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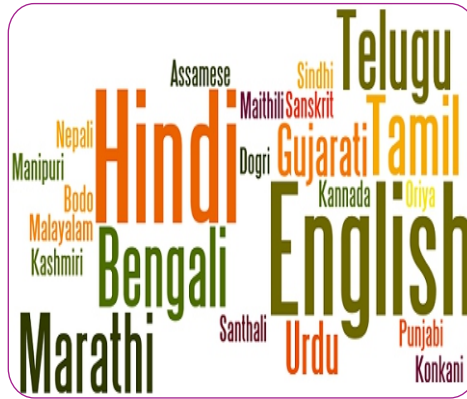
## MANY LANGUAGES OF INDIAN PEOPLE; A STUDY

**Dr . Sanjay Thorat**

Associate Professor, M. V. P. Kanya College, Islampur ,  
Tal. Walwa, Dist. Sangli.

### ABSTRACT:-

**S**ocial groups in India are polyglot and the writer who gets the opportunity to express himself uses the language of that group. Language is custom oriented and approved by people. So the language of people of that particular land becomes the medium of expression. P. E.



Sonkambale has written his autobiography in Mahari-dialect. J. M. Synge went to Paris to become a writer. There he met W. B. Yeats. Yeats advised him to return to his land and write in his language i.e. language of his people. J. M. Synge used the language of Aran land for his works. He is considered a great writer only because his texts are

written in the language of people.

**KEYWORDS:** Language, India, language of people,

### INTRODUCTION :

A great Kannada writer Kuvempu (Kuppali Venkatappagowda Puttappa), in his early period, used to write in English. When James H. Cousins, an Irish writer, visited India, Kuvempu showed his poems to Cousins. After careful reading, the first reaction of Cousins was 'what all this stuff is?' Kuvempu was surprised by this remark. He said that all his friends praised him; even the teachers encouraged him to write in English. Cousins said all that writing was good for Indians, but from the native speaker's point of view, it was childish. He advised Kuvempu to write in his own mother tongue i.e. Kannada. Kuvempu said that his language is not so strong and powerful, there are no strong words in the language to express the strong feelings. Cousins said that each language had its strength. Once you use it, you will realize its power and glory. Kuvempu's next doubt was how these thoughts could reach to the readers of the world, especially those who do not know Kannada. Cousins assured Kuvempu not to worry about that. People will translate it into English, and the thoughts would reach to the world. Then onwards Kuvempu used Kannada i.e. language of his people for his writing. In an interview given in his latter period, Kuvempu reflected that he was wrong to say that his language is not strong to express the proper feelings. His mother tongue is rich and splendid; it bears the wealth of the whole world in it (Nenapina Doniyali: 1980).

Though there is great importance given to the language in nativism, it expects the language of a huge group of people. The language of the high class that has been corrupted by the influence of Brahma-English is not expected. As common men were unable to understand Sanskrit, Gautama Buddha used the language of people (Pali). But unfortunately that tradition is broken after Yadav period. As the Peshwa rule was completely of Brahmins, naturally there was a great influence of Sanskrit on Marathi. It widened the gap between Brahmins and non-Brahmins. The Marathiness of Mahanubhava and Saints was lost in Peshwa period only. Marathi had got the

status of Brahmanized language. Consequently, only Brahmin part was being reflected in literature. If by using Brahmin dialect, Brahmin-life is to be portrayed, then it doesn't matter if a Brahmin writer would write in his language as P. E. Sonkamble has pictured the Mahar life in his Mahari dialect. Various dialects got space in Marathi and made it rich and prosperous. Otherwise by being Margi, it would have been ceased to function. But unfortunately during the post-independence period all the Brahmins as well as non-Brahmins, started writing in the corrupted Brahminized Marathi. So the native form of original Marathi was lost. Jotirao Phule had proved that such Brahminized Marathi would never become the language of the mass. He raised voice against Brahminized Marathi and accepted Marathi, which was being spoken by the people. This awareness of Jotirao preserves the notion of native Marathi tradition. Jotirao deliberately made use of the language of Bahujan Samaj (masses); but later unfortunately the Bahujan Samaj also could not understand the importance of Phule's action. As Bahujan Samaj also started creating literature using Brahminized forms, the whole Bahujan Samaj went away from literature itself.

