

A COMPARATIVE ANALYSIS OF PUNJABI LANGUAGE VARIATIONS; A STUDY OF LEXICAL AND SYNTACTIC DIFFERENCES BETWEEN INDIA AND PAKISTAN

Umar Farooq Akram^{*1}, Dr. Aftab Akram²

^{*1}M.Phil. Scholar National University of Modern Languages Faisalabad Campus;

²Lecturer in Applied Linguistics National University of Modern Languages Faisalabad Campus

Corresponding Author: *omarfarooq091@gmail.com

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ABSTRACT

This study aims to contrast the vocabulary and syntax of Punjabi in India and Pakistan, elucidating the linguistic variations between the two regions. It explores the discrepancies in vocabulary and sentence structure within ostensibly identical languages. Research is conducted to discern the similarities and differences between these languages, investigating the extent of their lexical and syntactic convergence or divergence and their impacts on the users. In this qualitative research endeavor, a case study methodology was employed to manually collect data, supplemented by interviews. The paper delves into historical factors, including language interactions and sociolinguistic influences, which may have shaped the identified syntactic patterns. Furthermore, this research scrutinizes the implications arising from these syntactic distinctions. Various linguistic elements, such as case markers, verb conjugations, and agreement patterns, are meticulously analyzed to delineate disparities and parallels between the two language variants. The study reveals lexico-syntactic similarities and distinctions between Pakistani and Indian Punjabi, highlighting pronunciation nuances leading to differing meanings for similarly spelled words.

Keywords: Pakistani Punjabi, Indian Punjabi, Syntactic and Lexical differences.

INTRODUCTION

This section presents the overall introduction of the two same but syntactically and lexically different languages. After partition the Punjabi was divided into Pakistan and India and so was the language Punjabi this geographical changes resulted in significant changes in the variety of language .The language used in Punjab is called Punjabi. Punjab is a country with five rivers. This location is originally referred to as "Panchnad" in the Hindu sacred text Ramayana. ThisPanchnad was renamed 'Panjab' after to the arrival of Iranians in India. Writer Dr. Muhammad Baqir states in "Urdu-i-qadeem, Deccan aur Punjab main"

The primary characteristics of the Punjabi community—shared territory, history, geography, and cultural roots—are typically what define ethnicity. A shared language serves as the cornerstone of a common cultural legacy. Scholarly disagreements exist on the first known instances of the Punjabi language. Most people agree that the AdiGranth's Sheikh Farid verses provide a direct line

of descent for modern Punjabi from the Multani dialect (Sekhon&Duggal 1992).

Jahangir, who ruled India from 1605 to 1667, is thought to have been the first to use the word Punjab in his Tozak, which was possibly the earliest use of the word in Indian history. Different eras have seen Punjab's boundaries change. Punjab was split into two sections after 1947. East Punjab became a part of India, and West Punjab became a province of Pakistan. Punjabi script is used in Pakistan to write the language, while Devanagari script is used in India. The subcontinents of Pakistan and India are where the Punjabi language began and developed. Since Punjabi is the religious language of the Sikhs, they have been instrumental in the growth, advancement, and dissemination of this language. Regarding the Pakistani Punjabis, the majority of the country's population speaks Punjabi as their mother tongue, and Punjabi is the province's official language (Manan& David, 2014). The Punjabi-speaking community holds a dominant position in

the bureaucracy and army. Sadly, the status of their language does not reflect this domination. The Punjabi people bear sole responsibility for the lack of promotion of their language. As Zaidi (2010).

Speaking Punjabi is not limited to Pakistan and India; it is also spoken in Canada, the United Kingdom, the United States of America, and any other nation where Punjabi immigrants reside (Singh & Lehal, 2006). The Sikhs of East Punjab in India and the Punjabis of the West Punjab region in Pakistan are the two main ethnic groups on the subcontinent who speak Punjabi as their mother tongue. Punjab, an Indian state, recognizes Punjabi as its official language. While the Punjabi language in Pakistani Punjab, also known as western Punjab, is written in "Shahmukhi" script, the language in Indian Punjab, also known as eastern Punjab, is written in Gurmukhi script (Kumar & Josan, 2010).

When speaking about the Sikhs who live in eastern Punjab, they take great pleasure and care in their language. The Sikhs take great pride and dignity in their use of language and are extremely precise about it. In the Sikh community, there is a widespread belief that someone who cannot speak Punjabi is a phoney Sikh. This explains why a large number of Sikhs in the diaspora community live abroad and have never visited their homeland of India, despite the fact that they are fluent in Punjabi (Zaidi & David, 2015). According to Gandhi and Singh (2012), the Punjabi language belongs to the Indo-Aryan branch of the Indo-European language family. There are over 125 million native speakers of this language throughout the globe. Most Punjabi speakers reside in the Indian and Pakistani Punjabi provinces. According to Khokhlova (2014), Punjabi speakers are also found in Canada, the United States, the United Kingdom, Afghanistan, and Bangladesh. Shahmukhi is the name given to the modified Arabic script used in Pakistan to write Punjabi, which is written from right to left (Riaz, 2011). However, Punjabi is written in a script known as Gurmukhi in India. Because it is written from left to right, this writing script is completely different from Shahmukhi. One of the few languages in the world with two distinctly different writing scripts is Punjabi. One can determine that Punjabi is the sole tonal language among the Indo-Aryan languages by examining its sound system.

