

## Chapter 4

### **Hindustani: A British Stupidity**

As if Muslim intervention spreading over many centuries was not enough, a creeping British intervention began before India could sort out its affairs after the decline of the Moghuls. In an unprecedented way, from an unprecedented direction, the British intervention proved to be against all historical experience of India. An intervention is an intervention, whatever the justification or whatever cap is put on its head. The sum total of an intervention is a damaged society. That it distorts human condition and disorients humanity making it vulnerable to manipulation and disconnecting it from its past is the least something one can say. The disconnect becomes so elusive that it becomes undetectable even by the most brilliant. Thinking outside the interventionist mode becomes impossible. Abnormality become the norm. The death and damage of normality is so pervasive that there hardly remains anyone to mourn the loss. Becoming lost in the wilderness becomes normal. A distorted orientation fails a society or people at every step. The lives of those who try to come out of such a situation by struggling to pull along their people are at best mild statements because so much goes unreported.

It is a question, what would have been the fate of Hindi with another hundred or so years of strident Muslim rule in India? Would Hindi have met the fate of Persian like its being Arabicized after the Muslim conquest of Iran? Perhaps not, Indian roots being too deep and widespread, perhaps a different stalemate of another type from the present would have emerged. But this is today's statement and I believe many at different stages must have gone through anxious moments in their lives seeing Hindi in adversity and its future looking uncertain.

And it is difficult to chart out the path Hindi would have taken without British intervention. Obviously Hindi would have been better placed without another intervention. The British intervention definitely made issues more complicated. Due to British intervention, there were now two parties – Muslim Urdu Party and a new British Urdu party – who in their own ways retarded the pace of Hindi's movement. But unlike Muslims the British did not use the name Urdu but 'Hindoostanee' although in practice it was Urdu rather more Urdu or Urdu at an accelerated pace. And it occurred in 1786 with the publication of Gilchrist's English and Hindoostanee 'Dictionary' while the name 'Urdu' was used for the first time by the poet Ghulam Hamadani Mushafi (1750 – 1824) 'around 1780'.

According to Wikipedia seen on 7-6-2014, "John Borthwick Gilchrist FRSE (June 1759 – 1841) was a Scottish surgeon, an Indigo farmer, and an Indologist. He compiled and authored *An English-Hindustani Dictionary*, *A Grammar of the Hindoostanee Language*, *The Oriental Linguist*, and many more. His lexicon of Hindustani was published in Arabic script, Nāgarī script, and also in Roman

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transliteration.” This means Hindustani was understood to have two scripts – Devanagari and Persian.

Sir George Abraham Grierson (1851 – 1941) was an Irish linguistic scholar and civil servant who conducted the Linguistic Survey of India (1898–1928), obtaining information on 364 languages and dialects. [Wikipedia taken on 14-1-2014] According to him the word ‘Hindustani’ was coined under European influence which meant the language of Hindostan. And he says it appears to be Gilchrist who about 1787 first coined the word ‘Hindustani’ or, as he spelt it, ‘Hindoostanee’.

It means that when the name ‘Hindoostanee’ was coined, the name ‘Urdu’ itself was new and as mentioned earlier major Urdu writers kept referring to their speech as Hindi, or Hindavi till as late as the beginning of the 19th century.

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### **One Language, Two Scripts**

The conceptual clarity of Christopher R. King must be appreciated. The very name of his book *One Language, Two Scripts: The Hindi Movement in Nineteenth Century North India* explicitly conveys the underlying linguistic reality of North India. ‘One language’ which was Hindi and two scripts were Devanagari for Hindi and Persian for Urdu. And this position exists today.

In other words the name Urdu could at the most describe the script, not a language. The language Hindi had already its historically established name ‘Hindi’. Why Hindi should have invited Muslims to re-name itself? And why the uninvited Muslims had to do it, and then never turning away from it? Obviously, Hindi did not need any help from Muslims for re-naming itself.

Anyhow, coming to *One Language, Two Scripts*; by Christopher R. King New Delhi: Oxford University Press, 1994, R. King writes in Chapter II, The Development of Differentiation:

(1)

Long before the beginning of the Hindi movement in the latter half of the nineteenth century, the ingredients existed for the differentiation of Khari Boli into the two distinct entities of Urdu and Hindi: the Urdu and Nagari scripts, the two differing sources for higher vocabulary, the classical languages of Persian and Arabic, and Sanskrit. From one point of view, the Hindi-Urdu controversy could be traced back to the medieval Muslim invasions of India and the resulting Indo-

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Persian linguistic synthesis which came to be known as Urdu. Another point of view appears in a recent study by an Indian scholar, who argues that the excessive Persianization of what he calls Hindi/Hindavi, formerly the common literary language of Hindus and Muslims, in the eighteenth century led to the dramatic linguistic and literary split between Hindi and Urdu. From still another point of view one could claim that the first important expression of differentiation between Hindi and Urdu took place in Fort William College in the first years of the nineteenth century. Here, with the encouragement of some of the officials and instructors, two distinct prose styles, both based on Khari Boli, began to develop though their identification with separate religious traditions lay decades in the future. The rapid expansion of publishing and journalism later in the century strengthened the existing differentiation between Hindi and Urdu, and made impossible any assimilation between the two. P. 23

