

[Shri M. P. N. Sinha.]
also agree that public opinion has got to be there but that the public opinion should be backed by the deeds of the Government because in their hands lies the power.

Regarding the Honorary Magistrate, Sir, I agree with my hon. friend Dr. Katju. I can tell you, Sir, that the Honorary Magistrates today are not as corrupt as they were.

KHWAJA INAIT ULLAH: As you are.

SHRI M. P. N. SINHA: It will be refreshing to know that the Honorary Magistrates under the Congress Government are really much better than they used to be before.

MR. DEPUTY CHAIRMAN: You have urged all these points in your speech earlier.

SHRI M. P. N. SINHA: I don't think so.

MR. DEPUTY CHAIRMAN: I think you are only wasting the time of the House.

SHRI H. P. SAKSENA: Sir, is it not time for this Resolution to be closed?

SOME HON. MEMBERS: No, no.

MR. DEPUTY CHAIRMAN: Order, order.

KHWAJA INAIT ULLAH: You can move for the closure.

AN HON. MEMBER: Where is the need to move for closure?

SHRI M. P. N. SINHA: As the mover of the Resolution, I have a right to say something in reply. I have not replied to the points raised by the hon. Minister.

MR. DEPUTY CHAIRMAN: If you are not withdrawing your Resolution, you can make a speech but if you are withdrawing it all these points are irrelevant.

SHRI RAJAGOPAL NAIDU: He is making a speech.

SHRI V. K. DHAGE: I think, Sir, he has a right to reply. Whether he withdraws it or presses it, it will be for him to say later but I submit that he has a right to reply. If he is irrelevant, you can certainly stop him but I don't think you can stop him from replying.

MR. DEPUTY CHAIRMAN: Yes, but he should be relevant. That is what I am saying.

SHRI M. P. N. SINHA: With due respect, Sir, I have tried to be, as far as possible, relevant. Section 109 has been discussed and I have to reply to that. I personally think that section 109 is very useful. It should not be removed.

MR. DEPUTY CHAIRMAN: Mr. Sinha, I may tell you again that all these suggestions can be considered by the Committee.

SHRI M. P. N. SINHA: All right, Sir. Having said these, I say that I am prepared to withdraw my Resolution on the assurance that Government is keen about it and are doing their best and that they will take into confidence the hon. Members of this House as well as the public.

I would like to withdraw the Resolution, Sir.

MR. DEPUTY CHAIRMAN: Has the hon. Member the leave of the House to withdraw his Resolution?

The Resolution was by leave of the House withdrawn.

RESOLUTION RE. APPOINTMENT OF A COMMISSION TO INQUIRE INTO THE CONDITIONS OF THE INDIAN LANGUAGES

SHRI RAMA RAO (Andhra): Mr. Deputy Chairman, I beg to move:

"This Council is of opinion that Government should appoint a Commission to inquire into the conditions of the Indian languages with

a view to their rapid and extensive development on modern lines, and with a view also to making them more efficient instruments of modern thought and expression.

This Council is further of opinion that the Commission to be so appointed should be instructed—

(1) to conduct its enquiry generally with respect to the following matters:—

(a) preparation of standard dictionaries of words, phrases, idioms, proverbs and usages incorporating therein such words, phrases, idioms and proverbs from Indian and foreign languages as may be found useful;

(b) preparation of books of quotations;

(c) preparation of authoritative books on grammar and rhetoric;

(d) preparation of school textbooks to suit national needs; and

(e) preparation of basic vocabulary books of all grades in the Indian languages and translations thereof from one Indian language to another;

and in particular, with respect to the development of the Hindi language, so as to enable it to serve the manifold purposes of a State language; and

(2) to report on—

(i) simpler methods of teaching classical and Indian languages;

(ii) study of the comparative philology of the Indian languages;

(iii) reform of the scripts;

(iv) a fresh linguistic survey of India; and

(v) methods of co-ordinating the efforts for the improvement of the Indian languages."

[THE VICE-CHAIRMAN (SHRI B. C. GHOSE) in the Chair.]

Sir, the Resolution is long, unconscionably long, but the subject with which it deals is a matter of vital moment, nay, transcendental importance for the future of this country, important not only for the languages but also for the literatures which are built on the languages.

I have derived part of the inspiration for this Resolution from the proceedings of a conference held recently in Poona, over which the distinguished new Member of this House, Mahamahopdhyaya Dr. P. V. Kane, presided.

I am surprised, Mr. Vice-Chairman, that some members of this House have not noted the vital difference between the Resolution I moved last time and the Resolution I have moved now. The Resolution which I moved some time ago related to literature and this refers to language.

SHRI C. G. K. REDDY (Mysore): Who said that?

SHRI RAMA RAO: I am not going to answer your question. People have said it.

SHRI S. BANERJEE (West Bengal): Don't get ruffled, Mr. Rama Rao.

SHRI RAMA RAO: Sir, the distinction between language and literature is obvious. Language is *bhasha*, literature is *sahitya*. Language is the plinth and foundation, literature the structure and superstructure. Language is the tree or the plant, literature the foliage, the flower and the fruit. Language, it has been rightly said, is the amber in which precious thoughts are embedded. It will be noted that language is thus much more important than literature. There can exist a language without a literature, but there can be no literature without a language. It is, therefore, necessary that language should be improved and developed before we think of serving literature.

[Shri Rama Rao.]

It has been said that revival is the essential condition of survival. We have arrived at a stage, in our country's progress when we should discuss seriously the revival of the Indian languages along new and different lines. I am not bothered for the purposes of this Resolution about the dialects. I leave them out. Everyone knows the major languages mentioned in one of the Schedules of the Constitution and I am concerned with them.

Our languages are of different origin—Aboriginal; Aryan (mainly Sanskrit); Dravidian (mainly Tamil); Arabic, Persian and English. I have no doubt whatever that in future we shall have to borrow heavily from Russian and Chinese, two of the major languages of the world today and definitely destined to be much more important languages hereafter.

What is the present condition of the Indian languages? Why do we want to collect information about their condition? Why do we require a commission of enquiry? Why have we to start looking into their condition? We are an old race, but the progress that has been made in India with regard to our languages has been conspicuously small, compared to the progress of many of the Western languages. In my own language of Telugu, excellent poetry was written before the end of the 14th century. It was even then such a perfectly developed language that great epics were written in it equal to the Sanskrit originals. But for centuries there was stagnation and sterility, with the result that a real and fresh spurt of progress could again begin only at the beginning of the 19th century.

We then came under the impact and influence of British and other Western languages. Now that the English Empire is gone from India, we can develop our own languages more freely. A similar problem has presented itself elsewhere also. In Europe Kaiser Wilhelm once severely

warned German educationists and teachers that he did not want Greeks and Romans in his kingdom but solid virile Germans and directed that education must be predominantly in German and that in every branch of education the German outlook must prevail. We require some such masterly direction.

