in वेल=deaf) is found only in the Rig Veda (उस्तीवतैः भुविन्दु) although its frequency is not the same as that of other sounds. Surprisingly, it is very common in Panjabi words like लुग, लुग, लुग, and लुग 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) उदल (original words)*

<table>
<thead>
<tr>
<th>Vedic</th>
<th>Panjabi</th>
<th>Vedic</th>
<th>Panjabi</th>
</tr>
</thead>
<tbody>
<tr>
<td>चरि</td>
<td>चेठी</td>
<td>ब्रज</td>
<td>पुर्ण</td>
</tr>
<tr>
<td>नौरा</td>
<td>नी</td>
<td>बरह</td>
<td>वैं</td>
</tr>
<tr>
<td>उपात</td>
<td>उंघ</td>
<td>ब्राम</td>
<td>ब्राम</td>
</tr>
<tr>
<td>मीठ</td>
<td>मिल</td>
<td>लहड</td>
<td>हैट</td>
</tr>
<tr>
<td>रमिल</td>
<td>रम</td>
<td>दिभड</td>
<td>दिभड</td>
</tr>
<tr>
<td>एिए</td>
<td>एिए</td>
<td>अनिििििि</td>
<td>अनििििि</td>
</tr>
<tr>
<td>अिििििििि</td>
<td>अििििििि</td>
<td>फििििि</td>
<td>फििििि</td>
</tr>
<tr>
<td>बुिििििििि</td>
<td>बुिििििििि</td>
<td>नूि</td>
<td>नूि</td>
</tr>
<tr>
<td>महि</td>
<td>महि</td>
<td>नेहि</td>
<td>नेहि</td>
</tr>
</tbody>
</table>

49
(Paronyms) उद्धर (words in slightly changed form)

| Rig Veda तोतः (RVi.191, 4) | Panjabi तोत | Rig Veda मंल (RV x, 48, 7) | Panjabi मंलात
|-------------------------------|-------------|---------------------------|---------------
| दोवश | गेड | टदसर (RVix 112, 1) | उरवार
| हट्टी (RVi 122, 11) | टल्ही / गाढ़ी | ब्युटा (RViii, 5, 16) | रवी (रवी)
| निर्वृत | निर्धित | लडट | लुट

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 आधिः (आधिः हे आधिः), भाविः (भाविः हे भाविः), भैंसी (भैंसी भैंसी भैंसी), are very common in the speech of the people speaking western Panjabi. Even in Gurbani we find this tendency at many places. For example नं मनोहर उं लडट टिविट (पंला देख) (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 टिविटी, धुरु, संस्कर,
Many Panjabi words have the same root as in the Vedas for example आद्यंत, लोकंद, उवत्रं, प्रवृत्तं, and तंगरा etc. The formation of re-duplicated compound words like भूत्वा-भूत, गायलाल, गुरखाल, उवाजी, वच्चमाल, संसार, अकेलो, रिकेलाल etc. is another feature of the Vedic language which Panjabi has retained faithfully.

In Panjabi, we use such verb forms as भतं भतिं, भतं भतिं भतिं etc. but then sometimes we use a slightly different form of the same verb. For example, we might say लकिं but most often instead of लतंग लकिं we say लीं। Similarly, we do not follow the same pattern of verb formation when we talk of नक्श। We do not say नक्श नक्शिं but we always say नक्श नक्शिं। The reason is that Panjabi still retains the roots of Vedic language and the rules of their inflexions. The root of लीं in Vedic language is वीं and the root of नक्श is नक्श।

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”. The conclusion of Rahul Sankartine is supported by Wishwa Nath Tiwari, Mr. Babu Ram Saxena, and Suniti Kumar Chatterji who consider Panjabi to be the oldest language of the world. They believe that in the

70 We also find this property of our language at many places in Gurbani. For example उचं उचिं अत्तं अत्तिं तत्तं तत्तिं संतं संतिं रंगं रंगिं रंगिं (छेत्र 2).

71 संसार दील दील दील दील, दील संसार दील दील दील दील। संसार दील दील दील दील। अल्लाहु अल्लाहु अल्लाहु अल्लाहु।

“हे भगवान! हे भगवान! अपनी अपनी अपनी अपनी। हे भगवान! हे भगवान! हे भगवान! हे भगवान! अपनी अपनी अपनी अपनी।”

(Joshua Fazal Din Spokeman October 12, 1959)
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
read. In order to ensure compliance, Panini wrote

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 Simiriti shalokas 239 to 242, Parashar Samhita Chapter 2
and Washisht Samhita chapter 18.

"The Brahmans teach the Vedas to the Kshatriyas. 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." (Kitab-ul-Hind by Alberuni  Vol. 1 pages
125,127)
Ashtadhyae	extsuperscript{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 people	extsuperscript{74}. 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).	extsuperscript{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,	extsuperscript{76} Maharashtri, and Magadhdi. Pali (meaning fostered or adopted) was used by Gautma Buddha (563BC-483 BC), Mahavira (599BC-527BC) and their followers to preach Buddhism and Jainism to the average person. The elitist

\textsuperscript{73} परिचित है समस्त हृ चतु भूलित है। प्रात हिंदी है विन भरत विन कभी तवी है मरह।

\textsuperscript{74} “The first grammar of a language sounds its death knell” Dr. Sweet “वर्ष तक हिंदी निकालित नवरी नवरी है उन उन प्रभाव प्रति हैं। हिंदी हम ने माह के सा।” (मेंच में भारतक निकालित हिंदी अंश प्रभाव न हिंदी)

\textsuperscript{75} The word Prakrit literally means ‘simple’or ‘natural.’ The famous grammarian Waruchi wrote its grammar (Prakrit Parkash) and identified four Prakrits: Maharashtri, Magadhdi, Pashchimi, and Shaursheni. Some Indian philologists think that Panjabi, Rajasthani, and Gujarati developed from Shaursheni.

\textsuperscript{76} In Jain and Buddhist literature the word पली 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 Brahmans 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.

\textsuperscript{77} There is a difference of opinion among the historians about Lord Buddha’s date of birth. Some historians accept 623-544 BC.
Brahmans called it “village language” or the “language of the cowherds.” 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. 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 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 Aphhransh

As time passed, Pali became more and more literary. Religious texts became farther removed from the common people. Waruci 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 common people and developed differences with the spoken

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78 In his “Tantarwritik,” Kamaralbhat calls ‘Pali’ a vulgar and ‘distorted’ language. To find how Sanskrit changed into Pali and later into Aphhransh read "माधवसुंदर कुमार विधिमलाल" by Babu Ram Saxena Published by Hindi Sahitya Sadan Paryag. Also read "विद्वान् ग्रामका त्रिवेण्जयम विना विस्तार" 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 गाथा कुमार विद्वान् माधवसुंदर विधिमलाल (1640). 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.
language. By 500 AD, the Prakrits gave rise to *Adbhranth*. *Adbhranth* 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 *Adbhranth* gave rise to Shaursheni, Kakei, and Paishachi (पाष + अंक = language of raw meat eaters)\(^{82}\)*Adbhranthes*. 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 Malvaee 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 Adbhranth* was midway between Prakrit and modern Panjabi.

Here are some examples of *Adbhranthes*

1. निम्न सीधत विसंगति गर्वितेन निम्न खरी खट्टि चिंगण 
भक्तम नन्दी उठाते खट्टि पुष्टि दे मन चिंगण || 

स्वात (३४० थी)

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\(^{81}\) “अधीनगर स्थित कच्च अधर रिहित मस्तम” (“मस्तालस्तम” धेर फड़ रेखी अधौदी ) अधर अधिनगर रिहित मस्तम है जो अधर रिहित मस्तम है।

\(^{82}\) Dr. Sham Sunder Dass states that Paishachi was much older. It may have been the language of the latecomer Aryans who were meat eaters, as compared to the already settled Aryans. (सिद्र + अंक = सिद्र अंक या सिद्र सिद्र।) This language was also derogatorily called “रानी उमां” or “स्त्रिया भाषा” or “स्त्रिया भाषा”. In the sixth century literature the words used for this language are नीची, देशी, बच्ची, नीची (भाषा देशी देशी), “विरण वेल्स रुन अंकक्षेत्र, पुनः वृत्त विविधान संस्कृत उपक्रम” (भाषा वेल्स देशी नीची ९५५/९६-९५।) Paishachi was spoken in the North western parts of India. It was heavily influenced by Persian and Dard languages and was instrumental in the creation of Panjabi, Sindi, and Kashmiri. Kali Dass’s “Vikramurvashi” and ‘Vad Kaha’ of Gunade are great books written in Paishachi *Adbhranth*. 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 Savarsav” Markanday listed three forms of Paishachi i.Kakei 2. Panchal, and 3. Shaursheni. Mr. Hanley thinks that Paishachi was the language of the Dravidians but Professor Dhierden Verna and George Grierson consider it an Aryan language.
Aphrantshes were at that time comparatively simpler languages. Prakrits retained many characteristics of Sanskrit, but the Aphrantshes abandoned them. For example, the Prakrits still used the Sanskrit भ, ण, and त sounds whereas the Aphrantshes did not.

