PRE-ARYAN ORIGINS OF THE PAKISTANI LANGUAGES

The author of this monograph is a veteran of World War II who joined the Indian Army in 1941 and retired in 1974. At the time of independence of Indo-Pak sub-continent in 1947 he had to abandon the land of his forefathers and take refuge in Pakistan.

In his private life he is an ardent student of ancient history. It was about 40 years ago that during these studies he became inquisitive to know what language was spoken by the people of the Harappan Civilization. In his quest, he embarked upon the comparative study of his mother tongue Punjabi (the present language of the Harappan region) with that of Indo-Aryan, as well as the non-Aryan primitive languages of India i.e., the Dravidian, Munda and the Tibeto Burman.

These studies led him to the conclusion that the ancient non-Aryan languages of India especially the Dravidian group have played a basic role in the formation and development of the main languages of the northern subcontinent.

The author stresses that the existence of wide range of the Dravidian element in present day Pakistani languages is a living proof that in some by gone days the proto-Dravidian languages held sway in the Indus Valley, and the main languages of Pakistan have their roots deep in the pre-historic and the pre-Aryan times. The present monograph is the result of the author's 40 years keen and laborious studies in this field.

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AINUL HAQ FARIDKOTI

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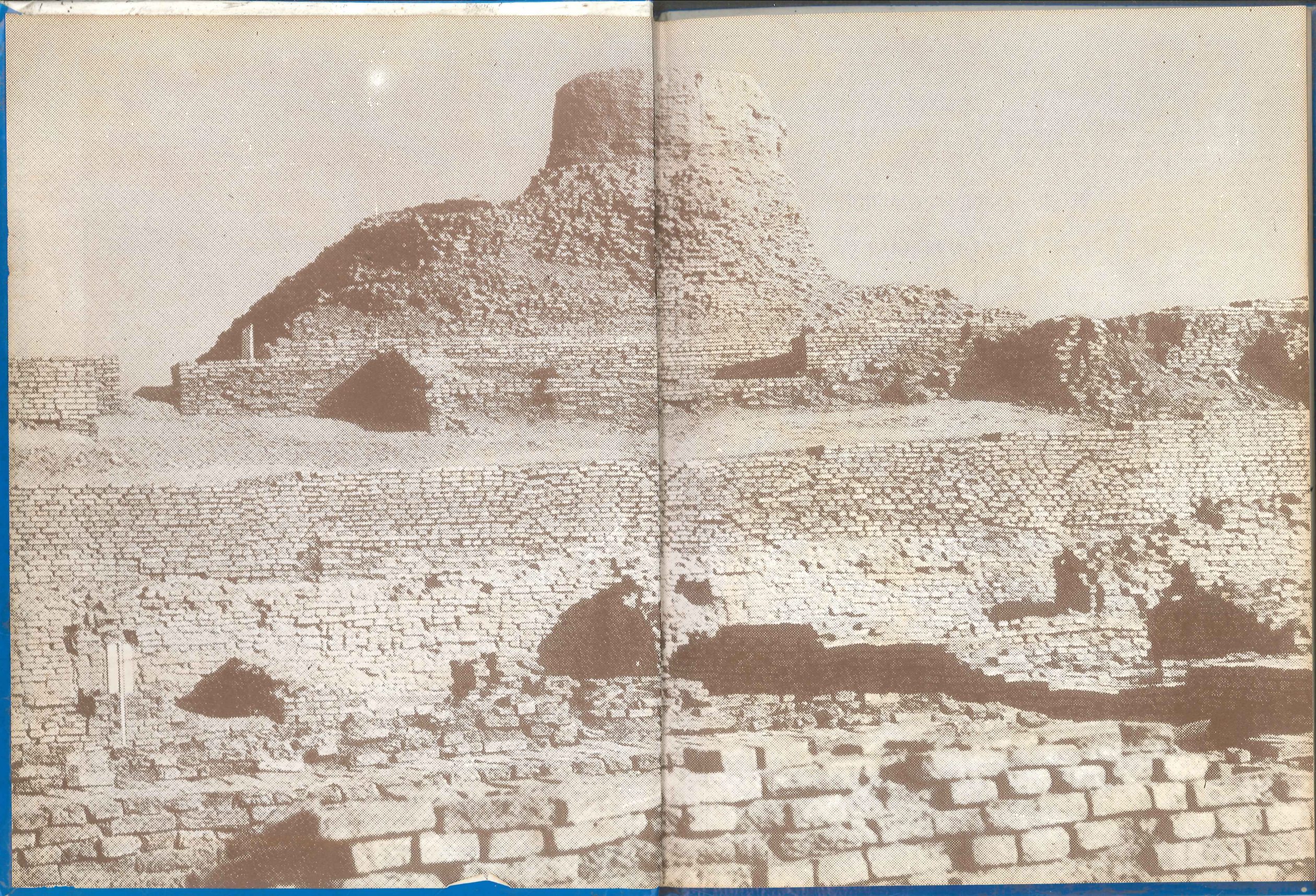

PRE-ARYAN ORIGINS OF THE PAKISTANI LANGUAGES

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OF THE
PAKISTANI LANGUAGES

(A Monograph)

Ainul Haq Faridkoti

ORIENT RESEARCH CENTRE
TARIQ COLONY, MULTAN ROAD LAHORE - 25
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This humble work
is dedicated

to

Muhtarma Benazir Bhutto Sahiba

for

devoting her life
for the uplift and wellbeing

of the

downtrodden and suffering masses of Pakistan

CONTENTS

DEDICATION	7
ON THE TRACK OF THE HARAPPAN LANGUAGE	9
PAKISTANI LANGUAGES: THE GUARDIANS OF THE HARAPPAN HERITAGE	16
PRE-ARYAN HERITAGE	20
INDO-CHINESE VESTIGES	23
MUNDA HERITAGE	31
DRAVIDIAN ROOTS	37
BIASED OUTLOOK	64
DATIVE CASE: THE BONE OF CONTENTION	66
REFERENCES	79
BIBLIOGRAPHY	82
INDEX	

TABLES

1.	COMMON HERITAGE	18
2.	MUNDA ELEMENT	35
3.	DRAVIDIAN ROOTS-I	55
4.	DRAVIDIAN ROOTS-II	58

MAPS

1.	IMMIGRATION ROUTE OF MUNDA PEOPLE IN INDIA	27
2.	IMMIGRATION OF MUNDA PEOPLE IN PAKISTAN	29
3.	DRAVIDIAN MIGRATION TO INDO-PAK SUCONTINENT	60
4.	DRAVIDIAN MIGRATION ACCORDING TO M.S. ANDRONOV	62

ABBREVIATIONS

BENG	: Bengali	MAR	: Marathi
BI	: Bhili	MU, MUN	: Mundari
BR, BRH	: Brahui	NK	: Naiki
DR, DRV	: Dravidian	PAL	: Pali
GA	: Gadba	PAR	: Parji
GO	: Gondi	PB	: Punjabi
GUJ	:Gujrati	PRA	: Prakrit
H	: Hindi	SI, SIND	: Sindhi
KA, KAN	: Kannada (Kanarese)	SK, SKT	: Sanskrit
KO	: Kota	SANT	: Santhali
KOD	: Kodagu	TA	: Tamil
KOL	: Kolami	TE, TEL	: Telugu
KUR	: Kurukh	TO	: Toda
MA, MAL	: Malayalam	TU	: Tulu
MALT	: Malto	U, URD	: Urdu
D.E.D.	A Dravidian Etymologycal Dictionary		
S.D.E.D.	Supplement To The Above		

On The Track of the Harappan Language

(By way of Introduction)

The introduction of the Sanskrit language to the West by Sir William Jones (1748-1794) and later its popularization by Max Muller (1823-1900) gave a new impetus to the linguistic research in Europe. Although the speakers of the Indo-European languages belonged merely to a linguistic group and had nothing to do with any racial traits but nevertheless the French scholar Gobineau (1816-1882) coined the term of Indo Aryan Race and asserted of its superiority over all the other races of the world. The German scholars to advance their own claim of supermacy took cue from Gobineau, trumpted it from every rostrum and took it as their national motto. Under this false impression the German scholars devoted their whole lives to the study of Indo-European languages and thus though failed miserably in establishing the superiority of the so called Nordic Race, nonetheless due to their devotion and enthusiasim they succeeded in producing some very remarkable results in the field of linguistic research. Due to their overzealousness sometimes they and their other European counterparts reached at some quite unbalanced conclusions. The claim of the Aryan origins of the languages of northern part of the

subcontinent is one of these unfounded assertions which is still fervently supported by the Western scholars.

Being an ardent student of the ancient history especially that of Indo Pak subcontinent I was keenly interested in the question of Harappan language. Time and again the question arose in my mind that after all what language was spoken by the highly civilized people of pre-historic Pakistan. To appease my inquisitive mind at first I tried to tinker with the pictographic seals bearing that enigmatic script which if could be deciphred in any way can unfold the mystry of Harappan culture including its language. Like the so many futile efforts by the scholars all around the world I also could not make any headway in this respect. Then it flashed in my mind that after all the language or languages which were spoken 5,000 years ago in the Indus Valley could not just vanish in the thin air without leaving any trace. I was sure that some how the vestiges of that ancient language can be traced in the present day languages of Pakistan.

It can be easily deduced that the language which was spoken in the Harappan streets in the pre-Aryan times could not in any way be an Aryan language. It can also be safely concluded that the Harappan language might have related to any non-Aryan primitive linguistic group. Naturally the Dravidian and the Munda languages remained as the main contenders in this respect. Keeping this in view about 35 year ago I commeneed studying the literature pertaining to the vacabulary and the grammatical structure of the Dravidian and the Munda languages.

To my amazment I found that the modern languages of the northern sub-continent such as Urdu Hindi, Punjabi and Sindhi etc. do not only contain enough Dravidian and Munda elements in their vocabularies but at the same time their grammatical structure totally differs from Sanskrit or any other Aryan language and have close affinities with Dravidian languages thus clearly refuting the long standing claim of the western scholars of their Aryan origins.

As a result of these studies in 1959 I undertook to contribute a series of articles titled "sarmaya-i-Urdu" (treasure trove of Urdu vocabulary) to a local Urdu weekly magazine 'Lail-O-Nahar' (day and night) in which I discussed about the etymology of some exotic Urdu words. In one of these articles (dated August 2, 1959) I pointed out that the Munda and the Dravidian element as found in the Urdu language is not a borrowed one but in fact it has been inherited from their pre-historic ancesstors.

In 1960 I contributed an article in Punjabi titled "Punjabi Zaban diyan jarran" (the roots of the Punjabi language) which appeared in a local Punjabi monthly magazine "Punjabi Adab" (Punjabi literature) in its October 1960 issue. In this article I had shown that the Punjabi has mainly originated from the Dravidian language which was prevalent in the Indus Valley in pre-historic times.

I further developed this subject and penned an article in Urdu language titled "Wadi-i-Sindh men dravdi zaban ki baqqiyat" (Dravidian vestiges as found in the modern

languages of the Indus Valley) which appeared in a Urdu quarterly "Urdu Nama" Karachi in its October 1961 issue, in which I had discussed about the Dravidian element as found in the various Pakistani languages especially Urdu, Punjabi and Sindhi. This article was appreciated by various schools of thought in Pakistan and consequently was adjudged as the best research work for the year by the Board for advancement of Literature, Lahore and thus was bestowed with the literary award.

I continued my studies in this respect and commenced to contribute articles on this subject to the literary magazines. One of these articles "Harappa se pehle" (pre Harappan period) is worth mentioning in which I had discussed about the Munda and the Indo-Chinese elements as found in the Pakistani languages.

Finally in 1972 the collection of my articles was published in the book form titled "Urdu Zaban ki qadeem tarikh" (ancient history of the Urdu language). This book was also adjudged as the best research work for the year by the Writers Guild of Pakistan and on this account was awarded the Daud Literary Prize. Three editions of this book have so far been published.

The present monograph is the culmination of these studies.

It will not be out of place to take a birds eye view of the efforts being made by other scholars to trace the language as spoken by the ancient people of the Indus Valley.

It is a strange coincidence that the research upon the Harappan script was commenced much earlier than the actual discovery of the Harappan civilization itself. During the Babylonian excavations in the mid nineteenth century some round seals were discovered which were totally foriegn to Mesopotamia. Even at Harappan site some rectangular seals with exotie inscriptions were found as early as 1856 by Alexander Cunningham and were published by him in 1875.

During the excavations of various Harappan sites in the northern part of the sub-continent approximately 2,000 pictographic seals have so far been recovered. According to different interpretations the inscriptions as found on these seals consist of from 300 to 500 signs.