A language, in order to entitle itself to longevity, must be a *jiva bhasha*. What are the characteristics of a living language? Elasticity of form and the highest expressive power which comes of its being vitally connected with the language of the masses. In fact, it must be the language of action. It follows from this that it must have the capacity for renewal and receptiveness, freshness and abundance. I particularly emphasise the aspect of abundance, because there are certain fantastic notions in this country about the purposes and the contents of a language. Some think it is *infra dig* to borrow from another language and they are deliberately manufacturing some absurd words as equivalents of foreign words. I hope this xenophobia will cease, and people in responsible positions will behave more responsibly.

Our languages require an enormous amount of blood transfusion. I for one would amplify them to the extent of 20,000 words, relating to science, technology, law, politics and commerce. It has been estimated that in Telugu we have already got 1,500 words of foreign origin, mostly from Persian and Arabic. I see no reason why we should not go on adding to the stock of our vocabulary from other languages, Indian as well as foreign, so that it might be possible for us to amplify our thoughts and our methods of expression.

We may have to adopt three methods for this purpose: (1) lift words wholesale, (2) translate them reasonably, and (3) adapt them effectively. I am anxious that we should borrow in a uniform manner the largest possible number of words so that in any Indian

language we shall be able to get a large sub-stratum of common words. It is, therefore, no good making individual and isolated attempts in the making of dictionaries.

Among other things, language should function as a liberating and a vitalising force. We talk of justice, liberty, equality and the proletariat; we have got to create a new terminology to embody the new ideology. We talk of the Five Year Plan, the Welfare State and all-sided progress, but how are we expressing it in the national idiom? Linguistic provinces are coming, whether some people like them or not. No doubt these provinces will look after the individual language of the region, but our languages must develop collaterally and uniformly, never in isolation.

We are thinking of the medium of administration being in the language of the people; we are thinking of making the medium of education swadeshi up to the highest standards. I, therefore, submit that the time has come when we should discuss seriously the conditions of the Indian languages and make it possible for them to progress rapidly, extensively and at the same time harmoniously.

Sir, while pleading for a co-ordinated effort, let me give an example. The other day I happened to be in Ahmedabad and I found that they were making an excellent dictionary under the auspices of an establishment which Mahatma Gandhi set up, but the benefit of their labours is not passing on to other parts of the country. It is unfortunate. Is it not?

Going into the various parts of my Resolution, I would say that the position with regard to dictionaries in our country is deplorable. They are inadequate; they are insufficient; they are poorly printed; some of them are hardly worth looking at. Look at the enormous number of dictionaries in the English language beginning with the great Oxford Dictionary, the Webster Dictionary, the International Dictionary and the Twentieth Century

Dictionary. Take any other language in the West, which is a respectable language, as we see they have got many dictionaries of varying sizes and importance.

Words are dying out; they must be preserved. We are coming together in the different parts of the same language-speaking region much more closely than ever before. The diction of Telengana, for instance, is not sufficiently known in Nellore or Bangalore. It is necessary that we should collect the local words.

Sir, it has been said that the proverb is the wisdom of the street and a daughter of daily experience. A Telugu scholar has been able to collect two lakhs of proverbs, travelling all over the country. How much effort it would have been required on the part of a single individual to do it! There is no doubt that similar efforts will have to be made elsewhere.

If you go into any respectable public library, containing English books, you will see an enormous number of books of quotations. Our literature is replete with the wisdom of ages of an easily quotable character, but we have not collected them in the proper manner. Quotation is "the parole of the literary man all over the world". It helps the author, the speaker, the common man. Mr. Winston Churchill, it is said, mugged up the whole of the famous Bartlett's "Familiar Quotations" when he was a captain in the Indian Army at Bangalore. It was also that time when he mastered Gibbon's volumes for style. We know what a great master of English he is.

As regards grammar, it is essential, it is the rail-road on which the train of language runs. Before Panini conditions must have been anarchical, but he streamlined the Sanskrit language and created a royal road along which it could progress. I know that some people say that grammar impedes the natural progress of a language. It has been said that if Shakespeare were placed before a jury of grammarians, he would be

[Shri Rama Rao.]

straightaway convicted. When Pope Gregory was asked how he could explain the grammatical mistakes in the Latin Bible, he replied he would blush to have the Bible subjected to the rules of grammar. When there was a heated controversy in the Telugu country some years ago and *pandits* could not come to an agreement on a disputed point of grammar, a scholar summed it up by saying: "*Telugu na ku vyakarana deepamu chinna*". It means the light of grammar in Telugu is small. It must not be said hereafter that we do not have standard authoritative grammar books.

As regards rhetoric, it was probably never more important than now, the age of democracy. Students of literature know the rise of the Sophists in ancient Greece when political life was growing and citizens had to be trained in the ways of eloquence, of which mastery of rhetoric is the foundation. It is necessary that we should have a *sabda sastra* as well as an *alankara sastra* well filled and well arranged; so that everyone who has a liking for higher education may help himself to it and go out into the world with a linguistic equipment that would stand him in good stead.

As regards text books to which my Resolution refers, I am all for nationalisation and I am glad this tendency is increasing. I want streamlining without regimentation. Text-books today are much better than they were in my school days, but we want in them more of Indian life, Indian tradition and Indian outlook.

As regards basic vocabulary books, it will be remembered, that Mr. Winston Churchill, right in the middle of the war when he was waging the Battle of Britain, paid prompt attention to the question of basic English as of cardinal importance. After the war it has acquired a tremendous importance. Sir, look at the unfortunate condition in which we are placed today. Most of us do not know any other language than ours own, unless it be English or Hindi now. When I

was in jail, I wanted to learn Kannada, a language nearest to Telugu. The only book I was able to get was a Roman script Kannada book. It was so fantastic and unhelpful that I had to throw it away. Mahatma Gandhi was particular that every Indian should learn some other Indian language. How would that be possible unless we have got some basic books to help us?

While I am speaking on the need of learning other languages I might point out that new and easy techniques are being adopted all over the world, and these should be made available to every educationist in this country. It would mean the minimum of effort and the maximum of result. Recently I read in the papers that a centre had been established in Delhi for the teaching of Indian languages other than Hindi. I should like such efforts to receive the greatest possible publicity and encouragement. They make for unity definitely. It was said by Charles V: 'When I learn a new language, I feel as if I had a new soul'. The more you know about a new language the more you know about a new people.

