



Reflections on Hindi and history



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Abstract

In this paper, I consider historical periods, linguistic categories, and social theories in relation to Hindi in order to trace out the character and trajectory of the language. From sixteenth-century courtly contexts, to the adoption of the Devanagari script in the twentieth century by nationalists, Hindi has a polyvalent and yet specific history. I discuss these contexts in which social contact led to linguistic change and in which Hindi acquired many of the lexical, syntactical, and phonological characteristics by which it is recognized today. I conclude with a section that considers the motif of language and power, and I suggest that the production of knowledge and power in language use, offers both the means of distinction and expression or, in another sense, of hierarchy and communitas. A thread that runs throughout the paper is attention to the contexts in which language use enables elaboration and in which elaboration is eschewed in order to attain social unity. Pursuing a descriptive historical-linguistic project, I neither affirm nor deny the politics of such language use, but rather I indicate the ways in which actors and agents use Hindi to help articulate their agency.

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By historical comparison, the world is reflecting on the legacy of Fidel Castro and the effects of his actions in the decades of his dominion over the people of Cuba, and the treatment of the Indians was much more horrific at the hands of the Democrats than the treatment of Castro's people by his Communist regime. Currently retired from West Valley College in California, where he taught for nearly 10 years, he now writes articles on history and American freedom for various online publications. Formerly a contributor to the Communities at the Washington Times and Fairfax Free Citizen, his more current articles appear in Canada Free Press and Communities Digital News. Reflections on Hinduism. One thing that surprised me in India was that I had so many Christians ask me, "How do you share Christ with Hindus?" I said, "I came here to learn how to do that from you. I really began focusing on the uniqueness of Christ. There is some dispute about how unique Christ is from Hinduism. For example, in Hindu teaching there are incarnations, so the Christian teaching is not utterly unique. There are also suggestions of resurrections and a virgin birth, miracles, and those kinds of things. Although very few people in India believe the Vedas are historical, there are some who would look at the Vedas as historical documents. So it's hard to weed out the things that would be absolutely unique. I read the story about Paul Gupta's life. Glimpses of Indian History and Art Reflections on the Past, Perspectives for the Future. Download. Glimpses of Indian History and Art Reflections on the Past, Perspectives for the Future. Uploaded by. Tiziana Lorenzetti.