History of Punjabi Language

Prior to British colonization, Muslims ruled over India for a considerable amount of time. Persian was used extensively in the administration and judiciary, two branches of government, and was the official language of India throughout the Muslim era. Every regional language in India was growing at the time, since some, like Punjabi, were also used as a teaching language. As the British began to assert their dominance, the circumstances shifted with their arrival. They redesigned India's educational policies, making English the official language in place of Persian and the language of administration and instruction. They did this because they believed that language might be a strong instrument in this regard. With the widespread publication of English newspapers, English became the language of the elite (Kachru, 1983). Brass (2005) states that the British also substituted Urdu for Persian and other regional languages spoken in the North Indian States.

Since they believed that language could be a potent vehicle for change, they completely rewrote India's educational system, making English the official language in place of Persian, as well as the language of instruction and administration. English became the language of the elite, with English newspapers widely distributed (Kachru, 1983). The British also substituted Urdu for Persian and other regional languages spoken in the North Indian States, according to Brass (2005).

The next stage involved institutionalizing the English language, and Lord Macaulay proclaimed it to be the language of the governing class and elite. By promoting its use and instruction, he proved the supremacy of the English language and culture. Hindi (Devangari script) arose as a symbol of Hindu identity, whereas Urdu (Perso-Arabic script) emerged as a marker of Muslim identity when the two-nation thesis gained traction.

Research Questions

- 1:** What are the similarities and differences between Pakistani and Indian Punjabi language?
- 2:** To what extent do Pakistani Punjabi and Indian Punjabi differ linguistically, as measured by lexical and syntactic features?

Research Objectives

1. To perform a comparative study of Pakistani Punjabi and Indian Punjabi.
2. To explore the syntactic and lexical differences between these two languages.

Significance of the Study

Previously, a significant amount of research has been conducted to determine the origins and development of Punjabi. As a linguist, the researcher supports linguistic equality and the objective, emotion- and bias-free scientific study of language. For millions of people in Pakistan and India, Punjabi language is more than just a language; it is an essential part of their cultural identity. Examining the lexical and syntactic distinctions between the two nations aids in the preservation and celebration of Punjabi speakers' rich cultural tradition while offering insightful information about the language heritage that unites them. This research also opens the new doors for people to enhance the knowledge of two basically same but geographically different speakers of the same language.

Statement of the Problem

Punjabi is spoken in both Pakistan and India; however, users often encounter difficulties understanding each other due to varying lexical and syntactic patterns. Exploring this phenomenon within the socio-cultural and historical contexts is crucial for understanding the stages of language development and their impact on users. It is also essential to investigate the challenges faced by Pakistani Punjabi and why its development differs from that of Indian Punjabi.

Literature Review

In this portion of research the researcher has mentioned the previous work relevant to the topic, according to Beames (1867), Punjabi is the language of the region that is between the rivers Bias and Ravi. He claims that Punjabi is just a variant of Hindi that deviates from the original language. The author goes on to suggest that the reason Punjabi was regarded as a distinct language was due to the Gurmukhi script, which was created to record the teachings and proverbs of Guru Nanak (1469–1538), the first reformer of Punjab.

India was dominated by Muslims for a considerable amount of time prior to British colonization. Persian was the official language of India during the Muslim era and was widely utilized in the judicial and

administrative branches of government. All of India's regional languages were growing at the time because some, like Punjabi, were also used as a teaching language. The British arrived and began to assert their dominance, which altered the course of events. They redesigned India's educational policies, making English the official language in place of Persian and the language of administration and instruction. They did this because they believed that language could be a potent force for change. With the widespread publication of English newspapers, English became the language of the elite (Kachru, 1983). The British also substituted Urdu for Persian and other regional languages spoken in the North Indian States, according to Brass (2005). After capturing the province of Punjab, Urdu was adopted as the official language of the newly acquired territory, replacing Punjabi. In order to strengthen their authority, the British sought to eradicate the native tongues and replace them with English. When the British pushed Punjabi to the sidelines and introduced Urdu into administration and education, they seriously harmed the Punjabi language. According to Abbas, Aslam, and Yasmeeen (2011), they went so far as to denigrate the culture and distinct identity of the Punjabi-speaking minority by not even considering Punjabi to be an autonomous language. The colonists utilized language as a means of enforcing the spiritual subjection, according to NgũgĩwaThiong'o (1986). The English language was then institutionalized, and Lord Macaulay proclaimed English to be the language of the governing class and elite. He promoted the teaching and use of English, establishing its superiority in both language and culture.

As the two-nation theory gained traction, Muslims saw Hindi (written in Devangari script) as a sign of Hindu identity and Urdu (written in Perso-Arabic script) as a marker of their Muslim identity. The Punjabi language was also marginalized as a result of the Urdu Hindi issue as Gurmukhi script was seen as the Sikh people's distinctive character (Zaidi, 2010). The promotion of Punjabi language and literature was left to the Sikhs, who did so by introducing it at oriental colleges. During the Pakistan movement, Muslims abandoned Punjabi and adopted Urdu as a symbol of their identity. Punjabi as a language has suffered socially, politically, and economically even before Pakistan was born (Rahman, 2011). Under the Mughal emperors, who ruled over undivided India and championed Persian as their language in official

areas, it never had the chance to expand and flourish. Due to its close linguistic proximity to Persian, mutual intelligibility with Hindi, and semantic affinity with Punjabi, Urdu was in a favorable position (Zaidi, 2010).