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It is true that ‘the Hindi-Urdu controversy’ or better to say ‘the Urdu Problem’ - Hindi and Urdu should not be equalized - could be traced back to the medieval Muslim invasions of India but saying ‘linguistic synthesis’ looks very neutral. It took time but of course ultimately Muslims ‘converted’ to Hindi, they adopted Hindi and they appropriated Hindi. They abandoned their own languages. Did they not abandon Persian and Turkish? Except where absolutely required in the religious domain, did they not abandon Arabic? “In the encyclopaedic Delhi scholar Shah Wali-Allah (1703-62), eighteenth-century *Sunni* Islam in India found a revivalist. ... Writing in Arabic and Persian, after a prolonged stay in Mecca itself, he sought a world, rather than a merely Indo-Islamic, readership.” [P. Hardy 28-29] Allama Iqbal’s Persian poetry is another example. His poetry which became popular was not in Persian but in Urdu or, to be technically true, in Hindi in Persian script which for the Muslims was Urdu. It means time of Persian had passed. So, the Muslims started using Hindi without acknowledging it. It is a sin they have been continuing to commit to this day. They went still further. Writing in Persian script, they tried to ‘occupy’ and appropriate Hindi calling it Urdu. This was highly uncivilized and hostile act against Hindi.

As far as excessive Persianization of Hindi/Hindavi is concerned, it was not the basic reason but the result of what has been observed above. To call whatever Hindi they had appropriated by writing it in Persian script as ‘their language Urdu’, the excessive Persianization obviously becomes the next logical step. So the basic reason was the attitude of the Muslims towards the Indian people. And Fort William College and the British were definitely the culprits as they aided and spearheaded at the same time from their position of strength the process which the Muslims had initiated. Considering from any point of view, what the Muslims and British were doing, was anti-Hindi.

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(2)

R. King's continues:

Similar ingredients for differentiation existed within the Hindi tradition long before the start of the Hindi movement. In the realm of poetry, the regional standard Braj Bhasha overshadowed Khari Boli until well into the twentieth century. Little poetry of any consequence appeared in Khari Boli until the 1880s, nor did this tradition reach respectability in full until the 1920s with the appearance of *Chayavad* (romantic or Symbolist) movement. In the more practical realm of script, Nagari had several cursive variants, the most important of which – the Kaithi script – enjoyed considerable popularity in Bihar and Eastern UP, and sometimes even received the patronage of local or even provincial governments. Assimilation eventually outpaced differentiation in these two realms, however, and neither Braj Bhasha nor Kaithi posed any serious threat to Khari Boli Hindi in the Nagari script by the time of independence. Pp. 23, 24

(3)

In the same chapter he write on the College of Fort William:

On 10 July 1800, the Governor-General, Lord Wellesley, announced the founding of the College of Fort William in Calcutta. He intended that the new institution should improve both the education and the discipline of the young servants of the East India Company in India. The proposed curriculum included instruction not only in English, classics, geography, mathematics, modern European languages, and the natural sciences, but also in Hindu and Muslim law, Indian history, and Indian languages. For classical languages the college offered Arabic, Persian, and Sanskrit, and for vernacular languages **Tamil, Telugu, Kannada, Marathi, Bengali, and Hindustani**. Wellesley also announced that after January 1801 no civil service appointments would be given to anyone failing to pass the appropriate language examinations. Since few if any textbooks existed in any of the Indian vernaculars, a major portion of the efforts of the Indian and European language instructors went into creating such materials. Pp. 25, 26

(4)

He continues:

In 1800, neither the Hindi nor Urdu forms of Khari Boli had prose traditions of any importance. Through the efforts of European and Indian scholars, teachers, and linguists at the college and at the nearby and closely-connected Serampore

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Mission, a new tradition of prose in both forms came into being. ... The most important European scholar in the development of Hindi and Urdu prose was an energetic Scotsman, John B. Gilchrist. Arriving in India in 1782, the 23-year Gilchrist soon embarked on the creation of his *English and Hindoostanee Dictionary* published in two parts in 1786 and 1790. Other works followed: *A Grammar of the Hindoostanee Language* in 1796, an *appendix* to the Grammar and dictionary in 1798, and *The Oriental Linguist*, an introductory treatise on Hindustani, also in 1798. In 1799 Wellesley appointed him as a teacher of Hindustani and Persian to the Company's junior civil servants, and a year later as Professor of Hindustani in the college. Gilchrist continued his connection with the college for more than three years, eventually resigning in 1804. p. 26

(5)

On the same page and the next (26-27) R. King continues:

