CHAPTER I

INTRODUCTION

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1.0. LANGUAGE

Language is an extremely complex and variable social phenomenon. Though it is one of the most pervasive and essential of all human activities it is the most difficult to define. The word 'language' is used in a number of different ways and has been studied from various perspectives. While, for instance, the anthropologist investigates the relationship between language and culture, the sociologist regards language as a means of interaction between members of different social groups. The philosopher, on the one hand, treats language as a means of interpreting human experience, the psychologist, on the other, is interested in finding out how language and thought are related. Similarly, the communication-engineer studies properties of language to improve the system of its transmission, the physiologist, as a speech therapist, examines the working of the vocal organs to cure speech defects, and the neurologist, as speech pathologist, observes language activity and classifies types of aphasia to draw conclusions about the operation of the brain and the nervous system. The creative writer uses language as the medium of his self-expression, the literary critic analyses language as it is used for creative purposes, and the

linguist's primary concern is the scientific study of language, i.e., to see how language works in its own right and for its own sake (Halliday et al, 1964).

1.1. DEFINITION OF LANGUAGE

The word 'language', consequently, is characterized by a multiplicity of definitions. Each of the definitions approaches language from a different theoretical stance and deals with a particular aspect or aspects of language. To formulate an all-embracing definition of language that would satisfy everyone, therefore, appears to be almost an impossible task. However, in order to arrive at a working definition, it may be helpful to look at some important definitions of language, which together would serve to give some preliminary indications of the properties of language.

To begin with, one can quote Sapir (1921). According to him, "Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols" (p.8). This definition emphasizes some very important aspects of language. It suggests that language is human-specific. Language is also non-instinctive in the sense that one has to learn it as an arbitrary conventional system. It is arbitrary because it does not necessarily show a one-to-one correspondence between itself and the physical world it refers to. Language is used both as an instrument for

communication between individuals and as a medium for expressing individual ideas.

Sapir's definition, however, has its own limitations. It is critised on the ground that besides language, there are other systems of voluntarily produced symbols, such as 'body language', which also, of course metaphorically, may be called language. Moreover, language according to this definition is human and non-instinctive. But as Lyons (1981) points out, whether language is purely human and non-instinctive is admittedly open to question.

Bloch and Trager (1942) hold that "A language is a system of arbitrary vocal symbols by means of which a social group co-operates" (p.5). Unlike Sapir, Bloch and Trager put all the emphasis upon the social aspect of language. They, however, do not refer, except indirectly and by implication, to other functions of language.

To Abercrombie (1956), language is "a <u>social</u> activity rather than ... a means of <u>individual</u> self-expression"(pp.1-2). He, too, stresses the view that language is "a means of social control, a set of social habits that establish a sense of cohesion among individuals and make it possible for individuals to live in a society" (p.1).

Chomsky (1957) considers language "to be a set (finite or infinite) of sentences, each finite in length and constructed

out of a finite set of elements .... each natural language has a finite number of phonemes (or letters in its alphabet) and each sentence is representable as a finite sequence of these phonemes (or letters), though there are infinitely many sentences" (p.13). In his definition Chomsky differs, to a great extent, from the other linguists quoted above. He takes into consideration neither the communicative function nor the symbolic nature of the elements of language. Instead, he focuses attention upon the purely structural properties of language. According to Chomsky, a language is rule-governed and is made up of infinite number of sentences and every sentence is constructed from a relatively limited number of elements. He further states that in a language there are more sentences than can be counted and every individual sentence, of course, is finite in length. In other words, there is no 'longest sentence' in a language.

Robins (1964) expresses the view that language is a symbolic system "almost wholly based on pure or arbitrary convention"(p.13). He also points out that language is adaptable and is "infinitely extendable and modifiable according to the changing needs and conditions of the speakers" (p.14).

Anderson (1973), too, takes into account the changing nature of language. He defines language as "a highly structured instrument which apart from the necessity of meeting the ever-changing needs of society, continually makes adjustments to

maintain a degree of precision between its parts" (p.95). No language, according to him, remains perfectly static. It always remains in a state of flux entertaining constant changes. The changes are essential and almost inevitable as they allow each language to adjust itself to the needs of its users.

Language is closely related to culture. Highlighting the relationship between language and culture, Robins (1978) states that an individual, as a member of his society, acquires his native language along with and at the same time as other aspects of that society's culture in which he is brought up. The cultural aspect of language is also emphasized by Pattanayak (1981). According to him, "Language is both an expression of culture as well as a vehicle for cultural transmission. It is both a cause and an index of social and cultural change" (p.55). It thus follows that the language that is used by a particular society is an integral part of that society's total cultural pattern and behaviour.