In Aphrants the words could also be started with ट, ठ, and ड sounds. We find this property of Aphrants in Guru Granth Sahib in the following lines:

\[
\text{द्र} \text{ डी पुढ़े अन्ध} \text{ कदा} \text{ लिख गलिनउँ} \text{ (थैले ५३४)}
\text{गलड़ कलड़ मधु काठ} \text{ (थैले २५०)}
\text{किशोर मारजट्था दुःख अपिक्षा नागिक गला गले दिखू अरिक्षा} \text{ (थैले ५३०)}
\]

### 3.8 Modern Panjabi

The Aphrantshes 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.\(^3\) 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.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Prakrit</th>
<th>Panjabi</th>
</tr>
</thead>
<tbody>
<tr>
<td>अवासी</td>
<td>अवासी</td>
<td>अवासी</td>
</tr>
<tr>
<td>रम</td>
<td>रम</td>
<td>रम</td>
</tr>
<tr>
<td>अवासी</td>
<td>अवासी</td>
<td>अवासी</td>
</tr>
</tbody>
</table>

\(^3\) अवासी हेती अवासी हंस पुड़ के पुड़, मानव अवासी हेती देश में मानव हंस पसंद देश के पुड़ी देश मानव में पुड़ के पुड़ी देश मानव हेती हेती हेती हेती देश में मानव हंस पुड़ के पुड़ी देश मानव हेती हेती हेती हेती देश में मानव हंस पुड़ के पुड़ी देश मानव हेती हेती हेती हेती देश में मानव हंस पुड़ के पुड़ी देश मानव हेती हेती हेती हेती देश में मानव हंस पुड़ के पुड़ी देश मानव हेती हेती हेती हेती देश में मानव हंस पुड़ के पुड़ी देश मानव हेती हेती हेती हेती देश में मानव हंस पुड़ के पुड़ी देश मानव हेती हेती हेती हेती देश में मानव हंस पुड़ के पुड़ी देश मानव हेती हेती हेती हेती देश में मानव हंस पुड़ के पुड़ी देश मानव हेती हेती हेती हेती देश में मानव हंस पुड़ के पुड़ी देश मानव हेती हेती हेती हेती देश में मानव हंस पुड़ के पुड़ी देश मानव हेती हेती हेती हेती देश में मानव हंस पुड़ के पुड़ी देश मानव हेती हेती हेती हेती देश में मानव हंस पुड़ के पुड़ी देश मानव हेती हेती हेती हेती देश में मानव हंस पुड़ के पुड़ी देश मानव हेती हेती हेती हेती देश में मानव हंस पुड़ के पुड़ी ।


Sanskrit  |  Pali  |  Panjabi
---|---|---
अध्याय  | अध्याय  | अध्याय  
हृदय  | हृदय  | हृदय  
बलपूत  | बलपूत  | बलपूत  

57
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.

9. ਓਂ ਸੀ ਚੋਣੀ ਚੁਡਾ ਭੇਲੇ ਮੋਹਕ ਓਂ ਸੀ ਚੋਣੀ ਚੁਡਾ ਤੇ ॥
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, विन मां is abbreviated as follows:

<table>
<thead>
<tr>
<th>Majhi</th>
<th>Doabi</th>
<th>Malvai</th>
</tr>
</thead>
<tbody>
<tr>
<td>विन मां</td>
<td>विन मां</td>
<td>विन मां</td>
</tr>
<tr>
<td>इउरुं</td>
<td>इउरुं</td>
<td>इउरुं</td>
</tr>
<tr>
<td>हि/हि</td>
<td>हि/हि</td>
<td>हि/हि</td>
</tr>
</tbody>
</table>

### 3.10 Nomenclature

#### (a) Panjab

When the Aryans arrived in India, there were seven rivers (*Saptsindhavah*) in the Panjab (Sutlej, Beas, Ravi, Chenab, Jhelum, Sindh, and Sarasvati)\(^8^4\) so they called it Sapt Sindhu

---

\(^8^4\) 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 Nadiatama (mother of rivers), and Sarasvati is counted as the seventh river of the Panjab. The
(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. They called the Panjabis “wahhekk” (tillers of land). In the 40th Chapter of Mahabharat (Karan Parb), the Panjabis are derogately called “irreligious” or “garbage of the earth.” When the Pandu’s began to live here, they changed its name to “Madar Desh.”

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 Takhashila (present Taxila). The Chinese Traveller Hiuen Tsang visited India in 641 AD. He calls Panjaban “Tak”.

From 711-12 AD, the Muslims began attacking the Panjab in

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 Manusmriti (II 17-18) gives this name to the territory between Sarasvati and Drsdvati (modern Ghagar River). Kurukshetra was its capital. Mahabharat (III 83.204) regards Kurukshetra as heaven. The puranas say that Kurukshetra is the biggest urath (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 Ashadhyya, Panini used the name Madaricesha for the Panjab. We also find Madaricesha 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 “भख भैल उन एर जे नाहे।”

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.

88 Muhamad Bin Qusim attacked India through the Panjab. This brought in Muslim
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). The Muslims translated “Panch Nad” into their own language and it became “Panjāb.” In Persian ‘Panj’ means five and ‘Aab’ means water. This happened sometime in the 13th Century.

The name “Panjāb” 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, “पन्जाब दी दी जल रेन लड़ू अउसे अभिनव युद्धी.”

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

“पन्जाब वरद दी पुल उल मिलाला, निम्न देख वेश मारिव हुई
अपने निदर्श अमली है। विन दी मंगिलाको देख नमान मंगिलाको
अभिनवसार मिलाला हुई दोल है। (पन्जाब वरद दा आपंजाबसार नीज विश्व मील दोल है।)

(b) Panjabi Language

Like Panjab itself, the language of Panjab has also changed its

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 1171 AD and 1194 AD, Muhammad 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 Panjāb, suffered great disturbance and destruction.

89 There is a town named “Panch Nad” on the confluence of Jhelum and Sindh Rivers. Sarasvati has more or less disappeared today. The present Saras stream and the Ghaggar stream are its remnants.
90 In an Arabic inscription it is also written as “Panjāb.” Some Hindu scholars have tried to prove that this name is derived from Sanskrit “Panch Apu.”
91 “Another Panjāb was created in Multan,” meaning that so many people gathered at the funeral as if another Panjāb had come into being.
names many times. It has been called Madri, Dhaki, Kakei, 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. Later Muslim writers called it Lahori or Multani 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,

“ਮੰਨ ਕੁਲਾਂ ਰੋਜ਼ਵਾਨੀ ਹਰੀਕੁਲਾਂ, ਹਰੀਕੁਲਾਂ ਰੋਜਵਾਨੀ ਹਰੀਕੁਲਾਂ।
ਗਾਤਰ ਕੀਤਾ ਗਾਇਆ ਕੁਲ ਕੁਜਾ, ਤਨਸੁ ਧਰਮ ਸੁਨਾਇਆ।”

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92 The Kakei (ककेई) tribe was once very powerful and ruled over Jehlum, Shalpur, Gujranwala, and Lahore. Afghanistan was also a part of their kingdom. Their capital was Sirtoor (present Jalalpur). King Dassarath’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 Markandey Puran. Panini also mentions in Ashtadyaya that Kakei language was spoken around 3rd-4th century BC. The philosopher king Asvapati belonged to the Kakei tribe. Buddha’s contemporary King Bindusar of Magadh had a wife from the Panjab. Her name was ‘Khema’ and she was the daughter of the King of Sialkat, a relative of Kakei.

93 For example, Maulvi Abdul Karim (1675 AD) in his “Najat-ul-momneen” writes, “ਖਾਸ ਭਾਰਤੀ ਮੈਤਰ ਨੇ ਉਸੀ ਵਿਚ ਵਾਫੀ, ਬਹੁਤ ਮੇਰੀ ਸੂਰੀ ਨੇ ਹੁੰਦੋ ਵਾਫੀ।” Similarly, Hafiz Muaz Din (1684 AD) writes, “ਅਜਿਹਾ ਕਰੀ ਕਥਾ ਅਧਿਕ ਵੀ ਕਥਾ ਕੀ ਹੋ ਸੀ। ਹੁੰਦੋ ਵਾਫੀ, ਤਕਾ ਮੇਂ ਕਥਾ ਦੇ ਅੰਦਰ ਕੀ ਸਾਭਾ ਸਕਦੀ ਸੀ।” and Maulvi Muhammad Muslim (1850 AD) writes, “ਹਾਂ ਤਕਾ ਕਥਾ ਕਥਾ ਪ੍ਰਤਿਕਾ ਮੇਂ ਕਥਾ ਕਥਾ ਕਥਾ ਕਥਾ ਕਥਾ ਕਥਾ ਕਥਾ।”

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:

“उत्तरदा भाषा जा दुर्भाग्यकाल दिन दिन चिन्त हमारी चिन्त हमारी अभय मृत्यु ने बे चेष्ट भारी”

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

“हेथ वजरां भमले हेथ तध तधर धेमली ॥
कान कले घमी घमे घमेंगा तज उधीत उमी ॥

English people had set up a printing press of Panjabi at Ludhiana (1845 AD). 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 स्वायत्त भाषा विचार) 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.

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55 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 टॉल टेली on the pattern of भन्न टेली, or टेली टेली. The word ‘cycle’ has no gender in English but Panjabis have allocated a gender to it and say फेली मण्डल 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

चिंत्ता, अलावा, मज़बूत, अलस, एनड, उमेर, अल्म, अल्ला,

⁹⁶ ‘फेल’ वे विर देओली का उपमा में डिंडिया लस वे विर दिम में दिंदिया, संभूर, अधारम, भन्नी, बस्ती में दी दिन हैं लेकिन किसी दिन के पक्षी की हां। विस्तर है अंग्रेजी विस्तर हूँ दी ज़मी अंदे तथा ज़मी गरजा वर्ग धीरी है।’

⁹⁷ “उपात अल्मा मातृका मूलक कुटी मण्डल दै (चित्र 47) 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
भूर्ष्ट, अमदील, बेली, उम, टीच, उलाम, थिमाद, थिलिन, उल्लो, अविच, रामील, दुवुली, मसूद etc.

2. Persian

(स, छ, स, ट) sounds are all borrowed from Persian) 

लिन, सिग्न, गतिन, गंभीर, गुर्देल, गोली, गुलम, गोली, गैल, अग्नि, महर, अकाल, गुलामी, उल्लेख, कुश, अम्बिग इत्यादि, वेरुद, दिलु, दुर्लु, दुर्मु, दस्तु, दुर्दूल, विसूल, निकट, देवताओं , अभंगी

Very few of us know that our most beloved word अवस्था is Persian अवस्थ+स्थ and विलास is Persian व+व+स्थ (The true way).

3. Turkish

बस, बसी, तेरी, म्याग, गुली, गाली, गन्त, गोल, वैल, विल, उदाहरण, उदाहरण (उदाहरण) etc.

4. English

Etymons:--, टेंट, टॉन, अर्थ, वैलिन, विलिंग, विलिंग, विलिंग, विलिंग, विलिंग, विलिंग, विलिंग, विलिंग, विलिंग etc. 

