

ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੇ ਛੰਦਾਂ ਬੰਦੀ

ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਤੇ ਛੰਦਾਬੰਦੀ

(੧੫, ੧੬ ਵੀਂ ਸਦੀ ਈ: ਵਿਚ)

“ਜਪੁ”

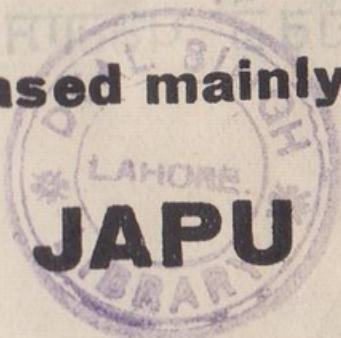
ਦੇ ਆਧਾਰ ਤੇ

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Panjabi Language & Prosody

(15th & 16th Centuries A. D.)

Based mainly on


JAPU

Of Guru Nanak Dev

(1469—1538 A. D.)

Mohan Singh Uberoi.

ਭਿੰਡਾਭੰਡੇ ਏ ਪਾਠ ਭਿੰਡਾਭੰਡੇ

੪੯੧.੪੨

ਮੋ ੧੨੫

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ਬਾਬੂ ਗੁਪਾਲ ਦਾਸ ਠੁਕਰਾਲ ਮੈਨੇਜਰ ਮਰਕੈਂਨਟਾਈਲ
ਪਰੈਸ, ਚੈਂਬਰਲੇਨ ਰੋਡ, ਲਾਹੌਰ ਦੇ ਪ੍ਰਬੰਧ ਨਾਲ
ਛਪੀ ਤੇ ਡਾਕਟਰ ਮੋਹਣ ਸਿੰਘ ਨੇ ਪਰੇਮ
ਨਗਰ, ਲਾਹੌਰ ਤੋਂ ਪਰਗਾਸ ਕੀਤੀ ॥

JAPU

Of Gurukul Kangri Dev

(1168-1538 A.D.)

Mohan Singh Library

ਪੰਜਾਬੀ

ਅਖਰ, ਪੈਂਤੀ, ਵਾਜ਼-ਬਦਲਾ, ਸ਼ਬਦ-ਬਣਾਉ, ਬਿਆਕਰਣ, ਤੇ

ਛੰਦਾਬੰਦੀ

੧੫, ੧੬ਵੀਂ ਸਦੀ ਈ: ਵਿਚ

“ਜਪੁ”

ਦੇ ਆਧਾਰ ਤੇ

* * ਰਚਣਹਾਰਾ * *

ਡਾ: ਮੋਹਣ ਸਿੰਘ ਉਬਹਰਾ

ਐਮ. ਏ.; ਪੀ. ਐਚ. ਡੀ.; ਡੀ. ਲਿਟ.,

ਲੈਕਚਰਰ, ਪੰਜਾਬੀ ਤੇ ਅੰਗਰੇਜ਼ੀ

ਓਰੀਐਂਟਲ ਕਾਲਿਜ

ਲਹੌਰ

੨੫੪

ਪੈਹਲੀ ਵਾਰ

੧੦)

ਮਿਲਣ ਦਾ ਪਤਾ—

ਓਰੀਐਂਟਲ ਕਾਲਿਜ

ਭਿਸਪ

ਏ, ਤਹਯਾਕੀ, ਉਤਰ-ਚੜ੍ਹ, ਲਭ-ਜਾਤ, ਇੰ, ਚੜ੍ਹ

ਭਿਸਪ

ਭੀ : ਭਿ ਭਿ ਭਿ ੩੯, ੫੯

ਜਪੁ

ਕਰਤਾ

ਦੇ

ਪਵਿਤਰ ਚਰਨਾਂ ਵਿਚ

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ਭਾ. ਲਿਖਤ

੪੫੯

—ਪਦ ਭਾਗ

ਸਲੀਲ ਲਤਾਂ ਵਿਚ

PREFACE.