Writing in 1798 about some of the difficulties in the composition of his Hindustani dictionary, carried out with the aid of Indian colleagues, he (Gilchrist – mam) noted: My learned associates, were some of them with their mind's eye roaming for far-fetched expressions on the deserts of Arabia, others were beating every bush and scampering over every mountain of Persia, while the rest were groping in the dark intricate mines and caverns of Sanskrit (sic) lexicography, totally overlooking in these pedantic excursion the most essential reflections, that my operations were avowedly directed to, and calculated for the open, assessable plains of Hindoostan. Pp. 26, 27

(6)

Further, R. King writes:

A quarter century later Captain Price, one of Gilchrist's successor at the college, referred to the same phenomenon. 'The great difference between **Hindee [Hindi] and Hindoostanee**', he wrote in 1824, 'consists in the words, those of the former being almost all Sanskrit [sic] and those of the latter, for greater part Persian and Arabic ....' **The college favoured Hindustani (Urdu) over any form of Hindi**, presaging the later **attitudes of many British officials** towards the two. The regulations establishing the college made **no mention of Hindi among the subjects to be taught**, although a Nagari writing master appeared on the rolls of the Hindustani department in 1801, the year in which instruction actually began. Later appointments included 'Bhakha' (Hindi) pundits, and in 1807 a revision of the regulations (confining the institution to instruction in Oriental languages and literatures) **added Hindi to Hindustani**, Persian, Sanskrit, Bengali, and Marathi. **Hindi was not seriously taught until 1815**, however, and **did not receive formal recognition as an important vernacular until 1825**, only a few years before the College ceased to be a viable educational institution. Moreover, **no separate**

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**department of Hindi** ever seems to have existed; both teaching and the writing of textbooks in Hindi appear to have been **subsumed under the Hindustani department**. (all emphases mine – mam). P. 27

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Before going to Gilchrist for his direct evidence as to what happened and how it happened, and what was his Hindoostani, it seems to be verified from the above paragraph where I have added emphases that it was Urdu or coming up Urdu: **The college favoured Hindustani (Urdu) over any form of Hindi; no mention of Hindi among the subjects to be taught; added Hindi to Hindustani; Hindi was not seriously taught until 1815**, however, and **did not receive formal recognition as an important vernacular until 1825; subsumed under the Hindustani department**.

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### John B. Gilchrist

The title page of The English and Hindoostanee Dictionary of Gilchrist is dated M D C C L X X X V I I which is 1787. On the next page the author dedicates his work to John Macpherson the Governor-General, and is dated: Calcutta, August, 1786. It has 53 (liii) pages ‘Preface’ and at its end, it is dated: Calcutta, 1<sup>st</sup> August, 1798. After the title and dedication pages, there is an ‘Advertisement’ which is dated: *Calcutta, 1<sup>st</sup> January*, 1801. Therefore, the question is that when the title and dedication pages indicate 1787 and 1786 respectively, is the Preface I find on the website (I missed mentioning the website, but there are more than one websites where this Dictiobnary in original is available – mam) a revised one or written later? It seems so because on page 42 of the Preface Mr. Gilchrist wrote that he had ‘the good luck to engage Mr. Shepherd, an ingenious artist, who died ten years ago, to cast an elegant fount of Persian Types for my Dictionary.’ Whatever, it does not in any way disturb our inquiry. Below is the title page of the ‘DICTIONARY’.

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D I C T I O N A R Y,  
 English and Hindoostanee,  
 IN WHICH THE WORDS ARE MARKED  
 WITH  
 THEIR DISTINGUISHING INITIALS;  
 AS  
 HINDUWEE, ARABIC, AND PERSIAN.  
 WHENCE  
 THE HINDOOSTANEE,  
 OR WHAT IS VULGARLY, BUT IMPROPERLY, CALLED  
 THE MOOR LANGUAGE,  
 IS EVIDENTLY FORMED.  
 \*\*\*\*\*  
 BY JOHN GILCHRIST.  
 \*\*\*\*\*  
 PART I.

Here a Persian verse in Persian script

“Whenever there shall occur an Omission or Error, cover it with the Mantle of  
 “Generosity, and hold the Pen of Correction running over it.”

Dr. Balfour’s (Here is an unreadable word)

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CALCUTTA:  
 FROM THE PRESS OF  
 STUART AND COOPER.  
 M D C C L X X X V I I.