Now about classical languages. Some of our friends are anxious that every Indian should learn Sanskrit. My views on the subject are well known. But if you are going to make Sanskrit popular, teach it in a reasonable manner; do not make it a torture and an infliction. I vividly remember, Sir, the Sanskrit class which I entered. The very first thing that the *Pandit* said was that we should get by rote the whole of the *Sabda Manjari*, beginning with *akaranantha pullingo, Rama sabdaha*. Our answer was to run away from the class promptly and take to Telugu.

Then what about philology? I never knew for a long time that Telugu, Kannada and Tamil were so organically connected as no other three Indian languages. If the different races of India are to be brought together, they must know the intimate

relations between one Indian language and another.

As regards scripts, I do not attach the slightest importance to any particular script in the world. I feel that there is nothing sacred about the Devnagari script or the Roman script or about my own Telugu script. When I went to the temple of Simhachalam and Amaravati I found on the walls a Telugu script I could not read. Scripts change so rapidly, like the dress of men and women. I do sincerely hope that it would be possible for us to arrive at an agreement on this matter concerning a future common script for the country. The opinion of Mahatma Gandhi on this subject is well-known. He said that, instead of having too many scripts, he would have one which would make it possible for a person to learn as many Indian languages as possible with ease.

Sir, I now come to that portion of the Resolution which deals with Hindi. Before I make a few observations on this topic, I should like to dispose of some points of collateral interest. In my opinion, Urdu, which was at one time a competitor of Hindi has no home and no habitation and therefore has no future. Some protagonists of English are very valiantly fighting their battle. I am afraid they are mispending their energy. Let them take it from me, most profoundly as I love the English language and, too, love it more than my own Telugu, I would not put my shirt on its future in India. English is not going to survive in this country. If English goes, the vacuum will be filled by nature. Provide the right substitute for English, a substitute in a double sense, by the development of the provincial languages as well as by the development of a national language.

As regards the place of Hindi, our ideal should be the Russian ideal. It must be what Russian is in Russia, the common language of the people, while the other languages in the constituent republics, are allowed to flourish. The position of Hindi would be that of

primus inter pares. It used to be said in the 17th century Europe that any one having Latin, a horse, and money could pass through the world. Similarly, with an improved and easily-learned Hindi, any one should be able to go through the whole of India and feel in his bones the quint-essence of the citizenship of India.

I now turn to the amendment of my friend, Shri Govinda Reddy. It says that for the words "State language", occurring at the end of sub-paragraph (1), the words "National language" be substituted. I know some constitutional *pandits* have said that as the Constitution stands, Hindi is only a State language and not a National language but I am willing to accept the amendment. What does the Constitution say about Hindi? It has got to be "a medium of expression for the elements of the composite culture of India". According to our Rashtrapati, it must be made "to assimilate the force, the style and the expressions used in the principal Indian languages". It, therefore, means that a deliberate, concerted and concentrated drive will have to be made to see that Hindi will, as soon as possible, come to occupy the eminent place which in the nature of things belongs to it.

I referred in the Resolution to the manifold purposes of the State language. I believe, though I am not a scholar of Hindi that Hindi stands, like Hinduism, in need of a vital and tremendous transformation. The comments made by Mr. K. M. Munshi and Mr. Diwakar and some others recently make it clear that they are not satisfied with its present position. What has the Education Ministry done to promote the cause of Hindi? I want the Deputy Minister to answer this question. There is any amount of bitterness and frustration about the absolute indifference that is being shown to Hindi in the highest quarters. There is the constitutional provision which is a challenge for action, yet no action is perceptible.

[Shri Rama Rao.]

Sir, Mr. Diwakar, speaking for one of the non-Hindi sections of the people of this country, observed the other day:

"I for one shall never be satisfied till the last word in science or in higher mathematics or in the social sciences is written in Hindi by an Indian. The production of this kind of literature would in itself raise the status and standard of this language and would attract not only all Indians but even people of other countries and other climes."

Mr. Morarji Desai, speaking for another section of the non-Hindi speaking people, said:

"There is one thing about Hindi which is highly disquieting. We have not been able yet to bring it on a uniform level throughout the country. Its standards vary from place to place and this causes some inconvenience. It is the duty of all educational institutions and Government to come together and devise ways and means to achieve this end."

Sir, all I have been saying denotes the need for State aid. And why? Mr. Munshi expressed the view the other day that it would take a hundred years to put Hindi on a proper footing. I am afraid one hundred years is too long a period even in the history of an ancient country like India. I want to force the pace and I should like it to be done in a Napoleonic manner. For this reason the assistance of the State would be necessary. Is it possible for a private individual to undertake this huge task? The Oxford dictionary, to take a ready example, has been called the greatest linguistic work of our time, but it took more than fifty years for it to be composed. And so with the French dictionary.

Lastly, what makes a language great? The greatest language is that

in which the greatest literature is written. Englishmen, to whom we are indebted for a hundred thousand things, are proud of their language. Their inspiration for great striving is derived undoubtedly also from their noble language. With them it is a mighty unifying force also. The English Bible and the works of Shakespeare, called the Lay Bible of the English-speaking world, have unified the Anglo-Saxon races as nothing else has done. A German statesman, asked what was the most important fact of the modern times, said it was "that North America speaks English". I want such an august place for Hindi also. It should be not only the national language of India but also one of the major international languages.

Let us take pride in our language. Let us do our best to improve them. Let us build up literatures in them. Let us make a bold bid for greatness. Let us make our language and literature instruments of progress and immortality. When a Telugu poet and scholar asked for and was refused permission to see a king, he sent the warning lines to the ruler that, if he wanted immortality he should honour the poet and the scholar. I would recite those lines:—

[The hon. Member then recited a Telugu stanza which means: "No one would have known of Rama or Krishna or their achievements, if Valmiki and Vyasa had not written their epics about them and thereby made them live for ever."]

MR. DEPUTY CHAIRMAN: Resolution moved:

"This Council is of the opinion that Government should appoint a Commission to inquire into the conditions of the Indian languages with a view to their rapid and extensive development on modern lines, and with a view also to making them more efficient instruments of modern thought and expression.

This Council is further of opinion that the Commission to be so appointed should be instructed—

(1) to conduct its enquiry generally with respect to the following matters:—

(a) preparation of standard dictionaries of words, phrases, idioms, proverbs and usages incorporating therein such words, phrases, idioms and proverbs from Indian and foreign languages as may be found useful;

(b) preparation of books of quotations;

(c) preparation of authoritative books on grammar and rhetoric;

(d) preparation of school textbooks to suit national needs; and

(e) preparation of basic vocabulary books of all grades in the Indian languages and translations thereof from one Indian language to another;

and in particular with respect to the development of the Hindi language so as to enable it to serve the manifold purposes of a State language; and

(2) to report on—

(i) simpler methods of teaching classical and Indian languages;

(ii) study of the comparative philology of the Indian languages;

(iii) reform of the scripts;

(iv) a fresh linguistic survey of India; and

(v) methods of co-ordinating the efforts for the improvement of the Indian languages.”