After their advent in India, Britishers started providing English education; but it was influenced by Macaulay's style of an inverted pyramid. Naturally, first, the Brahmins started acquiring English. Due to the end of Peshwa rule, they had to worship Britishers. In this way, they kept all educational system in their control only. So Marathi got the form of English-Sanskrit. As simple nature of Marathi ended, Bahujans started calling Marathi a difficult language than English. Even today Marathi people consider Marathi a difficult language than English.

An independent place has been allotted to English in multilingual environment of India. English is frequently used in the fields of science-technology and communication. It doesn't mean that all other native Indian languages are subordinate to English. English has similar rights to that of other Indian languages regarding creative writing. But as an international language Indian writing in English is ridiculous and dreadful. Shantinath Desai gave an example of a collection Ten Twentieth Century Indian Poets, edited by R. Parthasarathi. In this collection the selection of the poets is made of those who write in English. The question emerges 'do the Indian poets write in English only?' The title of this collection misleads the foreign readers. Actually it should be Ten Twentieth Century Indian Poets writing in English.

### The Bountiful Banyan

The Bountiful Banyan, a four-volume biography of social reformer and educationist Karmveer Bhaurao Patil is replete with Indian nationalistic literary values. Nativism advocates that one should write in the native language, first language i.e. in the language of people as naturally as breathing. Nativism emphasizes the language of people in the production of literature; hence, Buddha preferred Pali, Mahaveera Ardhamagadhi, Basaveshwara Kannada, Chakradhara and Dyananeshwara Marathi and so on. An indiscriminate reader will be surprised to read this nativistic biography in English, and he will raise the question why did Pee Jee write in English?

Anna wanted his students to master English. Pee Jee had written an article 'How did I study English?' (Bhagat: 117-131) which, explains how did he acquire this second language. The gist of his article is as follows – S.R. Aiwale, Gani Attar taught him grammar and literature in Shahu boarding house in Satara. Anna wanted Pee Jee to become English Scholar, so he requested Principal Gokak to accept this rural lad as his student. His association with Dr. H.S. Das a Brahmo Samajist and American missionary, Ladies like Miss Hilian Picken. Mrs. Husis Fisher improved his competence and conversation skills in English. Anna gave him English books for reading. As a Sincere student, he memorized ten to twelve new words each day. This practice added to his vocabulary. Pee Jee Mastered English because of his concentration, Sharp memory and able guidance of Anna, S. R. Aiwale, and Gani Attar. Pee Jee sailed to U.K. for higher education in September 1946. At the time of his departure, Anna advised him: 'You should make use of the facilities in the Reading Room of the British Museum. Read good biographies very carefully. I want you to write my biography in English after your return home on completion of your studies there. Copies of this biography should be sent to all the universities in India, so that the people would get correct idea of my life's mission' (BB1: IX). Anna would often say to Pee Jee, 'I want you and your wife (Sumatibai Patil) to go on a lecture tour of the world universities, speaking about the problems of Indian education and also about the work of the Rayat Shikshan Sanstha. The whole world would then able to get an idea

of what sort of work we are doing at Satara for the children of the masses' (BB1: 192).

Pee Jee retains Marathiness by using Marathi culture code for example 'I shall break but will not bend' or he often used the humorous expression, 'From Booker.T. to Bhaurao P' which may be understood in English as well as in Marathi, as T for tea in English and P for a drink in Marathi. Bhaurao was influenced by Mahatma Phule and the ideology of Satyashodhak movement. In the meetings of the farmers and villagers, Anna talked about the tragic plight and ever haunting ignorance of the farmers. He used to remind them the words of Mahatma Phule from the Farmer's Whip-cord. शेतक-याचा आसूड

For want of learning, the intellect is gone  
 For want of intellect, morality is gone  
 For want of morality, wealth is gone  
 For want of wealth, the shudras are lost in a morass of poverty  
 And all these evils are wrought by this demon of ignorance. (BB1: 35)