As previously the Egyptian hieroglyphics, Babylonian cuneiform, Mayan pictographs and Hittite inscrptions had been deciphered by the hard labour of the scholars which ultimately led to the study of these languages and consquently some yawning gaps in the ancient history of the world were successfully filled up. Thus at the discovery of the Harappan pictographic seals the scholars all over the world concentrated their whole energies towards deciphering these new enigmatic inscriptions. Unfortunately no Rosetta stone,nor any trilingual or bilingual inserption has so far been discovered in this region which could help in decodifying these pictographic seals. This longstanding uncertainty provided a free for all game, every scholar was free to interperate these signs according to his own whims and so reach the goal of his own liking. Some scholars claimed that these Harappan signs are identical with Egyptian

heiroglyphics others asserted their affiliations with Hittite inscriptions; there were claims of their affinities with Etruscan, Sumerian, Elamites, Dravidian, Indo Aryan, Arabic and even such a far fetched place as Easter Islands.

The latest development in this field are the attempts made by Asko Parpola and associates from Finland to decipher the Harappan script by utilising the computor technology. They had commenced their efforts in 1969 and are still working on the problem. Although they have not so far been succeeded in their efforts but nevertheless on account of their persistent studies they have concluded that the language pertaining to this script belonged to Proto Dravidian thus affirming my claim as made in 1959. Likewise the Russian scholar Yuri Knorozov on the basis of his independent studies have also reached at the same conclusion.

Mr. A.L. Basham while summing up the efforts made by scholars in the last seventy years to decipher the Harappan script has said in his monumental work "A Cultural History of India":

"The most important and recent statement of this position (i.e. the prevalence of the Dravidian language in the Indus Valley) is that of Asko Parpola and others, in three special publications of the Scandinavian Institute of Asian Studies. While the authors have indeed amassed much evidence in support of their view, ... we are of course still none the wiser. It should be added that similar conclusion have been reached by Russian scholars, led by Yuri Knorozov, also using computers". Finally Mr. Basham has concluded :-

"The Mohenjo-daro seals are not yet read, nor is their language or its structures identified for certain."

The main reason for the failure of the scholars to solve the linguistic enigma of the Harappan civilization is that they took it for granted that the pictographic seals are the only key which could solve this problem thus they continued to concenterate their all out efforts towards the decipherment of the Harappan inscription and failed to tap any other avenues. If only they would have paid a small percentage of their efforts to seek the solution in the comparative study of the local languages then surely they would have succeeded since long in solving this problem.

At the end I will like to thank Mr. Zaffar Iqbal of Coopera, Lahore for his constant guidance and encouragement during the preparation of my previous works as well as this monograph. My thanks are also due to Mr. M.H. Rumi the renowned artist and designer of Pakistan for his expert suggestions for the general lay out of the book and designing its jacket.

Ainul Haq
Faridkoti
Lahore,
20th January, 1991

Pakistani Languages

The Guardians of the Harappan Heritage

It is a pity that so far no serious efforts have been made to trace the origins and development of the modern Pakistani languages, especially their ancient heritage from the Harappan civilization have been totally ignored.

No doubt quite a number of sham efforts have been made not to trace the origins of these languages but rather ta link them by hook or by crook with the Aryan stock. The authors of this theory have not so far been able to produce any convincing proof in support of their point of view, nevertheless this false claim was trumpted from every rostrum with such regularity and vehmence that the people were mislead ta believe it as a biblical truth and thus no body dared to raise his voice against this false claim.

Most probably the present monograph is the first effort of its kind where an unbiased study of the subject matter in its true perspective has been made.

Keeping in view the common phonetic system, analogous grammatical structure and the identical basic vocabulary of the main Pakistani languages i.e. Urdu (cum Hindi), Punjabi and Sindhi it can be easily deduced that these languages have sprung from a common source and the non-Aryan nature of these elements points out towards their pre-Aryan origins.

To elucidate the nature of the common heritage of the main Pakistani languages a list of some basic verbal roots is appended in the adjoining table as a sample. The similarity in the grammatical structure is discussed in some detail in the present text.

I have taken the Punjabi language as the main representative of the northern group of the languages for the reason that it has a long, unbroken and chequred history to its credit. It is the mother tongue of the majority of Pakistanis and its total adherents all over the world amounts to 120,000,000 people. Thanks to the migratory instinct of the people of the Land of Five Rivers the Punjabi is spread all over the face of the earth. More over Punjabi being my mother tongue I can discuss it with more confidence.

Although Pashto, Baluchi and other languages of northern Pakistan i.e. Gilgat Agency have equal claim to their antiquities and have nearby gone through the same process of development and thus have some common features with the main Pakistani languages but these do not fit in the present scheme and demand a separate treatment thus these have been left for a future discussion.

Table. 1

Common Heritage

A sampling of common and basic verbal roots into main Pakistani languages including Hindi.

English	Urdu/HIndi	Punjabi	Sindhi
to eat	khana (کھانا)	khavan (کھاون)	khaeno (کھائنُ)
to drink	pina (پینا)	pivan (پیون)	piyano (پیئنُ)
to wake up	jagana (جاگنا)	jagan (جاگن)	jagano (جاگنُ)
to sleep	sona (سونا)	sovan (سوون)	somhano (سمھنُ)
to sew	sina (سینا)	sivan (سیون)	siyano (سیئنُ)
to wash	dhona (دھونا)	dhovan (دھوون)	dhoeno (دھوئنُ)
to die	marna (مرنا)	maran (مرن)	marano (مرنُ)
to live	jina (جینا)	jivan (جیون)	jiyano (جیئنُ)

English	Urdu/HIndi	Punjabi	Sindhi
to remain	rahna (رہنا)	rahan (رھن)	rahano (رھنُ)
to write	likhna (لکھنا)	likhan (لکھن)	likhano (لکھنُ)
to read	parhana (پڑھنا)	parhan (پڑھن)	parhano (پڑھنُ)
to keep	rakhna (رکھنا)	rakhan (رکھن)	rakhano (رکھنُ)
to taste	chakhna (چکھنا)	chakhan (چکھن)	chakhano (چکھنُ)
to open	kholna (کھولنا)	kholan (کھولن)	kholano (کھولنُ)
to connect	jorna (جوڑنا)	joran (جوڑن)	jorano (جوڑنُ)
to know	janana (جاننا)	janan (جانن)	janano (جاننُ)
to ask	puchhna (پُوچھنا)	puchhan (پُچھن)	puchhano (پُچھنُ)
to flow	baihna (بَہنا)	vaihan (وہن)	vaihano (وہنُ)
to swim	tairna (تیرنا)	taran (تُرن)	tarno (ترنُ)

Pre-Aryan Heritage

Naturally there might have been quite a number of languages and dialects in use in the pre-Aryan society of the Indus Valley, the study of the non-Aryan languages of the subcontinent does show that three major linguistic groups i.e. Mon-khmer, Munda and the Dravidion held the sway.

About 3500 years ago the Aryans along with their flocks of kine, sheep and goats arrived in the Indus Valley, the local people had nothing to grudge against them as there was ample space to accommodate the new comers. As the Indus Valley people belonged to an agrarian society the trouble arose only when the large flocks of the Aryan nomads began to forage their cultivated fields. Consequently an unending feud ensued between the intruders and the local people resulting in small skirmishes and sometimes in pitched battles. In any way the Aryans were not allowed to take foothold in this region and were contineously pushed out towards the south. The Aryans might have won some battles of local nature but final victory remained in the hands of the Indus Valley people who ousted the Aryan nomads from the legendary Sapta Sindhva (i.e. Punjab, Known to Aryans as the Land

of Seven Rivers) and drove them out towards the Gangetic Valley. It was in that region that the Aryans had some sigh of relief and thus laid down the foundations of their particular civilization over there.

The drive from the Indus river to the Gangetic valley was a slow and the lengthy process which was covered in hundreds of years. During this protracted move there were bound to be long pauses of respite providing opportunities for mutual cultural exchange between these warring sides. Secondly some factions of the Aryan nomads might have preferred to settle themselves and live peacefully with the local people which further strengthened the mutual cultural relations.

Under the overwhelming impact of the local society the new comers absorbed heavily from the local cultural traditions including linguistic elements, likewise the local languages also borrowed from the Aryan speech. Consequently two parallel languages evolved in the region i.e. Sanskrit and the Prakrits, the former was based upon the linguistic structure of the new comer Aryans but heavily infused with the local elements. With the passage of time its usage got limited to the extent of religious ceremonies and it survived only due to the patronage of the priestly class which preserved it to keep their own importance.

The Prakrit on the other hand was based upon the structure of the pre-Aryan languages particularly the Dravidian with borrowings from the Aryan speech. From the very beginning it continued to serve as the medium of experession by the common populace.

Present day languages of the northern subcontinent are the continuation of the early spoken Prakrits and are not originated directly or indirectly from the Sanskrit as is generally presumed.

Indo Chinese Vestiges

After their expulsion from the Indus Valley when the Aryan nomads crossed the river Yamuna and pitched their tents on the banks of a big river called by the local people as Ganga (گنگا) or (گانگ) they adopted the same name for that river and also commenced venrating the same as per local traditions.

In Sanskrit the word Ganga means in general 'a river' and also as the name of a particular river. In Punjabi language there is a cognate word "kaang" (کانگ) which stands for a river especially when it is in spate. The word Ganga points out towards its far eastern origins. In Chinese language there are the words 'kiang', 'giang' and 'kanqi' for the river. In Indo-Chinese as generally termed a Mon-Khmer group the river is called 'khong' thus we have the name Mae Nam Khong (mother water river) which has been contracted to (Me-Kong) (mother river) and has the same connotations as the 'Mai-Ganga' (mother river) of the Hindu traditions.

During the Vietnam war the constant mention in the news of names of certain villages and towns such as Dak Sut, Dak Poko, Duc Pho, Duc Hung etc. startled me, after all what does these names have common with the villages and towns of Punjab with similar names such as Dhok Khabba, Dhok Ratta, Dhok Hassu, Dhok Wazir etc. Thank god that Mr. Howard Sochurek in one of his articles 'Viet Nam's Montagnards' (1) solved my problem as it stated that; "Names of many rivers and hamlets include the word 'Dak', meaning both 'stream' and 'village'. Very same is the case in Punjab and other provinces of the Pakistan. Prior to any further discussion on this point let us have a look at the probable route of this word.

In Mon and Talaing, branches of the Mon Khmer group the word for water is *tok* and *dak* respectively, in Nicobari of Andaman island it is *dak*. In the Munda group of the central India the words used for water, stream and the hamlets settled upon the stream banks are *dak, dak* and *dag* (داک، ڈاک، داگ), thus we come across names of the localities such as Hotu Dag, Jamu Dag and Lahar Dag etc. (2) In Uttar Pardesh itself *'Gango dak'* (گنگو ڈاک) stands for 'the water of the river Ganges'.

After this long journey we enter the Land of Five Rivers where the districts of Rawalpindi and Jhelum are full of villages and settlements with the names prefixed with *'dhok'* (as quoted above) which are located (or were located) on the banks of streams, rivulets or water ponds. In district Sialkot and adjoining areas there are streams and rivulets by the name of Dek and Deg (ڈیک، دیگ). In Kashmir we come across settlements with

similar names such as Mundi Dhok, Panchal Dhok and Sultan Dhaki etc.

In lower Punjab and the Sind province the word *'dhok'* is changed to *'jhok'* (جھوک) with the same connotation thus we find villages and hamlets over there with such names as Jhok Baluchan, Jhok Harbans, Jhok Hussain and Jhok Sharif etc.

In NWF province there are quite a number of towns and villages with prefixes and suffixes of *dag, dage, dhaki* (ڈاگ، ڈاگی، ڈھکی) etc., such as Dag Ismail Khel, Dag Besud, Dagi Khel, Dhakki Hamid Khan etc. Like wise near the city of Kohat there flows a small stream named Landai Dag which means small stream (*Landai*, small; *Dag;* rivulet).