There is an amendment to this by Mr. Govinda Reddy.

SHRI GOVINDA REDDY (Mysore): Sir, I move:

“That in the second paragraph of the resolution,—

(1) in sub-paragraph (1), before the existing item (a), the following new item be inserted, namely:—

“(ia) the classics in each language; their editing and publication;”

(2) for the words ‘State language’, occurring at the end of sub-paragraph (1), the words ‘National language’ be substituted; and

(3) in item (iv) of sub-paragraph (2), the word ‘fresh’ be omitted.”

MR. DEPUTY CHAIRMAN: The Resolution and the amendment are now before the House.

SHRI S. N. MAZUMDAR (West Bengal): Mr. Deputy Chairman, the points which have been raised by my hon. friend, Mr. Rama Rao, in his Resolution are many, even though they are parts of the same subject. Within the short time at my disposal, I shall not be able to speak on all the points, and I shall confine my observations mainly to the preamble of his Resolution and one particular point, viz., the need for conducting a linguistic survey of India. I sincerely thank my friend, Mr. Rama Rao, for having brought forward this Resolution before this House. Ever since I came into this House, I have been crying for the undertaking of a linguistic survey of India, but so far my voice, so far as my hon. friend, the Minister, is concerned, has fallen on deaf ears. As the time is very short, I shall be very brief in my observations. As regards the linguistic survey of India, some misapprehensions were expressed by some hon. Members in this House that, if such a task is now undertaken, it will spell the disunity of India. My submission is to the contrary. The unity of India which we all cherish, which is so dear to our heart, will be strengthened by this very task. How? That is what I am going to submit to the House. It is only by creating conditions for the different languages including the most backward ones to develop freely, develop their peculiarities and develop their distinctive traits of language, literature and culture that we can lay down a granite foundation for lasting union of hearts. Because if every language is allowed to develop freely, then all the people

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speaking the different languages will be able to develop their own distinctive traits, will be able to develop the rich heritage of their own language and culture and traditions and at the same time they will be able to contribute their best to the common storehouse of the treasure of Indian culture and language, and on the other hand they will be able to draw inspiration from that common treasure in their turn so that it will be a two-way process. A real linguistic survey of India will help to discover many things which are shared in common by our people who speak different languages. It will help them to understand that there were many ties between them since times immemorial. Sir, the recent researches in the subject of philology have helped to discover many a valuable fragment of ancient Indian history which shows the intimate connection which existed even in times immemorial between the different peoples of the country. For example, if we take the case of our own Bengali language, it is now well-known that Bengali is a branch of the Indo-Aryan family of languages and it, or its prototype, went to Bengal only in the period of the Maurya Empire. Before that the different regions which now comprise Bengal were inhabited by peoples speaking different languages which belonged to the family known as the Dravidian family of languages, the family known as Austric and the family known as Tibeto-Burman languages. Those people who spoke these languages were known as Dravidians, Nishadas and Kiratas. But when the Aryan language went there, gradually through centuries, all these people absorbed this language and actually the new Bengali language helped to fuse these people into a common nationality but though the people speaking other languages took to this new language, yet, the old languages did not vanish altogether. They left their marks on the Bengali language itself. They left their traces—in the idioms, in the grammatical structure, in the method of pronunciation and mainly in the

vast stock of words called by linguists as Deshiya words. The discovery of this has helped us to show that in our Bengali language and literature, the genius of the Austric speaking people, the genius of the Dravidian people and the genius of the Tibeto-Burman speaking people have merged together. Not only that. The researches in languages show that in ancient times there were Dravidian speaking people over Northern India who spread upto Burma. There were the Austrics over Northern India. Traces are not now left before visual eyes but language researches have shown that even among the Tibeto-Burman speaking tribal people of the Himalayan regions, there are some pronounced trends of influence of this Austric group of languages. Sir, through these researches we come to some conclusions which may not be fully correct, which may need modification but I have stumbled across some conclusion in a book by a renowned author that either actually the Tamil-speaking people went to Tamil Nad from Bengal or they came to Bengal from Tamil Nad. Actually there are some striking resemblances. I shall say that the Gopuram of the South resembles what we call Atchala, the cottage in our Bengali village. Thus there are many things in common.

Let us consider this question—what is language? Language, as we know, is the very life-blood of the people speaking it. It is their collective, historical product and is the storehouse of all their ancient wisdom. So if one can develop his language fully, if one has got the opportunity to absorb new and modern ideas through the medium of his own language and its distinctive modes of expression, then they take strong roots in his heart and thereby become living forces. Only through that can we all—what shall I say—join in the great effort to build further the magnificent edifice of Indian unity and Indian culture.

As regards the necessity for a linguistic survey, I wish to say that this survey is long over due. This

survey has two aspects. One is academic and the other is political or administrative, because it is necessary for Government to know the different languages of the people and let them have the laws of the land and whatever else is necessary, work among the people in their own language. Among the Hindus in the past there have been linguistic researches, but on that I will not touch now. In recent times it was, I think, Amir Khusru who in his own way undertook a survey of the different languages of India. It was a limited survey. Then there were many successors among the Britishers. Many things came to be known. Discoveries were made as more and more materials were examined, and as in the case of all sciences certain conclusions were modified and certain other conclusions were rejected and new conclusions were arrived at. The process went on. Ultimately, in 1886 there was the Oriental Congress at Vienna and at that Congress a resolution was passed urging upon the Government of India to undertake a deliberate and systematic linguistic survey of India. After that, it was taken up by the Government of India and actually the survey started in 1894. In this connection there are many things to submit. This survey which started in 1894 went on for a long time—up to 1921, I think—because the results of this survey were published in 1927. It was mainly due to the labours of Sir George Grierson to whom all students of Indian languages and Indian philology are indebted. Still there are certain limitations in that survey because the linguistic survey of India was undertaken under the aegis of an alien government whose main function was only administrative and that too in the interest of their imperialist rule. They were not interested in the people as such. Within such limitations there was not much scope for proper work. Moreover, for a linguistic survey to be conducted on proper lines, it must be undertaken by the sons of the soil who know the language, who know the connections between the different languages and who know the pulse-

beat of the people being reflected in their languages. Otherwise there are bound to be many mistakes. So not only the linguistic survey of India undertaken at that time was very limited in character, it was simply a collection of samples. It was started on three bases. First of all, Burma which then formed part of India was excluded. Then, the then native States of Hyderabad and Mysore were excluded. Therefore a large slice of the country had been excluded. The second limitation was that the survey consisted of collection of specimens from different languages and dialects from the different regions under survey and the collection of standard lists of test words and sentences. These were drawn up to 1863 by Sir George Campbell.