Their choice stemmed from the societal standards by which they assessed Punjabi language, based on socio-political considerations (Zaidi, 2001). If they had judged Punjabi based solely on linguistic merit, they would have been impressed by the language's rich literary heritage, which includes both prose and poetry. HeerRanjah is one of the numerous timeless love stories written in Punjabi, and the language has produced a great deal of literature over a long period of time (Singh, 2012). Regretfully, the Punjabi language's low political importance has compromised its strong literary value. Punjabi's disadvantage stemmed from its identification with Sikh identity, which is why Muslims in united India never recognized Punjabi's political significance (Zaidi, 2010). The simplest linguistic distinction was evident during the Pakistan movement when Hindi was declared to be the identity marker of Hindus; Urdu was linked to Muslim identity, while Punjabi was thought to be the identity marker of Sikhs.

Punjabi in Post-Independence Pakistan

The Punjabi language was neglected and relegated to the background even after Pakistan was formed. Even after several campaigners, including Taseer and Faqir, worked to elevate the Punjabi language, it was never granted a prominent standing (1948). Punjabi language and literature failed to gain traction and continued to lack government support despite concerted efforts to promote them. With 44.15% of the nation's total population, the Punjabi group is by far the largest in terms of numbers in Pakistan (The Government of Pakistan, 1998). It has been noted that the vast majority of Punjabi-speaking people in the nation have dominated the key institutions (Zaidi, 2011). According to statistics, 55% of the bureaucracy and 80% of the army are of Punjabi linguistic descent. Punjabis have frequently been accused by other ethnolinguistic groups of stealing power circles from them in order to further their own interests at the expense of other groups. According to Ayres (2008), patronage networks and nepotism have allowed the Punjab province and the Punjabi-speaking community to seize control of national institutes. The status of Punjabi language does not

represent the power and domination of Punjabis, who bear responsibility for this state of affairs.

Despite being the main language in the country, Punjabi has no official status (John, 2015). Partly due to this lack of official support, the Punjabi language is today in a deplorable position. Punjabi must be made an official language right away, if not as the official language of the country then at least as the official language of the province of Punjab. Article 251 of the national constitution states that policies for teaching and using languages other than the nation's official language may be recommended by the province assembly and that laws may be passed at the provincial level to support local languages. Punjab could emulate Khyber Pakhtoonkha province, where a bill designating five regional languages as the official languages of instruction has been approved (Abbas, Aslam&Rana, 2011). Up till now, no such initiatives have been made to advance Punjabi language. Carey (1812), Beames (1872, 1875), Wilson (1899), Bailey (1904, 1914, 1926), and Grierson (1916) are among the earliest linguists to describe Punjabi. The latest grammars are Bhardwaj (2016) and Bashir &Connors (2019); the former pairs Punjabi with Siraiki and Hindko.

You can find descriptions of several facets of Punjabi in Arun (1961), Bahl (1957, 1969).

An extensive articulatory and auditory description of Punjabi consonants was given by Sandhu (1986). Using ultrasound imaging, Kochetov et al. (2019) looked at articulatory variance in the realization of dental and retroflex nasals. The author (Hussain 2015, 2017; Hussain et al. 2019) has published on a number of phonetic characteristics of Lyallpuri Punjabi spoken in Faisalabad,

Pakistan. Many Natural Language Processing (NLP) materials have been developed by scholars at Punjabi University in Patiala, India. Online theses and dissertations on numerous facets of Punjabi in Pakistan⁷ and India⁶ are accessible. The website of Digital Dictionaries of South Asia has a searchable Punjabi dictionary. Punjabi language has no official status, even though it is the majority language in the nation (John, 2015). The terrible state in which the Punjabi language is currently situated is partly because to this lack of official support. The Punjabi language needs to be officially recognized immediately, if not as the nation's official language then at least as the official language of the Punjab province.

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province assembly may suggest policies for the teaching and use of languages other than the nation's official language, and that laws may be made at the provincial level to support provincial language. Punjab could emulate Khyber Pakhtoonkha province, where a bill designating five regional languages as the official languages of instruction has been approved (Abbas, Aslam&Rana, 2011). Up till now, no such initiatives have been made to advance Punjabi language.

The individuals who speak Punjabi are primarily to blame for the language's current insignificance (Riaz, 2011). Since Pakistan gained its independence in 1947, the Punjabi populace has not demonstrated any genuine interest in advancing their language. Even though Bengali and Punjabi are the languages spoken by a substantially larger majority in the country, Urdu managed to become the official national language in 1948 despite being a minority language. The people of Punjab did not object to this choice, in contrast to the Bengali speakers who raised their voices. Due to their occupation of the centers of power and strong representation in the army and bureaucracy, Punjabis made significant efforts to establish themselves as a powerful and mainstream community. Sadly, the Punjabis neglected their language in the rush to become powerful and abandoned it (Zaidi, 2011).

Overview of Punjabi Syntax

The Indo-Aryan language of Punjabi, which is predominantly spoken in the Punjab region of South Asia, has a distinct and complex syntax that determines how words and phrases are arranged in sentences. The language is distinguished from English and other Indo-European languages by its Subject-Object-Verb (SOV) word order. We shall examine the main characteristics of Punjabi syntax in this synopsis, illuminating its grammatical components, structure, and subtleties.

The language differs from English and other Indo-European languages in that it has a Subject-Object-Verb (SOV) word order. We shall examine the salient characteristics of Punjabi syntax in this synopsis, elucidating its composition, grammatical components, and subtleties.