In Baluchistan province also there are examples of towns and settlements with akin names such as Bala Dhaka, Mukhtar Dhaka etc. In Qalat district there is a stream named Doku and there is a water spring with the name of Doku Khand means water pond (*doku;* water; *khand;* pond). (3)

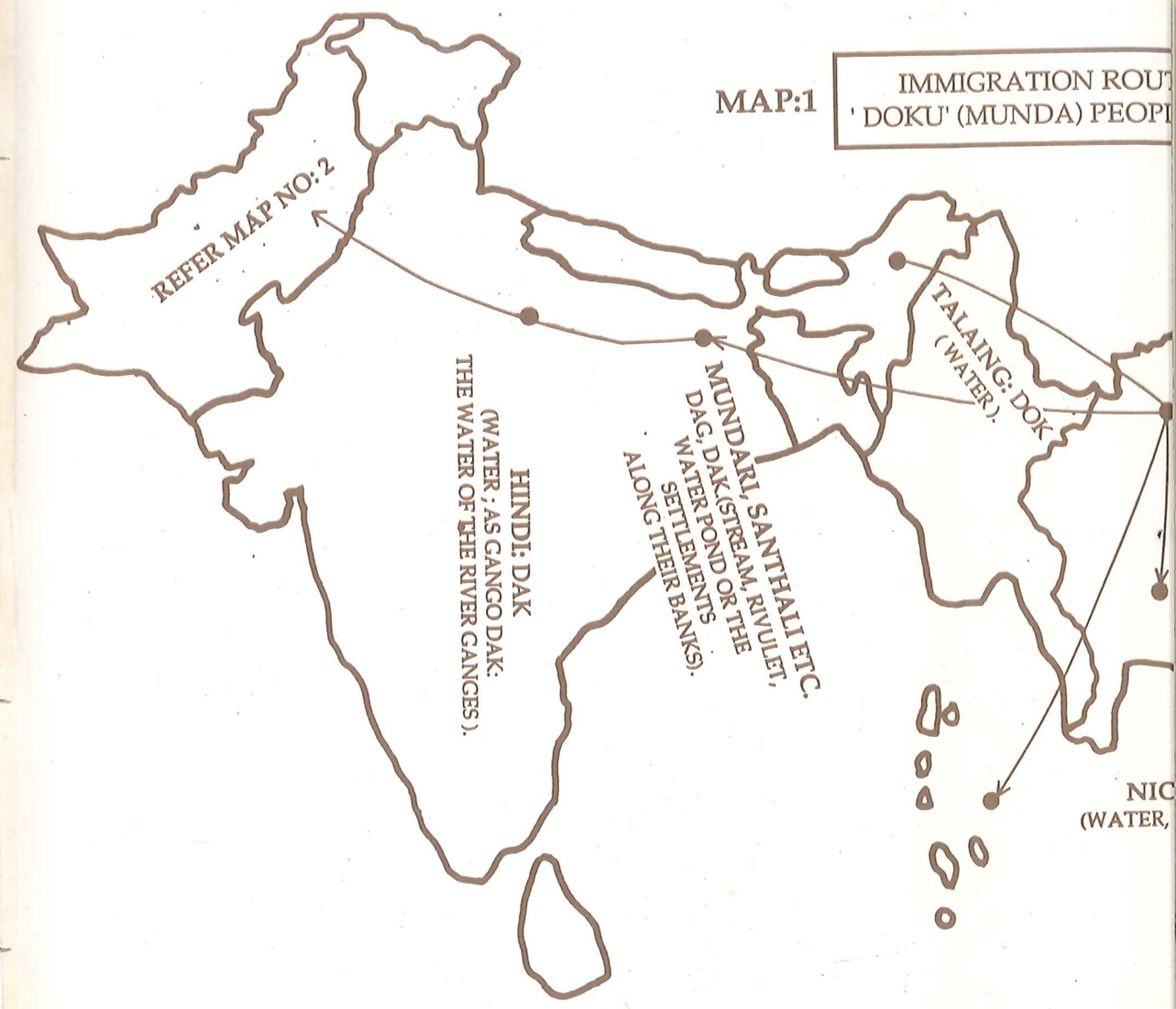
Mr. T. Burrow in his monumental work 'The Sanskrit Language' has also cited some Sanskrit words of Mon-khmer origin such as alabu, undru, tambula etc. (4) Surely the Aryans had borrowed these words from the local speech and not directly from the Indo-Chinese itself.

The linguistic relationship between Indo-China and Punjab does not end here quite a number of other such examples can be cited which is a separate subject.

The above discussion does show that in some remote rather the most remote period the people of Mon-Khmer origin were spread all over the eastern as well as northern part of Indo-Pak subcontinent and have left its mark on the linguistic structure of this region. A thorough study of this linguistic akinship can shed new light on the migration and counter migration of early man in Asia.

LINGUISTIC AFFILIATIONS OF THE HARAPPAN C

MAP:1 IMMIGRATION ROU
' DOKU' (MUNDA) PEOPL



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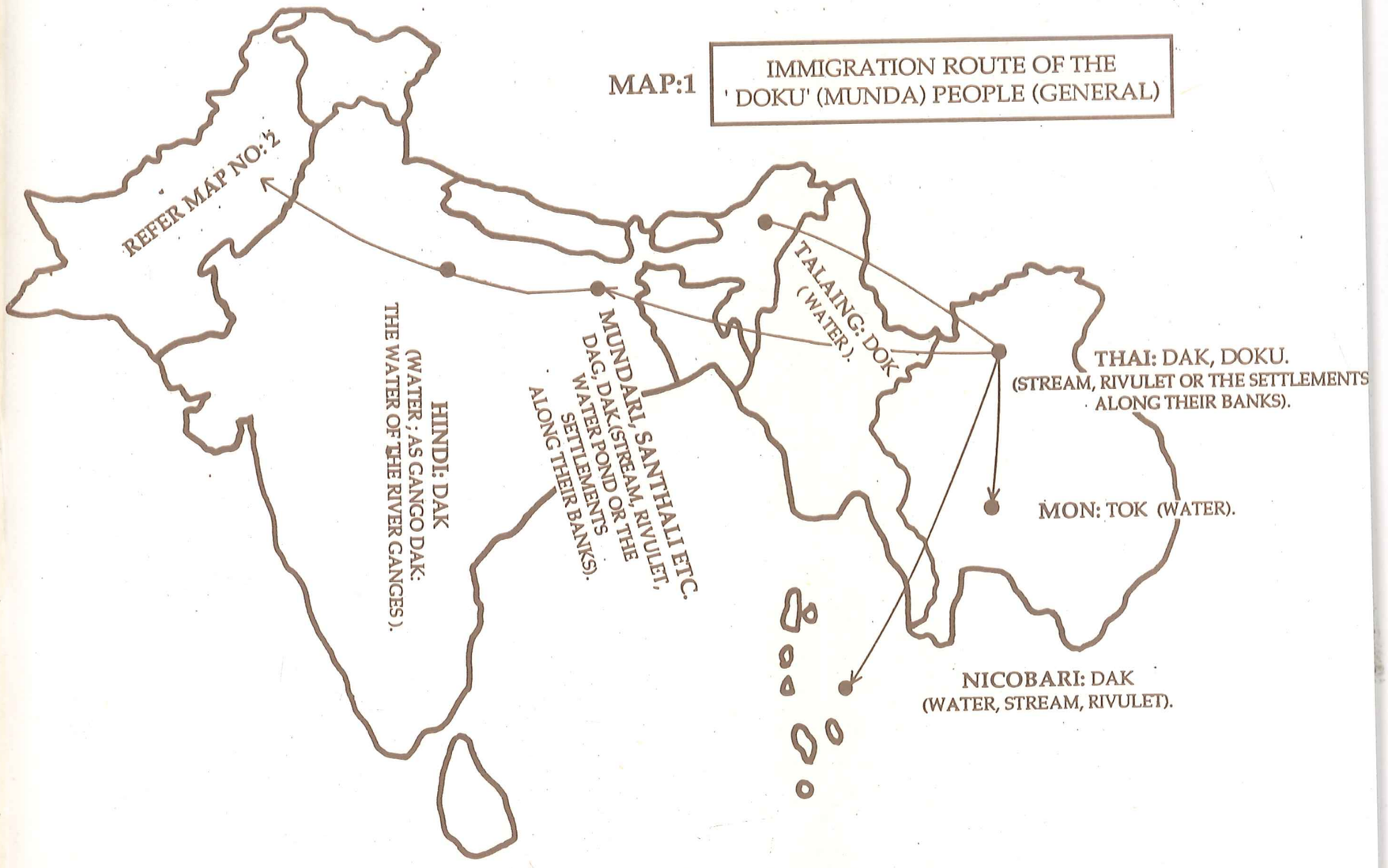
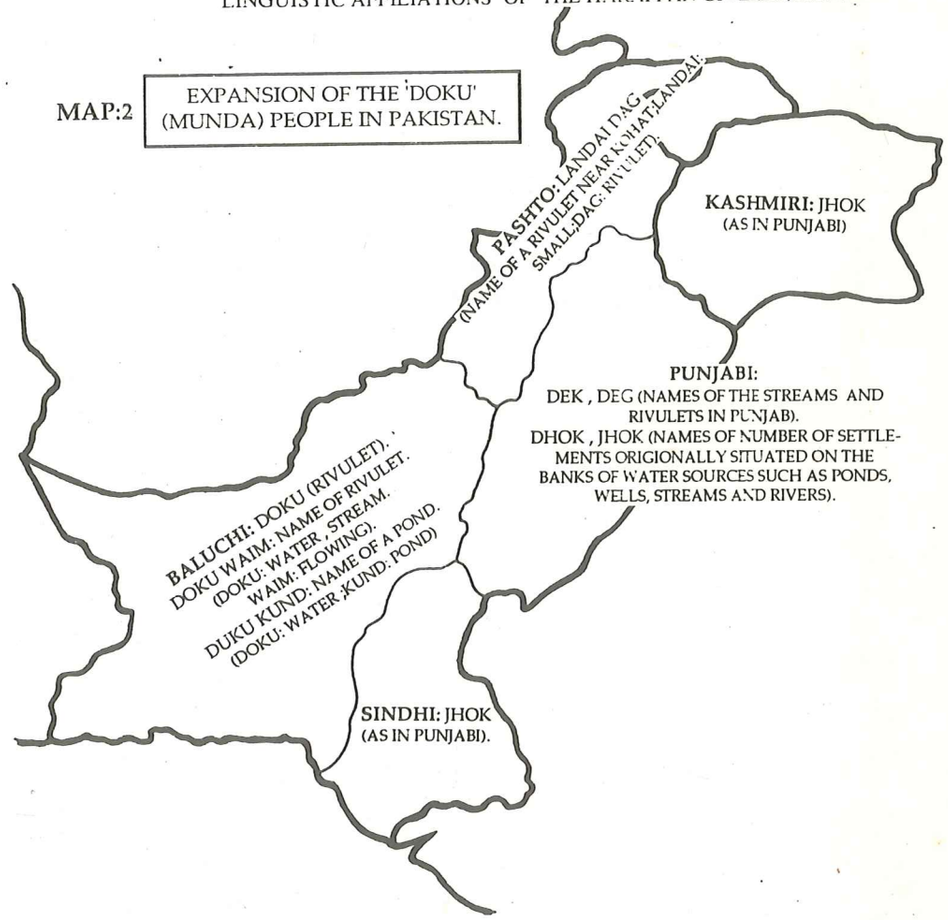
LINGUISTIC AFFILIATIONS OF THE HARAPPAN CIVILIZATION.

MAP:1 IMMIGRATION ROUTE OF THE ' DOKU' (MUNDA) PEOPLE (GENERAL)



LINGUISTIC AFFILIATIONS OF THE HARAPPAN CIVILIZATION.

MAP:2 EXPANSION OF THE 'DOKU' (MUNDA) PEOPLE IN PAKISTAN.



Munda Heritage

Mundas (i.e. Kols, Bhils and Santhals etc.) were the next to Mon-Khmer group in antiquity and seems to be the second largest group after the Dravidians during the times of Harappan civilization.

At present in Pakistan there is not any noteworthy trace of the Munda people nevertheless inspite of the passage of thousands of years their superstitions, rituals, birth, death and marriage ceremonies and festivals alongwith their linguistic elements still exist among the people of Pakistan especially in Punjab. Few examples from the Munda vocabulary alongwith its Punjabi equivalents are cited below as a living testimony. (5)

dulda (dul: to pour; da: water. To pour water. Pb. dohlna: (ڈوہلنا) to pour).
A ceremony of pouring conscrated water on the bridal pair. In Punjab the same ceremony is known as "pani warna". (پانی وارنا) (pani: water; warna: to pass over the head of the bridal pair).

da hirchi: (da: water; hirchi: to sprinkle).
The ceremony of welcome to the bridegroom in the house of the bride where the mother in law sprinkles water over the bridgegroom. This ceremony is performed in the very same manner in today's Punjab.

da au: (da: water; au: to bring)
A ceremony connected with the marriage where four maidens go out to the neighbouring well or stream and bring water from it to the bride's house. The very same ceremony is performed in the same manner all over the present day Punjab and is known as Gharoli. (گھڑولی) (In Punjabi gharoli means a small water pitcher).

Chauli-heper: (Chauli: rice; heper: to throw over).
A marriage ceremony in which the rice is sprinkled over the head of the bride. The same ceremony still exists among the Hindus of Punjab.

Karam: A festival celebrated on the 11th day after the new moon in the Hindu month of Bhadon (بھادروں) (Aug-Sept). The same festival is celebrated in Punjab in the same season under the name of Tiyyan (تیّاں) in which the girls and womenfolk of the village assemble under some big trees outside the village for swinging and merry making.

Mage-porob: (Mage: the Hindu month of Magh (ماگھ) i.e. Jan-Feb; porob: festival). A festival celebrated on the full moon day in the Hindu month of Pous (پوس) (Dec-Jan) when the spirits of dead ancestors are worshipped. The same festival is celebrated by the Hindus of Punjab under the name of Maghi (ماگھی).

Phagu: (Phagu: pertaining to the Hindu month of Phalgun (پھاگن) (Feb-Mar). A festival celebrated on the full-moon day of the Hindu month of Phalgun in which 'gulal' (گلال) (red power) is thrown over one an other and also smeared on their faces. The same festival is celebrated by the Hindus under the name of Holi (ہولی).

If the Munda elements as found in the cultural life and the languages of the present day people of northern subcontinent may be taken into consideration, then a good sized book will be required, however for the sake of brevity few more examples from the names of ornaments and dress as worn by the Munda people are appended in the following Table to show the persistence of the Munda influence through the ages.