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But another evidence is also there. Below I have copied the text (not the design) of the title page of the Gilchrist's book 'The Oriental Linguist'. The text of the title says explicitly Hindoostanee! It also says POPULAR LANGUAGE of Hindootan, vulgarly, but improperly called the Moors, therefore Gilchrist rejects the name Moors and adopts the name Hindoostanee. Anyhow, the title page of the Gilchrist's book 'The Oriental Linguist' 1798 edition:



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THE  
ORIENTAL LINGUIST  
AN  
*EASY AND FAMILIAR INTRODUCTION TO THE POPULAR*  
LANGUAGE OF HINDOOSTAN;  
[ VULGARLY, BUT IMPROPERLY CALLED THE MOORS: ]  
COMPRISING  
THE RUDIMENTS OF THAT TONGUE,  
WITH AN EXTENSIVE  
V O C A B U L A R Y,  
ENGLISH AND HINDOOSTANEE, AND HINDOOSTANEE AND ENGLISH: ACCOMPANIED  
WITH SOME PLAIN AND USEFUL  
D I A L O G U E S, T A L E S, P O E M S, &c.  
TO ILLUSTRATE THE CONSTRUCTION AND FACILITATE THE ACQUISITION OF  
*T H E L A N G U A G E.*  
TO WHICH IS ADDED, FOR THE ACCOMODATION OF THE ARMY,  
*T H E E N G L I S H A N D H I N D O O S T A N E E P A R T O F T H E A R T I C L E S O F W A R,*  
[ *FROM COLONEL WILLIAM SCOTT'S*  
*TRANSLATION,* ] WITH PRACTICAL  
NOTES AND OBSERVATIONS. BY  
THE AUTHOR OF THE ENGLISH AND  
HINDOOSTANEE DICTIONARY.

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Here poet Sauda's (written Souda) four lines of Urdu poetry, In Roman script, not clearly readable - (mam).

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*CALCUTTA:*

PRINTED BY FERRIS AND GREENWAY.

1798

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And below is the title of the same book 'Oriental Linguist' 1802 edition:

ORIENTAL LINGUIST

AN

EASY AND FAMILIAR INTRODUCTION

TO

*THE HINDOOSTANEE*

OR

GRAND POPULAR LANGUAGE OF HINDOOSTAN

[ *VULGARLY, BUT IMPROPERLY, CALLED THE MOORS:* ]

BY THE AUTHOR OF

*The English and Hindoostanee Dictionary.*

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THE SECOND EDITION, REVISED AND ALTERED.

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Here poet Sauda's (written Souda) four lines of Urdu poetry, In Roman script, not clearly readable - (mam).

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*CALCUTTA:*

PRINTED BY P. FERRIS.—POST PRESS.

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1802

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Three years are important to remember. The name 'Urdu' was used for the first time 'around 1780'. Gilchrist arrived in India in 1782 and was only 23 years old at that time. His English Hindoostanee Dictionary was first published in 1786.

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### Preface to the Dictionary 1786

Below are some excerpts from the preface of the dictionary (all emphases mine – mam). We have got now the original evidence from Gilchrist himself:

On page vi (Preface) Gilchrist writes: 'On my arrival at Bombay in the year 1782, I instantly foresaw, that my residence in any capacity would prove as unpleasant to myself, as unprofitable to my employers, until I acquired an adequate knowledge of the current language of the country, in which I was now to sojourn.'

He continues on page vii: 'In April 1785, I fairly broke ground, and retired to Fyzabad, that I might at so considerable a distance from all my countrymen, faithfully dedicate without the possibility of interruption, every moment I could safely snatch from the devouring jaws of Indian slumbers, to my projected work.' And on page xvi and xvii he writes: 'Having at length fulfilled the duty I owed my own character as an author, and a man, I shall now discharge another no less incumbent on me, by attempting to specify and **define what the Hindoostanee language really is**, contrasting it at the same time, with the other dialects now current over this populous, and flourishing peninsula, after premising the whole, with some introductory observations. The word *Hindoostan*, the modern appellation of India has of late years been so frequently discussed, as to import, and etymology, that any elucidation here, will probably be, deemed by the orientlists wholly superfluous; I shall nevertheless inform the less learned reader, that the above compound was first introduced in its derivative form by the Moosulmans, from the Persian. It implies simply, *Hindoo-land*, formed exactly as *Scot-land*, and like it, comprising clearly both the partial and national appellative in the country's name alone. *Hind*, the ancient term for *India*, perhaps signifies *black, niger*, which with the common adjunct *oo*, produces *blackey, negro*, &c. so that we might even venture to translate *Hindoo-stan*, at once *Negro-land*, and it has been almost proved already that the present *Hindoos* are not the *Aborigines* of this country, we may thus perceive, why in the first place they reject this epithet as inapplicable properly speaking to themselves, and secondly, why India is denominated in their books *Bharuta*, from *Bharut*, the name of one of their princes, or from its meaning war, by which or under whom they first established themselves here. It is at least certain, that the Arabians have from the highest antiquity used the foregoing designation of *Hind*, for India, but whether from the dark hue of its original inhabitants, or any other allusion, I am still in doubt. ....'

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On page xix and xx: ‘... the general epithet of *Hindoostanee*, which like *British*, or *European*, is a comprehensive conciliating appellation for people in other matters very dissimilar, and consequently the most applicable also to the grand popular connecting language of vast regions in the East, equal in size to more than one half of all Europe.