From the definitions, quoted and briefly discussed above, a language appears to be a set of sounds which are produced by vocal organs, and which are arbitrary symbols. They are then organised into classes and patterns to make meaningful utterances. A language, thus, is rule-governed. In this sense a language may be said to be creative because of the fact that the individual is capable of using it in a completely novel manner

and can produce and understand sentences he has never heard before. Further, a language is organic as it undergoes constant changes to meet the ever changing needs of its users. Some important properties of language, represented by the definitions mentioned above, may be summarized as follows: (a) language is vocal, (b) language is exclusively human, (c) language symbols are arbitrary, (d) language has system, (e) language is for the purpose of communication, (f) language is made up of habits, (g) there is a relation between a language and the culture in which it is used, and finally, (h) language changes over a period of time, from place to place and across social classes (Norris, 1960, p. 346).

Language, therefore, may be defined as a complex system of communication and expression which is composed of arbitrary vocal sounds articulated at various levels and which also is adaptable and modifiable according to the changing needs and conditions of its users.

Language is a key to human thought and social behaviour. It is "a vehicle for social interaction ... a tool for the manipulation of the past, present and future, real and imaginary phenomena of the world" (Bram, 1964, p.7). Language, then, is a very important means of establishing and maintaining social relationship. A social convention, language changes over time and is extremely adaptable to new

conditions. It is, in fact, the use of language that has given man a unique position in the world of living beings. Hall (1964) has rightly asserted that "the human race started to be human when its use of language began, and not until then" (p.7). Language gives a sense of identity to its speakers by holding them together. It is "the most powerful and the most effective instrument of culture, because it is the most important vehicle for the sense of belonging" (Vatsyayan, 1969; p.136).

1.2. LANGUAGE COMMUNITY

As a medium of communication each language presupposes a 'community'. In other words, language is a social convention which "always belongs to a group of people, not to an individual" (Barber, 1965; p.26), and the group that uses any given language forms a language community. A language community, therefore, may be defined as a group of people who identify themselves as speakers of the same language. For example, the English community includes the people of Britain, her former colonial territories, such as Australia, New Zealand, Anglophone Canada and USA and is characterized by widespread mutual intelligibility between its speakers despite its geographical discontinuity. But mutual intelligibility between the speakers does not always ensure a language community. The Scandinavian languages, for example, constitute different language communities despite their mutual

intelligibility and the close cultural and geographical relationship of Denmark, Norway and Sweden (Wright, 1969).

1.3. SPEECH AND WRITTEN LANGUAGE

All languages, of course, are based on forms of speech; some, however, have developed systems for recording language in more permanent, written forms. It has been observed that speech appeared, in the history of human race, before written language (Abercrombie, 1956). In the life of an individual also speaking comes before reading and writing. Moreover, though all normal people can speak, only the literate few know how to read and write. Finally, different languages have different writing systems - some proceed from left to right, such as Latin, French and English; some others go from right to left, such as Arabic, Persian and Urdu. Again, some languages do not have scripts of their own. All these observations point to the fact that "In origin, talking and writing are unrelated" (Whatmough, 1954; p.289) and that language is primarily speech and written language is only secondary.

1.4. LANGUAGE CHANGE

Language is different from animal sounds in that the former is dynamic and non-instinctive and the latter is static and instinctive. The bleating of the sheep, the lowing of the cattle today have remained more or less the same as they were in the past. On the other hand, language, like many other

social systems, is never rigid but flexible and modifiable; it is variable and it has constantly to adapt itself to the changing needs of the society. "If language were invariable in its responses", says Whatmough (1954), "it would be static and totally inadequate to any but the most simple and concrete situation" (p.294). Moreover, phrases such as 'life of language', 'birth of new languages' and 'living language' - all suggest that a language is like a "living organism - a living thing, something analogous to animal or plant" (Jespersen, 1922; p.7). No living language, therefore, remains exactly the same; it, in fact, remains in a state of perpetual change.

Language changes may be broadly divided into three groups - (1) changes which occur over a period of time; (2) changes that take place over geographical boundaries; and (3) changes that are found across social classes.