Background and Context

An understanding of a subject's background and context is essential to understanding its evolution, history, and current relevance. We will examine the diverse realm of renewable energy in this

perspective, as well as its increasing importance in addressing the world's problems related to environmental sustainability and climate change. Green or clean energy, or renewable energy, refers to a range of energy sources and technologies that use natural resources to provide fuel, heat, electricity, and hydroelectric power. These include biomass, solar, wind, hydroelectric, and geothermal energy.

Punjabi and its Speakers

The Punjab province, which is currently split between India and Pakistan, is where Punjabi language originated. Punjabi is spoken by about 66 million people in Pakistan and 28 million people in India. The language is also spoken in Malaysia, Singapore, the United Kingdom, the United Arab Emirates, Dubai, Canada, and other places. The language has several social and regional variations. Indo-Aryan Punjabi is divided into numerous dialects, and a line of these dialects blends into Hindi-Urdu. These languages have a complicated current situation as a result of widespread migration that occurred during Pakistan's and India's 1947 division. This period saw the uprooting and resettlement of about 10 million people, which further complicated the language. Speaking with residents of Boot Singh, a Pakistani village east of Chunian and south of Kasur, was the main focus of the current inquiry. The distance from the Pakistani-Indian border is roughly ten to fifteen miles. The speakers originate from Nakodar in the Jallandar area of modern-day India, or they are the descendants of speakers who originally lived there. Grierson (1916/1968) classed speakers of Jallandar province as Doab Punjabi speakers. However, because of their exposure to various dialects and languages over the past 50 years or more, it is challenging to categorize the speakers of today. Since the Punjabi dialects are still seldom documented (Tolstaya, 1981; Bhatia, 1993), it is difficult to determine how different and similar the dialects are from one another. Older consultants speak Punjabi and have a rudimentary understanding of Hindi and Urdu. All of the younger consultants speak more or less fluent Urdu and have some limited proficiency in English, which they learn in school.

Present of Punjabi Language

With 44.15% of the nation's total population, the Punjabi group is by far the largest in terms of numbers in Pakistan (The Government of Pakistan, 1998). It has been noted that the vast majority of Punjabi-speaking people in the nation have dominated the key institutions (Zaidi, 2011). According to statistics, around 80% of the army and 55% of the bureaucracy are Punjabi-speaking. Punjabis have frequently been accused by other ethnolinguistic groups of stealing power circles from them in order to enrich themselves at the detriment of other communities. Ayres (2008) charges that patronage networks and nepotism allowed the Punjab province and the Punjabi-speaking community to seize control of the national institutes. The status of Punjabi language does not represent the power and dominance of Punjabis, who bear responsibility for this state of affairs. The individuals who speak Punjabi are primarily to blame for the language's current insignificance (Riaz, 2011). Since Pakistan gained its independence in 1947, the Punjabi populace has not demonstrated any genuine interest in advancing their language. Even though Bengali and Punjabi are the languages spoken by a substantially larger majority in the country, Urdu managed to become the official national language in 1948 despite being a minority language. The people of Punjab did not object to this decision, in contrast to the Bengali language speakers who raised their voices. The Punjabis made significant investments to establish themselves as a powerful, mainstream group since they controlled the political elite and were well-represented in the armed forces and government. Regrettably, Punjabis neglected their language and abandoned it in the rush to become powerful (Zaidi, 2011). In terms of the Punjabi language being passed down through generations, educated parents would rather speak Urdu to their kids than Punjabi (Zaidi, 2010). Since they view Punjabi as less prestigious, many urban families are in the process of losing their mother tongue. Due of Urdu's prestige, they choose to communicate with their kids in that language. There are concerns that many families may eventually lose their Punjabi language in future generations. Persuading individuals to use a language broadly for a variety of purposes requires a strong emphasis on its pragmatic utility. The Punjabi language has lost practical relevance since it does not advance your career or help you land a suitable job. This is also

starting to diminish, which is pushing Punjabi language into important yet informal linguistic roles in daily life. Zaidi (2010) further argues that Punjabi language proficiency is linked to low-level or nonexistent employment. Punjabi is the provincial language of the largest province in the nation, yet the province's educational system does not use it. The province of Sindh was the first to introduce the language to schools, and the province of Khyber Pakhtoonkha did the same with Pashto. Rahman (2002) reports that there are 36,750 schools in Sindh province that use Sindhi as their primary language of teaching, and 10,731 schools in Khyber Pakhtoonkha province that use Pashto. The fact that Sindhi and Pashto are taught in these two provinces as required subjects is another characteristic about them. However, not a single school in the nation uses Punjabi as a medium of instruction or teaches it as a subject in the province of Punjab, which is the largest province in the nation with the greatest community (Rahman, 2011).

Regrettably, Punjabi was not taught in schools and hence did not exist in the field of education. Numerous studies discuss the undervaluation of Punjabi in Pakistan's educational system (Zaidi & David, 2015). They claim that Punjabi language instruction and promotion are rare in schools. Punjabi language education is limited to the college level, where it is offered as an elective. Consequently, there is little institutional support for Punjabi language education in the education sector (Khokholva, 2014; John, 2015). According to statistics cited by Rammah (2002), only 60% of Punjabi L1 speakers regularly speak Punjabi at home, however this percentage is currently steadily declining.