Paronyms:-- लाभ, लाभी, टेक, टेक, टिच, लाभ, भिंट, भिंट, उपभार, भार, भार, भार, भार, भार, भार (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 (कर्यू), Chutni (चूटनी), Samosa, Paratha, Bali, Dal, Thug, Sahib, Chah, Charpai, etc.
5. Other Languages

Words like अटलम and गोंगलू are the same in Greek and Panjabi and रॉम (रॉम) is supposed to be the corrupted form of ‘Drachma’ (द्राचम) which was a Greek coin once used in the Panjab. The same word gave us another word रॉम (price). ट्रिगोन (Trigon), and मर्जेंसी (surienge) are also believed to have come from Greek. ध्व, लीची and श्वेत were given to us by the Chinese and तिम्म came to us from Japan. Some words have come to us from Portugese. For example अर्मारी (Armario), मर्लाद (salada), ग्रेजा (Greja), प्याट्टी (Padre), व्यर्यम (Verruma), etc. According to the 8th Schedule of the Indian constitution Panjabi is one of the 14 recognized languages of India.
Languages of India

Pre-Aryan Languages

5000 to 3000 BC
- Negrito
- Austric
- Dravidian
- Tibeto-

3000 to 2000 BC
- Aryan (Avesta?)
- Vedic Language
  - Rig Veda
- Sanskrit

1500 BC invasions
from NE and NW

700 to 450 BC
- Panini
- Gatha
- Gatha granth
  - 167 BC
- Dhampad

400 BC

0

200 AD
- Paishachi Prakrits
- Western Prakrits
- Eastern Prakrits

500 to 800 AD
- Paishachi
- Kakei
- Shaurseni
- Maghdi
- Maharashti

800 AD onwards
- Naths
- Muslim Writers
- 1173 AD
  - Baba Farid
- 1469 AD
  - Guru Nanak

Modern Standard Panjabi Language

Others

Munda Group: Konkni, Telugu, Tamil, Kannar, Malayalam, Brahui etc.
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 “ਸੰਗੇਤ ਸਮ ਮੁਖ ਕਲਜ” Panjabi poet Kankan (contemporary of Guru Gobind Singh) wrote:

“ਪ੍ਰੋਕੋਤ ਮੇਲ ਸਰਵਚ ਗੁਰਦੁ, ਬੀਵਾ ਥਲਾਕਾਵਚਾਰਾ।
ਸੋਦਾ ਹਰ ਪੁਲ ਘੰਟੇ ਵੇ ਮੁਹਿਮਤ ਦੁਆਰਾ ਘਾਟ।
ਸਿੱਖ ਸਿੰਗਰਾ ਜਾਂਪਾਣ, ਗਲ ਸਹਾ ਸੈਲ੍ਬਕ ਰੈ ਹੁੱਡਣਾ।
ਗੁਣਗੁਣੀ ਆਪਣਾ ਬਹੀ ਉੱਚੇ, ਸੈਲ੍ਬਕ ਵੇ ਤਨ ਕਸਤ ਤਾ ਪਹਣੇ।”

2. In his “ਰਹਿਣਕਲਾ ਜੜੀ ਜਿਹੀ ਨਾਵਾ,” Bhai Dyal says that God spoke to Guru Nanak and said, “ਤੇ ਮੁਕਾਬਲੀ ਵੇਦ ਸੱਧਾ ਤਾ ਸਕਾਈ ਖਿਸਾ। ਟਿੱਕਾ ਭੁਲ ਵੇ। ਪੈਈਅੰਸ ਅਧਿਆਪਨ ਦਾ ਸੱਧਾ ਵੇ। ਹੂ ਸ੃ੱਧ ਦੇਨੂ ਸ਼ਿਰਦੀ ਬਨ ਤੇ ਪੈਂਦੀ ਆਧਤ ਬਨਾ।”

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 Sanskrit\textsuperscript{101} characters, adapting them to the needs of the present time.”

4. In the Janam Sakhi of Bhai Bala we read, “ਐਲਾਲਾਸ ਅਖਾਦ ਸਭਿੰਦੀ ਮਾੜੇ ਮੰਨਦਰ ਬਨ ਪ੍ਰਵੀਣ ਤਮਾਸੇ ਨਾ ਹੋਏ ਗਰੁੱਕੀ ਅੰਖੀ ਮੀ ਗਰੁੱਕ ਹਰਦਾ ਸ਼ਰੀ ਤੇ ਮਰਾਠੀ ਅਨੇ ਹੀ ਗਰੁੱਕ ਅੰਖੀ ਜੀ ਮਨਾਈ ਰਿਚਾ ਕਟਾਰਾਇਏ।......ਵਾਲਨਦੀ ਤੀਰ੍ਹ ਦੀ ਮਹੀਂਦਾਰ ਸ਼ਰੀ ਮੀ ਗਰੁੱਕ ਹਰਦਾ ਸ਼ਰੀ ਗਰੁੱਕੀ ਅੰਖੀ ਵਾਂ ਕਟਾ ਤੇ ਹਲੇ, ਮੀਖ ਬਿੱਖੀ ਕਰਦੀ ਕਰਦੀ ਜਾਂਦੀ ਹੈ।”

5. On page 385 of Kalgidhar Chamatkar (ਫ਼ੁਲਾਸ਼) Bhai Vir Singh writes, “ਸਾਦਾਕ ਤੀ ਪ੍ਰਵੀਣ ਕੰਡ ਅਖਾਦ ਦੇ ਉਸੀ ਤੁਹਾਣ ਸ਼ਰੀ, ਕੇ ਗਰੁੱਕ ਦੇ ਮਾੜੇ ਦੇ ਮਾਨਣਾ ਗਰੁੱਕੀ ਵੀਅੀ ਵਧੀ,ਗਰੁੱਕ ਸਾਂ ਸਵਜਨਾਂ ਬੀਜੀ। ਫਿਨ ਸਾਰ ਰਿਚਾ ਗਰੁੱਕੀ ਬੀਜੀ ਦੀ, ਕੇਵਲ ਕੰਡ ਤੇ ਉਧਾਰ ਜਾਂ ਕੰਡ ਵਾਂ ਸਤਲਜ ਹੋਣ ਤਾਂ ਅਣਦੀਆਂ ਦੇ ਦੋਨੋਂ ਸ਼ਰੀ ਮਨਾਈ ਤੇ ਹੀ ਕੰਡ ਗਰੁੱਕੀ ਵੀਅੀ ਫਿਨ ਸਾਰ ਰਿਚਾ ਕੰਡ ਦੀ ਕੇਵਲ ਹੋਣ ਦੀ ਕਾਈ ਜਾਂ ਹੋਣ ਦੀ ਕਾਈ ਜਾਂ ਹੋਣ ਦੀ ਕਾਈ। ਕੰਡੀ ਫਿਨ ਕੰਡ ਈ ਰੁਹ ਦੀ ਸਵਜਨਾਂ ਕੰਡ ਸਾਂ ਸਵਜਨਾਂ ਕੰਡ ਕਰਨ ਵਾਹ।”


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

\textsuperscript{101} It should be noted that Sanskrit is a language \textit{Not a script}. 

69
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: “गुरु आंगद गुरुमुखी अबन्ध रासुले गदने दे अबो मचनु मेन जीत बीज”

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

“गुरु आंगद गदने दे अबो मचनु मेन जीत बीज गुरुमुखी अबन्ध रासुले गदने दे अबो मचनु मेन जीत बीज”

102” (मुनाब्राह अनुवाद १५४२ वर्ष १४५०)

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, “गुरु आंगद गदने मेन अबो मचनु मेन जीत बीज गुरुमुखी अबन्ध रासुले गदने दे अबो मचनु मेन जीत बीज”

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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?
3. Giani Gian Singh (1822AD-1927AD) referred to the Janam Sakhi of Bhai Bala and wrote about Guru Angad Dev, “जुलूमी ज्ञान ने दिखाया है मंत्र ध्वनि विस्तार में बुझों लिख यदि नी है मंत्र (से खैभी लेकर से अंगारी, अंगार, अंगार, अंगार अंगार लिख लिख लिख लिख लिख ना मे) सिन्धुराशियों नगरिये……।”
(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 Mokha\textsuperscript{104} from Sultan Pur. Paira Mokha knew how to read both “Shastri and Gurmukhi.” He asked him, “अजस जैसा देव आमार ी गुरमुखी अमार रिच लिख देय।”

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

अंगार ने देव गुरमुखी लिख सिन्धुराशियों
गुरू बी खाटी भर भाग रिच सिन्धुराशिये

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.

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

\textsuperscript{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. “गुरुः अंगदः मे प्रियः प्रेमायः मे स्वरूपः भानसतीं किंवदं देवस्वं मे पुजती धीं विशेष मिमांसित्तु प्रमोदः रुपालः मे भिदी वद्धी देव धृती किंवदं मे विदेह सङ्ख्यें ने। भानसतीं किंवदं अदृश्यः धीं। दिमें विदेह लुभा सुधेर तनीं भार्यः ना महत्ता धीं। दिमें सङ्ख्यें गुरुः अंगदः मे परम प्रमोदः दे लीरें मिमांसित्तु प्रमोदः ही किंवदं मे देवभल भूसतीं किंवदं हरसती। दिमें सङ्ख्यें दिमें मे गुरुः बेविरें है।”

(Prachin Lippi Mala by Pandit Gauri Shankar Ojha).

### 4.3 Baba Sri Chand invented Gurmukhi

1. On page 251 of his book, “शिरमालिक सर्व सर्वा धातुसारान्तः वर” Kesar Singh Chhibber writes, “नैनि मानिव मूँ चैंट नी अधर नुमध्य मुदरे ॥ भजः सामस्तः सामानी, तेक्के विशेष नी मूँ चैंट नी दुहाँब लक्ष लभावितम्, अधर नूमध्य मुदरे रुपें रच्च रच्चितम्॥१२॥ Sikh Scholars believe that Kesar Singh wrote this in his Bansawalī Nama after reading Baba Sri Chand’s lines, “अवधार विश्वं, लिखाव विश्वं ॥ जवाडः भैं रेंग नूमध्य मुदरे ” in ( “भावं मूँ चैंट” 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 म which is the first consonant and we read “मैं मेरी फ़ूफ़ारत मिरहि सन्न अलस साकुरां सेलु आश्री (पंक्ति 832)”. 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:

ऋषी ऋषां में से ऋषी मरवलि धवू दे संगि विनी। (पंक्ति 832)

It should also be noted that the title is पंची सिखी not “Patti”. The word सिखी 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.