**‘We have already noticed that Hindoostan is the *modern* name of India, which is another motive for my restricting its derivative, to the living intermediate prevalent speech of the present day, in preference to the *Hindee*, Indian, lest this might be confounded with *Hinduwee-Hindooee* which belong here exclusively to the *Hindoos*, who have from a remote period been so discriminated by other nations, though they in some measure disclaim the word themselves, for reasons already assigned.**

‘Before the irruptions, and subsequent settlement of the Moosulmans, the Hinduwee or *Hindooee* was to India, what the *Hindoostani* is now to Hindoostan, varying more or less in its territorial excursions, from the pure speech, called by way of pre-eminence the Brij *Bhasha* or the language of the Indian Arcadia. This ancient tongue, under various modifications is to Hindoostan, exactly what the Saxon was to England, before the Norman conquest, while the *Hindoostanee* is in fact, nothing more than *Hinduwee* deluged, after repeated successful invasions by the Moosulmans, with Arabic and Persian, bearing the very same relation almost in every respect to its original basis, that the English which sprung from the parent Saxon, obscured by an influx of French and other continental tongues, ...’

‘In the *Hindoostanee*, as in English, there are some traces of *aboriginal*, as well as many *exotick* words, but these bear no sort of proportion to the whole. It was introduced, and established by the desultory incursion, and influx of conquering armies, at different times, with various effects, and success, **till the Moosulmans finally prevailed**, and has thus grown up, in the course of several centuries, under every difficulty, and discouragement amidst the most deplorable events, to its present form; in which state it is now employed, as the general *colloquial* medium, for uniting the various nations and tribes of an immense territory, in the duties of humanity, and civil life, whom religion, nature, and art have in many other particulars placed at a great distance from each other, as well as for giving vent to the effusions of genius, and fancy, in the lyric poems of India, or in many an elegant fairy tale. ...’

On page xxi: ‘**The best illustration I can devise of the *Hindoostanee*, also called *Oordu:vee*, *Military*; *Rekhtu*, *Mixed*; and *Hindee*, *Indian*, for a British reader, is to show it’s component parts comparatively thus:**

British. Saxson. Latin. French. Exotick. English.

Aboriginal. Hinduwee. Arabic. Persian. Exotick. *Hindoostanee*.

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‘This last now pervades with subordinate degrees of supercession and purity, the whole extent of Hindoostan, with some minuter ramifications that penetrate I believe more or less several of the Eastern shores, and islands; wherein though other dialects prevail, I have been told, that a Hindoostanee linguist should always find himself very well understood. If general diffusion and utility can constitute sufficient claims to the title of language, I fancy few will be found with higher pretensions in those essentials, than the Hindoostani has to that paramount discriminative. **Nay if we behold it, as the indissoluble cementing link of people whose laws, and religion, constantly clash with each other, we may almost recognize a living irresistible principle in this speech, without one parallel in the History of mankind, as no country perhaps in the world ever exhibited for a length of time, the conquerors and the conquered as far as concerns language, and religious tenets in the exact situation of the Hindoos, and Moosulmans respectively here. ...**’

On page xli (41): ‘It has been an object of much altercation to determine, in what character the Hindoostani should be written. The advocates for the adoption of the *Naguree*, or Hinduwee alphabet insist, that it alone can properly express the series of aspirates and harsh dentals of that elemental compages, forgetting at the same time, even its great, and glaring defects, in the guttural, and other requisite sounds of the Persi-Arabic abecedarian system, every bit as congenial to the pure modern Hindoostanee, as the aspirates, &c. from the Hinduwee possibly can be. By way of reconciling the contending parties, Major Kirkpatrick proposed the introduction of both types and even gave a specimen of them thus blended, in one portion of his book.

On page xlii (42): ‘To me this looked liker an attempt to bind the Gordian knot more extricably, than boldly to “cut It” asunder, since if we can hardly persuade people in this relaxing climate to combat one strange character along with a modified Roman orthography, how shall we prevail on them to engage and subdue two exotick letters all at once, to say nothing of the grotesque, Harlequin figure, which many Hindoostanee compound words must cut, when partly both Hinduwee and Persian in ever varying proportions. (i) **Every Moosulman and Hindoo, who would assume the office of a *moonshiee*, (prop. a writer, secretary,) or teacher of Hindoostanee, can read Persian; whereas few of the former, and not many of the latter even, are at all acquainted with the Hinduwee in its native dress; however able they may be to decipher it when clothed in the adopted character to which they have long been accustomed. I have since perceived, that Hindoos in general, though Persian scholars, are versed in the Naguree, which they used occasionally in epistolary correspondence with each other, in all billets or notes to the lower class of farmers, and peasantry, and through great part of the revenue detail.** The language adopted in these cases, is the provincial or local dialect of the place; and oscillates between the middle style of modern Hindoostanee, and ancient *Hinduwee*, agreeably to concurrences, of which and

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their varieties, a good Hindoostanee scholar must be a sufficient judge without any farther hint from me here.