When the new comer Aryans came into contact with the local population they borrowed freely from the local languages, especially the names of local flora, fauna, geographical features and most of all daily commodities, so much so that even the name of a common substance such as "water" (Munda: pani, Skt. paniyam) was adopted from the local languages, almost abandoning their Aryan name for it. (Skt. Udak). Sanskrit shali (rice) is another example of the borrowings from the Mundas. Hence Mundari: Chauli; Pb. Chaul, (چاول); Urd/Hindi: Chawal (چاول); Sindhi: Chanwar (چانور)

Mr. Burrow has also cited some of the Skt. borrowings from the Mundas such as Jambala (mud), jim (to eat), tambula (betel) and langala (plough) (6).

Due to the lack of proper studies of this subject the exact nature of these borrowings and their extent have not so far been fully realized.

Table 2

ARTICLES OF DRESS AND ORNAMENTS OF MUNDA ORIGINS

MUNDARI	URDU/HINDI	PUNJABI	SINDHI
gehna : *ORNAMENT*	gehna (گہنا) : *ORNAMENT*	gehna (گہنا) *ORNAMENT*	gehno (گہنو) : *ORNAMENT*
noth : *A NOSE RING*	nath (نتھ) : *NOSE RING*	nath (نتھ) : *NOSE RING*	nath (نتھ) : *NOSE RING*
mundra : *EAR RING*	mundra (مُندرا) : *EAR RING*	mundran (مُندراں) : *EAR RING*	----------
	mundri (مُندری) : *FINGER RING*	mundri (مُندری) : *FINGER RING*	mundi (مُندی) *FINGER RING*
tukui-lutur: *A KIND OF EAR RING*	----------	tokan (ٹوکان) *A KIND OF EAR RING*	----------
anga : *COAT*	anga: (انگا) : *COAT*		
	angrakha (انگرکھا) : *LONG COAT*	----------	angrakho (انگرکھو) *LONG COAT*
	angyya (انگیا) : *BODICE, CORSET*	angi (انگی) *BODICE, CORSET*	angi (انگی) : *BODICE, CORSET*
langa: *A SHORT LOIN CLOTH*	langot (لنگوٹ) : *LOIN CLOTH*	langota (لنگوٹا) : *LOIN CLOTH*	langot (لنگوٹ) *LOIN CLOTH*
	langoti (لنگوٹی) : *A SHORT LOIN CLOTH*	langoti (لنگوٹی) *A SHORT LOIN CLOTH*	langoti (لنگوٹی): *A SHORT LOIN CLOTH*

MUNDARI	URDU/HINDI	PUNJABI	SINDHI
chira : *A WOMAN'S MANTLE*	lahnga (لہنگا) : *A PETICOAT* lungi (لُنگی) : *A COLOURED CLOTH WORN BY MEN AROUND THE WAIST* chir (چیر) : *A WOMAN'S MANTLE* chira (چیرا) : *TURBAN*	lehnga (لیہنگا) : *A PETICOAT* lungi (لُنگی) : *A COLOURED CLOTH WORN BY MEN AROUND THE WAIST* chira (چیرا) : *A WOMAN'S MANTLE* chida (چیڑا) : "" chira (چیرا) : *TURBAN*	---------- longi (لونگی) : *A COLOURED CLOTH WORN BY MEN AROUND THE WAIST* ---------- chiro (چیرو) : *A VARIEGATED TURBAN*

Dravidian Roots

Prior to the advent of the Aryans,the Dravidian people held in the INDUS VALLEY and a language or languages akin to the modern Dravidian Group was spoken by the local masses, a fact which can be borne by the Dravidian remanents, which still exist in the languages of the people of the northern sub-continent such as Urdu, Hindi, Punjabi and the Sindhi,which in fact are the real heirs to the Harappan civilization.

The afore mentioned Pakistani languages have not only inherited the whole of the phonetic structure of the mixed language (i.e. the mixture of the Dravidian and the Munda languages) as spoken by the common man in the Harappan period but at the same time almost all the grammatical forms of the Dravidian languages are found in the main Pakistani languages especially Punjabi in one or the other way.

The publication of "A Dravidian Etymological Dictionary" by Mr. Burrow and Mr. Emeneau has proved a great boon for the

scholars of the Indo Pak languages and has opened new visitas in the linguistic research. Previously one has to collect the vocabularies and other data pertaining to various Dravidian languages from the scattered and the scantty sources, a problem which the writers of these lines had also to face in his early studies. The earliest article of the author on this subject as published in Urdu in 1961 under the heading' The Rémanents of the Dravidian Languages in the Indus Valley (وادی سندھ میں دراوڑی زبان کی باقیات) was penned down under such arduous conditions.

VOCABULARY

While examining the aforesaid monumental dictionary, to my amazement I found that against all expectations, quite a great part of the vocabulary of the present day Pakistani languages have their roots in the Dravidian stock. For example out of 965 entries in D.E.D. under the letter K/G, 296 entries are common with the Pakistani languages which comes upto 30% of these entries, near about the same is the case with the entries as given under the letters P/B and M. Over all about 20% out of the total entries in this dictionary are related to the present day Pakistani language and that is inspite of the passage of 5000 years since the time of Harappan civilization.

To elucidate this point of view few examples from the entries under the letter K/G in the Dravidian Etymological Dictionary are cited in the following table.

Even multiple derivatives from the single Dravidian roots are in common use in the present day Pakistani languages, for example

from (D.E.D. 1735) Ta., Mal:-, koti; Ka:-, kudi; Te: guda; to boil etc. we have a number of derivatives as shown in the appended table.

Even a casual look at the Dravidian and the Aryan vocabulary as found in the present day Pakistani languages, does clearly show the differences in the nature of these two elements, where as the Dravidian element mostly pertains to the cultural life of the people, there the Aryan element is generally related to the learnings and the religious character. From the nature of these linguistic differences it can safely be deduced that the Dravidian element has in fact been inherited from the Harappan ancestors and the Aryan element has been acquired at a later stage through the learnings and thus is not so very deep rooted.

Grammatical Affinities:-

First we take the formation of the cases which in this case is considered as the most controversial question:

Accusative Case:-

In the Dravidian Languages this case is generally formed by suffixing the signs of mu, ni, in, un, anna, and annu. The signs of ni and nu are more common such as 'bidda-nu' (to the infant), 'kukos-in' (to the boy). (7)

In Punjabi this case is generally formed by using the sign 'nun' (نُوں) such as 'munde nun' (مُنڈے نُوں) (to the boy), 'baniyye nun' (بنیئے نُوں) (to the shopkeeper). In Gujrati the sign of ne is used for this purpose, such as 'chhokrian' ne (to the girls).

In Sanskrit mostly the sign of 'am' is suffixed to form the accusative case, such as 'rathi am' (to the charioteer), 'devi-am' (to the godess), 'bhuv-am' (to the earth) (8).

At some later stage, some Dravidian languages have also borrowed the sign of 'am' from the new-comer Aryans for example in Kan. from 'arasan' (king, Skt. arajan) accusative case is 'arasan-am' and from 'ur' (village) 'uram' (9).

The Northern group of Languages have retained their original and pre-Aryan form through out their long catastrophic history.

DATIVE CASE:-

In the Dravidian Languages the dative case is generally formed with the suffixes of Tam: ku, Mal: kku, nu, Kan: ke, khe, ge, Tel: ku(n), Brh.ki. For example in Kurukh from 'kukkos' (a-boy) it is 'kukkos-ge' (to the boy), in Kui from 'aba' (father) it is 'aba-ki (to the father) and in Tel. from 'ur' (village) it is 'uri-ki (to the village). (10) In Mal. from 'maram' (tree) it is 'maratti-nnu' (to the tree). (11)

In the northern languages of the sub continent the dative case and some times accusative case as well, is formed by suffixes akin to Dravidian cases. In common Punjabi, the suffix of 'nun' (نُوں) is used to form the dative case' such as from 'munda' (مُنڈا) (boy), it is 'munde-nun' (مُنڈے نُوں) (to the boy), from 'abba' (father) it is a 'abbe-nun' (ابّے نُوں) (to the father). In the Lahnda dialect of the Punjabi the suffix ku (کُو) or kun (کُوں) is used, such as from 'main' (مَیں) (I) it is 'mai-kun' (میکُوں) and from 'oh' (اوہ) (he) it is 'oh-kun' (اوہ کُوں). Likewise in Pothowari and Pahari dialects the sign 'ki' (کی) is used such as from 'mi' (می) (I) it is 'mi-ki' (می کی), from 'tu' (تُو) (you) it is 'tu-ki' (تُو کی) (to you). In Dogri also the sign 'ki' (کی) is used as a dative suffix such as from 'puttar' (پُتّر) (son), it is 'putter-ki' (پُتّرے کی) (to the son).

In Sindhi the sign 'khe' (کھے) is used as dative suffix, such as from 'zal' (ڏال) (woman), it is 'zal khe' (to the woman) and from 'ghar' (گھر) (house) it is 'ghar khe' (گھر کھے) (to the house). (12)

In Bengali the sign 'ke' is used as a dative suffix such as 'ama-ke' (to me), 'Ram-ke' (to Ram). (13).

In Urdu and Hindi the sign 'ko' (کو) is used as the dative suffix such as from 'bap' (باپ) (father) it is 'bap ko' (باپ کو) (to the father), from 'gaon' (گاؤں) (village) it is 'gaon ko' (گاؤں کو) (to the village).

In Sanskrit the dative case is normally formed by suffixing the sign 'e' for singular (ai, in case of feminine), bhyam for dual and 'bhyas' for plural, such as from 'tanu' (body) and 'devi' (godess) it is 'tanu-e'(to the body), 'tanu-bhyam' (to the two bodies) and 'tanu-bhyas' (to the many bodies) and from 'devi' (f) it is 'devy-ai' 'devi-bhayam' and 'devi-bhyas' (14).

In this instance also the formation of the dative case in the northern languages fully corresponds with the Dravidian languages and totally differ from Sanskrit.

GENITIVE CASE:

The suffixes as used in the Dravidan languages to form the genitive case can loosely be divided into four main groups i.e.

i) in, na, ni, anu, such as:

Gond:- 'marri-na': of a son (marri:son),
'rohkna': of a house (rohk:house).

Kan: 'uri-na': of the village (ur: village).

Brah: 'xaras-na': of the bull. (xaras: bull),
'Bava-na': of the father. (bava: father).

Tam: 'pon-in kadam': vessel of gold. (pon:gold; kadam: vessel).

Tel: 'mra-ni': of a tree. (mra: tree).

Kui: 'marh-nu': of a tree. (marh: tree).

In the Pothowari and Pahari dialects of the Punjabi language the suffix 'na' is used to denote the genetive case such as:

'rawala-na pindi': (راول نا پنڈی) the village of the Rawal tribe. (pindi: village),

'mahiye-na pakhhi': (ماہیئے نا پکھی) the hand fan of the beloved (mahi: beloved; pakhhi; hand fan).

Even in the common Punjabi, Urdu and Hindi the sign of 'na' is discernible as a sign of genitive case in the word 'apna' (اپنا) (ap: self, na: of) i.e. our (of us).

In the Gujrati language also the suffix of 'na' is used as a sign of genitive case, such as :'kalje-ni chhokrian:' the girls of college i.e. college girls. (kalj: college: chhokri: girl); mukhe-ni sundrta: the beauty of the face. (mukh: face, mouth; sundrata: beauty).

ii) da,adu, ta, tu, attu, such as:

Kan. 'mra-da': of a tree (mra: tree),
'hima-da': of the snow (him: snow)
'meji-da': of a table (mej: table).

Tam: 'cillpa-di kadam': anklet of the gold
(cillapa : gold; kadam: ring),

marattu koppu: the branch of a tree (mar:tree; koppu: branch).

kulattu min: the fish of a pond (kulam: a tank, a pond; min: fish).

Kurkh: 'padda-ta alar': the men of the village.(padda: village; alar: men, people).

In Punjabi the post-position of 'da' and 'di' is commonly used from Attock in the north to Bahawalpur in the south to form the genitive case, such as:

'munde da':(مُنڈے دا) of the boy (munda: (مُنڈا) boy),
'baniye da':(بنیے دا) of the shopkeeper (baniya (بنیا): shop keeper).

iii) ka, ki, yokka or yoka, gahi and ghi, such as:

Kurukh: 'kukkos-gahi': of the boy (kukkos: boy) 'mukka-gahi: of the woman (mukka: woman).

Kui : 'kor-ka': of the buffalo (koru: buffalo).

These last mentioned suffixes are rarely used and appears to be foreign to the Dravidian idiom. There is every likely hood that the Dravidians might have borrowed these suffixces from their predecessors and neighbours Munda people where especially in Rajmahali, Uraon, and Mikir languages similar suffixes such as 'ki', ghi' and 'tok' or 'ayok' are commonly used to denote the genitive case.(15)

In Urdu and Hindi the use of ka, ke, ki as a genitive sign is quite common, such as:

'gaon ka': (گاؤں کا) of the village. (gaon: (گاؤں) village),
'logon ke': (لوگوں کے): of the people (logon (لوگوں): people).

