

INTRODUCTION.

The chief feature of the present work is as full a representation as possible of all the Punjáb dialects spoken between the Jumna and the Indus. In addition to the dialects spoken in the central districts, the forms of speech met with in Multán, Rawalpindi, &c., have been adequately treated. Words and idioms peculiar to the several professions and tribes, many of which constitute the very pith of the Punjábí language, have been carefully collected and adequately dealt with. The every-day language of the cultivating classes as well as agricultural terms are also given in the Dictionary, and will be of help to those whose duties bring them into contact with the people. The well-known literary works in the language are not written in the dialects spoken by the people, and it is the words comprised in the latter that have been treated at great length. In order to know all about the people we have to know the language they ordinarily express themselves in in their daily life and work.

The book contains many words which belong to Medicine and particularly to Botany. These have been explained at some length. The use and significance of idiomatic words have been illustrated by quotations from the every-day speech of the people, from their songs, love-stories, poetry, ballads and legends.

The Dictionary includes all words which are of Sanskrit, Hindi, Persian, or Arabic origin, but which now form part of the Punjábí as spoken in the Province. These have been treated in more or less detail as occasion arose. Where different forms of the same word are to be explained, and where they have no equivalent expression in Hindustáni or Hindi, they are treated at length.

It may be mentioned here that great care has been taken to determine the derivations and roots of large number of such words as have been corrupted from the Sanskrit, Hindi, Persian, and Arabic. The words of the present Dictionary are arranged according to the English Alphabet. This arrangement will give every facility to those who know little Gurmukhí or nothing of Gurmukhí Alphabet. To make the work useful to scholars and to ensure correctness of pronunciation the principal words are given also in Gurmukhí.

It remains now to mention something about the form of the language. The Province comprehends a great variety of tribes, which in most cases differ in languages or dialects in common use. According to the native proverb, a change of dialect is perceptible at every twelve kos, and experience verifies the assertion. The Punjábí consists of three distinct dialects, the Multání, the Poṣhohári and the Pahárí.

The geographical distribution of the languages prevailing in the Punjab is as follows :—

Hindī.—Pohtak, Dehli, Karnal, Gurgaon, south Hissar, south Umballa.

Punjābī proper, (a).—Amritsar, Lahore, Gujranwala, part of Gujrat, Sialkot, Gurdaspur, Jullundhar, Hoshiarpur, Ludhiana, Ferozepore, north Umballa, north Hissar.

(b) *Multānī*.—Multān, Muzaffargarh, Jhang, Montgomery, Dera Ghazi Khan, and southern part of Dera Ismail Khan and the Native State of Bahawalpur.

(c) *Poshohārī*.—Rawalpindi, Jhelum, Shahpur, part of Gujrat, part of Hazara and Cis-Indus Bannu.

(d) *Pahāri*.—Kangra, Simla, Jammu, and those portions of Hoshiarpur, Sialkot, Umballa, Gujrat, Jhelum, and Rawalpindi which border on the hills.

Pashō.—Peshawar, part of Hazara, Kohat, Trans-Indus Bannu.

The *Punjābī* is akin to its sister *Hindī*, both being derived from the Sanskrit and the Prakrit. It contains many Sanskrit, *Hindī*, Persian and Arabic words, but has a large vocabulary of its own. For *Hindī* and *Pashō* the student can consult the Dictionaries of those languages.

For the form of the *Punjābī* Proverbs it is sufficient to give an extract from Mr. Maconachie's Agricultural Proverbs. "The form of the *Punjābī* Proverbs is generally, as elsewhere, a rhyme. Other characteristics are alliteration, a jingling rhyme inside the line, and occasionally a pun. Sometimes the rhyme extends to more than two lines, but rarely to more than three in succession; and it is an interesting point as affecting the precise sound of the letters concerned that a word ending in *r* will not seldom be made to rhyme with one ending in *l*; *khet* again is put to rhyme with *bhed*. The commonest form perhaps of metre is a succession of trochees, but a characteristic and very interesting variation is given in such proverbs as *beṭ nā taṅ nā peṭ*, where the first line of the rhyme consists of a single word of one syllable *beṭ*, while the second line has four syllables, *nā taṅ nā peṭ*, giving great rhythmical effect as well as added emphasis of meaning."