**‘Seeing the classic Hindoostanee writers employ the Persian alphabet, with all its existing or fancied disqualifications, in the whole of their social performances, why should not we do the same, without farther ceremony, when we are sensible that the Saxon letters, the most appropriate natural English symbols, have irrevocably given way to the Roman character, although against this, and for that, much more may be urged, than in the present literal dispute; on parallel sides of the question. This mode of reasoning fixed my choice, and I had the good luck to engage Mr. Shepherd, an ingenious artist, who died ten years ago, to cast an elegant fount of Persian Types for my Dictionary. ...’**

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### **Oriental Linguist 1802**

Some years later Gilchrist in his ‘Oriental Linguist’ of 1802 confirms his earlier views we have discussed above. This settles the matter about British role in retarding the march of Hindi in reaching what was its rightful place. On page i of the introduction Gilchrist writes:

‘This name of the country being modern, as well as the vernacular tongue in question, no other appeared so appropriate as it did to me, when I first engaged in the study and cultivation of the language. That the natives and others call it also *Hindee*, Indian, from *Hind*, the ancient appellation of *India*, cannot be denied; but as this is apt to be confounded with *Hinduwee*, *Hindooee*, *Hindvee*, the derivative from *Hindoo*, I adhere to my original opinion, that we should invariably discard all other denominations of the popular speech of this country, including the unmeaning word *Moors*, and substitute for them *Hindoostanee*, whether the people here constantly do so or not: as they can hardly discriminate sufficiently, to observe the use and propriety of such restrictions, even when pointed out to them.

*‘Hinduwee*, I have treated as the exclusive property of the Hindoos alone; and have therefore constantly applied it to the old language of India, which prevailed before the Moosulman invasion; and in fact, now continues among them, the basis or ground-work of the *Hindoostanee*, a comparatively recent superstructure, composed of Arabic, and Persian, in which the two last may be considered in the same relation, that Latin and French bear to English: while we may justly treat the *Hinduwee* of the modern speech or Hindoostani, as the Saxon of the former, thus:-

*Saxson. Latin. French. English.*

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Hinduwee. Arabic. Persian. Hindoostanee.’

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According to the Encyclopaedia Britannica (on 24-5-2015), ‘Moors, in English usage, a Moroccan or, formerly, a member of the Muslim population of what is now Spain and Portugal. The term occasionally denotes any Muslim in general, as in the case of the “Moors” of Sri Lanka or of the Philippines.’ Therefore, as the Muslims of Spain were called by Europeans ‘Moors’, with this background the Europeans at certain time called the language of Indian Muslims Moors. Whatever Europeans might have called an Indian language among themselves, did not affect Indian society. But in this case the British gave to what they had called Moors the name of Hindoostanee and wrote its grammars and prepared dictionaries. And unlike the name Moors, the name Hindoostanee was meant to be used officially and therefore it was a public matter. For us, now, it means the British gave their own name to Hindi when already or about the same time Muslims had started calling it Urdu. It can also be said that the British renamed Urdu as ‘Hindoostanee’ because that is what it ultimately proved to be. But the question is, why?

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Although what has been quoted above removes any ambiguity about Hindustani, even then some finishing touches by me may be helpful to some. Gilchrist’s own writing seems to be the conclusive evidence that following Muslims who started called Hindi with their own new name Urdu for the first time in 1780, he called Hindi Hindoostanee in 1786. The arguments of Gilchrist in the above excerpts even if written later must have been formed when he was working for his dictionary before 1786, the year of its publication. He had arrived in India in 1782. When Urdu was a new name and that too in his time, and before that it had always been Hindi, in whatever way pronounced, what was his need to give it a new name? But when we know about his rejecting the name Moors for Hindi by saying it was ‘vulgarly, but improperly called the Moors’, one can say that his name ‘Hindoostanee’ was nearer to reality than the name ‘Moors’ or something similar. But while rejecting ‘Moors’ he was addressing the Europeans not Indians. And then he had very low opinion of Indians: ‘we should invariably discard all other denominations of the popular speech of this country, including the unmeaning word *Moors*, and substitute for them *Hindoostanee*, whether the people here constantly do so or not: as **they can hardly discriminate sufficiently**, to observe the use and propriety of such restrictions, even when pointed out to them’, as quoted above. But, after all, why a new name? Therefore this does not carry any weight here as it belonged to European and British perspective, while we are dealing with Hindi’s case from the Indian perspective.

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One reason of his name Hindoostanee **‘in preference to the *Hindee*, Indian’** was **‘lest this might be confounded with *Hinduwee-Hindooee* which belong here exclusively to the *Hindoos*, who have from a remote period been so discriminated by other nations’**. Obviously, this refers to Muslims. In other words it seems he wanted to make himself acceptable to Muslims who were at that time on the centre stage of India by calling the language ‘Hindoostanee’ which he thought must be acceptable to Muslims instead of ‘Hindee’. Hindus and Hindi were as yet far behind.