“उन्हाँ पढ़े यही लिख छिन्दी अखबार पैठनीय बी भुजजनी। उन गीत तरबा
लगा आहुते”

Not less significant is another line in the Janam Sakhi. It reads, “जहैं ठीं लिगा, ना बैशी अविदा पूजन हिंदा में चट्टे अखबार तख्ता चट्टे”

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 अ, ए, ओ, ए, अ 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?

“बुधी घरे सी घरणी देही लगा (చిమ దే రమభ ప్రభు నాభ మాదిరి ఈ) బంగారీ/వైట్ అధి దే మె మానె తిలక నాటక మి చిమాహి దే 9402 విచిత్రి హిందు సాహిన యో జను లయిది.” (ఉరలీధం గురు పాశ్చాత్య తాళా పాలి)।

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, “వంద మామిడ జి నిమి దే నే వంద మామిడ పిడిది దే ఉండ మామిడ దే నాట నిలుకు పరిపాలి మి, ని మార్గసంచ వంద మె మాదిరి ఈ .......ఉండ పాని శాస్త్ర శాస్త్ర కాశి మిరిమి యాంద బాలియిది.”

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= बावण अखरी)\textsuperscript{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 Brahmical 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.”\textsuperscript{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

\textsuperscript{105} महरू सुंथ दिन्ह ब्रह्मण संतं मुलं रुपं वर्णितं भवतं स्वाभं देसं यही केवल संतं अन्वां ली यौलिन इतिहै “अ आ रि दी हु तु ई मे ई जो मी आ”

\textsuperscript{106} दूह निरं भिविंश ने धु पूर्ण अलवा ने श भिंशो निरंश || पदार्थां दाग्य पिठल मघ्य पिठई ने शल गर्ल || (पंक्ति ८३५) बेंबङ वंश ने तवाह तिलक || (पंक्ति ३२७) बेंबङ तवाह तिलक समान || (पंक्ति २०२७) बेंबङ धी भिरुदि बहु दर्शी || परिक्रम तवांती है नही आर्द् || (पंक्ति २०२५) तवाह तवाह तिलक दूह दूह बेंबङ बेंबङ तिलक || (पंक्ति २०२९) “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.

“भलमथ दीर्घ जगम जग्गे वेल विराग। तुलू जग्गे सी जग्गे लगुंड सिंहीगमु। पंडीगर उग सीडीग।” (पूर्णल सलभ नपी)

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:

“गुरुवारी लिख पंडीगर उग भूमितिग उगच भन्नैह।” (राज ५)
“पांच भूमि गर्हितें गुरुवारी गर्हित सेहारी” (राज ७७)

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 (ਪ੍ਰਿੱਤਿ) 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 ਸਾਂ and ਕਾ ਲੇਖਾਂ 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.

ਖੱਲ ਵਲਸ਼ਿਕ ਬਹੁ ਭਵ ਭਾਰਨ।
ਮਿਸੀ ਵਿਸਾਲ ਆਧਾਰ ਰਾਜੀ ਆਧਰ। (ਪੰਜਾਗ ੩੪੦)

........................................................

ਖੱਲ ਵਲਸ਼ਿਕ ਭਵ ਭਾਰਨ। ਪੈਦੇ ਹਾਸ਼ਿਆ ਸੰਨ ਰੋਹਿ ਦੀਆਂ (ਪੰਜਾਗ 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.

\[a \ b \ c \ d \ e \ f \ g \ h \ i \ j \ k \ l \ m \ n \ o \ p \ q \ r \ s \ t \ u \ v \ w \ x \ y \ z\]

Total:- 36 (ह ज ह are used twice. ध is repeated thrice. ह is omitted)

Actual total: 31. Kabir has not used vowels ई उ ए in the body of the acrostic. They occur only in the mangalacharan (dedication)। ई occurs in हिरण सागर में नातार || जिधि भुज में

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 ह).

One more point needs to be noted. Some of Kabir’s hymns could not have been written without using the Matras. For example, कवीट डूटीम जे जेये भुया चूल तंधूल री ढंडू। उच चूल विम अलमामी चर रे पुनर भागमति (भुना ११५०). How did Kabir write कवीट, जे, जेये, भुया, री, चूल, विम and रीलमामी without using Matras?

In Bhagat Ravi Dass’s acrostic, again we find the same 34 characters. He himself writes, “रजन विकार भुल रेकृ विशिष्ट,
The Bhagats mention 34 letters instead of 35 because in those days they used only 31 consonants and 3 vowels and Ṛ 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 (ਅਧਿਕ ਲਾਭ ਅਧਿਕ ਸ਼ਾਂਤਿ। ਅਧਿਕ ਨਵਾਂ ਜੀਵ ਗਾਣਾ। ਪੈਂਡਾਰੀ। 107)

Religious preachers need to reach ordinary average people. Guru Nanak seriously felt “ਜਿਸਨੂੰ ਮਨੀਦਾਰ ਨਹੀਂ ਪੱਛੀਤਾ” and therefore wanted all people to listen, read, and understand his “ਸਾਹਿਬ” (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, “ਅਧਿਕ ਦੋਸ਼ ਦੀ ਖੁਸ਼ੀ ਕੀ ਖਾਸੀ ਖੁਸ਼ੀ ਇੱਕਾਦਮੀ ਤੇ ਸਕਿੰਤੀ, ਜੁਨੀ ਗੁਣੀ ਦੀ ਜਰਿਆ ਜੁਨੀ ਪਛਾਣੀ ਪੈਂਡਾਰੀ ਜੇਠੀ ਭੇਡੇ ਭੇਡੇ ਤੇ ਸਕਿੰਤੀ, ਜੀਨੀ ਗੁਣੀ ਦੀ ਜਰਿਆ ਜੁਨੀ ਮੇਲਗੁਰੀ ਨੀ ਤੇ ਸਕਿੰਤੀ।” 110 When one Guru

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107 ਬਲਤਰਾ ਬਲਤਰਾ ਕਰਨ ਬੰਦਰੀ ਪ੍ਰਦਾਰ (ਪੈਂਡਾਰੀ ੧੧੪੦)।

108 ਮੁੱਖ ਮੱਦੀ ਮੁੱਖ ਮੱਦੀ ਬੰਧਤਾ ਬੰਧਤਾ ਵਿਚਾਰਤਾ ਚਿੱਠੀ ਦਰਸਾਇਆ। ਪੈਂਡਾਰੀ। 106ਵੀ।

110 ਭਗਤ ਦੇਸ਼ ਕਹਿਸਾ ਕੀ ਦੇਸ਼ਕ ਕਹਿ ਮਾਤਾਕਾਰੀ। ਭਗਤ ਦੇ ਕੰਬਾਜਾ ਬੰਧ ਕੰਬਾਜਾ ਭੂਮਿਕਾ ਪੰਛੀ। ਰੁਸ਼ਿੰਦਾਰੀ। ੧੨।

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 मुंडावनी (Mundavni), the SGPC accredited research scholar Giani Gurudit Singh writes as follows:

“मूँ गुरु तलव खेड़ नी ते भारी लवणे हूँ ते गुरु नी द दिठ्ठ उड़े तलव अंग (अंगद) दी ये डे खबर मर दे निरुंग से ‘थवली’ अवश्य महं गुरु तलव खेड़ नी दी सदिक दिल्ली अलकले माहरे दे घोंघे घोंघे दिसियां दे नृत्तिया०, नृत्तिया० आराफत नीहाण धुलिइयां में दे गुरु तलव खेड़ नी दे बणवा दूध लाऊ। — “पुर्ख दिन देखें जी बालहाल मी, डे बली बुंधी” सिद्ध उतं गुरु तलव खेड़ नी दे निरुंग से तीन बाल मी परीये हूँ दिठ्ठ छेड़ महं वेदी ही नृत्तिया० अंदे घरी उचट दी माहर दी बघाई।” (First Edition 2003 Page 34)

“उष गुरु बाले दे उष अंगद निध वाले ही बाली हे नृत्त छेड़ सी सिविमा” \[^{111}\]

For personal use. For example, in his book “उष्मीष बुझ भाग्ना” (Page 724) Giani Gian Singh tells us that Bhai Bakhta Arora recorded every shabads 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.

\[^{111}\] “गुरु रात्मा उषी भेज देखे, गुरु अंगद दी देवी दिसिया।” (स.सरनाख रह ४, ७५)

\[^{112}\] बली मांसदा हे हेयविन्दा ते ते सुभाषी अखंड गुरु अंगद खेड़ हे दे घोंघे घोंघे, दिसिया हेयविन्दा है। गुरु गुरु अंगद खेड़ हेयविन्दा हे दे बणवा दूध लाऊ। गुरु गुरु खेड़ दिस तेही “देवता” दे भाग राजा विसिद दे घोंघे घोंघे दे सिद्ध है। हेयविन्दा अखंड दी दिसिया हेयविन्दा दे नृत्तिया० दे बणवा दूध नी अखंड दे भाग दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध नी अखंड दे भाग दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया० दे दिसिया हेयविन्दा दे बणवा दूध दे नृत्तिया०
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:

“पूर्णिमा गेषि वन वाँची वा ध्वारि गुरु हर्षद में उड़ासे वीला”
(वन्दे हरी नमः साहिबी में लोक ९१५)

“हिंदु भिक्षु में संस्कृत वेद में वेदी वाँची गुरु हर्षद नेत्र भिली”
(वुकर्ट माल्ह हरी में ५४२)

“उसका गुरु धर्म सम्पन्न नी गुरु आंतरत्व वेदी अष्टत मी मथन से बल मेहए १६४६ मान ४३ एक भव धरी १० एक अध बंधभाग मिलाने “
(वृक्ष ४ ग्रंथ स्वरुप भुवनकर्षन नी वी)

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

"पीड़ा राहे तो पिल हिला धनरूप" (र्ष्ट्न ९६) ।

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 (ਐ ਗ ਹ ਜ ਸ ਤ, ਧ ਨ ਵ ਨ ਜ ਜ) 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. The ङ 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 “अङ” written with Kanaura on ङ। Kanaura has also been found used at the top of Ura (♀) which is a clear variation from Panjabi. The old Kanna was either a dot or a triangle or a round zero (Ø). The 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.