Now, these collections were made by officers who were in no way qualified for this task and they did it in the usual bureaucratic manner. When all these specimens and collections arrived these were edited by Sir George Grierson who himself said that the survey was a mere collection of facts and that it did not give a full survey of the linguistic families and he said, there were bound to be many errors. He also said that these classifications were not necessarily correct. Since then many years have gone by, as we can say, much water has flown through the Ganges. Mainly through the researches of a generation of Indian linguists of whom I may mention only Dr. Sarat Kumar Chatterji who is internationally known, many valuable material on the study of Indian languages, the inter-relation between the different languages, the points of contact and inter connection of the different families of languages were discovered. There are some other eminent gentlemen in the different States; I do not recollect the name of all of them and I have no time to go through those things. Still, it is now a well-known fact, it is an undisputed fact, that there are a body of able Indian linguists who can undertake this task.

Secondly, Sir, many languages, particularly of the tribal people in

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the whole of the Himalayan belt were ignored. Even in the specimens which were collected under the scheme of linguistic survey of India, specimens from these languages are very few and they are not given much attention. Now, after the passage of several years, many of these languages have flourished and flowered and are coming into their own. Many languages which were, in the time of Sir George Grierson treated as dialects of the main languages, have now been recognised as independent languages.

(Time bell rings.)

I shall be brief, Sir.

So, Sir, it is absolutely necessary now that this task is seriously and conscientiously undertaken. Moreover, recent researches have proved conclusively that the study of linguistics has not only a limited academic aspect but that it has also got a social aspect which was missing in earlier times. The study of the language of the people must be conducted in intimate connection with the history of the people speaking that language because in the evolution of the language which was a process which went on simultaneously with the development of the people themselves; their experience, their aspirations, their yearnings, their problems, were, I may say, concealed in the form of words in the language. There are many idioms, many proverbs and, what are called *muhavare* in Hindi. Such things express the experience of a generation in one or two sentences. These are very expressive. I have found myself in connection with my political work, work of explaining among the masses, that even difficult political subjects can be easily appreciated by them when explained through these proverbs because they sum up their experience.

So, Sir, from this social point of view again which is now recognised, the new linguistic survey of India should be conducted. Otherwise our previous collections which have proved to be

wrong in many respects will haunt us like ghosts and will, for ever, obstruct our progress in this field.

Lastly, Sir, before I take my seat.....

MR. DEPUTY CHAIRMAN: Time is up, Mr. Mazumdar.

SHRI S. N. MUZUMDAR: One minute, Sir.

Before I resume my seat, I wish to make an appeal not only to my friends sitting there but to all my hon. friends that if we undertake this task in the proper spirit, if we can bring out the inter-relation of the different languages through the connections which existed between the different peoples in the different parts of the country, it will help us not only in the field of academical studies but also in our efforts to build up a united India.

PROF. R. D. SINHA DINKAR (Bihar):

प्रो० आर० डी० सि० हा दिनकर (बिहार) :
श्रीमान, मित्रवर रामाराव जी को मैं धन्यवाद देता हूँ कि उनका जब भी कोई प्रस्ताव सामने आता है तो उसके बहाने हम लोग देश की सांस्कृतिक समस्याओं पर थोड़ी देर विचार कर लेते हैं। यद्यपि मैं जानता हूँ कि यह विचार केवल विचार ही होता है। सरकार का जो विभाग इन समस्याओं से सम्बन्ध रखता है उस विभाग को इसकी फ़िक्र बहुत कम है कि पार्लियामेंट (Parliament) के सदस्य शिक्षा और साहित्य के विषय में क्या विचार रखते हैं। हम तो शासक दल के सदस्य हैं। जनता के बीच में हमें अवसर ऐसी समस्याओं का सामना करना पड़ता है और मैं इस सभा के सामने कहता हूँ कि हमारे मुँह में एक भी दलील ऐसी नहीं आती जिसे हम इस विभाग के पक्ष में बोल सकें। इसलिये मैं जो कुछ बोल रहा हूँ वह मुर्दा दिल से बोल

रहा हूँ। मैं जानता हूँ कि मेरी आवाज की कोई कद्र नहीं होगी। लेकिन, शिक्षा विभाग ही सब कुछ नहीं है, पार्लियामेंट अपने में भी एक बहुत बड़ी हस्ती है और मैं चाहता हूँ कि पार्लियामेंट इन बातों को सुन ले।

रामाराव साहब के प्रस्ताव में बहुत बड़ी लपेट है और यदि इन सब बातों पर काम किया जाय तो देश में एक सांस्कृतिक नवजागरण पैदा हो जाय। यह एक बहुत बड़ा काम है और शायद हमारा गरीब देश उन सारे कामों को अभी नहीं कर सके। लेकिन, जिन कामों को हम अहमियत दे सकते हैं ऐसे काम भी रामाराव साहब के प्रस्ताव में हैं।

हम अभी अभी आजाद हुए हैं। आजादी पर जो खतरा है उस पर हमारा ध्यान जाता है लेकिन एकता पर जो खतरा है उस पर हमारा ध्यान नहीं जाता। मेरा ख्याल है कि इस देश की एकता अभी मजबूत नहीं हुई है। वह अभी कच्ची है। बहुत दिनों तक इस देश में अनेकता फैलती रही जिसके कुछ कारण तो यहां की नदियां और पहाड़ हैं। लेकिन पहाड़ों और नदियों से उठने वाली बाधा विज्ञान ने हटा दी है। परन्तु, भाषा को लेकर जो बाधा थी वह मौजूद है। स्पष्ट है कि भाषा के ये परदे फाड़े नहीं जा सकते। जितनी भाषायें हैं, सभी इस देश में मौजूद रहेंगी और उन भाषाओं को मौजूद रखते हुए हम कोई ऐसा तरीका निकालना है जिससे देश की एकता पुष्ट होती चले और उस एकता को पुष्ट करने के लिये रामाराव जी के प्रस्ताव में कई सुझाव हैं।

भारत की आत्मा का इतिहास, उत्तर और दक्षिण, दोनों के साहित्य से तैयार किया जाना चाहिए। मैं जो थोड़े दिनों तक यूनिवर्सिटी (University) में

काम करता था उसमें मुझे कई बार ऐसा लगा कि वैष्णव धर्म का जितना इतिहास लिखा जाता है वह अधूरा रह जाता है क्योंकि जो विद्वान इस इतिहास को लिखते हैं उनको दक्षिण के साहित्य का ज्ञान नहीं है और दक्षिण के साहित्य का उन्होंने मंथन नहीं किया है। यहां उत्तर भारतवर्ष में यह उक्ति प्रचलित है कि :

