

THE ARRIVAL OF ENGLISH LANGUAGE IN INDIA

Dr. Banshelkikar Yashpal Murhari

Faculty, English, University of Delhi

ABSTRACT

Understanding the role of English language in post-colonial translation in India is remarkable; how and when English language reached India and how it was received by Indians, what was its status then and what is its status now also matters. The status of English language before 1757 in India, its usage in East India Company Rule from 1757 to 1857 and in colonial period from 1857 to 1947 could be understood. The acts of translations have continued even after independence when English has become an important vehicle of transmitting ideas throughout the country. English has become a link language between various Indian languages. More and more writers demand to be translated into English instead of Hindi or other Indian languages. The demand is high because translation into English gives them a wider reach and a dual readership.

Keywords: Indian Languages, Foreign Languages, English Language in India before 1757, English Language in East India Company Rule from 1757 to 1857, English Language in Colonial period from 1857 to 1947, etc.

Introduction

This article relates to the understanding the role of English in post-colonial translation in India. An attempt is made to understand how English reached India and how it was received by Indians, what was its status then and what is its status now. Further, the researcher endeavours to point out what was the status of English before 1757, its usage in East India Company Rule from 1757 to 1857 and in colonial period from 1857 to 1947.

English Language in India before 1757

The credit of starting English education in India is often given to Macaulay and his minutes, though it was way before him that teaching of English language was started. The discovery of sea-route to India in 1498 by Vasco-de-Gama brought about new linguistic and literary association with the west. The advent of the English language and literature in this country amidst other European languages and literature and its final emergence as the most significant event in the making of modern India is remarkable. It is attributed to the long chain of people who worked painstakingly and zealously to make it a power language. In fact, it shook the hierarchy of Indian languages in which first Sanskrit was the most important and with the change of rule

Persian came to the top. But English was not the first language to enter India.

Portuguese were the first people to come India by sea-route. Initially two kinds of people came to India, traders and Missionaries. For the next full century, they dominated the Indian sea trade and spread to far flung places like Daman, Diu, Bombay, San Thome near Madras and Hubli in Bengal. They considered social intercourse with the Indians important not only for promotion of trade but also for spread of Christianity. Alfonso de Albuquerque, the second

governor of Portuguese of India, encouraged his fellow countrymen to marry Indian wives. Such social amalgamation led naturally to the birth of a hybrid language which was indispensable for communicative purposes. Consequently, a two-way traffic opened between the Indian languages and the Portuguese, enriching each other's vocabulary. Eventually, this became the new road for the easy flow of loan-words between Indian and European languages that came in contact on this soil. The first Englishman to come to India was Thomas Stephens whose letters to his father became the first Anglo-Indian literature. He came to India in 1580 and was followed by other English adventures, sailors and traders namely Ralph Fitch, John Newberry, Mildenhall, William Finch, Captain Hawkins and Captain Best. (2) The period from 15th to 18th century is significant and interesting from linguistic point of view. While north India was undergoing political and social upheavals, southern India was more or less neglected by Mughal rulers. Both east and west coasts were witnessing tremendous cultural as well as commercial upheavals. With the settling of various European colonizers, these trading centres had become Babel of tongues. (2-3) The initial *lingua franca* of European traders in India was not English but Portuguese. It was because they were in complete control of trade in India. Other Europeans would learn Portuguese to communicate among themselves and also with Indians. It was the language of all the commercial intercourse of the European settlers. Not just *lingua franca*, Portuguese entered the intellectual discourse during the time of Mughal Emperors Akbar and Jahangir. "Portuguese people produced translations of Evangelical works in Persian and Sanskrit and also in the south Indian languages, work on natural science, land and river survey, and astronomy." (3) This provided the ground for other European languages in India. But it was not an easy journey for English as long as Portuguese stand in its way. English came to India on the back of Portuguese. It made its base firstly in trade and legal matters. As the trade of India slipped from the hands of Portuguese people to Englishmen, so does the language of trade and legal matters changed from Portuguese to English. Initially, "English enriched its vocabulary with loan words from Portuguese and other languages with which it became associated in India, and it also followed the Portuguese technique of education for a long time, until the choice for English education was expressed unequivocally by both Englishmen in India and the Indians themselves." (2) Even long after the entire trade of India came under the East India Company the language of trade and legal matters remained Portuguese. Gradually a need was felt by East India Company that it has become difficult to translate correspondence from French and Portuguese to English. Thus, need to establish English as the language of all correspondence was felt.