1.4.1. Changes which occur over a period of time

One most important reason of language change, it has been observed, is the deviation occurring in the transmission of speech from one period of time to another. Changes that take place in a language in course of its transmission from one period of time in its history to another are historical changes. Such changes may greatly affect a language at all its levels, viz., phonology, morphology, syntax and semantics.

... the derivation of a number of languages from one [a common source language]

For instance, 'stone' and 'bone' were pronounced as (stān) and (bān) in Old English and 'five' and 'down' were pronounced as (fi:f) and (du:n) in Middle English before the 'great vowel shift' (Baugh, 1970; p.288). Further, dual number and inflectional endings of Old English are not found in modern English Grammar. Semantic change may be illustrated by change of meanings of words such as 'meat' (any kind of food), wife (she who moves), and 'disease' (absence of ease) (Potter, 1950; pp.108-9). Historical changes of this nature affect a language to such an extent that often a text, written at an early age of the language, ceases to be intelligible to its modern readers who do not have special training in the old form of the language. Accordingly, the old texts, such as La Chanson de Roland (CIIth century) written in Old French, Cantar de Mio Cid (c1140) written in old Spanish, and Beowulf (8th century) written in old English, appear to be almost unintelligible to uninitiated modern readers.

Historical changes, sometimes, may also result in different languages out of a parental language. [a parent language giving birth to other languages] On the basis of such independent developments from a common source, languages are grouped into families. For instance, Italian, Sicilian, Portuguese, Spanish and Sardinian, which stemmed from the parent language Latin, at different times in history are regarded as Romance languages, Indian languages, such as Assamese, Bengali, Gujarati, Hindi, Marathi, Oriya, which sprang from the common source Sanskrit, belong to the family

differences observed in different geographical areas

of Indo-Aryan languages. It is, therefore, not difficult to perceive a close relationship among the different languages belonging to the same family.

1.4.2. Changes that take place over geographical boundaries

Languages may undergo changes of a different kind when they are transplanted to a different country from the place of their origin. The transplanted language in the culturally and linguistically different situation undergoes a process of acculturation giving rise to certain changes. These are the changes occurring in languages over geographical boundaries. Such transplantation of languages, often, takes place or is known to have taken place with the large scale movement of population. In other words, when a group of people from one country, for apparent social, religious, economic or political reasons, move to a different territory, they also carry with them, their own language. The native language of the immigrants, in course of time, is transplanted in the new environment in some form or other. Such population movement, in the distant past, is said to have carried the Indo-European languages from a relatively restricted area into Northern India, Persia, Armenia and many parts of Europe. The movement of population from one place to another may give rise to the following linguistic situations.

First, when a large number of people from one community move to a different region as settlers and when such people either outnumber or subjugate culturally and/or economically the natives or the early settlers, the language of the new settlers is firmly transplanted. Gradually it replaces the local tongues and becomes the dominant language of the region. In the new environment the transplanted language is 'put to new uses', which may occasion the coining of new words, change of meanings of some old words and also adoption of several words and some structural features from the language already in use in that area. The transplanted language, thus, undergoes a great change often resulting in a distinct variety. For example, the English language which was transplanted to different British colonies, where it became the dominant language, gradually gave rise to some new national varieties, such as American English, Australian English, Canadian English and New Zealand English.

In some situations where the number of immigrants is very small in comparison with the natives, or where the new comers fail, for some reason or the other, to subjugate the inhabitants, the immigrants usually adopt the language of the environment. For instance, the Jews, mainly due to religious persecution, migrated in small groups to different parts of the globe from their homeland. Although they adopted the language of the countries they emigrated to, they went on using their own language, i.e., Hebrew. Similarly,

the people of Indian origin, who in search of better economic prospects, migrated to Mauritius, adopted Mauritius creole for their communication with the people of the place. They, nevertheless, retained their native 'Bhojpuri' for use among themselves. These languages, Hebrew in case of the Jews and Bhojpuri in case of the Indians in Mauritius, though not transplanted, have undergone great changes chiefly because of being cut off from the main stream of their origin i.e. mother country, and also because of interference from the adopted language. Another good example would be Pennsylvania Dutch among the German immigrants in the USA (Sturtevant, 1917).