“भक्ति द्राविड ऊपजी, लाये रामानन्द,
परगट कियौ कबीर ने सात दीप नौ खंड ।”

भागवत् में भक्ति नारद से कहती है कि मेरा जन्म दक्षिण में हुआ। लेकिन, उसका बाद उसका विकास कैसे हुआ और कैसे वह सारे देश में फैली इसका इतिहास अभी ठीक से लिखा नहीं गया है। इसी प्रकार, शैव धर्म का इतिहास भी अधूरा है। जब तक दक्षिण के साहित्य को समझ कर और उसे उत्तर के साहित्य से मिला कर, दोनों खंडों की संस्कृतियों का समन्वित इतिहास तैयार नहीं होता, तब तक हम अपनी राष्ट्रीय एकता को सही सही नहीं समझ सकेंगे। इसलिये मेरा ख्याल है कि सरकार को कुछ ऐसे काम अवश्य करने चाहियें जिससे उत्तर और दक्षिण भारत की एकता और भी पुष्ट हो। और इसके लिये मैं तीन चार सुझाव देता हूँ :

पहली बात तो यह है कि साहित्य का कोई भी आन्दोलन केवल साहित्यिक नहीं होता उसका लगाव जीवन के अन्य आन्दोलनों से भी रहता है। भारत के सांस्कृतिक आन्दोलन भी किसी एक ऽन्त में सीमित नहीं रह कर सर्वत्र चलते रहे हैं और उनके निशान विभिन्न भाषाओं में मौजूद हैं। इसलिये यह आवश्यक है कि हम अलग अलग भाषाओं के इतिहास से ही संतुष्ट न हो जायें बल्कि कोई ऐसा इतिहास भी लिखा जाय जिसका नाम

[Prof. R. D. Sinha Dinkar.]

“भारतीय भाषा का इतिहास” हो और उसमें ऐसे विद्वान रखे जायें जो प्रत्येक भाषा के समझदार हों और जो परस्पर मिल कर काम कर सकें। जिस दिन वह इतिहास निकलेगा उस दिन देश की सभी भाषाओं के इतिहास पर उसका प्रभाव पड़ेगा और हमारे विभिन्न साहित्य की एकता उससे खुल कर दिखलाई पड़ेगी।

दूसरी बात कोष के विषय में है। मैं समझता हूँ कि कोष के विषय में एक छोटे पैमाने पर “दक्षिण भारत हिन्दी प्रचार सभा” ने कार्य प्रारम्भ कर दिया है और वह हिन्दी के साथ दक्षिण की चार भाषाओं के शब्दों का कोष तैयार कर रही है। लेकिन एक कोष ऐसा भी निकलना चाहिए जिसमें कम से कम हमारी १४ भाषाओं के शब्द जरूर हों। बहुत से उत्तर के शब्द दक्षिण गये हैं। बहुत से दक्षिण से उत्तर आये हैं। दूसरी भाषाओं में बहुत से ऐसे शब्द चल रहे हैं जिनके हिन्दी में आने से हिन्दी का बल बढ़ेगा। बहुत से ऐसे समान शब्द हैं जिन्हें हम ऊपर ले आयें तो भाषाओं की एकता चमक उठे। हिन्दी के हित में तो यह बहुत अच्छा होगा। हमारे देश की अन्यान्य भाषाओं को जो कोई सीखना चाहेंगे उनके लिये भी यह कोष बहुत लाभदायक सिद्ध होगा। कोई प्रकाशक यह काम नहीं कर सकता क्योंकि अभी ऐसी पुस्तकों के खरीदार देश में कम हैं। एक और काम है। कुछ दिन हुए भारत सरकार ने एक “कान्फरेंस आफ लेटर्स” (Conference of Letters) बुलाई थी। इस कान्फरेंस में एक सुझाव आया था कि सभी बड़े लेखकों और कवियों की रचनायें प्रत्येक भाषा में प्रकाशित कराने की व्यवस्था की जाय। स्पष्ट है कि यह काम बड़ा है

और इसमें खर्चा भी अधिक होगा। लेकिन छोटे पैमाने पर भी यह काम शुरू हो जाना चाहिए जिससे प्रत्येक भाषा के विचार दूसरी भाषा में पहुंच सकें। ये सारे काम उम्र साहित्य अकादमी (Academy) के जरिये मजे में किये जा सकते हैं जिसकी सरकार रचना करने वाली है।

बल्कि मैं तो, अगर सरकार इस पर गौर करे, तो यह सुझाव दूंगा कि कुछ कॉलेजों अथवा यूनिवर्सिटियों में यह प्रयोग शुरू किया जाना चाहिए कि हिन्दी और तमिल तेलगू या दक्षिण की किसी अन्य भाषा का एक विभाग कर दिया जाय, उसका एक विभागाध्यक्ष हो, और उसमें दोनों भाषाओं के विद्वान रखे जायें। दो दो भाषाओं को एक साथ चलाने से द्विभाषी विद्वान तैयार हो सकेंगे और भाषाओं की आपसी एकता भी बढ़ेगी।

हिन्दी के विषय में राव साहब ने एक बात दिल तोड़ने वाली कही है, यद्यपि उन्होंने बहुत अच्छे भाव से कही है। भाव उनका यह था कि हिन्दी को अंगरेजी की जगह अगर कहीं भी लेनी है तो इसके लिये हिन्दी की ट्रेनिंग (training) होनी चाहिए और उसमें अंगरेजी के समान बड़ी योग्यता पैदा करनी चाहिए। मैं मानता हूँ कि यह काम अभी नहीं हो रहा है। इस सिलसिले में उन्होंने मुन्शी जी और दिवाकर साहब के मतों का हवाला दिया है। मेरा ख्याल है भारत की जितनी नई भाषाएं हैं उनके सम्बन्ध में यह विवाद ही गलत है कि किस भाषा में अधिक ताकत है, किस भाषा में कम ताकत है, क्योंकि जब से इस देश में रिनैसांस (renaissance) (जागरण) आया है तब से यहां की हर नई भाषा फूलने फलने लगी है। और सब में अपन अपने

