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church malpractices to ask for reform.
In the Tudor period Marlowe, Shakespeare & others shed light on Contemporary social life exposing the evils of society.

e.g. The hatred and distrust between Christians & Jews in *The Merchant of Venice* promoting out the honesty and simplicity of rural life as opposed to the deceit of city and court life in *As You Like It*, exposing the disaster of distrusting one's own wife as in *Othello* or the suicidal effects of excessive ambition as in *Macbeth* etc.

In Jacobean period and later poets like Milton have lamented the absence of heroism in his age by writing the heroic poem/ the epic *paradise Lost*.

In the romantic age Wordsworth and the younger romantics made poetry the vehicle of social discourse by depicting lives of the Common man. E.g. *Michael* (Wordsworth) *The Blind Boy* (Blake)

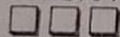
Victorian age and Victorian literature is more and social. E.g.- Dickens' novels, *Oliver Twist*, *David Copperfield* etc.

In the 20th century literature/ poetry has been highly social because of the democratic governments. E.g. The poetry of Davies, Eliot, and the novels of Graham Greene, Maugham & others.

Literature/ poetry are more & more harnessed to society. All literature to-day is the true story of people in society imaginatively expressed. literature / poetry is best when it performs the Function of directing untrusting & elevating human life.

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The English Language in India: It's Origin

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Abstract:

In this research paper, an attempt has been made to trace the development of the English language in India and its origins. I have tried to define the terms of Butler English, Baboo English, and Standard Indian English and their samples and tried to trace who are the speakers of these different varieties of Indian 'English'.

Key words: Standard Indian English, Butler English, Baboo English, communication, Origin(s)

When the British left their island home to set up Britain's worldwide colonies they brought with them several legacies. One of them was the English language in which they communicated with the natives of these colonies. The natives accepted the language and in their typical way "acculturated" it, i.e. they used the language in a native culture. Consequently cultural features were reflected in it. This phenomenon, unique not to one colony alone but typical of all situations of language contact and language convergence was to be expected. The gradual acculturation produced a number of local varieties of English which were used as a second or foreign languages.

On the Indian sub-continent the British ruled almost 200 years, the English used their language with the Indians and fulfilled Macaulay's dream of an "imperishable empire." In these 200 years English in India slowly went

through a Process of change which we label Indianisation, and evolved into a variety which we term 'Indian English.'

A network of varieties

There is no one Indian 'English.' A number of varieties can be subsumed under this term ranging from Butler English and Baboo English on the one hand to Standard Indian English on the other. How did these varieties originate?

When the English merchants landed on the shores of India, they found a horde of natives willing to wait on them –fawning, and ever ready to please. Although the natives could not speak the English language, he was ready to try. The Englishman, in his desire to help, simplified his speech, paring it of all redundancy. Thus a kind of English mushroomed which Schultze claims can only arise in situations wherein one group enjoys a marked superiority over another- that is, in master-and-servant situations. "Trade jargons are a good deal more important for communication between white masters and coloured servants than between white merchants and coloured traders or producers"(1933). Schuchardt affirms that "as early as the seventeenth century, the English started to communicate with their slaves in the English language...Principally, it is the Butler English of Madras which can still be thought of as an independent type of language"(1891).

Soon after the East India Company emerged as a political power in India, its policy regarding education was that of encouragement to traditional oriental learning in Sanskrit and Arabic. In the early nineteenth century, however, the Company's Indian governments began to feel that they needed a large number subordinate clerks who should be able to read and write English. The British Empire was expanding and it was not possible to send shiploads of clerks from England. So arose the urgent need to promote English resulting in the origin of Baboo English – the English written by a native clerk.

It is customary to hold Macaulay

responsible for the introduction of English into Indian education. But even before Macaulay arrived in India in 1834, a group of prominent Indians led by Raja Rammohan Roy had been agitating for of English into Indian education in the country, and this early enthusiasm of Rammohan Roy was continued by several Indians throughout British control. Macaulay's highly controversial and very significant Minutes got the seal of approval from Lord William Bentinck and on March 7, 1835, an official resolution endorsing his policy was passed. This set in motion the process of producing educated English-knowing bilinguals in India, bilinguals who form "a class who may be interpreters between us and the millions whom we govern – a class of persons, Indians in blood and colour, but English in taste, in opinion, in morals and intellect"(Macaulay 1781-1839). The English they speak approximates British Standard, and is termed Standard Indian English.

Speakers of these varieties of Indian English:

Each variety has a different set of speakers. Their competence in the language varies so much that it is difficult to analyse the variety they speak without some prior categorization. The generally uneducated English-knowing bilinguals such as (1) guides showing foreign visitors around (2) vendors selling wares to foreigners frequenting Indian markets (3) the domestic staff of hotels catering to tourists and upper-class Indians (4) the domestic staff of prestigious clubs and other recreation centres and (5) the domestic staff employed in racially mixed are ranked at the zero point. Their English is termed Butler English and it is spoken in a very restricted set of domains mainly for communication on limited matters between master and servant. It functions as a link language in domestic situations. Kachru gives supporting evidence. "In South Asia it is very common to come across users of English who have acquired some control of restricted items of English, but cannot use the language in any serious sense. Some such

varieties have been labelled Baboo English, Butler English, Bearer English, Kitchen English" (1969). Other varieties of English, that function similarly as domestic link languages are Chinese Pidgin English spoken by Chinese servants and British employers and Tay Boi, the Pidgin French of Vietnam.

At the central point we are concerned not with the broken sort of English spoken by servants or other Indians of little or no English education, but with the English of those who have learnt the language in schools. This is, generally speaking, the English of clerks and of the less-well-educated among professional Indians who use English daily, such as pleaders and magistrates. It is a form of speech intermediate between the almost completely normal English of many Indian writers on the one hand, and the dog English of the only from time to time in the English of the highly-educated. A strict boundary is difficult to maintain.