The most popular form of literature in poetry is *Bait*, *Sur*, *Dorhās*. Whenever a gathering takes place for pleasure or for work they sing *Surān* in the *Mājhā* or *Dorhās* in *Multān*, and *Baits* generally in cities. One man sings a *Sur*, *Bait* or *Dorhās*, another man answers with another *Sur*, *Bait* or *Dorhās*. The subjects of these *Surāns*, *B* *it*, *Dorhās* are the joys and pains of love, separation from the loved one. *Baits* and *Dorhās* have two lines.

It will be interesting here to show distinctions in the parts of speech of *Punjābī* and its branches, *Multānī* and *Poshohārī*. *Poshohārī* and *Multānī* differ from pure *Punjābī* in having most of their inflections different from it and from each other. At the same time, they have many in common with *Punjābī*. The case endings of the genitive *dā dī de* in *Punjābī* are the same in *Multānī* but in *Poshohārī*, *ni* in singular and *nān* in plural. In *Multānī* the ablative takes the affix *on* or post position *kanān*. The dative in *Multānī*, on the other hand, uses the case affix *kān*, which is distinct from the *Punjābī* *nān*.

In *Multáni* the Pronouns are, on the whole, like *Punjabí* except that *asán* (we) *tusán* (you) are used instead of *Punjabí asín tusín*, but there is a distinction in Pronouns in the *Poṭhohárit*, which is as follows:—

FIRST PERSON SINGULAR.

<i>Punjabí.</i>		<i>Poṭhohárit.</i>
G. <i>Merá</i>	.	<i>Márhá.</i>
D. <i>Mainán</i>	.	<i>Mekí.</i>
Ab. <i>Maitthon</i>	.	<i>Márho kolon.</i>

FIRST PERSON PLURAL.

G. <i>Asáá, sáá</i>	.	<i>Sárho.</i>
D. <i>Asánán, sánán</i>	.	<i>Sánán.</i>
Ab. <i>Asánte, sáre kolon</i>	.	<i>Sárho kolon.</i>

SECOND PERSON SINGULAR.

G. <i>Terá</i>	.	<i>Tuhárá.</i>
D. <i>Tainán</i>	.	<i>Tukí.</i>
Ab. <i>Taitthon</i>	.	<i>Tuháre thon.</i>

SECOND PERSON PLURAL.

G. <i>Tusáá, tuháá</i>	.	<i>Tuhárá.</i>
D. <i>Tusán, tuhánán</i>	.	<i>Tusánán.</i>

THIRD PERSON SINGULAR.

G. <i>Uhá, uhá</i>	.	<i>Usán, usín.</i>
Ab. <i>Uhte</i>	.	<i>Uskí, uhkí.</i>

THIRD PERSON PLURAL.

D. <i>Unhán nán</i>	.	<i>Unhán kí.</i>
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Instead of the Indefinite Adjective Pronoun, Instrumental case, *kisne*, in *Poṭhohárit*, *kusne* is used. There is the following distinction between the Interrogative Pronoun of pure *Punjabí* and *Poṭhohárit*.

SINGULAR.

N. <i>Kauṭ</i>	.	<i>Kuṭ.</i>
D. <i>Kihá, kisé</i>	.	<i>Kusá.</i>

PLURAL.

D. <i>Kinhán nán</i>	.	<i>Kinhán nán.</i>
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In *Multáni* the verb differs from *Punjabí* and *Poṭhohárit* in the form of the Infinitive, which in *Punjabí* and *Poṭhohárit* ends in *ná*, and in *Multáni* in *n*.

<i>Punjabí and Poṭhohárit</i>	.	<i>Karná</i>	To do.
<i>Multáni</i>	.	<i>Karan</i>	To do.

The *Present Participle* in *Punjabí* is formed by adding *dá* to the root of the verb, as *karáá*, from *karná* (doing). With verbs whose roots end in vowels, it inserts the nasal between the root and *dá*, as *jándaá* (going). *Multáni* forms the *Present Participle* of neuter verbs and of verbs whose roots end in a vowel, like *Punjabí*, as *maráá*

(dying) ; *khāṇḍā* (eating). Transitive verbs insert *en* between the root and *ḍā*, and shorten the vowel of the root if long, as *māran* (to beat) ; *māreṇḍā* (beating). In *Ṣoṭhohāri* the *Present Participle* is formed by adding *he* to the Infinitive as *karnāhe* (doing). The *Present Participle* of the Passive voice is formed by adding *ḍā* to the root, being shortened if long.