Apart from migration, there is another kind of population movement following conquest of one country by another. This situation is different from the previous ones in the sense that here a group or groups of people move to a conquered territory not as emigrants but as rulers. In the new environment the rulers, often, try to impose their own language upon the ruled. But the people of the conquered land, who still believe in their separate national identity, do not switch over to the language of the masters. Instead, they continue using their own language. So the language of the rulers which fails to become the dominant language of the land is, however, transplanted as the language of the court, power and administration. Some native people, for apparent reasons, learn the language of the rulers and use it, however, perfectly or

imperfectly, for dealing with the governmental authorities. As they use two languages - the native and the non-native, alternatively, certain elements from their native language are carried over into the non-native one. The elements which are carried over bring about changes in its sound-system, morphology and syntactic patterns. Changes of this sort sometimes are so wide that they give rise to different non-native varieties. Examples are the varieties of English and French used by people in the colonial countries of Asia and Africa. In such situations, the native language also undergoes changes, being influenced by the non-native language. The gradual acceptance of French loan words, idioms and pronunciations into English after the Norman Conquest in 1066 may be cited as an instance of such changes.

In some special situations, where people speaking two different languages are thrown into contact for purposes of trade and commerce, a kind of language, incorporating features of both the languages, develops in the form of a pidgin with a simplified grammar and restricted, often polyglot vocabulary. Examples would be the pidgin that was used between English traders and the Chinese in the Chinese ports during the seventeenth century and the Chinook Jargon (based on an American Indian language and English) of Washington and Oregon. A more recent example is Beach-la-Mar which is an English-based pidgin of parts of the South Seas.

A pidgin, usually in some master-servant situation turns into a 'creole' when, on occasions, it gains the status of the first language of a community. In course of creolization, such a language drifts away from the stock languages and stands independently. Creoles of Haiti and Mauritius based on French and those of Surinam (known as Taki-Taki or Sranan-Tongo) and Jamaica based on English are some good examples.

Sometimes contact between two different linguistic communities are established even without population movement. This happens between the linguistic areas bordering upon each other. In these situations, though most of the people across the border are usually familiar with both the languages, they often keep the two languages reasonably distinct, such as Gujarati-Hindi, Hindi-Marathi, Marathi-Gujarati in the border areas. In some special situations, however, a mixed language grows up along the border. An example would be the Hausa language of the central Sudan, which seems to be a fusion of a language akin to the border dialects of North Africa and some language or languages of the South African Bantu family (Sturtevant, 1917).

It is, however, important to note here that linguistic changes are triggered off not only in contact situations but within the regions of a single community as well. No community

is linguistically homogeneous. It means that even within a stable community linguistic changes are constantly at work. A language community, which spreads over a vast area comprising several regions, often, admits of changes within the language it uses. It is often observed that language changes that take place within one such region, may not affect the language in another. Such differences in language give rise to variant forms which are known as 'dialects' or regional varieties. A dialect is a variety of language used over a considerable period by a group of people who live in a particular geographic area. It is, thus, linguistically marked off from other varieties and it corresponds to geographical division of society. A dialect in brief, is a particular set of the linguistic features which a defined subset of the speech community shares. Examples are Mandarin, Cantonese, Wu, North Min, South Min and Hakka dialects in Modern China and the varieties of Hindi spoken in Madhya Pradesh, Bihar, Uttar Pradesh and Rajasthan. A dialect, viewed in this line, may be said to be a variety of a language according to user. And it is often the speaker's place of origin that determines which dialectal variety he uses.

Cultural and religious influences also sometimes introduce changes in the language of a country. The influence of Aryan and Buddhist cultures from India had reached Nepal, Tibet, Mongolia and other countries of South-East Asia. A large

number of linguistic traces of Sanskrit, evident in the languages of these countries bear witness to such cultural penetration (Bram, 1964). Similarly, Arabic admixtures greatly influenced Persian vocabulary when Arabic was introduced in Persia as the language of the Quran with the spread of Islam in the seventh century A.D.

1.4.3. Changes that are found across social classes

There is another type of language change within a language community which is essentially social in the sense that people belong to different social classes. These are changes in the speech of individuals introduced by the class-distinction in the complex structure of a society. Since language is viewed as a form of social behaviour it is likely to reflect different social groupings - based on social, educational and occupational levels. Every trade, it is true, has its peculiar slang, and each social class, in fact, makes use of certain words, meanings and syntactic constructs by which the class deviates from other people in the community. In other words, within a particular community, the language of groups of roughly similar economic status or similar educational attainments will tend to show characteristics which differentiate it from the language of groups with different incomes and patterns of education. Working-class language reveals markedly different patterns from middle-class language and there are subtle nuances between the latter and upper middle

class and aristocratic usage. Again, the linguistic sophistication in the speech of an educated person is missing in the speech of an illiterate person. Such changes in the use of language by individuals belonging to different social classes constitute social varieties of language which are known as 'sociolects'. There are references to such differences of speech even in classical Latin where two distinct varieties of the same language "sermo urbanus" or "eruditus" and "sermo plebeius" or "vulgaris" were used by two classes of people (Anderson, 1973). A recent instance of such variation is the distinction made between "U" (upper class) and "non-U" (middle-class) speech in England (Bright, 1964). Furthermore, in some language communities, the speech of men differs from that of women. One such example is Koasati (Haas, 1944).