In Punjabi the use of the same genitive sign is generally found in the names of quite a number of villages and towns such as:

Murid-ke (مریدکے), Kamo-ke (کامونکے) and Patto-ki (پتوکی) etc.

iv) ra, ri such as:

Kui: 'aba-ri': of the father (aba:

father).

Kurukh: 'ada-ra': of that i.e. his (adu: that, he).

Coorg: 'marat-ra': of the tree (mara: tree).

Like the above example (iii) these suffixes are also alien to the Dravidian idiom and likewise have been borrowed from the Munda people, where the use of the sign 'ra' to denote the genitive case is quite common, such as: 'marattu koppu: the branch of a tree (mar:tree; koppu: branch).

Mundari: 'ini-ra': of that i.e. his (ini: that, he), 'han-ra': of a foreign place (han: foriegn place). (16)

The sign of 'ra', 're' and 'ri' is commonly used in Punjabi, Urdu, Hindi and Bengali to form the genitive case from the pronouns, such as:

Punjabi, Urdu and Hindi: 'tera' (میرا): of your i.e. your [tu (تُو): you], 'mera' (میرا): of me i.e. (main (میں): I).

Bengali: 'tomar': your (tumi: you) 'amar': my (ami: I).

The use of the Munda signs in the languages of upper sub continent to form the genitive case has been inherited directly from their pre-histonic Munda ancestors and not through their Dravidian fore fathers.

In Sanskrit the genitive case is normally formed by suffixing the particle'------as' for singular form, 'os' for dual and 'am' for plural, such as from 'rajan' (king) and 'maghavan' (bountiful) contracted to 'maghon'.

Singular	Dual	Plural
rajn-as	rajn-os	rajn-am
maghon-as	maghon-os	maghon-am. (17)

It is evident that the particles as used in the languages of northern sub-continent to form the genitive case are quite akin to the Dravidian and the Munda languages and have nothing in common with the Sanskrit language. (18)

TENSES

The Dravidian traits are also discernible in the formation of various tense forms in the languages of northern sub-continent(19).

Preterite Tense:

In the Dravidian languages mainly the particles 'd' and 'i' with their various modifications such as 'nd' and 't' in place of 'd' and 'y', 'gi and 'si' for 'i' are used as the sign of preterite as is evident from the following examples:-

Tamil:-

In Tamil the preterite sign of 'd' is sometimes nasalized to 'nd' hence from the root 'var' to flourish we have 'var-nd-an' he flourished ('an' represents a pronominal fragment), from root 'sey' to do, it is 'sey-d-en' I did. Occasionally the particle 'd' is softened to 't' or 'tt' such as from 'padu' to lie 'padu-tt-en' I lay.

The particle of 'i' is also used as a sign of preterite, hence from 'pad' to read, to sing 'pad-i(n)-en' I sang.

Malayalam:-

In this respect Mal. generally conforms with the Tam. language, hence from the root 'chey' to do, the preterite is 'chey-d-en' I did.

Likewise the particle 'i' is also used as a sign of preterite hence from root 'pad' to sing, to recite we get 'pad-i-en' I sang.

Kanarese. :-

In line with the Dravidian languages the particles 'd' 'du' and 'i' are used as the sign of preterite hence from root 'gey' to do, we have 'gey-d-em' I did; from 'kal' to learn, 'kal-du-em' I learned and from 'bal' to live 'bal-i-anu' he lived.

Telugu:-

Normally the particle 'i' is used to form the preterite in Tel. but in certain cases the particle 't' (a modified form of 'd') is also used but even in that case the particle 'i' is suffixed to the verbal

participle hence from 'adu' to play we have 'ad-i-ti-ni' I played and from root 'chey-u' to do, 'ches-i-ti-ni' I did.

Gondi:-

In Gond also the particle 't' is used to form the preterite, hence from 'guha' to take, we have 'guh-t-an', I have taken and from 'wankana' to speak, 'wunk-t-an' I spoke.

Minor Dravidian Languages:-

In some minor Dravidian languages the particles 'th', (as in thin), 'ch' (as in chair), 'si' and 'ji' are used as the sign of past. In Toda from the root 'od' to dance we have 'ad-th-b-ini' I danced, likewise in Tulu we have 'bind-ch-p-ini' I asked. In Gond 'si' and 'ji' are used as signs of past hence in Gond 'Kei-si' having called, 'wunk-si-having spoken.

It appears that the particles of 'th', 'ch', 'si' and 'ji' are in fact the softened form of particle 'd'.

Past Perfect Tense:-

Where the past perfect tense is to be formed, there in some cases any form of particle 'd' is further appended with the verb. For example in Tulu from the root 'malpu' to do, preterite is formed by suffixing the particle 't' hence 'mal-t-e' I did, the perfect is formed by further suffixing the particle 'd' hence 'mal-t-d-e'.

Northern Group of Languages:-

To form the preterite tense in Urdu, Hindi, Punjabi and Sindhi the very same particles as used in the Dravidian languages are applied with the addition of vowels 'a' and 'o' to prevent the hiatus.

Although just like the Dravidian languages the particle 'i' (y) is suffixed to form the preterite in the northern group of languages but in certain cases the particle of soft 'd' ('th' as in then), soft 't' and hard 'th' are also used as the sign of preterite which are the modified forms of Dravidian particles 'd' 'nd' and 'tt'.

Punjabi and Sindhi

Hence from Punjabi root 'baihn' (بیہن), Sind, 'vaihno' (وَيهنو): to sit, the preterite is 'baitha'(بیٹھا) and 'baitho' (بیٹھو) respectively and from Ph. 'khan' (کھان) Sind. 'khaino' (کھینو): to eat it is 'khadha' (کھادا) and 'khadho' (کھادھو).

Likewise in certain cases the particle of soft 't' is also used to obtain the preterite hence from Pb 'pin' (پین) and Sind 'pee-no' (پیئنو) to drink, the preterite is 'pita') (پیتا) and 'pito' (پیتو) respectively, from Pb 'dhon', (دھون) Sind 'dhoeno' (دھوئنو) it is 'dhota' (دھوتا) and 'dhoto' (دھوتو), washed.

It should be noted that in Pb. and Sind. 'na' and 'n' is the sign of infinitive which is deleted when forming the different tenses and respective particles are suffixed with the root so obtained.

Urdu and Hindi

The particle 'i' (y) which is commonly used as a sign of preterite in the Dravidian languages is as commonly used in the Punjabi, Sindhi, Urdu and Hindi also hence from Pb., Urdu and Hindi 'rona' (رونا) to weep Sindhi, 'roeno' (روئنو) the preterite is 'roya' (رویا) and 'royo' (روئیو) respectively, likewise from Pb, Urdu and Hindi 'banana' (بنانا), to make and 'charana' (چرانا) to steal, Sindhi 'banaen' (بنائین) and 'charaen' (چرائن) it is 'banaya' (بنایا), 'charaya' (چرایا) and 'banayo' (بنائیو) 'charayo' (چرائیو) respectively.

Past Perfect Tense:

In certain Dravidian languages the past perfect tense is formed by duplicating the preterite sign as in Tulu from root 'malpu' to do, preterite is formed by suffixing 't' to the root thus 'mal-t-e' I made and perfect is formed by further suffixing the preterite sign of 'd' hence 'mal-t-d-e'. (20).

The very same method is applied in the northern group of languages for forming the past perfect tense where the modified forms of 'd', 't' and 'y' such as 'th' (as in thin), 'sa' and 'ha' are further suffixed to the preterite thus in Punjabi from the roots 'khan' (کھان) to eat and padhn (پڑھن) to read the preterite is 'kha-da') (کھادا) and 'padh-ya' (پڑھیا) and the past perfect is 'khah-da-si' (کھاداسی) 'padh-ya-si' (پڑھیاسی) (having eaten and having read). In Sindhi from the above roots we get 'khadho-ho' and (کھادھوھو) and 'padhyo-ho' (پڑھیوھو).

In Urdu and Hindi the particle 'tha' (تھا) serves as the sign of past perfect hence from 'khana' (کھانا) to eat, 'rona' (رونا) to weep

and 'banana' (بنانا) to make the past perfect will be 'kha-ya-tha' (کھایا تھا), 'ro-ya-tha' (رویا تھا) and 'banaya tha' (بنایا تھا) respectively.

Thus it does clearly show that the particles 'd', 't' and 'y' with their various modifications are commonly used as the sign of the preterite by the Dravidian and as well as by the northern group of languages.

On the other hand in Sanskrit no such set rule exists to form the past tense and mostly the words like 'pura' (formerly) or 'satra' (always) are used in the sentence itself to obtain the sense of past, for example: 'pura' nunam ca stutaya rshinam paspradhre (the praises of the seers have vied together in past times and do so now). (21).

Present Tense:-

According to Caldwell in classical as well as colloquial Kan. and Tel. the particle 't' or its various forms such as utu, uta, ute, tu and du etc. are used to form the present tense. For example in Kan. from 'bal' (to live) the present tense is 'bal-utt-ene' (I live) (bal:verbal root, utt: particle of present tense and ene being a pronominal fragment) like-wise from Kan. 'mad' (to do) we get 'mad-utt-ene' (I do).

In Punjabi, Sindhi, Urdu/Hindi the coresponding particles of 'da' (دا) 'tho' (تھو) and 'ta' (تا) are used respectively to form the present tense.

Hence in Punjabi from verb 'jan' (جان) to go, the present tense is 'oh jan-da-hai' (اوہ جاندا ہے), he goes, and from 'khan' (کھان) to eat it is 'main khan-da han' (میں کھاندا ہاں) I eat.

In Sindhi from 'tarsano' (ترسنو) (to wait) the present is 'ho tarsi tho' (ہو ترسی تھو) he waits.

In Urdu and Hindi from 'jana' (جانا) to go, the present tense will be 'woh-ja-ta-hai' (وہ جاتا ہے) he goes and from 'khana' (کھانا) to eat it is 'main kha-ta hun' (میں کھاتا ہوں) I eat.

In Vedic Sanskrit there is no set rule to form the present tense as we have in Dravidian and northern group of languages. According to Macdonell in some cases the particle 'pura' (formerly) is used with the present to indicate an action which has extended through the past down to the present: e.g. 'kva tani nau sakhya babhuvuh, sacavahe yad averkam pura cit', (where has that friendship of us two gone, inasmuch as we have htherto associated inoffensively) (22).

Future Tense:-

According to Caldwell the oldest form of the future - of which a few traces only survive in the poets --- was formed by adding 'g' or 'k' to the root, with the usual enunciative 'u' e.g. in Tamil (from 'sey' to do) 'sey-gu-en' I will do: from 'pad' to sing 'pad-gu-am' we shall sing. (23).

The use of particle 'g' or 'k' as the sign of future is not limited to the classical Tamil only but is also found in other Dravidian languages.

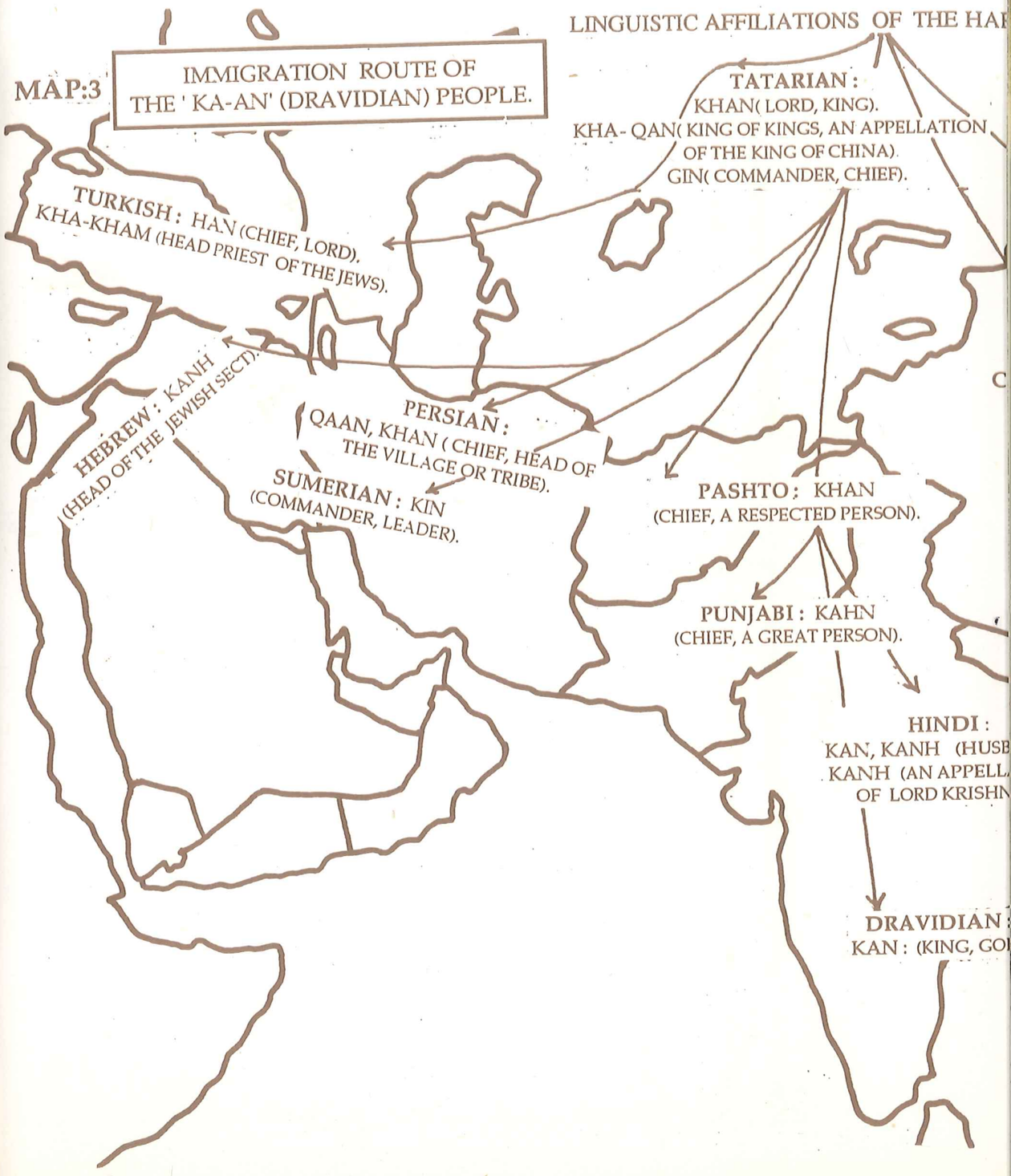
Hence in poetic Kanada from 'sey' to do, 'sey-g-en' I will do. (24).