	Active.	Passive.	Present Participle Passive.
<i>Multāni</i>	<i>Māran</i> , to beat	<i>Mārjan</i> (to be beaten).	<i>Mārṇḍā</i> (being beaten).
<i>Punjabī</i>	<i>Mārnā</i> , to beat	<i>Māreṇḍā</i> (to be beaten).	<i>Mārīḍāṇḍā</i> (being beaten).

The Future in *Multāni* and *Ṣoṭhohāri* is peculiar to themselves, and resembles neither *Punjabī* nor *Hindī*. Intransitive verbs form the future by adding the following terminations to the roots. The difference between *Ṣoṭhohāri* and *Multāni* in this respect is that *sān* of 1st person singular is also the same as in 1st person plural in *Ṣoṭhohāri*, but in *Multāni* it changes.

<i>Ṣoṭhohāri.</i>			
Singular	1st person	<i>Sān</i>	<i>Marsān</i> . I will die.
	2nd person	<i>Sen</i>	<i>Marsen</i> . Thou wilt die.
	3rd person	<i>Sī</i>	<i>Marsī</i> . He will die.

<i>Punjabī.</i>			
Singular	1st person	<i>Mārāṅgā</i>	. I will die.
	2nd person	<i>Māregā</i>	. Thou wilt die.
	3rd person	<i>Māregā</i>	. He will die.

<i>Ṣoṭhohāri.</i>			
Plural	1st person	<i>Sān</i>	<i>Marsān, marsān</i> We will die.
	2nd person	<i>So</i>	<i>Marso</i> . You will die.
	3rd person	<i>Sin</i>	<i>Marsin</i> . They will die.

<i>Punjabī.</i>			
Plural	1st person	<i>Māreṅgā</i>	. We will die.
	2nd person	<i>Māroge</i>	. You will die.
	3rd person	<i>Mārange</i>	. They will die.

In *Multāni* and *Ṣoṭhohāri* Transitive verbs form the future by adding *esān* to the root and shortening the vowel of the root if long.

<i>Multāni, Ṣoṭhohāri.</i>	<i>Punjabī.</i>	
<i>Māresān</i>	<i>Mārāṅgā</i>	. I will beat.
<i>Māresen</i>	<i>Māregā</i>	. Thou wilt beat.
<i>Māresi</i>	<i>Māregā</i>	. He will beat.
<i>Māresān</i>	<i>Mārāṅgā</i>	. We will beat.
<i>Māreso</i>	<i>Māroge</i>	. You will beat.
<i>Māresin</i>	<i>Mārange</i>	. They will beat.

In *Multáni* and *Poṣhohárit* the future passive is formed by adding *ísán* to the root, the vowel of which, if long, is shortened.

<i>Multáni</i> and <i>Poṣhohárit</i>	<i>Punjábt.</i>	
<i>Márisán.</i>	. <i>Márid jáwángá.</i>	. I will be beaten.
<i>Márisen.</i>	. <i>Márid jáwegá.</i>	. Thou wilt be beaten.
<i>Márisi.</i>	. <i>Márid jáegá.</i>	. He will be beaten.
<i>Márisán</i>	. <i>Máre jáwángt</i>	. We will be beaten.
<i>Márisi.</i>	. <i>Máre jáoge.</i>	. You will be beaten.
<i>Márisin.</i>	. <i>Máre jánge.</i>	. They will be beaten.

In *Punjábt*, *Poṣhohárit* and *Multáni* the *Past Participle* whether active or passive is formed by adding *id* to the root as *márid*, beaten.

THE SCHEME OF TRANSLITERATION.

The mode of transliteration which is adopted throughout the work is as follows:—

ॐ	O	o	ॐ	DH	dh
अ	A	a	ॐ	N	n
इ	E	e	उ	T	t
इ	S	s	थ	TH	th
ह	H	h	द	D	d
क	K	k	प	DH	dh
ख	KH	kh	ठ	N	n
ग	G	g	प	P	p
घ	GH	gh	फ	PH, F	ph, f
ङ	Ṇ	ṇ	ब	B	b
च	CH	ch	भ	BH	bh
छ	CHH	chh	म	M	m
ज	J	j	य	Y	y
झ	JH	jh	र	R	r
झ	Ṇ	ṇ	ल	L	l
ट	T	t	व	W	w
ठ	TH	th	ॐ	R	r
ड	D	d			

Vowels.