बंग की ताकत है। उन्होंने कहा कि हिन्दी में राष्ट्रीय बनने की योग्यता नहीं है। मैं इसे नहीं मानता। फिर यह बात भी है कि हिन्दी राज्य भाषा सिर्फ योग्यता के कारण नहीं बनी है बल्कि इसलिये कि उनके जानने वालों की संख्या बहुत अधिक है। और संख्या वाली बात को आप हटा नहीं सकते। कहा जाता है कि १२ वर्ष बाद हिन्दी को अंगरेजी का स्थान ग्रहण करना है। लेकिन यहां केन्द्र में, देश की जो भावना प्रतिबिम्बित होती है उसे देखकर यह कह सकना मुश्किल है कि हिन्दी सारे देश में कितने समय में चलेगी। परन्तु एक बात अवश्य है कि जो दस प्रान्त हिन्दी भाषी है उनमें तो हिन्दी चलाने में कोई कठिनाई नहीं होनी चाहिये, यद्यपि मैं यह नहीं चाहता कि दस प्रान्तों में हिन्दी चालू करके उसे हम सारे देश पर जबरदस्ती लाद देंगे। जिन प्रान्तों में हिन्दी को चलाने में अभी असुविधा है वहां जल्दबाजी नहीं करनी चाहिये, बल्कि वहां लोगों की सुविधा के अनुसार धीरे धीरे चलना ही अच्छा होगा। मगर आने दस प्रान्तों में भी अंगरेजी का स्थान लेने के लिये हिन्दी की ट्रेनिंग की जरूरत है। हिन्दी को यह योग्यता देने के लिये आवश्यक है कि कानून की पुस्तकें अनूदित की जायं, सोर्स (Source) की पुस्तकें अनूदित कराई जायं। लेकिन यह सब काम अभी पड़े हुए हैं। दो साल बाद कमीशन (Commission) बहाल होगा यह देखने के लिये कि राष्ट्र भाषा की प्रगति कहां तक हुई और वह रिपोर्ट (Report) करेगा कि साहब काम कुछ भी नहीं हुआ है। अक्सर हम लोगों से कहा जाता है कि आप लोग जल्दबाजी न कीजिये। लेकिन मैं समझता हूं कि “धीरे चलो” का अर्थ यह हो रहा है कि हम चले ही नहीं।

हिन्दी प्रोफेसरों की दिल्ली में एक कान्फरेंस हुई थी जिसके सम्बन्ध में एक दिन यहां प्रश्न भी किया गया कि उसकी सिफारिशें क्या थीं। शिक्षा विभाग की तरफ से इस प्रश्न का कोई जवाब नहीं आया। मुझे पता लगा है कि उसमें कोई सिफारिश ही नहीं हुई। अब जरा सोचिये कि हिन्दी प्रोफेसर कान्फरेंस में जुटाये जायं और वे चपचाप यह कह कर चल दें कि हमें कुछ भी नहीं करना है। यह बड़ी ही हैरत और अचरज की बात है। देश में धीरे धीरे एक भ्रम फैल रहा है कि भारत सरकार के चलते हिन्दी का प्रश्न देश की एकता के प्रश्न के आसन सामने आ गया है। अवश्य ही, हम देश की एकता को पहले चाहते हैं और हिन्दी को बाद में। बल्कि, हम हिन्दी को तो इसीलिये चाहते हैं कि इससे देश की एकता बढ़ेगी। यदि देश की एकता ही नहीं रही तो राष्ट्रभाषा की हमें जरूरत ही क्या रह जायगी? हिन्दी देश की एकता के लिये जरूरी है। इसलिये इस समय हिन्दी की ट्रेनिंग का काम अगर एक रोज भी रुकता है तो वह राष्ट्र के साथ अन्याय का सबूत है।

दूसरी तरफ मैं देखता हूं कि शिक्षा विभाग की अपनी कठिनाइयां भी हैं। मने कई बार इस विषय पर सोचा कि ऐसा क्यों है कि हमारा काम इतना शिथिल पड़ता जा रहा है। मैं किसी की नीयत को खस नहीं समझता। नीयत बहुत अच्छी है, नहीं तो इतनी योजनायें क्यों बनाई जाती? इतनी कान्फरेंसें क्यों बुलाई जातीं और इतनी रिपोर्टें क्यों प्रकाशित की जाती? लोगों को इस दिशा में चिन्ता है, परन्तु काम वास्तव में आगे नहीं बढ़ पाता है। इसका कारण यह है कि सरकार तो वही अंगरेजी जमाने की है। धीरे धीरे इसका परिष्कार होगा, धीरे धीरे इसका सुधार होगा। शिक्षा

[PROF. R. D. Sinha Dinkar.]

विभाग में ऐसे आदमी होने चाहिए जो विद्वान ही नहीं जागरूक भी हों, जो उस समस्या को समझ सकें जो उनके हवाला की गई है, जो सभी प्रान्तों की भाषा प्रचारकों के संपर्क में हों, जो देश की प्रतिक्रिया का सही अंदाजा लगा सकें, जिनके कान देश के हृदय की हर एक धड़कन को सुनने में समर्थ हों।

अन्त में मैं यह कहना चाहता हूँ यदि आप को हिन्दी के सम्बन्ध में सचमुच कुछ करना है तो इस सवाल को शिक्षा विभाग के जिम्मे न छोड़ दें। उसके पास वैसे ही शासन के अनेक काम हैं, उन्हीं में वह व्यस्त रहेगी। कुछ समय पहले मैंने अखबारों में पढ़ा था कि एक हिन्दी एकेडेमी कायम होने वाली है। मेरा यह सुझाव है कि एक हिन्दी एकेडेमी कायम की जाय और उसको जरूरी स्टैट्यूटरी पावर (Statutory power) दे दिया जाय। इस पर यह जिम्मेदारी डाल दी जाय कि वह हिन्दी को १५ या १२ वर्ष के भीतर राज्य भाषा का स्थान लेने योग्य बना दे। मेरा विश्वास है कि देश में ऐसे लोग हैं जो १२ वर्ष में इस काम को अंजाम दे देंगे।

[For English translation, see Appendix VI, Annexure No. 28.]

SHRI H. P. SAKSENA (Uttar Pradesh): Sir, now that my great friend, Mr. Rama Rao, has changed the form, the language and the trend of the Resolution, I wholeheartedly support it, because all the pangs of conscience which I had with regard to his previous Resolution have now vanished. My hon. friend was complaining to me yesterday as also today that he was suffering from a pain in the chest. I wish he had spared himself the strain that he gave to his lungs—a very serious strain—by delivering a very lengthy and a very verbose

speech. Unfortunately his trend and his style is verbose, and mine is brief and concise.

SHRI RAMA RAO: Since when have you become a literary critic?