Portuguese East India Company had a monopoly on the trade of India for a long time. But its "commercial supremacy came under fire when a triangular contest between the Portuguese and the Dutch, the Portuguese and the English, and between the Dutch and the English soon engulfed the Indian political scene."

There is another dimension to it though. "The eighteenth century... also constitutes a break in the history of missions. It spelt the decline of influence of the Catholic missions, while Protestant missions came into being, at first hesitantly in association with pietistic movements." (211) The difference between the approaches of Catholic and protestant missionaries towards colonial conquest of west led to this development. "It was not only a quarrel for monopoly that

led to the triangular contest. There was this religious bias that worked subterraneously. Englishmen were Protestants.” The initial Indo-Anglican literature was created by Catholic Missionaries. With the advent of Settlers from different Countries the shift from Catholic Missionaries to Protestant Missionaries came. Catholic Missionaries propagated only religion whereas Protestant Missionaries helped in propagating colonial rule as well as the kind of education colonials needed. Therefore, Protestant Missionaries proved to be more helpful for colonialists. Subsequently with the growing rule of East India Company more Englishmen were needed in India and many people from England came to India. To teach children of these officials of East India Company and collating moral order in the people under their charge, East India Company started schools with the help of Protestant Missionaries. “The English East India Company was aware of the necessity of introducing Protestant teaching through English language, for inculcating a moral order in the people under their charge. The preponderance of Roman Catholic faith was noticed in time. Change in emphasis from Portuguese to English and from Catholicism to Protestantism was, as much a social need, as political expediency.” (12)

One of the earliest institutions of teaching English language and English as a medium of instruction was opened by Rev. Richard Cobble as Education Society School for Protestant Children in 1719. The first English institution was established in Calcutta by the Society for promoting Christian knowledge in 1731. (14) Ironically when these schools and institutes of English education were established in India, there was no English education Policy enforced in England. Interestingly, various Indian Rajas and Nawabs extended help to these schools and some even sent their sons to study in these schools. (13) The popularity of these schools spread and they worked well. “By the first half of the 18th century English medium of education and revelations of the Gospel as the main subject of study had become popular in the three coasted settlements viz. Madras, Bombay and Calcutta where the Englishmen dominated over other Europeans and also over the local Indian administration.” (14)

They also opened asylums for European orphans. With asylums they also opened charity schools for these orphans. In these schools they were given moral as well as vocational training. But the main aim of all these activities was to groom boys and girls for employment in the company and conversion to Christianity.¹ During all these vocational trainings a printing press was established which came to be known as “Lawrence Asylum Printing Press” which was pressed into service for printing Government papers.² Though printing press in India was not first established by Englishman. Jesuits had introduced printing press in India as early as 1556. It was important in the sense that it made possible to print more books on Christian education through medium of English. English missionaries not only established printing presses but also stored books and formed libraries for the benefit of all. “The society for promoting Christian knowledge sent out in 1709, a circulating library to Calcutta, the first of its kind in India.”³ The subsequent events show that “the printing press and the libraries together helped in the preparation and distribution of books and thus become a great force on the side of Christian Education in India through the medium of English.” (16)

It is important to note that “the educational ventures of the early European Missionaries were a valuable preface to the succeeding voluminous work of the Englishmen in India.... The Englishmen did not strike any new path in Evangelical or educational matter, instead, they followed the blazing trail set by the Portuguese and the early European missionaries.” (16) The most important factor in favour of English language was the political situation and turn of events in India. As Englishmen gained power and the trade of India slipped from the hands of Portuguese to the hands of the Englishmen the language of communication changed from Portuguese to English. And then there was then no need to cede any quarter to the Portuguese language or to any other European tongue, when the Englishmen had trodden their way to political eminence in India. English language then spread without let or hindrance.” (17) Therefore, in the war between Portuguese and English, the triumph of English over Portuguese was not a mere linguistic choice but a political one. After the battle of Plassey in 1757 all the political powers came to the Englishmen and a new chapter started in the political and literary as well as cultural history of India.