In Gondi from 'guh' to do, 'guh-k-an' I will do.In Toda from 'kan' to see, 'kan' 'k' 'en' we shall see (25).

Now in Punjabi the particle 'g' is the main sign of future where as in Urdu and Hindi it is the only particle used to form the future.

Hence in Punjabi, Urdu and Hindi from 'jana' (جانا) to go, 'main jaoon ga' (میں جاؤں گا) I will go and from 'khana' (کھانا) to eat, Punjabi 'oh khaoo ga' (اوہ کھاؤ گا) Urdu Hindi 'woh khae ga' (اوہ کھائے گا) he will eat.

In the Vedic Sanskrit the simple future is formed by suffixing the particle 'sya' or 'i-sya' to the root. According to Macdonell the use of future tense is not common in the Rig Veda, being formed from only sixteen roots. (26).



'k' as the sign of future is not limited
ut is also found in other Dravidian

from 'sey' to do, 'sey-g-en' I will do.

-k-an' I will do.In Toda from 'kan' to
5).

e 'g' is the main sign of future where
nly particle used to form the future.

nd Hindi from 'jana' (جانا) to go,
will go and from 'khana' (کھانا) to
اوہ کھاؤ گا) Urdu Hindi 'woh khae ga'

simple future is formed by suffixing
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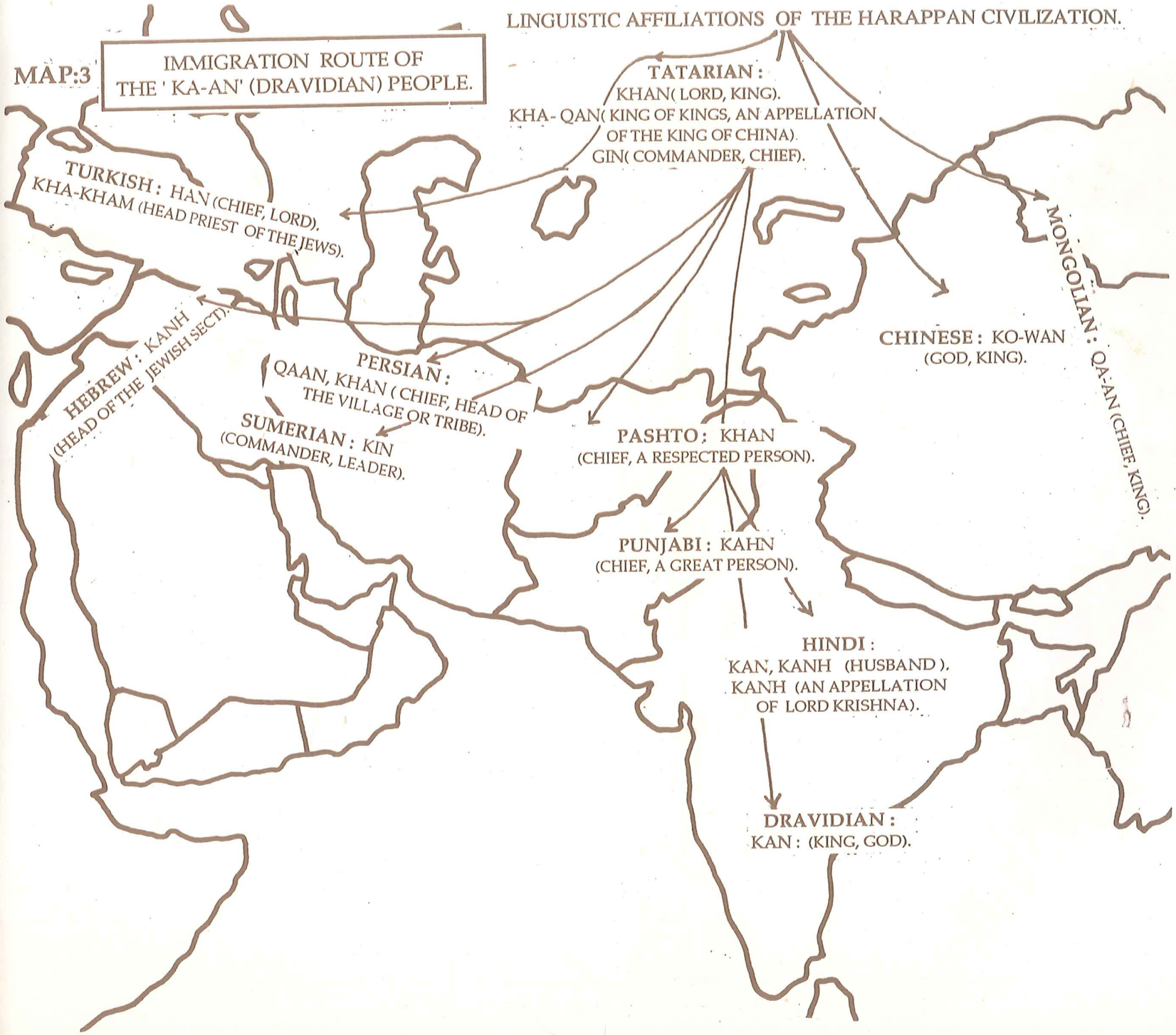
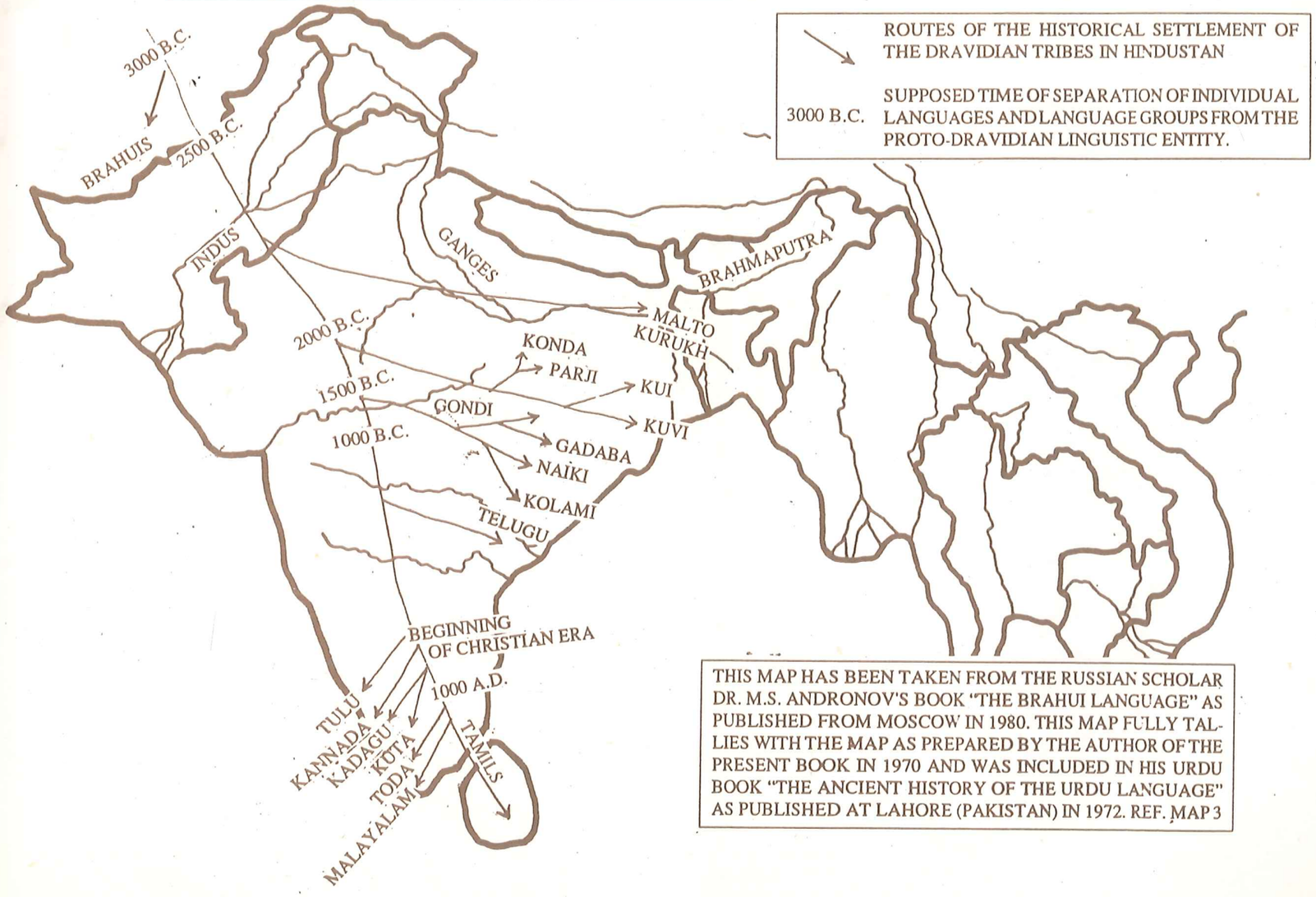
mon in the Rig Veda, being formed



MAP:4

IMMIGRATION ROUTE OF THE DRAVIDIAN PEOPLE AS CONCEIVED BY M.S.ANDRONOV (A RUSSIAN ORIENTALIST).



THIS MAP HAS BEEN TAKEN FROM THE RUSSIAN SCHOLAR DR. M.S. ANDRONOV'S BOOK "THE BRAHUI LANGUAGE" AS PUBLISHED FROM MOSCOW IN 1980. THIS MAP FULLY TALLIES WITH THE MAP AS PREPARED BY THE AUTHOR OF THE PRESENT BOOK IN 1970 AND WAS INCLUDED IN HIS URDU BOOK "THE ANCIENT HISTORY OF THE URDU LANGUAGE" AS PUBLISHED AT LAHORE (PAKISTAN) IN 1972. REF. MAP 3

Table 3

DRAVIDIAN ROOTS OF THE PAKISTANI LANGUAGES
(A SAMPLE OF VOCABULARLY)

DED No	Dravadian	Urdu/Hindi	Punjabi	Sindhi
1138	**Ta. Kan** : *karal* / **Toda** : *kari* anklet	*kara* (کڑا) : anklet	*kara* (کڑا) : anklet	*kari* (کڑی) . anklet
1144	**Ta., Kan.,** *kari* : much, great,	----------	*kari* (کاری) : much, great	----------
1145	**Ta : Mal;:** *kari* ;; sea water, salt pan	*khari* (کھاری) : salty	*khari* (کھاری) : salty	*kharo* (کھارو) : salty
	Ta; kalar : *salinc* soil	*kallar* (کلر) : saline soil	*kallar* (کلر) : saline soil	*kallar* (کلر) : saline soil
1149	**Ta,:** *karutai* / **Mal:** *karuta* / **Ka, Tu,:** *katte* / **Tel** : *gadida* ass, donkey	*gaddha* (گدھا) : ass, donkey	*khota* (کھوتا) : ass, donkey / *gadden* (گدّیں) : ass, "	*khodro* (کھودرو) :The foal of an ass / *gadha* (گدھا) : ass,