At the third measuring point on the cline of bilingualism- the ambilingual point, English is used by a community of people and institutions in India for interpersonal and inter-institutional communication in a wide range of contexts. The English spoken is Standard Indian English, a variety of English which is used by educated Indians, which approximates, or very nearly approximates British Standard. It is used both as an All-India link language and as an intra-group contact language.

Samples of the different varieties of Indian 'English':

Butler English

Schuchardt being the only scholar who has tried to obtain samples of Butler English. In his article *Indo-English* (1891) he quotes a handful of sentences on Madras English which are sprinkled throughout the text of *Gup (Indo-English Gossip) Sketches of Anglo-Indian life and character* (1868).

- i. Master not believe she give "garley"!
Master not believe she throw knives!
Master not see what that missus doing.

- ii. Yes ma'am. I speaking English-same as missus.

- iii. How I telling? English people very clever, can do everything.

Baboo English

Samples of Baboo English can be found in *The Chamber's Journal*, December 31, 1881. Baboo English or *Our mother tongue as our Aryan brethren understand it* is a collection by T.W.J. of amusing specimens of composition and style, or English as written by some of Her Majesty's Indian subjects in the late nineteenth century. Hunt in *Honoured Sir from Babuji* (1931) and Babuji writes *Home* (1935) has some examples from Indian 'English' as written by bilinguals who rank around the central point.

The text given below is from T. R. J.

- i. A baboo tries to excuse the behaviour of one of his subordinates.

RESPECTED SIR,

Kindly excuse to this poor man the once more for his this fault. He is not sort of man to be cheek (cheeky) to your honour, but being a very fool he not understands the English language therefore he spoke you in such way as to look impertinent.

Now he is very sorry for the fault which is done by accident, and humbly says no more he will do so again. For sake of his families be merciful to him. He has lately been blessed by having a child, do not turn his joys into misery and sadness.

Yours obedient,

W.M. PUTTUCK

This is well illustrated by the absurd manner in which long and sometimes obsolete words are used in place of those of ordinary and everyday use. In short, the peculiarities of Baboo English are not in the grammar but in the style.

Standard Indian English

A sample from Khushwant Singh's short story, the portrait of a Lady is given. This is from a collection of short stories titled *Black Jasmine*, first published in 1972.

The next morning she was taken ill. It was a mild fever and the doctor told us that it

would go. But my grandmother thought differently. She told us that her end was near. She said that, since only a few hours before the close of the last chapter of her life she had omitted to pray, she was not going to waste any more time talking to us.

We protested. But she ignored our protests. She lay peacefully in bed praying and telling her beads. Even before we could suspect, her lips stopped moving and the rosary fell from her fingers. A peaceful pallor spread on her face and we knew that she was dead.

We lifted her off the bed and, as is customary, laid her on the ground and covered her with a red shroud. After a few hours of mourning we left her alone to make arrangements for her funeral.

Earlier in this paper Standard Indian English has been defined as a "variety which is used by educated Indians."

To sum up, in this paper I have given my views on how Indian 'English' originated ; the varieties it is comprised of; who the speakers are ; and how one variety differs from another. The basic idea that I have expounded bears repetition: that there is no one Indian 'English.'

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आचार्य हजारीप्रसाद द्विवेदी जी के निबंध में सांस्कृतिक चिंतन

डॉ. संजय म. महेर

अध्यक्ष हिंदी विभाग, जिजामाता शास्त्र एवं कला
महाविद्यालय, ज्ञानेश्वर नगर (भेंडे) तह. नेवासा
जिला. अहमदनगर

निबंध साहित्य के किसी अंग को लेकर संस्कृति के विभिन्न पक्षों पर सम्मिलित रूप से चिन्तन, उसका सांस्कृतिक अध्ययन कहलाता है। निबंध विशेष के सांस्कृतिक अध्ययन से उस समय के समाज का अध्ययन से उस समय के समाज का अध्ययन होता है। एक तो राजनीतिक, आर्थिक, सामाजिक, धार्मिक, साहित्यिक, भाषाविषयक और कलात्मक स्थितियों को और दुसरे संस्कारों और आदर्शों का पहले दृष्टिकोण का संबंध इतिहास से है तो दूसरे का परम्परा से है। निबंध साहित्य का संबंध उसकी सम-सामायिक परिस्थितियों की चर्चा के साथ सांस्कृतिक परम्पराओं, मान्यताओं और आदर्शों के निदर्शन से भी है। लेखक अपने निबंध में जहाँ तत्कालीन राजनीतिक, सामाजिक, आर्थिक, धार्मिक आदि परिस्थितियों का निरूपण करता है, वही 'सत्यम्' के साथ 'शिवम्' की चर्चा भी उसके लिए अनिवार्य होती है। साहित्यिक भाषा के अन्तर्गत यह कहा जा सकता है कि साहित्य में यथार्थ के साथ आदर्श की भी प्रतिष्ठा आवश्यक है। आचार्य हजारीप्रसाद द्विवेदी ऐसे ही 'सफल निबंधकार रहे हैं जिनके साहित्य में आदर्शोन्मुख यथार्थवादी विचारधारा स्पष्ट परिलक्षित होती है। भारतीय संस्कृति का पुनराख्यान उनके निबंध लेखन के केंद्र में है।

आचार्य द्विवेदी जी साहित्य को सांस्कृतिक भूमिका में रखकर देखने के पक्षपाती थे। सांस्कृतिक क्षेत्र में उनकी दृष्टि भारतीय-अभारतीय, आध्यात्मिक-भौतिक के अर्थभेद को मानकर नहीं