English Language in East India Company Rule from 1757 to 1857

After the battle of Plassey (1757), India came into direct rule of British East India Company. And from here began what has been described by Surendra Pratap Sinha as “The Triumphant March of English language. (22) As the language of company rule was English, therefore for maintaining relation and working for the company needed proficiency or at least working knowledge of English. Though by that time missionaries have started educating people through English language and missionary schools with the aid of company were already established in the various parts of the country, a different kind of English teaching schools were mushrooming. While schools founded by missionaries were charitable institutions, these new kinds of schools were setup by common people for the purpose of income generation. William Cary notes that “.... every individual in straitened circumstances – broken down soldier, the bankrupt merchant and the ruined spend thrift – setup a day school, which might serve as a kind of Corps de reserve, until something better turned up.” (22) The subjects taught in these schools varied from Arithmetic, Book-keeping and correspondences in English, rudiments of France and Latin, Geography etc. While some had fancy needle work and lace work for female students, some had included teaching of Latin, Hebrew, Persian and Sanskrit as well as fencing, dancing and music. The fees of these schools vary accordingly. However, most of these schools did not last very long. Some of them attracted public attention and remained in public memory.

Although these schools were opened by various types of people and they were imparting English knowledge, the reason why Indians were attracted to them is a different thing. The Indians were not interested in English literature. Instead, they learnt English for the various job opportunities it was providing them “.... they were opened primarily to meet the pecuniary needs of their founders. More than anything else, they held inducement for practical training, that could secure a job, it prepared men for the economic struggle that came in the wake of political changes, and trained them for jobs in the offices of the East India company.” (22) This point has also been stressed by S.K. Das in his seminal work *A History of Indian Literature: 1800 to 1900*. He argues that in the initial phase of colonial domination English could not shook the language hierarchy which was thriving in India. Prior to colonial rule the

languages of India were in a hierarchical structure. Sanskrit enjoyed the place of supreme language. It was the language in which most of the literature was created. It was also the language of “religious” literature of Hindus. For a long time, it was also the language of court. But after the disintegration of a strong powerful rule in the entire country, other modern Indian languages took the place of court languages in their respective regions. Though it was not a mother tongue and was understood by a small section of people, still for the creation of literature and inspiration for new literature people moved towards Sanskrit only. It was because for a long time it was the language of literature, religion and power for Indian people, so it was difficult to displace it from its position. With the advent of Mughals, a new court language came into power. It was Persian, which became the new court language. Yet Sanskrit continued to be the language of literature. With the advent of colonizers this hierarchy was shaken to its roots. English became the new language of power and continues to be so. But in its initial phase it could not attract people as it does now. For those people English could only be a language of job opportunities and when it came to express them, they turned towards Sanskrit and other Indian languages. In the later period of nineteenth century, English started to create a niche for itself.

But this does not mean that people of every class were interested and attracted towards English education. Given the high fees of these schools, only rich people could enroll their wards in these schools. Therefore, we can see Babu Dwarkanath Tagore, Raja Ramanath Tagore, etc. as two of the first few students in these schools. Later on, these people became part of Indian social reformers. All of them came from rich families and had the money to spend on their education. Flourishing of these private schools does not mean that missionary activities ceased to exist. They continued along with the new order.