Punjabi language is linked to low levels of education and literacy (Zaidi, 2010). One of the main causes of the devaluation of Punjabi language is hence the absence of backing from academic establishments. Implementing in the educational sector is the most crucial stage, if Punjabi is to be regained at all. Punjabi has to be taught in schools across the Punjab province immediately. Zaidi and David (2015) state that there are a number of instances that support the idea that the Punjabi community as a whole is to blame for the disgrace of their own speech. In this context, Shah (1997) tells a crucial tale about the 1990 Punjab province decision to designate Punjabi as its official language. Islami Jamhoori Ittehad, which had previously declared itself to have been the

cause's defender when in opposition, ruined the entire resolution when it came to power when the aforementioned initiative was brought up for resolution. According to Zaidi (2010), Punjabis have inadvertently damaged their mother tongue since they haven't made any significant attempts to promote their language. He goes on to say that some people—not only Punjabis themselves, mind you—consider the Punjabi language to be impolite and vulgar. Punjabi is only appropriate for lighthearted banter and casual conversation.

Over the past few years, Punjabi native speakers in Pakistan have begun to despise their language. Rather than taking pride in speaking their home tongue, they believe it to be a pejorative language and therefore to be avoided in official settings (Zaidi, 2010). It's been noted that when people perceive their language as having low social rank or low social standing, they often change it to a different one. Likewise, a highly esteemed language will continue to be preserved. There may be a linguistic shift among Punjabi-speaking people because of the language's low economic and social status (Zaidi & David, 2015).

Another absurd truth about the Punjabi community is that all of its activities, whether they be intellectual, professional, or cultural, are conducted in one of two national or international languages: Urdu or English (Khokhlova, 2014). Punjabi is only appropriate for lighthearted banter and casual conversation (Zaidi, 2010). One possible explanation for this could be the abundance of profanity and double entendres that are typical in their vocabulary. Another group of people that find the Punjabi language offensive or vulgar are the Punjabis themselves.

The social attitudes of Punjabi speakers have been the main reason of the language's slow but steady loss of relevance. Punjabi speakers, according to Khokhlova (2014), have a contemptuous and disparaging attitude toward their home tongue. Regretfully, Punjabi language is associated with a lot of cultural shame (Rahman, 2011).

Research Design

The researcher has used the qualitative research design for the research. By analyzing subjective experiences, beliefs, attitudes, and behaviors, qualitative research seeks to comprehend complex phenomena—often in their natural environments. Qualitative research is a market research technique that emphasizes gathering

information via conversational and open-ended dialogue.

Research Methodology

This section outlines the approach undertaken to conduct the research comparing the Punjabi language and culture in Pakistan and India, employing a case study methodology coupled with interviews. The methodological framework utilized herein aims to provide comprehensive insights into the linguistic and cultural nuances between the two regions.

Case Study:

A research methodology called a case study is commonly used in the social and biological sciences. Case study research is not universally defined. But just simply... "A case study is an extensive investigation that aims to generalise over multiple units about a person, a group of people, or a unit." One Another definition of a case study is an in-depth, methodical analysis of a single person, group, community, or other unit in which the researcher looks closely at data about a number of variables.

This research employs a case study design to delve deeply into the complexities of Punjabi language and culture in both Pakistan and India. The case study allows for an in-depth exploration of specific contexts, enabling a rich understanding of the subject matter.

Data Collection Methods

Interviews

Semi-structured interviews were conducted with individuals fluent in Punjabi, representing different age groups, genders, occupations, and socio-economic backgrounds. The interviews aimed to gather insights into language usage, cultural practices, perceptions, and attitudes towards Punjabi in both countries.

Delimitations

Generalizability: The findings of this research may not be universally applicable, given the specific focus on selected regions in Pakistan and India. The diversity within Punjabi-speaking communities across different regions and contexts may impact the generalizability of the findings. **Comparative Linguistic Analysis:** Further investigations could delve into linguistic aspects, such as phonology, syntax, and lexicon, to comprehensively compare the

linguistic variations between Pakistani Punjabi and Indian Punjabi.

Data Analysis

An overview of syntax in Punjabi the Indo-Aryan language of Punjabi, which is predominantly spoken in the Punjab region of South Asia, has a distinct and complex syntax that determines how words and phrases are arranged in sentences. The language differs from English and other Indo-European languages in that it has a Subject-Verb (SOV) word order. We shall examine the salient characteristics of Punjabi syntax in this synopsis, elucidating its composition, grammatical components, and subtleties.

The fundamental structure of Punjabi syntax is based on the subject-object-verb (SOV) word order, in which the verb comes last. For example, the Punjabi word order for "He eats an apple" would be "He apple eats." This structure gives the language a unique rhythm and has a significant impact on sentence construction. Punjabi is versatile and allows for some modifications to highlight distinct parts of a sentence, even with its primary emphasis on SOV. Punjabi uses a complex system of case markers to show what a noun or pronoun should be used for in a sentence. The nominative, accusative, dative, and genitive are among the cases that have distinct purposes in order to make the links between the various parts of a sentence clear. Punjabi uses a complex system of case markers to show what a noun or pronoun should be used for in a sentence. The nominative, accusative, dative, and genitive are among the cases that have distinct purposes in order to make the links between the various parts of a sentence clear. These case markers are essential for clarifying words and guaranteeing appropriate comprehension and communication. Syntax, illuminating its grammatical components, subtleties, and structure. Verb conjugation is another essential component of Punjabi syntax. Inflected verbs conform to the subject, object, and tense. Depending on whether the subject is singular or plural, different conjugation patterns appear, and the verb form depends on the subject's gender. Punjabi also contains a complex system of honorifics, which are verb forms that change according to the subject's degree of respect. This is a strongly ingrained social norm in Punjabi society.