His mention of the name Hindoostanee is like it existed from eternity and all other names came later:

**‘The best illustration I can devise of the *Hindoostanee*, also called *Oordu:vee*, Military; *Rekhtu*, Mixed; and *Hindee*, Indian’.**

Instead, truthfully, he would have written something like this: **‘What I call now Hindoostani is Hindee, Indian; also called *Oordu:vee*, Military; *Rekhtu*, Mixed’.**

His preference for Persian script for his Hindoostanee was, because: **‘Seeing the classic Hindoostanee writers employ the Persian alphabet, with all its existing or fancied disqualifications, in the whole of their social performances, why should not we do the same, ...’.**

And who except Muslims were **‘the classic Hindoostanee writers’?**

In short the British became another Urdu Party in India. This had to complicate the linguistic and political situation affecting not only Hindi but also the freedom struggle adversely, thereby permanently contributing in putting the region on a trajectory of non-peace on which we are somewhere today.

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### **Lallu Lal and his Prem Sagar**

According to Arthur Dudley (5 November 2013), Lallu Lal (1763 - 1825) was one of the Indian scholars associated with the College of Fort William in early-nineteenth century Calcutta. The purpose of the College was to train young officers of the East India Company and to prepare books that could be used to teach Indian languages. As part of this mission, *Premśāgar*, or The Ocean of Love, was one of the first books to be published in *khari bolī*, the dialect of Hindi which is the basis for the standard Hindi used today. [1]



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[1]

[<http://www.columbia.edu/itc/mealac/pritchett/01/glossaries/busch/premsagar.htm>  
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## THE PREMA-SAGARA

*The first edition of the book 'PREMA-SAGARA' in Hindi written by Lallu Lal Kavi, Munshi at the Fort William College, Calcutta, 'containing only half of the story, was published in 1805; and it was not until 1810 that Lallu Lal completed the text, and reprinted the whole in a single volume.' Frederic Pincott translated this work which was published from London in 1897. In his Preface, Frederic Pincott wrote:*

Page v: It is well known to all who have given thought to the languages of India that the Hindi, or Bhasha as the people themselves call it, is the most widely diffused and most important language of India. There are, of course, the great provincial languages – the Bengali, Marathi, Panjabi, Gujarati, Telugu, and Tamil – which are spoken by immense numbers of people, and a knowledge of which is essential to those whose lot is cast in the districts where they are spoken; but the Bhasha of northern India towers high above them all, both on account of the numbers of its speakers and the important administrative and commercial interests which attach to the vast stretch of territory in which it is the current form of speech. The various forms of this great Bhasha constitute the mother-tongue of about eighty-six millions of people, that is, a population almost as great as those of the French and German empires combined; and they cover the important region stretching from the Rajmahal hills on the East to Sindh on the west, and from Kashmir on the north to the borders of the Nizam's territory on the south. Necessarily there are differences, both verbal and grammatical, over a district of this vast extent; but these differences arrange themselves under two great divisions, which have been called respectively the Eastern and the Western Hindi. Of these the Western Hindi is now the more important of the two, on account of the extensive literature which it has produced, and is yearly expanding; and because of political, commercial, and social considerations. One of the pioneers in the modern literature of this Western Hindi was Sri Lallu Lal Kavi, Bhasha Munshi in the college of Fort William at the beginning of this century. He was the author of several volumes, the most famed of which are the Raja-niti, written in the dialect of Braj, and the Prema-Sagara, composed in what is now termed the classical form of Hindi. This latter book has [page vi] always been treated as the first reading-book placed in the hands of Hindi students, and it will long remain a book of primary value to every European resident in northern India. ... [page vii] The first edition of the text, containing only half of the story, was published in 1805; and it was not until 1810 that Lallu Lal completed the text, and reprinted the whole in a single volume. ... Page viii: Unfortunately for India, Hindi has not received the encouragement which its importance deserves, and it is, therefore, only the traders, teachers, and missionary, who, impelled by necessity, give attention to its study.

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The consequence is that those desirous of learning this rich, expressive, and useful language are left very much to their own resources. It is to meet this state of things that the present translation of Professor Eastwicks's text has been prepared. ...

And on Page 2 of the book under Footnote No. 3, Frederic Pincott wrote: ... Dr. Gilchrist was a medical officer in the employ of the East India Company, at the beginning of this century, who devoted his attention to the cultivation of the *patois* which formed the medium of communication between the Persian rulers of northern India and the inhabitants. He caused a whole literature to be written in the mongrel dialect, and by copiously enriching it with Persian words, may be said to have created what Europeans call the Hindustani language. This artificial form of speech having been adopted for public business in 1830, has spread since then at a prodigious rate, and has had the unfortunate result of greatly obstructing communication between the rulers and the ruled. Capt. Taylor and Lieut. Lockett were officers of the East India Company's Bengal Army, who with Dr. Hunter, of the Medical Service, were the active

collaborators of John Gilchrist in the

creation of Urdu. [2 ] [ 2]

[<http://www.unz.org/Pub/PincottFrede>

rick-1897]

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All this repeatedly suggest that Gilchrist's or British Hindoostanee was Urdu (Hindi in Persian script). But the confusion the British had sowed does not leave even today.