Though Britishers are always criticized for implementing English education system in India, the truth is there was no formal education system and policy in India till that time. “In the 17th and 18th centuries it was a settled policy of the East India company not to meddle with the religious and social customs of India. Similarly public education was out of their purview. (27) But given that “...probably because at that time even in Britain itself, education had not yet been accepted as a responsibility of the Government.” (9) It does not sound strange or absurd. Britishers first tried to get their work done with least efforts. In their thought India was a land of Hindus and Muslims. And they decided to rule India with the religious laws of these people. “There was a pressing need for suitable pundits and maulvis to help judges in the administration of justice. It was therefore decided to revive the study of Sanskrit and Persian among the Indians. This led to the establishment by Hastings of Calcutta Madaras for teaching Persian and Arabic in 1781 and that of the Sanskrit College of Banaras by Jonathan Duncan in 1792. The orientalist among the company officials naturally supported this policy enthusiastically.” (9)

Although the Company supported and implemented the idea of teaching oriental knowledge to the Indians, there were other forces which were working on the opposite direction. The missionaries who always had a problem with East India Company due to their proselytizing and conversion work, championed the cause of imparting English education to Indians. They observed the decay in Indian body politic and desired to improve the same. “The

missionaries believed that in imparting Western education to Indians, every teacher was breaking to pieces with a rod of iron the earthenware vessels of Hinduism. The imperialists also championed the cause of English, which for them was a potent instrument to civilize “the lesser breeds without the law.” (9) One such champion was Charles Grant who was motivated by his Evangelical Christianity and championed the causes of social reform and Christian Mission, particularly in India. He lived as Commercial Resident at Malda between 1783 and 1790 and closely observed the moral, intellectual and political decline in India. “In 1792 he wrote an important treatise: *Observations on the state of society among the Asiatic Subjects of Great Britain, particularly with respect to morals, and the means of improving it.*” (25) He advocated for education and Christian mission to be tolerated in India alongside the East India Company’s traditional commercial activity. He argued that India can advance socially and morally by compelling the East India Company to permit Christian Missionaries into India. As was discussed earlier this stance was completely different from the policy of the company of not interfering in the matters of its subjects. On the contrary “He strongly affirmed that the implementation of his proposals would bring in its train extension of British commerce, enlightenment among Hindus, and Muslims by promoting mechanical inventions from which would follow improvement of agriculture.” (25) Though Grant and some other zealots like him took this matter forward, the resolution was opposed in the Parliament of Britain. But this did not deter him from his position. He continued to work on it and in 1797 presented his essay to directors of the company.

In the meanwhile, the stance of the company on imparting English Education to Indians had started softening. It had its own reasons. “First there was an equally pressing need for Indian clerks, translators and lower officials in administration and the knowledge of English was essential for these jobs. Furthermore, with the rise of Evangelical movement in Britain, the ideal of spreading the word of Christ among the natives assumed vital importance for some Englishmen.” (9) These Englishmen were none other than Charles Grant and the likes of William Cabbel who was private secretary to Henry Dundes (1784-1800). He had reported favourably on the political value of teaching English language to the Indians.

On the one hand, East India Company was starting to impart English Education in India, on the other hand, Orientalists were seriously concerned at this growing support to English. In their view native languages and knowledge are more understandable and easier to use for imparting education to the Indian people. However, it was obvious that the tables had already turned and the Orientalists were fighting a lost battle. “All the presidencies in the 1820's were headed by Governors who were generally inclined to English education, though with varying emphasis...” (10)

Though there was a battle going on between Orientalists and British Colonizers on imparting English education to Indian people, Indians were accepting the reality that the future lies in the hands of Britishers and therefore acceptable to the new epitome of the language hierarchy. “Perhaps the most adaptable of people, they had wholeheartedly taken to Persian some centuries earlier, with the Muslim conquest, and had mastered that language. It was obvious to them that a similar strategy with regard to English was now called for. As early as 1816, we find a Calcutta Brahmin named Baidyanath Makhopadhyay telling the Chief Justice

of the Supreme Court that “many of the leading Hindus were desirous of forming an establishment for the education of their children in a liberal manner”, meaning obviously English education.” (10) But this charm of English language was not the charm for English literature. It was the charm of a secure future through the guarantee of service of East India Company. In fact, “The early learners had no interest in English literature; in fact, no one thought English to be a language superior to Sanskrit or Persian, but what they found in it was promise for a better financial status. Although Cavelly Venkata Boriah's *Accounts of the Jains* published in 1809 – the very first extant evidence of Indian Writing in English – and Rammohan Roy's translations of the Vedanta and some of the Upanishads were available in 1816 very few people showed any particular enthusiasm for English literature. But a small group of people certainly found that even a scanty knowledge of English was passport of affluence.” (29)

