

## Preface

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I have long thought that each book which purports to describe and analyse complex human affairs should include a 'statement of bias' or perhaps better, a 'statement of perspective' from the author so that readers can know something of the values and attitudes that lie behind the often impersonal-seeming text. I have done this to some extent in Chapter I, and to a greater extent in Chapter VI, but something more personal seems appropriate here. Very briefly, I value Hindi and Urdu equally, but have more acquaintance with and more facility in the former. I have a strong distaste for extremists on either side of an artificially created linguistic divide. I cannot but feel that such extremism rests on a basic intolerance of differences, whether they are linguistic or religious, which threatens to destroy the unity in diversity which is India at its best. Let me say with Kabir that:

For Muslims in mosques and for Hindus in temples  
 both Khuda and Ram are there;  
 Where mosque and temple do not exist  
 who is it that rules supreme there?

Windsor, Ontario  
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## Chronology

- 1775 Banaras area ceded to British
- 1792 Benares Sanskrit College founded
- 1800 College of Fort William founded
- 1832 English and vernaculars replace Persian in Presidencies of Bombay and Madras
- 1835 Shore establishes Nagari in Saugor and Nerbudda Territories
- 1837 English and vernaculars replace Persian in Bengal Presidency
- 1839 Petitions against replacement of Persian
- 1845 Survey of indigenous schools in the NWP
- 1847 Dr Ballantyne attempts to improve the Hindi of his Benares Sanskrit College students
- 1852 Board of Revenue of NWP orders Nagari, not Kaithi, for village papers
- 1865 Anjuman-i-Punjab founded
- 1867 British Indian Association of the NWP petitions for Vernacular University
- 1868 Shiva Prasad writes Memorandum against Urdu
- 1872 Use of Nagari script authorized in Central Provinces
- 1873 Hindi and Nagari supporters in NWP present memorial to provincial government
- 1875 Muhammadan Anglo-Oriental College of Aligarh founded, uses Urdu as medium of instruction
- 1875 Arya Samaj founded, helps to promote Hindi in north India
- 1877 Government of NWP&O prescribes Middle Class Vernacular and Anglo-Vernacular Examinations for government service, and recognizes Urdu as the superior vernacular language
- 1880 Nagari and Kaithi made official scripts in Bihar
- 1882 Hunter Commission serves as focus of linguistic controversy
- 1882 Memorial of National Muhammadan Association of Calcutta
- 1887 Khari Boli vs. Braj Bhasha controversy begins
- 1893 Nagari Pracharini Sabha of Banaras founded
- 1897 Malaviya publishes *Court Character and Primary Education*
- 1898 Central Hindu College of Banaras founded, includes Hindi in curriculum
- 1898 Delegation of prominent Hindus meets with Lieutenant-Governor of NWP, MacDonnell, to plead for Hindi and Nagari
- 1900 NWP&O Resolution gives Nagari equal status with Urdu script
- 1900 Urdu Defence Association of Allahabad publishes *A Defence of the Urdu Language and Character*
- 1903 Anjuman Taraqqi-e-Urdu founded
- 1910 Hindi Sahitya Sammelan founded
- 1913 UP Committee on Primary Education debates question of proper language for primary readers
- 1921 Indian National Congress accepts principle of linguistic provinces
- 1923 Hindi and Urdu become regular degree courses in UP universities
- 1925 Gandhi persuades Congress to accept Hindustani as official language
- 1947 Uttar Pradesh adopts Hindi in Devanagari as official state language
- 1948 Linguistic Provinces Commission report
- 1950 Constitution of India provides that Hindi become official language in 1965
- 1952 Creation of linguistic state of Andhra Pradesh
- 1955 Report of States Reorganization Commission
- 1965 Official Languages Act gives Hindi status of official language and English status as additional official language
- 1968 Official Languages (Amendment) Act strengthens status of English
- 1989 Urdu becomes additional official language of Uttar Pradesh

## Transliteration Scheme

For Urdu words, I have used for the most part the system of G. C. Narang in *Urdu: Readings in Literary Urdu Prose* (Madison, Wisconsin: University of Wisconsin Press, 1968). For Hindi words I have used the system of Rupert Snell and Simon Weightman in *Teach Yourself Hindi* (London: Random House, 1989). Where places, personal names, and terms have a commonly-used English spelling (e.g., Varanasi, Shyam Sundar Das, and Nagari) I have not used diacriticals.

## CHAPTER I

### Introduction

We do not clearly understand what you Europeans mean by the term Hindi, for there are hundreds of dialects, all in our opinion equally entitled to the name, and there is here no standard as there is in Sanskrit.<sup>1</sup>

The Hindi movement in nineteenth century north India provides an interesting and extremely complex example of the relationships between language, religion, and nationalism. No scholar of modern Indian history would dispute the assertion that language and religion have had an enormous influence on the development of nationalism in South Asia. The creation of Pakistan in 1947, the inauguration of linguistic states in India in 1955, the anti-Hindi agitation in South India in 1965, the emergence of a Punjabi Suba in 1966, the independence of Bangladesh in 1971—these and many other similar events testify to the great importance of these two symbols in recent times. To understand the contemporary manifestations of language and religion, however, one needs to study their earlier expressions by those Indians who used them as the central symbols of competing nationalisms. The Hindi movement of the nineteenth century, copiously documented but little studied outside India, furnishes an excellent opportunity to examine an important aspect of the development of Hindu nationalism in north India.

#### *Theoretical Background*

Many scholars have exercised their ingenuity in attempts to create a satisfactory conceptual framework for the pervasive phenomenon of nationalism. One of the most instructive of these attempts appears in the writings of Karl Deutsch, especially his *Nationalism and Social Communication*, where he sets forth the idea of a 'people' as a large group characterized by a complementarity of social communication. This complementarity means that members of the group can communicate more effectively over a wider range of subjects with each other than with outsiders. A people struggling to gain control over the behavior of its members becomes a 'nationality' which in turn becomes a 'nation' once this control has been added to the previously existing cohesiveness and shared symbols.<sup>2</sup>