These lines show that rural villagers', farmers were the central concern of Anna's thinking. He knew and understood very well that the root cause of the plight of the farmers, downtrodden and Shudras was ignorance. Anna took an active part in Satyashodhak Jalasas which were folk entertainment on the lines of tamasha like songs, stories, clownage were maintained in the Jalasas. Jalasas had a didactic purpose to highlight the injustice done by the Brahmins to the masses down the centuries. Jalasas commented on the themes like evils of dowry, wastefulness in wedding expenses, the curse of ignorance, illiteracy, indebtedness, the drink devil, child marriages. Anna was expert in playing upon the dulchi (the mridang like drum). Anna used to be double asset to the Jalasas – he was an expert in playing dulchi and an effective orator. Satyashodhak Jalasas were part and parcel of our Marathi Culture and Pee Jee registers Anna's role in these Marathi Jalasas.

#### A.V. Matthew's Karmveer Bhaurao Patil

Dr. Anjivel Matthew, the former principal of Teachers College, Kolhapur and Shivaji College Satara has subtitled his Anna's biography as an amazing story of leadership and organization in rural education. Dr. A.V. Matthew was born in Travancore, educated in Madras and worked in North Karnataka and Maharashtra. Being a Christian by birth his mother tongue is English, which is lingua franca in our country. Anna's life gripped his imagination. The gathering of the materials and the writing of the biography occupied him for more than six years. Shri. B.N. Nalavade, the then president of Rayat Shikshan Sanstha and other life members, entrusted the work of writing this first biography of Anna in English to Dr. A.V. Matthew, so the credit of writing the first biography of Bhaurao Patil in English goes to Matthew. Matthew comments:

Several handicaps had to be faced in the writing of this biography. My knowledge of rural life in Maharashtra and of the social and political factors that contributed to the present state of things in Maharashtra was not very intimate. My knowledge of Marathi was also imperfect, and much of the relevant material was in Marathi. Again the subject of this biography is a living person with great admirations and strong prejudices still gathering round him. To be fair and just in referring to adherents of different schools of thoughts is not easy. But that has been my endeavour all through this book. (KBP: IV-V)

As a biographer Matthew talks about his short comings but he is successful in his endeavour and gives interesting and a sustaining account of Anna's philosophy of life and his life's mission. Biography consists of two parts- the first was completed on 1 June 1956 and published on 18 June 1957. The second part was written after Anna's death in 1969 and was published in 1970. Dr. John Mathai, the then Vice-Chancellor of Bombay University, Dr. D. R. Gadgil, Y. B. Chavan, have written 'foreword and introduction to this book.

Anna's younger brother, Balwantrao alias Balukaka, Shrimati Gangubai Patil, Mother of Anna, Mr. B. N. Nalavade, the then president of Sanstha, I.M.S. Mulla, Pee Jee, and Appasaheb Patil provided Matthew necessary information and clarifications. Matthew was a Christian by birth, but he lived and experienced polyglot social groups in Maharashtra. His interaction with Marathi students, Anna, life members and devoted workers in Rayat Shikshan Sanstha, Sympathizers acquainted Matthew with our Marathi cultural code. Famous Marathi writer, V.S.

walembe translated this biography in Marathi. Matthew ends the preface of his second part of Biography with these words, "I hope that at least this second part of the biography of this 'Hero in Action' will be translated into more than one Indian language. His life eminently deserves to be known by people all over India' (KBP 2: V). This remark shows that like Pee Jee, Matthew also wanted to globalize, this nativistic biography.

### METHODOLOGY

In Indian writing in English, only the issue of creativity is important. Otherwise in the fields of science-technology etc., we don't have any other option than English. Previously this need was fulfilled by Sanskrit-Prakrit and Parsi. Next, after the advent of Britishers, due to their requirement, we had to learn English. While fulfilling their requirement we have not got any other lingua-franka than English. Due to the influence of English our native style is destroyed, along with it, the aesthetic system also collapsed. Bhalchandra Nemade has stated reasons of this. He says, the roots of English are in foreign land. Its use in India as the national language is often continued as cultural-written-formal, rather than social-oral-dialogic. Yet, this language is limited to the higher class only.

### CONCLUSION

In India language is the most important communication way to express to each other. In India many languages are used the mother tongue, we conclude the article for different languages in India. Nativism advocates that everyone should write in his/her native language. It means one should not write in a foreign language. In Indian context this foreign language means English.

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