Punjabi is a postpositional language since it uses postpositions instead of prepositions. These

postpositions show different connections between nouns and other sentence components. This characteristic is important. Affects how words are arranged in complicated sentences, where postpositions come after the nouns they modify. Comprehending the appropriate application and arrangement of postpositions is crucial for crafting logical and significant sentences in Punjabi. Punjabi language of India and Pakistan are belonged to the same family i.e Indo-Aryan. Punjabi is 9th most spoken in Pakistan and India. According to survey in 2011 Punjabi is spoken by 31.1 million people in India.

Words Level Analysis

Sr.No	Urdu words	Indian Punjabi Words
1	Pugri	Pugg
2	khussa	Khussa
3	dhotti	Chaddar/ dhoti
4	huqqa	Huqqa
5	payala	Payala/Donga
6	karia	Dabra
7	Kunndi	Kunndi
8	Tandoor	Tandoor/Tandoori
9	BawarchiKhana	Bawarchikhana/ Rasooi
10	dhara	Dhara
11	Madhani	Madhana/Madhani
12	Khotarehri	Rara
13	Chabbi	Chabba/ Changair
14	Panjait	Parya
15	Balan	Balan
16	Baal Bachy	Jawak
17	Subhasawery	Sever
18	baap	Bappo
19	Diwa	Diwa
20	roshnia	Channi/ cha-nan

Table 1.1

The Punjabi language is spoken not just in Pakistan and India but also in other nations where Punjabi immigrants reside, including Canada, the United Kingdom, the United States of America, and all other countries (Singh &Lehal, 2006).The Sikhs of East Punjab, India, and the Punjabis of West Punjab, Pakistan, are the two main ethnic groups in the subcontinent who speak Punjabi as their native tongue. Punjab, an Indian state, recognizes Punjabi as its official language. While the Punjabi language in Pakistani Punjab, also known as western Punjab, is written in "Shahmukhi" script, the language in Indian Punjab, also known as eastern Punjab, is

written in Gurmukhi script (Kumar & Josan, 2010).As the researcher has compared the given Pakistani Punjabi and Indian Punjabi words and analyze the data at vocabulary level and evaluate that there are too much

similarities between the Indian and Pakistan Punjabi. After vocabulary level the researcher has compared the sentences level differences in both Punjabis. Researcher also taken the specific sentences to assess the level of differentiation at sentence level in Indian Punjabi and Pakistani Punjabi.

Sr. No	English Sentences	In Indian Punjabi
1	I am learning English.	Main Aangraji Sikh ryah ha
2	I do not feel comfortable	Main wadianaimahsooskerreya
3	Can you please guide me	Tusimeriagahikersakday
4	What are you doing?	Tusikikerrehy ho
5	I am working at university	Main University vichkamkerrehya ha
6	I am happy	Main khushhan
7	I will cooperate with you?	Main tuhadimadadjaroorkeranga
8	I am hungry	Mainubhukhmehsoos ho rehi
9	I am at home	Main ghary ha
10	Are you a student?	Ki tusi student ho?
11	I do not need your help	Manu thuhadimadad di lornahihai.
12	Are you tired?	Main thakayjayamahssoskerrya
13	It is beautiful	Aakafisunadrayy
14	He sleeps at night	Oho raar nu sondha ay
15	It is a good price	Aa dam changyaa
16	I am with family	Main apnygharwalyanaalaan
17	Family is fine	Tabbar change hai
18	I am a little busy	Main masroof
19	Thank you for the information	Dasan li phala
20	I am too early	Mnu kali aa.

Syntactic level

The regions of Punjab, Haryana, Delhi, Himachal Pradesh, Jammu & Kashmir, and parts of Sinh, Baloch

istan, and Lahore in Pakistan are where the Punjabi language is most often spoken.As the researcher has compare two Punjabi languages one is from

Pakistani Punjabi and the other is India Punjabi to it is evaluated that the Punjabi of the Pakistan is similar at vocabulary level and different at syntax level. The researcher has used interview method and further interview methods. Punjabi is the provincial language of the largest province in the nation, yet the province's educational system does not use it. The province of Sindh was the first to introduce the language to schools, and the province of Khyber Pakhtoonkha did the same with Pashto. Rahman (2002) reports that there are 36,750 schools in Sindh province that use Sindhi as their primary language of teaching, and 10,731 schools in Khyber Pakhtoonkha province that use Pashto. As the two-state theory took hold, Muslims saw Hindi written in the Devanagari script as a symbol of their Hindu identity, rather than Urdu written in Persian Arabic as a symbol of their Muslim identity. As a result, Punjabi, associated with the Gurmukhi script and Sikh identity, stood marginalized due to the Indo-Urdu linguistic divide (Zaidi, 2010). The responsibility of promoting Punjabi language and literature fell to the Sikhs who introduced it in the colleges of the East. During the Pakistan Movement, Muslims preferred Urdu to Punjabi as a symbol of their identity, which exacerbated the social, political and economic failures of Punjab even before the establishment of Pakistan (Rahman, 2011).

During Mughal rule, the Persian was preferred as the official language. a language that hinders the growth of Punjab. Urdu emerged because of its linguistic affinity with Persian and Hindi and its semantic similarity with Punjabi (Zaidi, 2010).