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113 See Pothian Baba Mohan ji (written before 1574 AD), Bhai Pande 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.
(The first line reads:- बाणी विशालभाम, बाणी नम करे,बाणी सततवली, बाणी हेतु मंत्र, मधुमंगल तृणु उच्चाः Note the use of vowel symbols like Kanna, Sihari and Bihari etc)
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 *म्र) and when? One reference available to us is:

“म्र्र अर्जुन सी ग्रावि आप्त, मिर्शमत चैले अर्जुन हर्दे”

85
Although we find ਅ 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 ਸੂਭਵਰਾਂ and many other Persian and Arabic words written in Gurbani without Adhak.

Similarly the letters with dot under them (ਮ, ਦ, ਭ, ਲ਼, ਤ) 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 ਜ and ਸ 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 ਎ਂ, ਜੇ, ਝੇ, ਜ਼ੇ and (ਸਲੇ, ਸੇ, ਸਚੇ and ਸੁਦੇਸ਼) of Perso-Arabic script. The English invented the uvular ṣ (as in ਜੇਲੀ= bullet) by lengthening the right leg of ਜ to come under the left leg. This did not gain currency but recently the Panjabi Department Patiala started writing ਜ with a dot under it and this has gained currency.
some changes were definitely made to the available script/matrás 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 चीत and चीति or गेड and गेड appear together in the same line giving different meanings.

चीत चीति लिखित चतु प्रचरण म । (पं २२४)
कद गेड गेड गेड भरर ॥ गरे त यल महत रेक । (पं ९१२४)

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/matrás 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 (4th Guru) appended on page 93 of Pothi Baba Mohan as गुरव भाष उच न च च । This is in Landay. In modern Panjabi it would read, “गुरव भाष उच न च च”.

“लिखित ची लिखित चुड अपूर्ति नी, रिम दे भुढ रिम भें धुंसी नी ।
गुरव रिम दे मुपां चीड । रिम मेंगिध उध गुजार्थी हे । (रिम देम भाष उच लिखित चुड अप पीडीस्ट भज)।

4.11 Some Distinctive qualities of Gurmukhi
1. The first letter of the Panjabi alphabet is ए, whereas all other Indian scripts (except Takri) start with ए but when the
vowels are taught (as in निजरती), the order is changed to read अ आ इ ई उ ऊ ए ऐ and ऐ takes the third place like other scripts. The reason why ऐ is placed first, appears to be that it appears in ऐ. 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 ऐ as महमद and similarly OM was written with ऐ as ऐम. This proves that Gurmukhi is following the old pattern it inherited.

2. Gurmukhi script uses Aunkar with ऐ and ऐ with ऐ. This is not so in other Indian scripts. For example, in Hindi ऐम can be written without Aunkar and ईम can be written without ऐ. This property of ऐ and ऐ in Gurmukhi script is available in pre-Nanak writings, which Gurmukhi has faithfully preserved.

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

2. Most other scripts cannot accurately represent the Panjabi sounds of ऐ, ऐ, ऐ, ऐ, ऐ 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

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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 ढ, छ and, झ etc. at the feet of the consonants (पैली भंधन) 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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{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 \textit{Language} by J. Vendreyes page 319). At some time all

\textsuperscript{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.

\textsuperscript{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 \textit{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 Panjub around 2500BC.

\textsuperscript{118} In the past messages and literary writings had to be remembered by heart. This is why the Vedas were called \textit{तुड़ी} (heard) and later \textit{विहित} (remembered). The Hymns of the Vedas were called \textit{मूड़} (strings) because \textit{मूड़} (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 \textit{केंद्र} (knot). Uneducated women remembered the ages of their children by doing knots on a string. This practice gave rise to दुत्ते बीच. When we have to tell another person to remember something we still say धैरे जंघ छः है. 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 \textit{लहड़} (colour) and the set of characters क्ष | भए. Our most popular word \textit{केंद्र} means ‘knot’ because at one time our books were bundles of leaves knotted together.
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. Twenty-two 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

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\[119\] 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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{122} Different languages, individual writing habits, and the distances between the

\textsuperscript{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.

\textsuperscript{121} References to these people are found in the Rig Veda. There they are called धाती (traders). Romans called them ‘Punic’ which later became ‘phonics’. Their town’s याह्यु (Babylon) or यहु 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 Brahmi has only one letter “विम्ब” that matches with a character in the Phoenician scripts, it is not likely that Brahmi originated from any Phoenician source.(see काव्य ग्रंथिनि अभिलेख अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि अभिलेखि

\textsuperscript{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.

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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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{125}

\textsuperscript{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. e=as in centre and e=ak as in eat) and letters have to be combined to get a particular sound. For example ch, sh, gh, and th etc.

\textsuperscript{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 Winternitz 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.Kinney (of Cambridge University), Mr. S. Rao (in his book \textit{the decipherment of the Indus script}), Walter Fairsevis (in his book \textit{The Harrapan Civilization and its writing}), Brian Wells (Harvard University), Mark Kenoyer (university of Wincsonson) 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.

\textsuperscript{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 Aryans 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, 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’ which contains the biography of Lord

script has Hittite origin whereas Mr. M.G.De Henesey 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 Upadhyaye).

127 The word ‘अख्त’ is available in Chhandog Upnishad and Panini mentions the word script (लिपि modern लिपी) and लिपीविद (script writer ) in his grammar Ashadhyae (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 (इंग्रज 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 Ashadhyae (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 sutera* mentions the names of 18 scripts. Two writings discovered at village Baroli (नरेस्वर near Ajmer) and Pipra (Nepal)\(^{129}\) written in some as yet undeciphered script have been dated as created in the 5\(^{th}\) 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 Manshdra, it has been discovered that at the time of King Ashoka there were two scripts in use. One was Brahmi\(^{130}\) which must have established itself firmly by 600 BC and the other was Kharoshti\(^{131}\). No body knows when and how Kharoshti came to

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\(^{129}\) 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 *Faohan 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 Kharosthi has been excavated in Chinese Turkistan. Some people believe that Indians hated this script and so derogatively called it चूटको (चूटको = चूटफुट, चूटको चूट चूटफुट = doodles). Others believe that Kharosthi was Armenian. In Armenian language the word *chutka* 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 BC. The oldest Ashoka edict of Kharoshti on
be used in India. It was written from right to left\textsuperscript{132} 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 Alberuni\textsuperscript{133} who writes that “The
script of the Hindus had disappeared or forgotten and nobody
bothered about it. Ved Prashar\textsuperscript{134} 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 Brahmi\textsuperscript{135} by Ved Vyas, Mr Hunter writes as
follows:

“Indeed the entire Brahmi alphabet is shown to be derived
from the script of Mohenjodaro and Harrapapa. 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 Harrapapa and Mohenjodaro (which I have called
Proto-Indian). It is thus seen that Proto-Indian forms an

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\textsuperscript{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.

\textsuperscript{133} Alberuni came to India with Mehmud Ghaznavi in 1017AD and stayed here until 1030AD.
It is believed that he wrote 114 books. \textit{Tehkik-ul-Hind (उत्तरीक्षु हिंद)} deals with India and its
history between the seventh and the 11\textsuperscript{th} Century. Alberuni tells us that in his time there were
11 scripts prevalent in India. They were Siddh Matrika, Nagar, Malvari, Saindhav, Karnati,
Andhari, Dravari, Gauri (Bengali), Lati (Gujratii), Bhikshiki, and Ardi Nagri. The Ghaznavis
made Lahore (Mehmud Pur) their capital and it was during their period that Urdu began to
develop in India.

\textsuperscript{134} Obviously this is the same Ved Vyas who committed the Vedas to writing.

\textsuperscript{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. 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. We find remnants of Siddh Matrika reflected in a variety of Panjub 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 (शर्दा). 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 Takri developed in the East of Panjab, Paishachi script (also known as भूच्छ the script of hot-tempered people) in the west and Bhatian or Bhat Ashari (Ardh Nagri used by the Bhatas) in the south near Bathinda. In the central part of Panjab developed Landay. It

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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 Banaras. 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 ‘देव निर्मिति दी नवीन’ 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 Uch 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

लाल नी बलन्दे गाटे, हिँड़े उठ लेते सेटे, लंडी घटी बेन रिष़्ते।

The reader read it as

“लाल नी बलन्दे गाटे हिँड़े चेता हुट लेटे, लंडी घट बेन रिष़्ते।”  

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 revived 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).  

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 “दिए केंद्र, निःसूनी हुँ खेल वेंकु खुल्कियी तो दिए विराज के, अभाव धिंथ मदुव्वु दुस्करे तल। विकृतवी वेंकूँ”
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 म र त ध ध न ध came first and ठ and ढ 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.

Landay (Landay literally means tail-less doodles) are considered to be the un-reformed precursor of Gurmukhi without Matra. It has 30 consonants plus ठ ड ढ vowels.

144 Gian 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 “लुकसरी निपुण पत्रिका में राजा अमृतलाल मलिक ने लिखा: “मक्का एवं मद्रासी तारीखों का इन्दिर लाइन में रखा गया है।” (निकट एकै भाव इंग्लिश in his book लुकसरी निपुण का भाषा और भाषा व्यवस्था 1-2)
Panjabi has 32 consonants plus 3 vowels ढ घ ङ. Both Panjabi and Landay have ਚ 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 Siddham\(^{146}\) 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

ष, ḍ, ḍ, ḍ, ḍ, श, ञ, ञ, ङ, ङ, ङ, ङ 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 “मैं मृदुलाण मिथु” (I bow to the universal Siddhung). In the Buddhists’ scriptures ‘Patarvan Sutar’ and ‘SamvaYang Sutar’, the Mangalacharan reads “मैं चंच्चल” (I bow to Bambhi). Bambhi may have been the name of Brahm book. People who learn Landay (छँड) still use two Mangalacharans, One is “हूँ

\(^{146}\) Lala Sant Ram in his “दिन्दौत से हिन्दू प्रांत” (पेटर 952) quotes “Siddh Pittak” and writes, “निम्न व अधिक निम्न वाट निम्न रिमभ है, अद्वित भक्त में विद्येत भक्त (Alphabet) है।”

102
मैं यें यें” which appears to be a corrupted form of “किंम नमि मियाद” (I bow to Siddhugh) and the other is ठिम नियाद (My respects to Siddhugh).