Introduction of formal education of English in India was enthusiastically taken by Englishmen as well as Indians like Raja Rammohan Roy who was considered champion of various social causes. But due to his missionary like perspective he was sometimes deceived by the reality. “In his persuasive letter on English Education addressed to the Governor General, Lord Amherst in 1823, he argued most forcefully against the establishment of a Sanskrit school in preference to one imparting English education...” (11) But this does not mean that Roy was entirely dependent on the company for English Education. “Even before this letter was written, Rammohan Roy had already been active in the cause of Western education. Together with David Hume... and Edward Hyde..., he established in 1816 an association to promote European Learning and science. This was the first step towards the founding of the Hindu College at Calcutta on 20 January 1817. Rammohan Roy also founded at his own expense a school in Suripore (near Calcutta) to teach English to boys (1816-17) Rammohan invited the best among them to his house for advanced coaching by English instructors. He also founded another school in Calcutta called the Anglo Hindu School (1822).” (12) At this point of time Indian English literature had already germinated. Then came Thomas Macaulay’s famous *Minutes on Indian Education*. The issue here is not the Macaulay's minutes on education rather it is important to understand that even before 1835, “English had penetrated some of the urban areas; a section of Indian youth, small but powerful, had begun to realize its potentiality and a few Indians had accepted it as a medium of intellectual and creative activity. Ram Mohan Roy wrote a large number of books in English in between 1816 and 1833....” (30) Along with Raja Rammohan Roy, Henry Derozio published his first book of poems in English. He also edited and published various magazines and journals. Apart from them Kashiprasad Ghosh and Cavelly Venkata Ramaswami both came up with their works which can be considered good in terms of linguistic and content matter. “These are significant evidences of the increasing influence of English among the new Indian intelligentsia.” (30)

Thus, eventually, Persian was dislodged from its position of language hierarchy by English. “English was not only accepted by a group of Indians as yet another medium of creative writing, but it started exerting irresistible influence on various languages in the country. The relative prestige of the Indian languages among themselves was partly determined, by the extent to which they were influenced by English. Sanskrit and Persian literary models were labelled as traditional and medieval, and those found in English, irrespective of any

period, as modern.” (30) But if we look at it from a linguistic point of view English replaced Persian, but without effectively changing the existing relationship between the language of the elite and the languages of the people. "The languages of the people, however, at least some of them, assumed different roles and were used by the people in areas they were never employed before. Socio-political changes created new demands on the Indian languages and the new educated community felt obliged to exploit their latent potentialities.” (30) Thus, languages and literature of India reached a new era through the introduction of English. But it also became a tool in the hands of new emerging intellectual class which besides all the socio-reform movements wanted to maintain a distinction from the common people and English even in today's times continues to do so.

English Language in Colonial Period from 1857 to 1947

The year 1857 is remembered very well in the history of India. It was the year of the great revolt by Indians against British. The revolt was led by Indian kings along with Indian sepoys of East India Company. The Company, which kept an armed battalion for protection of its assets in India, started to rule with the help of this army. But 1857 is important not only from the point of view of the revolt only. Instead, it has its significance in literary studies and history because of the fact that in this year three new universities one in Calcutta (January), one in Bombay (July) and one in Madras (September) were established as well as two printing presses one in Jammu and the other one in Matba-e-Sultani were launched by Wajid Ali Shah of Lucknow "With the end of the Great Revolt and the proclamation of peace on 8 July 1858 came the end of the East India Company rule also, The Queen's proclamation of 1 November 1858 heralded the birth of a new age.” (28)) Though this new age was not a positive sign for Indo-British relationship, the gulf between India and British rule which came into being from some time kept on widening.