DED No	Dravadian	Urdu/Hindi	Punjabi	Sindhi
	Kol : *gaddi* **Pa** : *gadde*			donkey
156	**Ta., Ka,:** *kal* : to steal, to rob **Brh.,** *khalling* ; to steal (cattle)	*kala* (کالا):a thief (as in kala chor (کالا چور)	*kala* (کالو) : a thief	----------
157	**Ta .,** *katt* : to weed	----------	*godi* (گوڈی) : to weed	----------
158	**Ta, Mal, Kan** etc; *kal* : toddy	*kalal* (کلال) : distiller and and a seller of liquor	*kalal* (کلال) : distiller and a seller of liquor	*kalal* (کلال) : distiller and a seller of liquor
160	**Ta, Mal, Kan ;** *kalam* : a threshing floor	*khalyan* (کھلیان):a threshing floor	*khalwara* (کھلواڑہ):a threshing floor	----------
175	**Ta, Mal, Tel** etc; *karu* : black	*kala* (کالا) : black	*kala* (کالا) : black	*karo* (کارو) : black
191	**Ta;** *kannal* earthen vessel, **Ka ;** *kandal* water pot	*kunda* (کونڈا) : an earthen jar a platter	*kanal* (کنال) :a large earthen vessel used by dyers	*kan* (کن) : a large earthen vessel or vat used by dyers

DED No	Dravadian	Urdu/Hindi	Punjabi	Sindhi
	Tu ; *kandelu* large pot	*kundi* (کونڈی) : a mortar	*kanali* (کنالی) : an earthen platter used for kneading the dough. *kunda* (کونڈا) : i) an earthen platteer used to form curds ii) an earthen or stone mortar	

Table 4

Multiple derivatives from a single Dravidian root

D.E.D. 1735 : Ta, Mal, koti., **Ka;:** kudi., **Tel;** guda **: to boil, to grieve**

Urdu/Hindi	Punjabi	Sindhi
karha (کاڑھا) : a decoction prepared by boiling medicines	*karha* (کاڑھا) (as per Urdu)	*karho* (کاڑھو) : (as per Urdu)
karhi (کڑاہی) : a dish made by boiling the meal of gram with spices and sour milk	*karhi* (کڑھی) : " "	*karhi* (کڑھی) : " "
karaha (کڑاہا) : a large iron boiler, a cauldron	*karaha* (کڑاہا) : " "	*karaho* (کڑاھو) : " "
karahi (کڑاہی) : a frying pan, a small cauldron	*karahi* (کڑاھی) : " "	*karahi* (کڑاھی) : " "

Urdu/Hindi	Punjabi	Sindhi
karah (کڑاہ) : a sweetmeat prepared by boiling flour, ghee and sugar together	*karah* (کڑاہ) :	----------
----------	*karhn* (کاڑھن): boil	*karhno* (کاڑھنو) : boil
----------	*karhan* (کڑھن) : to boil	*karhano* (کڑھنو) : to boil
----------	*karhni* (کاڑھنی) : an earthen pot used for for boiling milk	----------
----------	*karhaya* (کڑاہنیا) : an iron pan used for boiling grams etc. for animal fodder and also utilized for other purposes.	----------
kurhna (کُڑھنا) : vexation in the mind, to grieve	*kurhan* (کُڑھن) : as per Urdu	*kurhno* (کُڑھنو) : as per Urdu

Biased Outlook.

The more we compare the languages of the northern sub-continent with the Dravidian and Sanskrit the more we are convinced of the conformity of the northern languages with the Dravidian and their variance with the Sanskrit. It is beyond my comprehension that after all what lead these classical scholars and on what grounds to claim the Aryan origins for these nothern languages. It is with great reluctance to say that their approach appears to be totally unscientific because in the first place they had set their aim to prove by hook or crook that the northern languages ha ve in all respects been derived from non else but the language of the new comer Aryans, thus they went out of the way to reach their preconceived goal and produced some bulky volumes which were sufficient to convince a gullible reader. They might have reached at some balanced conclusions provided they had taken into consideration the local non-Aryan languages i.e. Dravidian and Munda etc. alongwith the Sanskrit while discussing the development of the northern languages. It is a great pity that the classical scholars deliberately barred the non-Aryan local elements from their discussion as though the northern languages had developed in some air tight vaccum tube where no language other than Sanskrit

could influence them and further more that influence was only one way business because the Sanskrit was installed upon the pedstall of godhood and was endowed with the appellation of Deva Bani (the language of the gods) hence considered totally immune from the local influences.

It is but natural that such a heavily biased mental attitude could yield only biased results.

Dative Case : The Bone of Contention

To show the futility of the reasoning of some of the scholars it will suffice to cite the example of various theories as advanced by them pertaining to the derivation of the dative case as used in the northern group of languages.

I will like to assert that I have full respect for the classical scholars and have no doubt what so ever about their sincerity and integrity because they believed with heart and soul in their set aim but it is their methodology and approach towards the subject matter with which I dare to differ.

As already discussed that in the Davidian languages the particles 'ku' (Tam), 'khu" (Mal), 'ke' (Kan), 'kun' (Tel) and 'ki' (Brah) are used to form the dative case. In northern languages the analogous particles are commonly used for the same case, such as in various dialects of Punjabi the particles 'ku' 'kun' (Lahnda), 'ki' (Pothwari, Pahari and Dogri), and 'ko' (Gojri) are employed as the

sign of dative case, likewise the particles 'khe' (Sindhi), 'ko' (Urdu, Hindi), 'ke' (Bengali) and 'ku' (Oriya) have the same value.

It should be remembered that in the pre-Aryan period and even during the early stages of the Aryan penetration the Dravidians not only held sway in the southern part of the subcontinent but were spread all over the northern parts as well. The present day Brahuis, the Gonds, Kurukh, Kui and the Malto tribes are the remanants of once wide spread Dravidian population. Thus the Dravidian element as found in the modren languages of north has either been inherited from their Dravidian ancestors or otherwise has been borrowed by them directly from their Dravidian neighbours in the early stages of the development of their languages and there is nothing unnatural about it.

The classical scholars when came across such close analogies between Dravidian and the northern languages could not bring themselves about to accept the apparent truth because it struck at the very roots of their long cherished but premediated theories and thus they found refuge in turning away from the truth and to appease their inner turmoil they vehmently denied any relationship between the Dravidian and the northern languages. When they failed to establish any relationship betwen Sanskrit dative particles 'e' and 'ae' and northern particles 'ku' and 'ke' etc they busied themselves in finding some out of the way clues from Sanskrit which was nothing but a subterfuge.

The eminent scholar Ernest Trumpp (1828 - 1885) while comipling his monumental work 'The Grammar of the Sindhi Language' when came face to face with the same dilemma he also

succumbed to the prevalent theories. Observing the close analogies between the dative particles of the Dravidian and the northern languages he argued "that the fact the Arian vernaculars, which border immediately on the Dravidian idioms, have not adopted the use of 'ko' as the sign of the dative, shows that it is improbable that the dialects more to the north have been indebted for this form to the Dravidian idioms" (27)

After doing away with the main contesting and most probable theory the field was now wide open thus Dr. Trumpp took it upon himslef to fill the void according to his own leanings. As the Sanskrit dative signs 'e' and 'ae' could not in any way be linked with Sindhi dative particle 'khe' thus he delved in the Sanskrit lexicon and came up with locative 'kr te' meaning 'for the sake of, 'on account of'. Though this word 'kr te' not only differed grammatically from the Sindhi particle 'khe' but had very little resemblance in sound pattern and more remote in its meanings. Nevertheless by ingenious elisions, additions and changes and out of the way inter-pretations this Sanskrit locative 'kr te' meaning 'for the sake of' was finally transformed to Sindhi dative sign 'khe' meaning 'towards'.

Even if for the sake of discussion we may take it for granted that the dative particles 'khe' 'ke' 'ko' and 'kun' etc. of the northern languages have been derived from the Sanskrit locative 'kr te' and 'kr' ten' etc. then we have to assure that the use of these Sanskrit roots was so very common and extensive that almost all the northern languages from Sindh and Maharashtra upto Bengal derived their analogous dative particles from it which is rather quite improbable.

In the words of John Beams "the mind is not satisfied with the parallel affliation of 'ko' to kr ten' (28)

After a detailed discussion about the claim of Dr. Trumpp and being not satisfied with it Mr. Beams points out towards another theory as advanced by Mr. Hoernle for the probable origin of these dative signs. Mr. Hoernle has suggested that the Bengali dative particle 'ke' has been derived from Bengali locative 'kachhe' meaning 'in the arm pit', 'by the side', 'nearby' etc. This locative has been formed fromt he Bengali noun 'kachh' meaning 'arm pit'. Thus it was suggested that the Skt. 'kaksha' after passing through various stages and forms was finally changed to modern dative particles 'ke', 'ko' etc. (29)

But then the same question arise again whether this Skt. locative 'kakshe' was so very common and so extensively used right from the Arabian Sea to the bay of Bengal that the people with different linguistic background took the same locative sign and changed it to nearabout the same dative particle ?

To slove this problem we refer to well known Sanskrit lexicographer Mr. V.S. Apte, according to him the word 'kaksha' (arm pit) is quite a late commer in the Sanskrit and is not traceable in this language earlier than the seventh centruy when the poet Magha (late 7th century AD) used it for the first time in his court-epic Sisupalabadha. (30)

Although as already shown the word 'kaksha' is found in the later Sanskrit literature but as a matter of fact this word is not of an Aryan origin as no cognate words to that effect are traceable in the

sister Aryan languages such as Avesta, old Greek and Latin etc. It is evident that the later Sanskrit writers borrowed it from the neighbouring non-Aryan languages.

The words akin to 'kaksha' are quite common in the Dravidian languages. Thus when we turn the pages of the monumental Dravidian dictionary by Mr. Burrow and Emenau (a dravidian Etymological Dictionary) we find the following relative entires:

Parji:	kavkor	arm pit (31)
Gondi:	kakari	
Gadaba:	kusul	

(DED, 1034; DEDS, S213)

Following analogous words are found in the northern languages:

Punjabi:-	kachh: (کچھ)	arm pit
	kukh (کُکھ)	side of the belly under the arm pit.
Sindhi:	kachho: (ڪچھو)	arm pit.
Hindi/ Urdu:	kukh:(کوکھ)	side of the belly

Marathi:	kakh:(کاکھ)	side of the belly
Bengali:	kachh:(কচ্ছ)	arm pit

Following relevant words have also been derived from the same Dravidian roots.

Kui Munda	kiti		tickling
Kuwi:	gidori		
Gondi:	kutke		
Kurkh:	gutu	arm pit (32)	
Punjabi:	kutkutari (گُدگُدی)		tickling
Sindhi:	kutkai (ڪُتڪائي)		
Urdu/Hindi:	gudgudi (گُدگُدی)		
Urdu/Hindhi/ Sindhi:	gud (گود): lap		

In this whole discussion we come across a very amusing coincidence, as non of these scholars dealing with the development of the northern languages have found it necessary to refer to the Prakrits which is normally taken as an essential part of such discussions, because it is taken for granted that the modern languages of the north have originated from the Sanskrit through various Prakrits.

In the discussion about the dative particles the Prakrits were passed by because it could not serve their purpose as non of the Prakrits contain anything resembling with the dative signs as used in the modern nothern languages. As a matter of fact the Prakrits closely follow the practice of Sanskrit syntax. Hence from 'putta' (son) we have the following dative forms:-

Magdhi and Maharashtri:	puttaa
Ardmagdhi:	puttaya
Jainamagdhi:	puttae (33)

With the advent of the Muslim rule in the subcontinent the Sanskrit as well as the literary Prakrits were deprived of their patronage and thus were vanished in the thin air without leaving any trace on the tongues of men because we dont find any single example inthe whole of the subcontinent where at that moment these forms of language were employed as a spoken media. The common languages which emerged on the stage were totally different in structure. Moreover we dont find any evolutionary step which can be claimed as an intermediary link between the literary Prakrits and the common spoken languages.

Although the Prakrit literature continued to exist upto 12th century as Hemachandra (1089-1172) is considered to be its last savant but the Punjabi literature which preceeds it at least by 200 years employ the dative particles akin to the Dravidian group. In this respect we refer to the poetry of the 'Naath Jogis' also known as

'kanphata jogis' pertaining to the 10th and 11th centuries and is taken as the earliest form of the Punjabi literature.

The 'Naath Jogis' have invariably employed the dative particles 'ku' 'kun' etc. in their poetry as is evident from the following examples:-

Machhandar Nath (C 9th Century) . He was founder of the Nath Jogis movement and was a spiritual guide of Gorakh Nath, Charpat Nath and Chaurangi Nath. Although some authorities, claim that he belonged to the 7th century as he was the spiritual guide of Raja Narender Dev of Nepal in 657 AD (34) but generally it is asserted that as all his disciples belonged to the 10th century thus he can be assigned the period of 9th century.

"Jal kun chahe machhli

"dhan kun chahe mor

"sevak chahe Ram kun

"chitwat chann chakor.

(Literal tanslation)

The fish loves to water (i.e. loves water)

The peacock loves to hot season (loves hot season)

The servant i.e. worshipper loves to god (loves god)

and the red-legged partridge beholds the moon. (35)

Charpat Nath (890-990 A.D.) born at Chamba and later migrated to Jhelum in Punjab.