In the Puratan Janam Sakhi when Guru Nanak questioned the knowledge of the Padha the later replied, “जो थाय बचिता में सब बिन्दु पत्रि ने ,ईमेमनियाद , सैलाबली, सिमी बनर रा गिमाद”।

In the Janam Sakhi written by Sodhi Meharvan we find the following on pages 11-16, “बसू बचिता थाय दिन मू धूलधि।उसे थाय वाद नत्र ही बने पोटी लिख रहिती।उस नन भुनिली चढ़े बाघे नत्र ही बने।पोटी लिख दिएरथि में धूल नत्र ही नियसेरिझा”।This word नियसेरिझा is the Adbhran sh form of “नियाद”। Scholars believe that the first part of the prevalent script table used to be called ठिम and the vowel part (मुफ्तली) was called “नियाद”।

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, “उसे थाय बचिता निये नत्र में सब बिन्दु पत्रि ने। नियसेरिझा बनवली पत्रिया ने……”

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

147 According to Dr. Raghuvira ठिम नियाद is the name of the script of which ठिम is the first part and नियाद 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犁ising” (page 162) writes that Onam is used for consonants and Siddham is used for vowels (मुफ्तली) 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 “दि नमि महामूर राम-ईल-दह का रूप नियाद महिलाते है” (page 226)
(ਪੰਜੋੜ) the first letters are ਨ ਸ ਪ ਹ ਮੋਹਾਂ (ਨੀਮਤੋਨਾਂ?) which again appear in the same order in Guru Arjan Dev’s “Bawan Akhri” (ਬਾਵਾਨ ਅਖਰੀ) instead of the usual ਅ ਸ ਮ ਤੇਠਾ etc order.

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

ਧੁਨ ਹਮ੍ਮ ਮੁੱਝੋਂ ਸੀਨੇਂ
ਧੁਨ ਹਮ੍ਮ ਦੁਆਰਾਂ ਨਾਲੋਂ
(ਧੁਨ ਹਮ੍ਮ ਪੰਜੋੜ)

In Guru Amar Dass’s Patti, we clearly read “ਨਿਯਾਣਾ ਤੀਜੀ ਨਿਯਾਣਾ ਤੀਜੀ, ਤਹਈ ਨ ਕੁੱ ਪ ਤਹਈ ਸਿਹਾਨਾ” (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, hated people dressing like the invaders, and did not like his countrymen adopting the eating habits of the foreigners. Even otherwise he could not have accommodated the special typical Panjabi sounds of ਪੀ, ਅਦ, ਕੰ, ਸਨ etc in Persian script.

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

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148 ਆਕਾਸੀ ਜ਼ਿਆਦਾ ਖ਼ੁਸ਼ਾ ਮਹਾਨ ਕਈ ਹੋੜ ਖ਼ਦਮਾਰ ਦੀ ਜਿਹਾਂ ਦੀ (ਪੰਜੋੜ 9੭੨੭)
149 ਅਨੋਹਾ ਕਈ ਪਹਿਲਾਂ ਹੀ ਕਈ ਕਈ ਖ਼ਦਮਾਰ ਦੀ ਜਿਹਾਂ ਦੀ (ਪੰਜੋੜ ੪੪੪)
150 ਖ਼ਦਮਾਰ ਮੁੱਝਾ ਹੀ ਖ਼ਦਮਾਰ ਦੀ ਜਿਹਾਂ ਦੀ (ਪੰਜੋੜ ੧੨੨)
151 Persian used Arabic characters. There were only 28 characters in Arabic. ਪੀ, ਅਦ, ਕੰ and ਸਨ 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 ਜ਼ੇ, ਜ਼ਾਲ, and ਜੀ 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.\footnote{\textit{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, "सिद्ध फ्रीमैन दुल्लू बेद गिरदी, \textit{सिद्ध भाषा में} \textit{भाषा भरी}"}

Just as Takki used by the Takki 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 ध, ध, ध and ढ 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 ग्राम, ग्राम, ग्राम, ग्राम etc were in common use in the 9th and 10 centuries before the advent of Guru Nanak. We find

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\footnote{\textit{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, "सिद्ध फ्रीमैन दुल्लू बेद गिरदी, \textit{सिद्ध भाषा में} \textit{भाषा भरी}"}
them used for pious people\textsuperscript{153} by the Siddh Nathis. For example Jalandhar Nath writes, “अग्नि भक्ति शून्य वक्त धर्मचारी विश्वासः सचि
सत्य सप्तक हंस वल्ल, वै गुरुभुद विश्वत्व विश्वास” In the Janam Sakhi of Bhai Bala we find that when Bhai Mardana brought Rabab from Bhai Firanda, he asked Guru Nanak, “गुरुभुद मात पिँजे वल्ल?”! Bhagat Trilochan (Bengali) and Bhagat Pipa (Rajasthani) never visited the Panjab and yet they also used the words गुरुभुद and गुरुभुदी।

The fact is that when religiously orientated Panjabis began using this script people began calling it Gurmukhi. In Bani Bahingam (घरी घरीभाग) we find the letters ḍ ḍ ḍ (गर्मुक) and then it is written हिंदु अक्षर गुरुभुदी है। 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 (अक्षरी उम्री). 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 “सिख” and ‘Sikh’\textsuperscript{154} were in common use in Hindu and Buddhist writings before the advent of Guru Nanak. Can we say the Singhis (the Khalsa) were created by the Hindushor the Budhists? The word अस्तु is used by the Sikh Gurus umpteen

\textsuperscript{153} In मलय भक्ति शून्य वल्ल the word Gurmukhi is used for piety as well as for the script. It reads “कुमु भक्ति शून्य वल्ल शून्य वल्ल हैं। गुरुभुदी हैं। उपरि गली लक्ष नाव उल्लेखी गुरु दर्शक सी मलय भक्ति है उल्लेख।” Further ahead in the same writing we find “कुमु गुरुभुद शून्य वल्ल हैं। गुरुभुदी गली शून्य शून्य शून्य शून्य बाबा अस्तु हैं।” It is clear that Bhai Pania already knew Gurmukhi script, who would have taught him? Again it is on record that the 11\textsuperscript{th} century poet Masood (अस्तुहत) is said to have written an acrostic based on each and every letter of Panjabi alphabet.

\textsuperscript{154} फाड़े वादित इस भक्ति शून्य वल्ल हैं। शून्य बाबा अस्तु हैं। गुरुभुदी गली शून्य शून्य शून्य शून्य बाबा अस्तु हैं।
times. Can we say that the Gurus were Muslims? The world famous Hindi Granth “जीड गदिचे” 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. 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). Later Sardar G.B. Singh did a pioneering work in discovering the writings of Pre-Guru Nanak period at Shorekot. He also visited Rai Feroze’s mausoleum at Hathur and traced the writings of Gurmukhi pre-dating Guru Nanak. It is worth

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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 बुध तरीक़े and बुध मसीह़े. 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 Kannsa here is exactly the same as in Pothisan Baba Mohan, signatures of Guru Arjan Dev, Kartar Puri Beer and Paindey Wali Beer. The有时 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 ੢ 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 ਲਿਪਿ ਦੀ ਤਲਾਬੀ ਦੀ ਦੀਖਾਮ”

Transcription:- ਸਖਿ ਰਾਕਿ ਦੀ ਕਲਸ਼ੀ ਦਿਖਾਮ ਬੀ ਲਿਸ਼ਤ ਸੁਪੰਨੇ ਧੂਂ, ਰਾਮਾ ਰੰਧ

In his book “My travels in Russia” (ਮੈਂ ਤਰਕ ਜਾਣਨ) 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, “ਜਲਾ ਵਿਭਿਨਨ ਚੂਹਣ ਚੇਟ ਕਿਸੇ ਚੋਲਲੀ ਅਦਵਰ ਫ਼ੈਜੀ (ਪੰਜਾਬੀ 17106) 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 1223 AD. In Gurmukhi script the oldest written book is the Goidwalw 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 म ख द ध are repeated and ड is omitted from the alphabet ठ, थ and ड 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 Patti\textsuperscript{159} starts with न छ ए छ. The order of the letters is as follows:

म छ ए छ
ब ध ए ए
व छ ए छ
स छ ए ए
ट ध ए ए
उ ध ए ए
य छ ए ए
ऋ ए ए
ॠ ए

guru Nanak has written another ‘Patti’ in Raag Ramkali. Although the Guru named it “Onkar,” he refers to it at the end by saying, “मद्दो मद्दो मद्दो मद्दो मद्दो मद्दो मद्दो (प्रमुख एकता)”. In this ‘Patti’, the Guru uses the 52 characters (मल्पनकोट). It is significant that it starts with छ ए छ ए।\textsuperscript{160}

\textsuperscript{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.

\textsuperscript{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 
(abbreviation of 
). It has all the present characters of Gurmukhi which are pronounced exactly as we pronounce them today. For example 
. 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 
. The letters and their pronunciation is modern but there are only 18 letters used. The significant verse is 
. (Pente 434)

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 ( 
) was also used by scholars and religious preceptors. Kabir tells us, “
” (Pente 480).

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 Siddhurg before Guru Nanak. Teachers (Padhas) used Mangalacharan as ਮੰਗਲਚਾਰਨ 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 ਥ ਧ ਨ ਤ ਟ, and ਢ 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.