The appreciation of the Punjabi language has been largely influenced by socio-political factors (Zaidi, 2001) and its rich literary heritage in prose and poetry, including timeless works like HeerRanjah (Singh, 2012), has been neglected. However, the political insignificance of Punjab in relation to Sikh identity overshadowed its literary value, because Muslims did not recognize its importance before the partition of India (Zaidi, 2010).

During the Pakistan Movement, Hindi became synonymous with Hindu identity, the Urdu with a Muslim identity and a Punjabi Sikh identity, illustrating the linguistic divides that emerged in Pakistan and 28 million in India. The language is also spoken in Malaysia, Singapore, Great Britain, United Arab Emirates,

Dubai, Canada and elsewhere. The language has several social and regional variants. Indo-Aryan Punjabi is divided into several dialects and many of these dialects merge into Indo-Urdu. The current situation of these languages is complicated by the massive migration that took place during the partition of Pakistan and India in 1947. About 10 million people were repatriated and resettled during that time, further complicating the language. The main focus of the present study was a discussion with the inhabitants of Boot Singh, a Pakistani village east of Chunian and south of Kasur. The distance from Pakistan-India border is about 10-15 miles. The speakers originate from Nakodar of the Jallandar region of present-day India, or are descendants of speakers who originally lived there. Grierson (1916/1968) classified the speakers of Jallandar province as speakers of Doab Punjab.

But because they have been exposed to multiple dialects and languages over the past 50 years or more, classifying today's speakers is difficult. Since Punjabi dialects are still rarely documented (Tolstaya, 1981; Bhatia, 1993), it is difficult to determine how different and similar these dialects are to each other. Senior consultants speak Punjabi and have a basic understanding of Hindi and Urdu. All the junior consultants are more or less fluent in Urdu and have limited English learned in school..

Punjabi was neglected and took a backseat even after the formation of Pakistan. Although several extremists, including Taseer and Faqir, worked for the elevation of Punjabi, it never received an outstanding status (1948). Punjabi language and literature did not gain traction and continued to lack government support despite concerted efforts to promote them. The Punjabi group constitutes 44.15% of the total population of the country, making it the largest number in Pakistan (The Government of Pakistan, 1998). It was observed that most Punjabi speakers dominated vital institutions (Zaidi, 2011). According to statistics, 55% of the bureaucracy and 80% of the military are of Punjabi linguistic origin. Other ethno-linguistic groups in Punjab have often been accused of stealing power from them to advance their own interests at the expense of other groups. According to Ayres (2008), patronage networks and nepotism enabled the Punjab province and the Punjabi-speaking

community to take over state institutions. The status of Punjabi language does not represent the power and supremacy of Punjabi because they are responsible for that state of affairs. Although Punjabi is the main language of the country, it has no official status (John, 2015). Partly due to the lack of official support, the Punjabi language is in a sorry state today. Punjabi must immediately become the official language, if not the official language of the country, then at least of the Punjab province. Article 251 of the country's constitution states that policy on teaching and use of languages other than the national language The Provincial Assembly can recommend an official language and laws can be passed at the provincial level to support local languages. Punjab could emulate the province of Khyber Pakhtoonkha, which passed a bill to make five regional languages official languages of instruction (Abbas, Aslam, & Rana, 2011). So far no such initiatives have been taken to promote the Punjabi language. Carey (1812), Beames (1872, 1875), Wilson (1899), Bailey (1904, 1914, 1926) and Grierson (1916) are the first linguists to describe Punjabi. Recent grammars include Bhardwaj (2016) and Bashir and Connors (2019); former pairs Punjabi and Syracuse and Hindi. Descriptions can be found in several books on Punjabi, Arun (1961), Bahl (1957, 1969). Sandhu (1986) extensively described Punjabi consonants through articulation and hearing. Using ultrasound imaging, Kochetov et al. (2019) investigated articulatory variability in the application of dental and retroflex nasals. The author (Hussain 2015, 2017; Hussain et al. 2019) published phonetic features of Lyallpuri Punjabi spoken in Faisalabad, Pakistan. Researchers at Punjab University in Patiala, India have developed many materials on natural language processing (NLP). Online theses and dissertations are available on many aspects of Pakistan⁷ and India⁶ Punjab. South Asian Digital Dictionaries has a searchable Punjabi dictionary. Punjabi has no official status despite being the majority language of the people (John, 2015). The current serious state of the Punjabi language is partly due to the lack of official support. Punjabi needs immediate official recognition, if not as the official language of the

state, then at least as the official language of the Punjab province.

Article 251 of the National Constitution says that the Provincial Assembly can make proposals for the teaching and use of languages other than the official language of the country and that laws can be passed at the provincial level to support the provincial language. Punjab could emulate the province of Khyber Pakhtoonkha, which passed a bill to make five regional languages official languages of instruction (Abbas, Aslam, & Rana, 2011). So far no such initiatives have been taken to promote the Punjabi language. Punjabi was neglected and took a backseat even after the formation of Pakistan. Although several extremists, including Taseer and Faqir, worked for the support of Punjabi, it never received an outstanding status (1948). Punjabi language and literature did not gain traction and continued to lack government support despite concerted efforts to promote them. The Punjabi group constitutes 44.15% of the total population of the country, making it the largest number in Pakistan (The Government of Pakistan, 1998). It was observed that most Punjabi speakers dominated vital institutions (Zaidi, 2011). According to statistics, 55% of the bureaucracy and 80% of the military are of Punjabi linguistic origin. Other ethno-linguistic groups in Punjab have often been accused of stealing power from them to advance their own interests at the expense of other groups. According to Ayres (2008), patronage networks and nepotism enabled the Punjab province and the Punjabi-speaking community to take over state institutions. The status of Punjabi language does not represent the power and supremacy of Punjabi because they are responsible for that state of affairs. Although Punjabi is the main language of the country, it has no official status (John, 2015). Partly due to the lack of official support, the Punjabi language is in a sorry state today. Punjabi must immediately become the official language, if not the official language of the country, then at least of the Punjab province. Article 251 of the country's constitution states that policy on teaching and use of languages other than the national language The Provincial Assembly can recommend an official language and laws can be passed at the provincial level to support local languages. Punjab could emulate the province