This book is a study of the Panjabi language and prosody and is therefore a companion volume to my History of Panjabi Literature published in 1933. It has grown out of three lectures on *Japu*, a liturgical piece to be recited by every Sikh in the morning, composed by Guru Nanak Dev (1469-1538 A. D.). Within its sweep have been brought a study of the Panjabi alphabet, morphology, phonology, grammar, prosody and an historical-ethnological account of Apabhramsa and modern Panjabi, illustrations having been drawn, in addition to *Japu* and the other writings of Nanak, from the third, fourth, fifth and tenth Gurus, Bhai Gurdas, and Bajid, all in verse, and from the prose commentaries and biographies (two still in MS., one copied out in 1701 A. D.) written in the 17th and 18th centuries. A word index of *Japu* (982 words) has for the first time been prepared, which should prove very useful in a comparative study of the North-Indian vernaculars and their relations to *Prakrit* and *Apabhramsa*.

The book throws new light on and elucidates several linguistic problems. In the earliest period of the history of our province there were spoken languages (*Prakrits*), the literary forms of some of which are preserved as Vedic Chhāndasa and Classical Sanskrit. The phonetic genius of the blending races developed

them and the languages became further vernacularized ; their literary forms have come to us in Prakrit poems and dictionaries. The further vernacularization or deterioration gave us the Apabhramsas. By the time the Punjab Vernaculars reached the Apabhramsa stage the social mixture of the tribes, races and communities inhabiting the Punjab, their inter-marriages, their religious conversions, their travels had gone apace and reached a stage when loan-words from foreign non-Indian languages had considerably increased the provincial vocabulary. Thus Sanskrit (Vedic and Classical) is a literary, artificial language based on a Prakrit, the spoken language of a time, a province, a tribe and a group. Apabhramsa is also a Prakrit, a natural speech. From Prakrit to Panjabi, then, it is all vernacularization in increasing degree and Prakrit is as much applicable, in its literal sense, to Sanskrit and Panjabi, as is the word Apabhramsa, with the only difference that with Apabhramsa the other races (low castes and raw-meat-eaters) and other languages had appeared on the literary scene. Desha Bhasha could also be equally well applied to Sanskrit, Prakrit and Apabhramsa. However, our Gurus chose to retain only two terms *Dev Bāni* and *Des Bhākhīā* (Bhuta Bhākhā). Old Panjabi as found in the Adi Granth, particularly in Nanak, is Apabhramsa, a speech which in its structure fully reflects the heterogeneous character of the population down several preceding centuries. There are classical Sanskrit words, classical Prakrit forms,

Apabhramsa forms, Desi (local, dialectic) words and forms and Arabic, Turkish, and Persian vocabulary and grammar.

For the first time in this book due emphasis has been laid on the vertical or tribal as opposed to horizontal or geographical character of linguistic developments. Even to-day that vertical aspect is abundantly in evidence. The Khatri and Arora speech differs manifestly from the speech of the Muslim Ahir, Jat and Rajput, of the Hindu Jat, of the hill Brahman and Rajput not only over the land of the five or six rivers as a whole, but in the same unit of area, the district and even in the same village ; and traits of the speech of all these are often met with in the writings of the same person. The study of this phenomenon—the difference in the speech of the different classes, castes,¹ tribes, religions and races in the same village or district—has yet to be undertaken. I may find time later to do it myself in respect of the two villages Devi and Sayyad in the Rawalpindi District, the names of places (and of persons) in which district, *e. g.*, *Devi*, *Saiyīdāñ*, *Moghul*, *Machhia*, *Mohra Gujjarāñ*, *Rawal*, *Hirāñ dī dhok*, *Gorasiāñ*, *Turkawal*, *Thatta*, *Miāññiāñ dī dhok*, *Mandra*, supply most intriguing material both to the historian and to the linguistic researcher.

1. Nanak, a Khatri himself, clearly laments the deterioration reflected in his period and says that the *Khatris* have taken to the *Malechh Bhākhīā*.

TO READ THE ENTIRE BOOK PLEASE CONTACT US:

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