अ	A	a	ऐ	E	e
आ	Ā	ā	औ	AI	ai
इ	I	i	ओ	O	o
ई	Ī	ī	ऑ	AU	au
उ	U	u	अं		ʌ
ऊ	Ū	ū	अः		ʌ
			आं		ʌ

ABBREVIATIONS.

- A. for Arabic.
 H. „ Hindi.
 K „ Kangra or *Pahárl*.
 M. „ *Multáni*.
 Nat. „ Natural.
 Ord. „ Order.
 P. „ Persian.
 Pot. „ *Pot.* for *Pothohárl*.
 c.w. for *Construed word*.

P R E F A C E.

In 1841 the Ludhiana Mission sanctioned the compilation of a Punjābī Dictionary, and in 1849 a prospectus with a specimen page of the Dictionary was issued, and in 1854 the book was published under the supervision of the late lamented Revd. Dr. Newton. After some years the Punjābī Dictionary was out of print.

In 1884 Mr. Denzil Ibbetson, the then Director of Public Instruction, Punjab, was of opinion that a new Punjābī Dictionary should be prepared. "The Ludhiana Dictionary was almost wholly confined to the dialect spoken at the place, was meagre in every respect, and was out of print." The Ludhiana Mission was not ready to undertake the publication of a revised and enlarged edition. The Punjab Government in its letter No. 203, dated 4th June, 1884, asked the late Munshi Harsukh Rai, Proprietor of the *Koh-i-Nur* Press, to bring out a revised and enlarged Dictionary, and promised to encourage the venture by purchasing copies of the book, and granting a bonus—both aggregating in value to Rs. 5,000, on the condition that the book met with the full approval of the Punjab Text-Book Committee.

Sir Charles Aitchison, the then Lieutenant-Governor of the Punjab, was inclined to think that in the new book it would be advantageous to give as full a representation as possible of the Punjābī dialects, and not confined to those prevalent in the country round Amritsar and Jullundur only; and that the forms of speech met with in Multān, the Bar country and Rawalpindi should be adequately treated. The new book has been prepared according to the directions of the Punjab Government, and brought out under the supervision of the Text-Book Committee. The specimen pages, which were submitted to that body by Munshi Harsukh Rai, first of all in May 1886 were closely scrutinised. After the form and arrangement of the book had met with the approval of the Committee, the first sixteen pages were submitted to it for examination. Every page of the book was shown to the Committee before it was printed off. The first three letters of the alphabet were not yet completed, and the work was still in its early stage when Munshi Harsukh Rai died, and in April 1891 the Government transferred the work to us. Dr. J. Sime, Director of Public Instruction, took a personal interest in the work, and instructed us to finish it as quickly as possible what had been already delayed very long. We had to order large quantities of new type in order to expedite the printing.

Our thanks are due to Bhai Maya Singh, the Compiler; to the Proprietors of the Ludhiana Mission Press for making use of their Dictionary; to the late Mr. E. O'Brien for his very full and excellent Glossary of the Multānī dialect; to Mahk Tulsi Ram of Multān, Lala Dhani Ram of Rawalpindi, and Bhai Kaban Singh, of Baluchistan for their help in supplying us with new materials; to the Revd.

E. Guilford who was so kind as to offer to read the proofs, and whose help in the early stages of preparation was particularly valuable; to Dr. H. Martin Clark who has seen almost the whole book through the Press; to Mr. J. Wilson, M.A., Deputy Commissioner of Shahpur, who very kindly looked over 72 pages of the book; to Messrs. W. Bell, and J. Campbell Oman, the late and present Secretaries of the Punjab Text-Book Committee, and to Lala Kunj Behari Thapar, the Assistant Secretary of the Committee who always returned the proofs sent to the Committee punctually and passed them for printing, to Bhai Gurmukh Singh, Sardar Dharm Singh, and Pandit Bhanu Datt, members of the Committee, who looked after the Punjabi section of the proofs at one stage or other of the work; and last, though not least, to Mr. Williams, the Superintendent of our English Press, who has worked hard in seeing the book through the Press. Mr. Maconachie's excellent book, the *Agricultural Proverbs* and the *Gazetteers and Settlement Reports* of the several Punjab Districts, which constitute a veritable mine of historical, statistical, ethnographical, agricultural, geographical and other useful information, proved very useful to us, and our warmest acknowledgments are due to the authors or writers of these valuable publications.

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