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Punjabi are by far the most important majority languages in the country, Urdu managed to become the official state language in 1948 despite being a minority language. The Punjabi people did not oppose this choice, unlike the Bengali speakers who raised their voices. Occupying their centers of power and having a strong representation in the military and bureaucracy, the Punjabis have done considerable work to establish themselves as a powerful and leading community. Unfortunately, when the Punjabis came to power, they neglected and abandoned their language (Zaidi, 2011).

They transformed the education policy of India, replacing Persian with English as the official language and the language of administration and instruction. They did this because they believed that language could be a powerful force for change. With the spread of English newspapers, English became the language of the elite (Kachru, 1983). According to Brass (2005), the British also replaced the Persian and other regional languages spoken in North Indian states with Urdu. After the conquest of the Punjab province, Urdu was adopted as the official language in the newly acquired territory, replacing Punjabi. To strengthen their authority, the British tried to eradicate their native languages and replace them with English. When the British left Punjabi aside and introduced Urdu in administration and education, they seriously damaged the Punjabi language. According to Abbasi, Aslam and Yasmeen (2011), they went so far as to diminish the culture and separate identity of the Punjabi speaking minority because they did not even consider Punjabi as an autonomous language. According to NgugiwaThiong'o (1986), colonists used language as a means to reinforce mental submission. English was then institutionalized and Lord Macaulay declared English the language of the ruling class and the elite. He promoted the teaching and use of English, asserting its superiority in both language and culture. Achieving the two-nation theory, Muslims saw Hindi (written in the Devangar script) as a sign of Hinduism and Urdu (written in Persian). -Arabic writing) as a sign of their Islamic identity. Due to the Hindi-Urdu problem, Punjabi was also displaced when the Gurmukhi script was considered a Sikh specialty (Zaidi, 2010). The promotion of Punjabi language and literature was left to the Sikhs who adopted it in the eastern colleges. During the Pakistan movement,

Muslims left Punjab and adopted Urdu as a symbol of their identity. Punjabi as a language suffered socially, politically and economically even before the birth of Pakistan (Rahman, 2011). Under the Mughal emperors who ruled over undivided India and supported the Persian language in official territories, it never had a chance to expand and prosper. Urdu was in a favorable position due to its linguistic proximity to Persian, mutual intelligibility with Hindi, and semantic affinity with Punjabi (Zaidi, 2010). Their choice was due to societal standards according to which they judged Punjabi for socio-political considerations (Zaidi, 2001). If they were to judge Punjabi on linguistic merits alone, they would be impressed by the language's rich literary heritage, which includes both prose and poetry. HeerRanjah is one of the many timeless love stories written in Punjabi and the language has generated a lot of literature over a long period of time (Singh, 2012). Unfortunately, the low political importance of the Punjabi language undermined its strong literary value. The disadvantage of Punjab was its identification with the Sikh identity due to which the Muslims of united India never recognized the political importance of Punjab (Zaidi, 2010). The simplest linguistic difference occurred during the Pakistan movement, when Hindi was proclaimed as a sign of Hindu identity; Urdu was associated with Muslim identity, while Punjabi was seen as a sign of Sikh identity.

Major Findings

Given that they both descended from the same parent language, Punjabi spoken in Pakistan and India are fairly similar. Indian Punjabi is gentler and more formal than Punjabi, which seems to be louder. Owing to intonation and pronunciation, several words that appear to have the same spelling when spoken actually have different meanings. The two languages' vocabulary differ. To express grammatical relations, Indian Punjabi nouns are suffixed. Punjabi of Pakistan is harsh at some regions.

Future of Punjabi Language

Punjabi schools, instructors, parents, and the Punjabi bureaucracy are all to blame for the terrible state of the language today. While Punjabi speakers have largely been responsible for the language's devaluation, some activists have been working to restore Punjabi to its rightful standing. They have

been engaged in an extended battle to secure some level of recognition for their language. Their efforts paid off, as it was made possible for it to be taught in schools as an elective in the 1960s. However, the Punjabi language has not been given any significance by the language policies that were developed later. The significance and usage of the Punjabi language have decreased as a result of these factors. The image, which effectively captures the history of the Punjabi language, suggests that the language's survival is in danger and that it is past due for recognition.

Conclusion

Fulfilling the study's aims, the research has demonstrated the lexico-syntactic parallels and differences between the Pakistani Punjabi and Indian Punjabi languages. Some words may appear to be same in pronunciation but different in writing. Because of pronunciation and inflection, several words that appear to have the same spelling actually have different meanings when pronounced. The study's conclusions are based on a small set of data—20 words and 20 everyday phrases. It is not appropriate to expand the scope of this paper's generalizability at this time. Further investigation is needed to confirm the data's legitimacy. It is not recommended to expand the scope of this paper's generalizability at this time. Additional investigation is needed to determine the veracity of the data.

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