For example, just consider the Hindi-Urdu-Hindustani, I should say, roundabout. You read any book or analysis, there is never a conclusion. You continue to rotate around the roundabout. You end nowhere and there is no way out. This must end. For example, as far as my attention went what the writer of 'From Hindi to Urdu: A social and Political History' writes in his book does not lead you anywhere and at the end there is nothing in your hand. But if you are from the Urdu Party in Pakistan, it is a great book for you. This is how a culture blinds a people.

1. He says that Hindustani is the language which has been called Urdu-Hindi and ordinary Urdu and Hindi at different places in his book and that being the common heritage of South Asians - both Hindus and Muslims, it is a very important language. P. 31

What it means? 'Hindustani is the language'; 'it is a very important language'. From where all of a sudden this 'language' had landed in India? The British said

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something and we should follow it! Why the author has not applied his mind? Look at the logical result of what he writes. It is something like this: Hindustani = Urdu-Hindi = ordinary Urdu = ordinary Hindi. The categories will never end.

2. He quotes one Monier Williams who writes in his grammar, “Urdu or Hindustani is the mixed and composite dialect which has resulted from the fusion of Hindi, the idiom of the Hindus, with the Persian and Arabic of the Musلمان invaders.” p. 35

The quoted author says ‘Urdu or Hindustani’. If so, the question is then why not Urdu, why Hindustani?

3. And that the British generally wrote in both the perso-Arabic and the Devanagari scripts. However, as mentioned with reference to both the missionaries and officials, they had a mental distinction between Hindi and Hindustani. p. 36

If the British wrote in both the scripts, did they not write the same language? Otherwise what was the need to say that? Now a new thing has come up: mental distinction. What is that? Why the author likes confusion? It has to be understood.

4. About Hindi and Hindustani, the author writes that the former was associated with the Hindus; the latter with the Muslims. And for the latter, the term Urdu and Rekhta were also used.” P. 36

It means Hindustani = Urdu; then why Hindustani, why not Urdu?

5. And that by the early twentieth century, both the India-wide character of Hindustani and its division into two varieties, a Muslim and a Hindu one, were articles of linguistic faith. p. 37

Now Hindustani has two varieties! There is cheating here. There were no such articles of linguistic faith about what the author calls Hindustani. Here it should suffice to say that the name Hindustani was a superficiality thrown on India by the British. And as long as their rule was to stay, there was no way of getting rid of this superficiality. And the superficiality vanished with the British departure. How a *language of India* could have come with the coming of the British and gone with the going of the British? The cheating is that Muslims had found an escape route from the hard realities of life by accusing Hindus for all of their problems. Invariably, they would declare their conceived problems as Hindu-Muslim problems. In this way, although being a minority, they would try to equalize themselves with Hindus. This ‘politics of equalization’ had been the main practice in the pre-1947 politics in India and continued in the post-1947 politics in Pakistan.

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6. The author quotes a certain author Chapman who wrote a textbook on Urdu for examinations. According to Chapman Hindustani was the lingua franca of India. It was a composite language derived from Sanskrit, Arabic and Persian. It had several recognized varieties of which the principal were Urdu and Hindi. p. 38

It seems the Urdu of Muslims had created such an environment in India that there was always a place for anyone to become a specialist on Indian language Hindi and 'imagined languages' Urdu and Hindustani. Now this gentleman tells us of several recognized varieties! What to do?

7. A certain R.P. De has been quoted saying, "Urdu, or Hindustani, though a composite language is derived mainly from the Hindi. The Persian and Arabic languages have contributed largely, but Hindi is the chief source." P. 38

This gentleman's observation is also Urdu or Hindustani i.e. Urdu = Hindustani. Again the same question, then why Hindustani?

And finally coming to R. King who writes that 'the great majority of works produced by this department

(Fort William College's Hindustani Department -mam) were in Hindustani (some of which were printed in the Nagari script) while only a few works appeared in Khari Boli Hindi and Braj Bhasha.' p. 27

That great majority of works in Persian script but some works of Hindustani were in Nagari script fits into his statement in the shape of his book's name '*One Language, Two Scripts*' on the linguistic complications of North India. The root cause of this problem has been Urdu. Had Urdu remained innocent its being written in the Persian script in the early stages of Muslims' coming down to Hindi would have reverted back without conflict in normal and natural ways to Devanagari script. This was the logic of history and numbers. But as Urdu tried to 'occupy' Hindi, it had to fight back to prevail. There was no escape from this and I believe my manifesto is a manifestation of this logic.

Therefore, we can say that through Hindustani the British had as if taken over Urdu but would not say so. And as some works of Hindustani were printed in Nagari script it means Hindi script was refusing to be pushed out. It should be understood that whenever there is confusion the wrong party would get undue advantage. That seems to be one reason that Urdu is still around. ■