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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 Anzi (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, “ਰੁਣਵ ਜੀਡ੍ਹ ਉੱਤੀ ਸੁੰਦਰੀ, ਮਿਲਪਤ ਅਸਾਂ ਫੇਂ ਸ਼ੁਸ਼ਾਣੀ” (One single dot in writing turns an ‘acquaintance’ into a ‘culprit’ and ‘good news’ to ‘humiliation’) “ਖਾ ਫੁੱਲ ਫੀਨਟੀ ਚੋਲੇ, ਪੁੱਛ ਦੇਖ ਮੁੱਖੀ ਜੋਤੇ”! Urdu script is derived from Arabic which has no letters for sounds of P, CH and G (ਧ, ਜ, and ਖ)
Scripts of India

Pre-Aryan scripts
Not decipherable

600 BC
Brahmi

300 BC
Kanada Telegu Grantha Malayalam Tamil

Sarda Marathi Bengali Oriya Others

800 AD
Kharoshti Gujarati Assamese Others

Sidhun

Takri Bhatiani Landay Sidh Matrika Hindi Other East scripts
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 Dipalpur 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 Gazhnavi, 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. 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, “अभिनव हैतिया भागवत प्रसंग: अभिनव तिथिः संस्कृतम्: प्रसंगविदं भागवतप्रसंगवेश्ये प्रसंगवेश्यं सम्बन्धम्”

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. 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 Patanjali Rishi but later some of them were influenced greatly by the Buddhist and the Islamic philosophy. They wandered

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164 Read N.N.Law Promotion of education in India Page 19
throughout India and preached their religion. In the Sikh scripture, they are addressed as Jogi or Siddh as follows:

“विष्णु भगवान अपने लोकों भक्ति भेज देते हैं” (ਪੰਜਾਬੀ ਸੀਲੀਕਰਨ)

“ਤਿਨੀ ਮੱਧ ਮਾਰੀ ਆਸਾ ਮੈਂ ਮੁਹ ਮੱਧ ਨੈਂਦੀ” (ਪੰਜਾਬੀ ਸੀਲੀਕਰਨ)

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

“ਘਰ ਭਗਵਾਨ ਸੇਠ ਕਰਦੇ ਮੁਗਿਆਨੀ ਬਿੰਟ ਮੱਧ ਕਰਦੀ” (ਪੰਜਾਬੀ ਸੀਲੀਕਰਨ)

The most prominent among them were Jalandhar Nath, Machhhandar Nath, Gorakh Nath, Charpat Nath, Chaurangi Nath (popularly known as Puran Bhagat), Haji Rattan, and Brahm Dass. 84 Siddhs and 9 Naths were very popular in the Panjab. They moved throughout India and therefore used a language (called Sant Bhasha or ਸੰਤ ਬੱਝਸ਼ਾ) 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 Apbhransh and modern Panjabi and they used Siddh Matrika to record their writings.

Here are some excerpts from their writings. We can see that Apbhransh 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 Apbhransh state into modern day Panjabi.

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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 Yogi Matt). The Siddhs consider Shanker Nath, the mystical progenitor of the sect and Machhandar 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.

2. Jalandhar Nath (760 AD?)

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

3. Gorakh Nath (809 AD-949 AD)

Gorakh\(^{166}\) lived most of life in the Panjab and is mentioned in

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\(^{166}\) 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 Bharatir. 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 “स्वयत्व अंदर सत्सन्न ध्यान समाहित लघु दिनम अंदर स्निपत्ती” (CHAPTER 53).

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the Sikh scriptures many times: “नेती ने निधि कराने नेती, अब राजी वे वही ने देंगी ||
चतम देंगे वे देंगे न भरसे, गीता वही ने भरे नाहे भरसे ||
महेश्वर नवे महान वा गंगा, गंगा विश्वास देंगे ने भरे नाहे ||
पपुंप निधिपे देंगे भरसे हमने भरसे हमने,
नेती निधिपे धर्माचर नवे देंगे भरसे न हमने ||
अशिस्वा ही भरे महाराजिणी ही भरे, गीता वही धरा मंजिले देंगे ||”

भरसे वे वही मे ताकत, भरसे वाणी वही ताकत ||
भरसे निधिपे वही मे दिनी, गीता वही वही अभिभावी ||
अट अट वेद बने गंगा, बने वही वही ना भरी ||
उन्न नैशिनुत मृति वे निधिपे, उंट मृत्यु मद मीम किरले ||

भरसे भरसे ना वह राजी, भरसे वर विद्यध रिलाई ||
भरसे रघु लबर ने वाणी, नाहे वाणी ना मरे ||

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 चुड़ा meant ‘Chief’ or ‘Leader’. These days this word has been devalued to mean a Sudra sweeper.
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 Aphhransh.
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.

7. Bhartharhi Nath (1100AD-1200AD)

A section of Gorakh Nath’s followers set themselves up as “escapists.” They began to be called “Bairagas Yamas.” Bhartharhi Nath was their leader.
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.

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:

“मै अंधक ले देव देव नाम धुरंदरकं ||
मैं कविय तै भमल में देव देव नाम है भावन || (पं. २२२)

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:

नारित बृजी झालुङ्गे, तर्कतंग संगम उतुङ्गे ॥
उ दिं गाम नविसी उली मरेंश रेशेंश ॥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. (लिखित व्यक्ति की विवेक भूमिका)

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.

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.
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.⁷⁰ Guru Nanak mentioned his name as a writer of reputation.⁷¹

**Dohas:-1.**

_भला अचल राह स बूझे घँटी धरी रहत, बंधी टटटी आ भूजे से में गोबर ॥_
_मले रे डिल रे बैल रे, पूंछ, पूंछ निपले रे ॥_
_बसकर चिंतन बसकर चिंतन, तृदि रे बैल रे अंपकर चिंतन ॥_
_मिल रे मिल नात वै, मिल रे गोबर में रे ॥_
_नैम भरी धीर वी दर विनयन देवी ॥_

**Riddles:-**

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

1. _सत्साहित नाड़ में भर भर, भर भर उड़ खगल सज्जा।_ दूल्हन दिल दिल दिल दीं, विन्दु सवी सज्जा।
_स्नान सवी लीला ॥_

2. _सभ में आलाद में आले, में भुज भुज आल नाले।_ भुज तिल तिल तिल वी भागन, विन्दु सवी सज्जा।
_स्नान सवी लीला ॥_

3. _सभ में भरी भरी बृज भिगाये, में भर भर विश्व मुख पेदे।_ भर भर भर उड़ वी हेतु, विन्दु सवी सज्जा।

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⁷⁰ "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)

⁷¹ "सत्साहित नाड़ में भर भर भर उड़ खगल सज्जा। दूल्हन दिल दिल दिल दीं, विन्दु सवी सज्जा।" "Mere names do not make one intellectual. Surta Pandit (Real intellectual) is he who commands knowledge about the source of all life (God)."
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 Awlyya 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 (उर्दू) in which two languages are mixed. Amir Khusro is also credited with writing the first Var (वर्ग) in Panjabi. He was a great master of music and is said to have invented the Sitar.
Amir Khusro also wrote many riddles called *Pahelian*. Here are some

उठ वीभ चल रहे नाह, दे चीं घल रहे नाह,
दे चीं घल रहे नाह; अबी कुंजिह सध लेतें नाहे। हँसूँ: अश्वी
पचें अदितिह मसली, संसे गंग जल फिना मसली। हँसूँ: बेलू

6.3 Ballads of Panjabi (ਪੰਜਾਬੀ ਰੂਪਣ)

For the first time Amir Khusro wrote “ਉਜਾਲਵ ਲਗਕੁੱਟੀ ਧਾ ਦੀ ਰੂਪਣ” 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 complete\(^{172}\). 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 pattrar), 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 Muhammad Ghauri when the Muslim invaders began to produce it. It is for this reason that धान, रश, तृपट are all Arabic words. The word तिलाक is Persian. New synonyms are invented by the Sikh Gurus for these words. For example “ਤਿਲਾਕ” (धान) भगत (ਰश) तिलाक (तृਪट) विनाश तिलाक (धान) दुबे (तिलाक) Guru Nanak used धान, रश or तृपट for paper. The Arabians called the first produced paper “Kartas”. The same name was later used by Bhai Gurdas when he wrote, “ਤਿਲਾਕ ਕਰਟਸ ਦਿਵਾਲਾਮ ਕਰਟਸਾਹਾ” I 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:


dak te vane bharstibe oth bala bari, mehndi ulekaanam chhungha marni ||
chali bheek lahajna dungeo aab bari, mone me aambe saarbante leni chharangi ||
me nee bhal rupatee aam chahe parne ||

2. Tunday Asrajay Ki Var:-

The beautiful young wife (महलेश्वर) 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:

urdhivab aane sultane otho oth abzor beeste,
mukhrao otho oth oth abzor beeste mane ||
bad rishke utrane amalan um bhamaathe binte,
truncha mandam otho hale khinda otho mane ||
durati otho amalan thi marteo otho mante

3. Sikander Ibrahima 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

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

5. Hasnay Mehmay 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

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

Another form of literature that mainly the Muslim writers of Panjabi started producing was the बिलां कविता (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)\textsuperscript{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 “टेवाप्पी स अवां” 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 13\textsuperscript{th} 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.

\textsuperscript{174} According to हुबे सुखम 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 tools they used and the number of pictures they drew on the walls of the caves in which they lived.” 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 Aryan

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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 Anni; 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, Mehara 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 Mohirjo Daro and Harrappa culture.

176 “Main currents of Indian History” by R.C. Majumdar and P.N. Chopra page 3
civilization. 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 Panjub around 3000BC were highly civilized and wealthy. Our knowledge about this period of history is based upon the findings at Mohinjo Daro, Harrappa and some other places of the un-divided Panjub. We give below some account of these places and the excavations conducted in the Panjub (Panjub here means undivided Panjub).