“The Evangelical revival in England, the social and educational reforms of the 1830's, the advent of the steamships during the 1840's and the changes made in the system of recruitment to company service in the 1850's ushered in totally changed attitudes. From 1853, admissions to the Company's training college at Hailyburg began to be made by competitive examinations. This brought to India a different race of civil servants....” (29) It is a significant point to note that during early days of East India Company they used to recruit Orientalists and Indologists who had knowledge and a favourable attitude towards Indian culture and society as well as history. They were patronized for their work which was significant for the understanding of Indian culture which in turn helped in expansion of Company's rule and later on English rule in India.

While the attitude of Englishmen towards India and Indians was changing, the attitude of Indians towards English and Englishmen was undergoing radical transformations too. While Rammohan Roy and others were accepting and had a favourable view of company rule to some extent, the later generation was not at all agreeable to this situation. ".... the growth of the native press in the bigger cities and the acquisition of a common language – viz. English soon brought the new Indian intelligentsia class together. There was born from the middle stratum of society a new integrated all India class with varied background, but a common foreground of knowledge, ideas and values was significant. It was a dynamic minority. It had a sense of

unity, of purpose, and of hope. It was the newborn soul of modern India. In time it was to infuse the whole of India with its spirit.” (31)

During the period of colonial rule that is to say the direct rule of Queen, “the Indian ethos gradually underwent a sea change from the shock of defeat and frustration and the trauma of inferiority feeling to a new found self-awareness and self-confidence” (35) This is the background against which the work of prominent writers of that period must be evaluated. The first notable work of Indian English writing in this period is 'The Dutt Family Album' which is a collection of poems by three Dutt brothers – Govin Chander, Heer Chander and Girish Chander and their cousin Umesh Chander. The Dutt Family Album shows that how only knowledge and technical competence over a language does not make a person poet. In this regard Naik observes that, “The Dutt Family Album, like the poetry of Kashi Prasad Ghose and M. M. Dutt earlier, again shows how mere technical competence unattended by freshness and genuineness of response does not make for authenticity of art.” (37) The significance of Dutt family is only noticeable in the work of Toru Dutt, the third and youngest child of Govin Chander Dutt. But her time was yet to come.

Another important figure in India English writing or we shall say poetry was Ram Sharma who showed some glimpses of authenticity. His works include *Willow Drops*, *The Last Day: A poem and Shive Ratri*, *Bhagaboti Gita* and *Miscellaneous Poems*. There are some other names in this period of Indian English poetry but the most significant of them is Toru Dutt. Her translation of French poets in English *A Sheaf Gleaned in French Fields* is the only work published in her lifetime. *Ancient Ballads and Legends of Hindustan* (1882) published posthumously, show her skills and command over English language as well as an extensive use of Indian myth and legend. Though she was a recent convert living in a half-organized environment at home, in narrating these ballads and legends she shows an insider's sense of conviction. Her poetry is virtually totally free of imitation which is in stark contrast of Behram Ji Merwanji Malabari whose; *The Indian Muse in English Garb* appeared in the same year as Toru Dutt's first collection. His work has been described by Naik as " more of the English garb (and that too soiled by the Indian dust) than of the Indian Muse.” (41) Then there comes Ramesh Chaunder Dutt, cousin of Toru Dutt, who translated or rather recreated ancient Indian epics like *Ramayana* and *Mahabharata*. After R.C. Dutt Comes the name of Manmohan Ghose, Aurobindo Ghose, and last but not the least Rabindranath Tagore though his status of an Indian English writer is sometimes questioned. Nevertheless, the champions of Indian English poetry came from Bengal to be continued through Sarojini Naidu. Even in prose and fiction Bengal startled the other parts of India and continued to be the epitome of Indian English writing till the turn of nineteenth century. For a long time to come, people were in awe of prose writing but sure and steadily they commanded it well.