SHRI H. P. SAKSENA: My friend thought that he was alone entitled to have criticism of literature. This subject would form a very beautiful editorial in any daily newspaper and I would advise my friend, Mr. Rama Rao, to send it to the *Hindustan Times* or the *Statesman*. Sir, I would have condensed the purpose of the speech that my friend delivered in one-tenth of the language that he has used. My style has always been, in my editorials, correct in statement, clear in meaning and concise in form. His is lengthy and verbose. So far as his appeal and request to the Government to appoint a commission is concerned, I think it should have been the duty of the Government itself by now to have appointed a commission to carry on a linguistic survey or to do something big in the educational sphere of the country. I am constrained to remark that while all other departments of the Government are taking rapid strides.....(Interruption.) You may be a non-believer, but I am not because I am a truthful person and I call a spade a spade. Our Education Ministry may be thinking of the Middle East and of establishing cultural contacts with some countries of the South East Asia, but it is not doing its duty to the country so far as the expansion and the care-taking of the Education Ministry is concerned.

My friend, Mr. Rama Rao, is very keen to know as to how the words relating to science will find equivalents in the Hindi language. While he is still wondering what is going to be done about the English terms of science, our friends in Uttar Pradesh are preparing a very useful dictionary for scientific terms and it will, I hope, soon be published. So far as the Government of Uttar Pradesh is concerned, I am positive that it is taking due

care towards the establishment of Hindi in the truest and the strictest sense of the term as the national language of India. So far as borrowing of words from other languages is concerned, I have never been strict on this point. I am very liberal and I want Hindi to borrow extensively from Telugu, Tamil or the other South Indian languages which are very rich in literature, but to say that Hindi is poor in literature, I should say, is cruel, unjust and not very accurate. I know that some languages are richer even than the Hindi language, but that does not go to prove that Hindi is poor.

SHRI GOVINDA REDDY: It is a new language and therefore it is poor.

SHRI H. P. SAKSENA: I am all for encouraging all languages including the South Indian languages, including the Persian language, which is not one of the fourteen languages in the Schedule, and including Urdu. I am not going to forsake Urdu and give it up as lost, and yet I lay entire emphasis and entire stress on enriching the national language, that is Hindi. I am not in favour of linguistic provinces. I say it for the thousandth time, and my battle with my friend, Mr. Rama Rao, so far as the formation of linguistic States is concerned, will continue so long as both of us are alive. He has got a province for himself. He is happy over it and I congratulate him on that success, but let there be no more of these linguistic provinces, because I have the firm belief and conviction that the unity and the strength of India lies not in the formation of linguistic States but in the stability and the unity of the country as a whole. Enrich the regional languages by all means. I am not opposed to that idea, but for God's sake, do not divide the country into bits, on grounds of language.

Then about the learning of grammar I am of the opinion that, if one does not know the grammar of a language, he does not know the language at all. The more stress you lay on the learning of the grammar of Hindi or for

that matter any other language, the better will it be for that language itself. Those who say that the teaching of grammar impedes the growth of a language, do not know how growth is attained in the matter of language.

डा० पी० सी० मित्रा (बिहार) : ग्रामर, ग्रामर, हिन्दी का क्या ग्रामर है ?

†[DR. P. C. MITRA (Bihar): Grammar, grammar, what is the grammar of Hindi?]

श्री एच० पी० सक्सेना : अभी मेरे मित्र ने बता दिया व्याकरण क्या है ।

†[SHRI H. P. SAKSENA: My friend has just clarified what grammar is.]

MR. DEPUTY CHAIRMAN: Please continue.

SHRI H. P. SAKSENA: We are laying great stress on languages, but we must remember that the development of a language depends on the market value of that language. Unless and until the language that we want to develop has got a market value, people would not be inclined to take to it.

SHRI RAMA RAO: Do you mean to say that Urdu has got a market value?

SHRI H. P. SAKSENA: It is losing the value that it has had; thanks to the step-motherly treatment that is being given to it. This aspect of the market value has got to be borne in mind when we think of the development of languages.

Mr. Mazumdar spoke and dug out things from deep trenches and caves. He laid stress on the point that a linguistic survey of the country was necessary. My friend should not lose his precious time by making a linguistic survey and finding out which language was related to what language so many thousands of years ago. Only

†English translation of the above.

[Shri H. P. Saksena.]

the other day we saw in the papers that the old theory of the ape-man that we were entertaining for so many years was proved to be false. Let my friend do some practical work and develop the Bengali language. If my health had been better, I would have learnt the Bengali language from him. Having said this much and at this fag end of the day—and I am thinking of the bus also—I would commend the Resolution to the Members of this House and would implore the Government, specially my old friend the hon. Deputy Minister for Education, to have some mercy on us, the lovers of language and literature and give us also a living space in his big Kingdom of the entire continental country of India.

SHRI S. MAHANTY (Orissa): Mr. Deputy Chairman, Sir, I am really grateful to the hon. mover of this Resolution. For, at least he has been able to invite the attention not only of this House but also of the Government as well, to the very undesirable state of affairs that are now obtaining in the field of the provincial languages of India. But, Sir, if he would excuse me, I venture to think his suggestions, his approach, are futile. Whatever it may be, I would have liked very much the presence of the hon. Minister of Education, Maulana Abul Kalam Azad.....

AN HON. MEMBER: Who is he?

SHRI C. G. K. REDDY: We have not seen the Minister.

MR. DEPUTY CHAIRMAN: It is not right.

SHRI C. G. K. REDDY: If it is not right, I think it is most improper that the Minister in charge of the Education Ministry should never be present in the House. It is certainly improper and you can understand our ignorance. It is a very serious matter. If you will please allow me, it is a serious matter

that a Cabinet Minister never enters this House. We have never seen him. You can understand our ignorance whether we have a Minister at all.

MR. DEPUTY CHAIRMAN: Let there be no disturbance.

SHRI S. MAHANTY: I would have considered indeed a privilege—a very honoured privilege at that—to have my humble submissions made before that great product of a Semetic culture. However, in his absence, I am making some humble suggestions to his Brahminic deputy for such consideration as it may deserve in their hands. History tells you when Aryans and Semetics unite and when Aryans entrust their cultural heritage in the hands of the Semetics, what happens. Well, it is there in the pages of the Indian history for any one to see. But I am sorry our Education Minister should consider such subjects with levity. Indeed they are not Ministers as we understand them in the ordinary sense of the term. They are the trustees of our nation's culture, trustees of our national heritage. However, it has been a great pleasure for me to listen to the hon. mover's speech, but what I could gather was that he only made a broadside against the Education Ministry—of course, they deserved it in ample measures—for all their negligence, for all their acts of omission and commission. But coming to his Resolution, as I said earlier, I come to the unhappy conclusion that his approach is futile. You will find from the preamble of this Resolution what he proposes. He proposes to set up a Commission and then he proceeds to enumerate.....

MR. DEPUTY CHAIRMAN: You can continue on the next non-official day. The Resolution will be taken up on the next non-official day. The House stands adjourned till half-past one on Monday.

The Council then adjourned till half past one of the clock on Monday, the 30th November 1953.