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 Panjub. Some

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177 सुप्रात विकिलियार तेंदुए में किया गया था कि भौगोलिक संरक्षण योजना की गई पुर्वी प्रति प्रमुख उपयुक्त रिकॉर्ड दिए है। "भौगोलिक विकास योजना" यूनायटेड नेशन्स परम्परा 984.
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 Suchas 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 Daro\textsuperscript{179} 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 39 ft by 23 ft 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 90 ft 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

\textsuperscript{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, Gunia, Jalilpur, Pirak, Mehar Garh, Nausharo, Na, Jharkar, Naru Daro, Lohunjo Daro, Chanhujo Daro, Mehi, Nindowari, Anmir, Shahitump, Bala khot, Allahdino, Kot Diji. In all, there are 1500 sites in Pakistan which belong to Indus valley civilization.

Indian Panjab: Ropar, Chandi Garh, Hulos, Alangir, Rohira, Banowali, Rakhigarhi, Sandhawala Thara, Tarkhanwala Dera, Dhogri, Madhopur, Kotla Nihang, and Raja Sirkap etc.

Rajasthan and Gujarat: Gharo Bhiro, Desalpur, Khirsara, Pabu Math, Dholvira, Lothal, Surkotada, Ragpur, Rejdi, 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). 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 beads was very common. People used dressing tables, cosmetics, combs, and mirrors. They knew the arts of spinning, weaving and dyeing and wore cotton and woollen clothes of various colours.

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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 Panjap 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 Panjap. In Ramayana Raja Janak and in Mahabharat Lord Krishna's brother Balram are mentioned as ploughing their fields. Kautilya 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 Bharatas which once lived in the Panjap. (पर्याय हिंदी अक्षर है बरात् भरत 2008-09)
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 wheel\textsuperscript{184} 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.\textsuperscript{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.\textsuperscript{186} Their exports consisted of diverse types of painted pottery\textsuperscript{187} and food grains. The stone figurines of men (wearing beards and whiskers) and animals

\textsuperscript{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.

\textsuperscript{185} Iron was not in use. According to the Atharavaveda 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.

\textsuperscript{186} Wheat grains of Panjab variety have been excavated in Egypt.

\textsuperscript{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.
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 seals 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 (*राकु भूषा*) 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 (*Simaidehyah RV* vii 21.5 and x 99,3). *राकु भूषा* 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 Chera, 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.\textsuperscript{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.\textsuperscript{191}

Wheeler and some other archaeologists believe that Mohinjo

\textsuperscript{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.

\textsuperscript{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, Kurukshetra 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. 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 deities and worshipped them as such. River Sarasvati, flowing in this region, was

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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 Mahabharat epic) lived nearby in village Rasitali.

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 Dhrirashtra 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 Ramayna 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 Kautula’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, Rupar, 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 (*हितर*), 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 Sva*. Another seal reads “संभवं भविष्यवारं तिरिक्रतकायािका शमिन”. 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 Majhantika 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 2\textsuperscript{nd} century BC 200 ft high Buddhist \textit{stupa} 16 meter circumference
2. Bricks of Ashoka period 10 x 20 x 40 cm.
3. Geometrical design grain storage jars (अंकले) 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 \textit{Havan Kund} (ऋण वृक्क) of 1\textsuperscript{st} century.
10. 117 Red statuettes of various deities.
11. Pottery of 600 BC.
12. Conch shells and ivory ornaments

5. Dholbahá

Dholbahá, once known as \textit{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 8\textsuperscript{th} 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 (बटानवाली देवी मंदिर).

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 Pushkarasarini 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 Kosadyaksa. 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 Takhashila 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.  

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 4\textsuperscript{th}/5\textsuperscript{th} 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 BC. 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)

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194 Panini classified the hymns according to the modes. *Sruti* (revealed), *Prakrita* (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 Mandalas (divisions) of which the first concerns worship of Agni (fire) followed by hymns to Indira. Mandalas 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 नादी स्तुतिः (Nadi Stuti RV X. 75) is devoted to worship of rivers.

A study of the Mandalas 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 Mandalas. Later Vedas provide further evidence of language change. The language of the Atharva 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, 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 Sarasit. “सरसिता सन्त्रापरिण देव महमदी दुष्य सुपुरज” (उष्मी सत्यमान). 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 *Agniichayana* (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 Brahmins”. 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 (Sattrikarmani) 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 Simirities 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, and especially Abu

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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 Pajota 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 (kapaimochan). 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. 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 Taklashila.

Aryuveda system of medicine was prevalent in India

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201 Bhai Gurdas mentions the name of Dhanvantri when he writes, “चाँदी के पौड़ ने तीन गुटे लगाए भरे प्रत्येक” Dhanvantari 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 Bikramaditya.
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 Democritos 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 (मून्न), to represent two they used eye (अंध, चब्बु,
Numbers were read from right to left (This was known as अंकता दहनः गती). For example देस रेस भूरि दृष्टि meant 1742 where देस = 2, रेस = 4, भूरि = 7 and दृष्टि = 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 अष्ट, त्री, तुर्की, बल्ल, etc where letters stood for numbers. For example in अष्ट अ (अष्टह) = 9, ध (धेष) = 9, न (नीह)= 3 and र (रह) = 8. Scholars used different words for one and the same number and this caused confusion. For example number two (2) could be represented with देस (two hands), देस, अष्ट, त्री, तुर्की 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, 1, 1, 1, --, = etc for counting. Mr. Buhler and Mr. Princep believe that the Indians developed numbers from first letters of the words formed by using lines. हिण्ड = देस= 9, रेस= देस= 2, उड़िया = देस= 3, ध देस = देस= 8 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 "तत्त्वज्ञानी अंक और अवस्थान" and Mr. Ram Moorti in his book "आप्सरा तिलक" 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 ੦ 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 दशांत in old Indian books). This revolutionized the counting of very large numbers. An example of this system is found in “पंच नंबर” 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 1012 or a million. Special terms were devised for 10^29 and 10^33 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

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

203 According to Mr. Suleman Nadjvi’s book concerning Indian Arab relationships, the Arab traders had been visiting India since 1st Century AD.
This is evident from the fact that a numeral is called ‘Hindsa’ (हिंदसा) 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 “हिंदसा नामक छः अंकों की मूल्य उपस्थल देव में चुनी हिंद संख्याओं में अवशेष हो गए हैं तथा इन अवशेषों में हिंदसा प्रथम प्रदर्शन में जुगल है”.

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 decimal 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 Alkwarizmi 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

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

205 The Chinese started using decimals later than the Indians only in IBC, 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, and Bhaskarachrya were the greatest mathematicians of India and had some connection with the Panjub.

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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 page39) 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. I). 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)\textsuperscript{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 24,857 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.” \textsuperscript{208}

\section*{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

\textsuperscript{207} There were two Aryabhatas, both mathematicians. The second Aryabhatta was born 500 years later.

\textsuperscript{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 Budhist carvings ad statues created near Taxila around the 1\textsuperscript{st} 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 meditately 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 Varahmihiira, 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 Bhaskaracharyya 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 unrusted iron pillar at Delhi (दीवार) 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 दिस्यि मुनिितम मध्य. 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 “Gītā” 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. Gītā was uttered by Lord Krishna at Kuru Kashetra.
defeat. Bhardwaj 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 Arthashastra (political science- अर्थशास्त्र तीजी) was a professor of this subject here at Taxila.

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210 Later Wishwamitter 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 “अपना भीता रख दें, वे भी अपना रख दें” (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, “चउसे तिनांटि रिश्तों रिश्तों कुटी पूर्णक तांत र घरिटी।” (Guru Granth Sahib)

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

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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.

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(Translation: 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 communities\textsuperscript{213} 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

\textsuperscript{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 “ਧਾਣਾ ਰੇ ਸੀਮੇ ਘੁੰਡ ਭੁਘਣਿਆ” (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 (ਗੁੰਦਾ). 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 “ਦੀਵਾਦੂਰੇ ਨਦਰੁ ਪਾਸਾ ਹਦੇ, ਦੀੜੇਰੀ ਭੂਗੋਲ ਤੀੰਵਾਨ ਹੈ, ਦੀਰੀ ਨਾ ਹਰੇ ਲਹਾ ਮੇਂ ਦੇ ਭੁਘਣਿਆ” (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 ਗੁੰਦਾ ਦੜ ਹੀ ਉਪਰੀ ਨਾਲ ਬੇਡ ਪ੍ਰਤਿਵਾਦ, ਹੋਣ ਅਕਸ ਉਦਜ਼ੀ ਦੀ ਜੇ ਤੇ ਦੋੜ ਤੁਕਾਲੀ।
ਉੰਤੇ ਗੁੰਦਾ ਸਥਾਨ ਤਕਾ ਇਲਾਵਾ ਭੁਘਣਿਆ ਹੋਣ ਦੇ ਸੰਕਤ, ਜੇਹਨੂੰ ਬੇਠੇ ਧਾਣ ਗੁੰਦਾ।
ਖਾਨ ਦੀਪਾਲ ਕਰੁੰਦ ਬਸੇ, ਸਰੁਰੀ ਲਗਿਆ ਵੀਠੇ ਅਦਾਕਾ ਭੁਘਣਿਆ।
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.Eliot). “पड़लो मूर्तिया ने बैठी रहने निश्चित तरीक़े स्मरण, मूर्तियाँ सरिता प्रभुका रूपूँ टूट तरी जाए। मूर्तियाँ दे रखने भिड़तीं दी ओर तरी तिन्ने स्मरण, पृथ्वी रहने तरी दिल मरोज।” (सैटवासे केस्त धीरे धीरे फुँ: देसा दिशा)
Panjab.\textsuperscript{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.\textsuperscript{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

\textsuperscript{217} "Writers are the nerve centre of a people's culture and the whole of it speaks through its writers." (Krishna Gokal)

\textsuperscript{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 stoked 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 India. 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."

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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 1984-85 rose to 10.18 million tonnes. Production of sugar cane, cotton, and rice also rose by nearly the same ratio. 62.6% wheat and 47.9% 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 Panjaban 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. Sanjiv 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.

Panjaban 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 palliatives 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.

आ भांडा देखा दलू दे हीवाल हे विभाग।
में दे धरक रा धरक भूल गिनाल हे विभाग।
हंड बैठे देते पृथु दे मोहे महाजन दूँ।
हंडको महाजन रूढ़ दे महाभाग दे विभाग।

(प्रेमदास प्रेमचंद सिन्हा)