But this new literature also created a tension between the English and Indian languages which could not be solved during the nineteenth century. It created a class of people who were Indian but with a western education and therefore with an English taste. With the English getting the tag of a power language, this class of Indians became more and more classicist in their thought which never let the other Indian language literature to come to foreground. However, meanwhile the process of nationalization and Indianization of English had started

and people started to write about Indian themes in English. For example, Bankim Chandra Chatterji's first and only novel in English *Rajmohan's Wife* was published in 1864 which symbolically maps the origin of modern India as well as modern Indian women through social, cultural and political contexts. Then came the trinity of Indian English novels R. K. Narayan, Mulk Raj Anand and Raja Rao who established that English can be used for depicting totally Indian sensibilities. While R.K. Narayan's style was humorous, Raja Rao's style is of Indian storytelling whereas Mulk Raj Anand's stories deal with the harsh realities of Indian life and struggles. Laxmi Holmstrom notes, "The writers of the 1930's were fortunate because after many years of use, English had become an Indian language used widely and at different levels of society, and therefore, they could experiment more boldly and from a more secure position."⁵² After independence Nirad C. Chaudhuri and Kamala Markandeya come to foreground. Along with them a new line of Indian English writers emerge which includes P. Lal, Ram Nath Kak, Manoj Das and Manohar Malgaonkar. In the later period of twentieth century one of the most celebrated Indian writers Salman Rushdie came to the literary landscape of world whose *Midnight's Children* made him a household name and earned him a Booker's prize. His experiments with magical realism have earned him a special status in the body of Indian English writers. Nayantara Sehgal was one of the first Indian women writers who was recognized for her works which deals primarily with Indian elite class. At this time a new form of Indian English writings was emerging which is called Diaspora literature and a few of widely recognized Indian writers are from this category of Indian English writers. Anita Desai and her daughter Kiran Desai both are authors of this genre which deals primarily with the nostalgia and sense of cultural rootlessness. Ruskin Bond is one of the widely read Indian English writers in India. His style of easy language and simpler words has earned him respect and Sahitya Akademi award. Along with these writers there are known and internationally acknowledged writers like Vikram Seth, Amitav Ghosh, Rohinton Mistry, Vikram Chandra, Suketu Mehta, Arvind Adiga, Arundhati Roy, David Davidar, Shreekumar Verma etc. whose main genre is fiction

But the tag of power language remained with English and the people associated with it remained higher in the society of another Indian intelligentsia. This continued even after independence when English became the other official languages of India and continued to subvert other Indian languages with the help of other Indian languages. While in the initial phase there was a negativity and opposition of English being a foreign language. After independence there was an attitudinal change towards English which made it look as an Indian language. There was and still is a proliferation of translations from Indian languages into English as it has become a pan-Indian language which is understood throughout the country. Moreover, due to the colonial legacy it is also considered the language of power and is widely used in academic, legal and other spheres of life. As Svati Joshi notes in *Rethinking English* "English continues to be the language of the metropolitan ruling elite that is located in state apparatuses and the professions, English still remains the language that regulates access to higher education, and is linked to class interest, economic benefits and with the production and reproduction of major forms of social power and cultural privilege." (2)

During Colonial rule English came to the foreground and was used in various activities. The most important activity during this period was of course translation. Various groups of people started translation which included colonials, Missionaries and India nationalists. They not just translated texts but also created dictionaries, grammars and lexicons of different Indian languages with the help of English. Gradually English became a tool for various objectives. For example, Ram Mohan Roy translated all four Vedas not just into Bengali but also into English. The Bengali translation of the Sanskrit texts was meant for Bengali readers to understand their cultural heritage. On the other hand, the English translation was meant for colonials to tell them about rich Indian culture and heritage.

Conclusion

To conclude the acts of translations have continued even after independence when English has become an important vehicle of transmitting ideas throughout the country. English has become a link language between various Indian languages. More and more writers demand to be translated into English instead of Hindi or other Indian languages. The demand is high because translation into English gives them a wider reach and a dual readership i.e. Indian readers as well as foreign readers. Therefore, the demand of translation in English is increasing.

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