(i) *"mritak hoe kare chatrai*

"dhrig janani, wan ko laj na ai

(being a mortal why he act so coquettishly

curse on the mother, did no shame came to her i.e.

did she not felt any shame for giving birth to such a son).

(ii) *"awati sandhya ko singi na bajaaunn*

"kapt ka jogi kabhun na kahaaun.

(To the comming of dawn i.e. at the early in the morning I will not blow the sacred horn.

I do not like to be called a fraudulent jogi (36)

Gorakh Nath (C. 940-1031 A.D). He was a head of the Tlla Jogian at Jhelum but most of the time he spent in wandering from place to place.

(i) *"dam kadh baghan le aya*

"maun kahe mera put biyaha

"gili lakdi kun ghun laya

"tin dal mool sabh khaya.

(He brought home a life-destroying lioness i.e. wife. The mother claims that her son has married. It is just like offering a fresh sappling to a weevil which will consume it all including its branches and roots.)

(ii) *"nahaebe ko tirath ar pujbe ko deo"* ( )

(To take a bath there is a holy pond and to worship there is an idol of god) (37).

Chand Bardai (C. 1126-1194 A.D). Originally he was a resident of Lahore and belonged to the Bhat clan. As the Punjab was taken over by the Muslims thus he was deprived of any patronage. In search of new pastures he migrated to Rajsthan which till then was under the rule of petty Hindu Chiefs and he joined the court of Prthviraj Chauhan and compiled the epic of his wars with Shahab-ud-Din Ghori.

Although this epic known as Prthvi Raj Raso is compiled in Rajsthani but nevertheless it contains some elements of the Punjabi language. He employed the dative sign 'kun' and 'kahun' which is akin to Punjabi and other northern languages such as:-

"prat same bar doojan kahun

"bant ap kar din.

(At early in the morning a gift to the Brahmins dispensing with his own hands.) (38).

Baba Farid (بابا فرید) (1173-1265 A.D). A mystic poet of Punjab generally known as Farid-ud-Din Masaud Ganjshakar. (فرید الدین مسعود گنج شکر). He is equally venerated by the men of all creeds and is claimed tobe the harbinger of Sufi Mat and Bhagti Lehar movements.

(i) *"jind namani kaddhe ei*

"haddan kun kadkae

"sahe likhe na challni

"jindu kun samjhae.

(He i.e. the angel of death will take the soul out of the body

by crackling the bones.

warn thy soul that the appointed time has come.

now no excuse of any sort will help.

(ii) *"dhundedie-e suhag kun*

"tau tan kai kor

"jinhan naon suhagni

"tinhan jhak na hor.

"Oh ! the seeker of thy beloved (i.e. God)

"there is something wrong with your ownself.

"those who are true seekers
"they have no need to look towards others
(i.e. the beloved, the God resides in ones ownself).

Apart from the dative case a number of examples can be furnished in respect of other grammatical forms to substantiate the hypothesis that the modern languages of the northern Indo Pak subcontinent have sprung from the primitive Dravidian stock which was once prevalent all over the subcontinent and not from the Aryan stock as is generally suggested.

It becomes incumbent upon the modern scholars to restudy the whole subject anew and thus reach at their own conclusions instead of go on harbouring upon the outdated labours of the early scholars.

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INDEX

accusative case 42, 43

Andaman Island 26

Apte, V.s; 72

Arabian Sea 72

Arabic 16

Ard-magdhi 75

Aryan 11-13, 17, 22, 23, 25, 27, 36, 39, 41, 42, 67, 70-72, 79

Aryan Languages 22, 23, 73

Asia 28

Asko Parpola 16

Attock 46

Avesta 73

Babylon 15

Bahawalpur 46

Bala Dhaka 27

Baluchi 19

Baluchistan 27

Basham, A.l; 16

Beams, J; 72

Bengal 71,72

Bengali 43,48,70,72,74

bhagti lehar 78

Bhils 33

Brahui 43,45,69,70

Burrow, T; 27,36,39,73

Caldwell, R; 54,55

Chamba 76

Chand Bardai 78

Charpat Nath 76

Chaurangi Nath 76

Chinese 25

Coorg 48

Cunningham, A; 15

Dag Besud 27

Dagi Khel' 27

Dag Ismail Khel 27

Dak Poko 26

Dak Sut 26

dative case 43, 44, 69

Daud Literary Prize 14

Deg Nalah 26

Dek Nalah 26

Dhakki Hamid Khan 27

Dhok Hassu 26

Dhok Khabba 26

Dhok Ratta 26

Dhok Wazir 26

Dogri 43, 69

Dravidian 12-14, 16, 22, 23, 33, 39-44, 47-61, 67, 70, 71, 73, 75, 79
Duc Hung 26
Duc Pho 216
Duku 27
Duku Khand 27

Easter Islands 16
Egyptian Hieroglyphics 15
Elamites 16
Emeneau, M. B; 39, 73
Etruscans 16
Europe 11
European 11

Farid, Baba; 78
Farid Koti, A.H; 17
Finland 16
future tense 55

Gadaba 33
Ganga 25
gango dak 26
Ganges 26
Gangetic Valley 23
genitive case 44
German 11
gharoli 35
Ghauri, Shihabuddin 78
Gilgat 19
Gobineau, J.a; 11
Gojri 69
Gondi 44, 51, 56, 70, 73, 74
Greek 73
Gujrati 42, 45

Harappa 12, 14, 15
Harappan Culture/ Civilization 12, 15 17, 18, 33, 39, 40
Harappan Heritage 18, 41
Harappan Language 12
Harappan Script/seals 15, 16, 17
heiroglyphics 16
Hemachandra 75
hindi 13, 19, 36-39, 44, 45, 47, 48, 52-61, 70, 73, 74
Hindu 25, 34, 35
Hittite Inscriptions 16
Hoernle 72
Holi 35
Hotu Dag 26

Indo Aryan 11, 16
Indo Chinese 14, 25, 27
Indo European Language 11

Indo Pak Subcontinent 28, 79
Indus River 23
Indus Valley 12-14, 16, 22, 25, 39, 40

Jaina Magdhi 75
Jamu Dag 26
Jhelum 26, 76, 77
Jhok Baluchan 27
Jhok Harbans 27
Jhok Hussain 27
Jhok Sharif 27
Jones, Sir W; 11

Kamoke 47
Kanerese 41-44, 46, 50, 54, 56, 59
Karachi 14
Kashmir 26
Knorozovy 16
Kohat 27
Kols 33
Kui 43, 45, 47, 74
Kurukh 43, 46-48, 70, 74
Kuwi 74

Lahar Dag 26
Lahnda 43, 69
Lahore 14, 17, 78
Lail-o- Nahar 13
Landai Dag 27
Land Of Five Rivers 19, 26
Latin 73

Macdonell. A.a; 55, 56
Machhandar Nath 76
Magdhi 75
Magha 72
Maghi 35
Maharashtra 71,75
Malaylam 41, 43, 50, 69
Malto 70
Marathi 74
Mayan Pictographs 15
Max Muller 11
Mekong River 25
Mesopotamia 15
Mikir 47
Mohenjodaro 17
Mon 26
Mon Khmer 22, 25-28, 33
Montagnard 26
Mukhtar Dhaka 27
Munda 12-14, 22, 26, 33, 37, 39, 47-49, 67
Mundari 20-22, 36-38, 48

Mundi Dhok 27
Muridke 47

Narendar Dev 76
Nath Jogis 75, 76
Nicobari 26
Non Aryan 19
Nordic Race 11
N.w.f; 27

Oriya 70

Pahari 43, 45, 69
Pakistan 12, 14, 17, 19, 33
Pakistani Languages 18, 19, 39-41
Panchal Dhok 27
Parji 73
Pashto 19
past perfect tense 51, 53
Patoki 43
Pothowari 43, 45, 69
Prakrit 23, 24, 74, 75
Pre Aryan 22, 23
present tense 54
pretrite tense 49
Prithvi Raj 78
Prithvi Raj Raso 78
Proto Drayidian 16
Punjab (Also Land Of Five Rivers) 19, 22, 27, 33-35, 76, 78
Punjabi 13, 14, 19-21, 25, 33, 34, 36-39, 42, 43, 45-48, 52-61, 73-75, 78
Punjabi Adab 13

Qalat 27

Rajmahali 47
Rajsthan 78
Rajstahni 78
Rawalpindi 21,45
Rigveda 56
Rosetta Stone 15
Rumi, M.H; 17
Russia 16

Sanskrit 11, 13, 23-25, 27, 36, 42, 44, 49, 54, 67, 68, 70-72, 74, 75
Santhals 33
Sapta Sindhwa 22
Scandinavian Institute Of Asian Studeis 16
Sialkot 26
Sind 27, 71

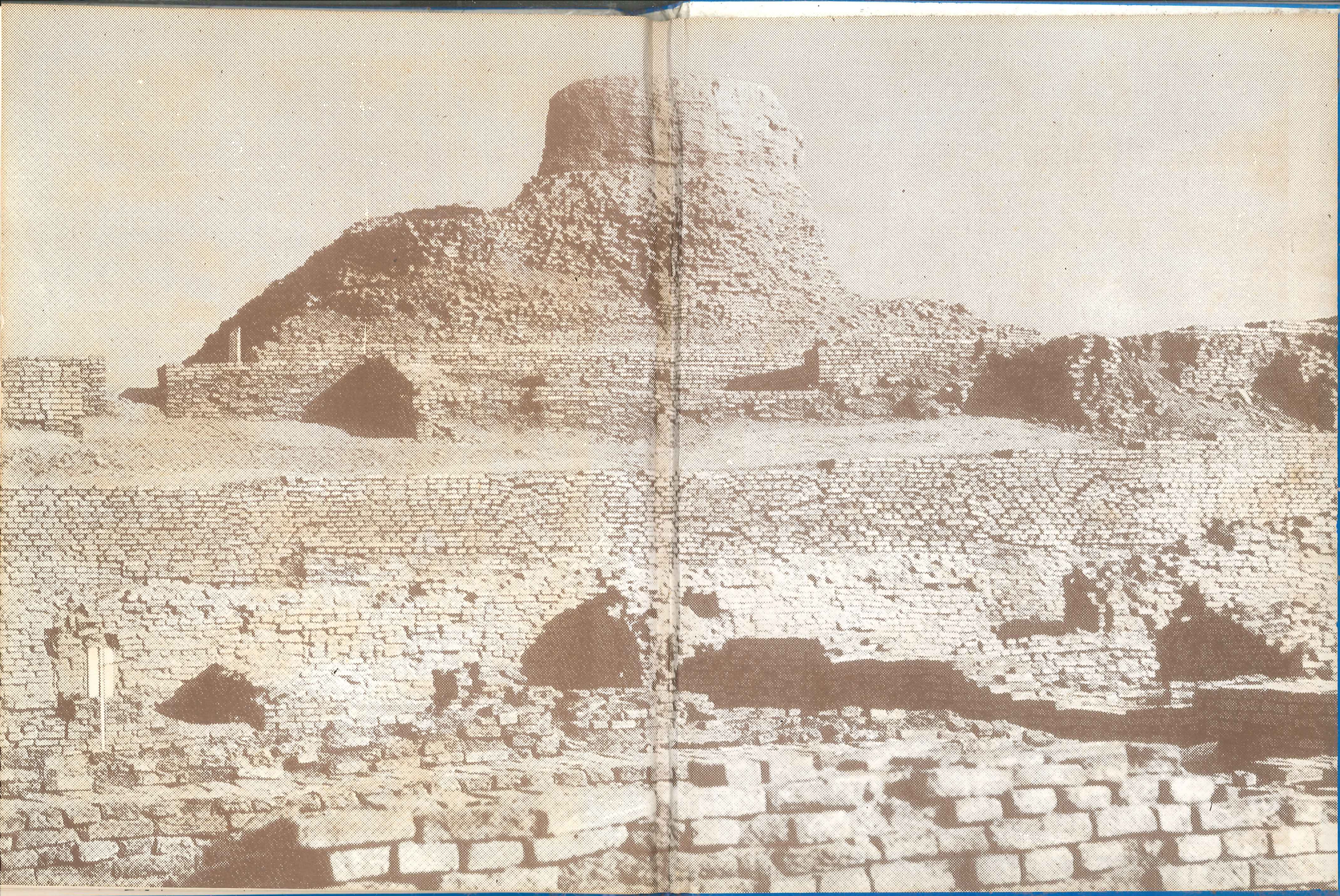
Sindhi 13, 14, 19-21, 36-39, 43, 52-55, 57-61, 70, 71, 73, 74
Sochurek, H; 26
sufi mat 78
Sultan Dhaki 27

Talaing 26
Tamil 41, 43, 45, 46, 49, 50, 55, 56, 69
Telugu 41, 43, 45, 50, 54, 69
Tillah Jogian 76
Toda 50, 56
Trumpp, E; 70, 71, 72
Tulu 50, 53

Uraon 47
Urdu 13, 14, 19-21, 36-40, 44, 45, 47, 48, 52-61, 70, 73, 74
Uttar Pardesh 26

Vedic Sanskrit 55, 56
Vietnam 26

Writer's Guild (Pak) 14

Yamuna 25

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