Language also changes to a considerable extent as people move from home to place of worship, from hobby to business, from classroom to playing-ground and from science laboratory to literature class. Such changes that are occasioned by various functions a language is called upon to perform in different situations give rise to 'registers' or occupational varieties. A register, thus, is a variety of language adopted to a particular use, such as the register of advertising or linguistics or medicine. Registers are classified along three

dimensions. They are (a) field of discourse which refers to area of operation of language, such as literature or games, (b) mode of discourse which refers to medium in which language is manifested, such as written or spoken; and (c) style of discourse which refers to relation between participants, such as formal, informal or colloquial (Halliday et al, 1964).

Thus it appears that language undergoes changes over a period of time as well as across geographical boundaries. It also changes according to its user and use. The use of language, however, depends on what topic is talked about and in what situation and finally on what function a language is called upon to perform.

1.5. FUNCTIONS OF LANGUAGE

Language, the most powerful and versatile of all symbolic systems, is not simply a means of communicating information. It is, in fact, humanity's most distinctive and variable faculty. Language performs a number of different functions; "it is intrinsically multifunctional" (Leech and Short, 1981; p.20). Of the many proposed functional classifications of language the following are relevant to literary studies.

I.A. Richards (1924) distinguishes two totally distinct functions of language — the 'scientific' and the 'emotive'. The former refers to the use of a statement for the sake of

reference true or false, i.e., for the communication of ideas and information from one person to another. The latter refers to the use of language to express responses caused by references -- verbal, attitudinal, actional in an audience. An article in a scientific journal or a chapter in a history book is an instance of scientific use of language, and a lyric or a piece of political oratory designed to capture votes or sway people to action represents the emotive use of language.

Jakobson (1960) gives a more elaborate division of functions of language. He acknowledges six different functions of language which are 'referential', 'emotive', 'conative', 'phatic', 'poetic' and 'metalinguistic'. Each of these functions corresponds to one essential aspect of the discourse situation. The 'referential' function, which is also called 'denotative' or 'cognitive' function, invites attention to the subject-matter. The "emotive' or 'expressive' function tends to produce an impression of a certain emotion whether true or feigned. The 'conative' function, which is audience directed, finds grammatical expression in the vocative and imperative. Language performs 'phatic' function when it is used for the sake of interpersonal contact or enforcing links between individuals on specific occasions of contact, such as "Hello" or "Do you hear me?". The 'poetic' function focuses on the message for its own sake and the 'metalinguistic' function consists in the use of language about language, i.e. the use

of language which conveys information about the lexical code.

Halliday (1966) divides language functions into three categories — (a) the 'ideational', that refers to the cognitive meaning of the sentence or the expression of content; (b) the 'interpersonal' - that refers to the expression of the speaker's attitude and emotions and of the relationship he sets up between himself and the listeners; and (c) the 'textual' that refers to the way in which the grammatical structure of sentences relates them to one another in texts or connected passages of discourse and to the situations in which they are used.

1.5.1. Functions of a non-native language

A language performs different functions in different situations. An individual in a 'mono-lingual' nation (i.e. nation speaking only one language, such as Bangladesh and China), usually, to perform all these functions, uses his mother tongue which he acquires as he grows up. But in a 'bilingual' nation (speaking two languages, such as Canada) or in a multi-lingual nation (speaking more than two languages, such as India), he feels the necessity of learning a language or languages other than his mother tongue to communicate with people belonging to other language communities. Moreover, in the modern world of interdependence and internationalism, when industrial, scientific and technological developments have reduced the world to

'a global village', no nation, whether 'mono-lingual' or 'multi-lingual', can live in isolation. Instead, she has to establish constant contacts with other nations. Such contacts among nations, often, occasion the learning of a foreign language or languages. In other words, an individual in a contact situation decides to learn a language other than his own because he finds it useful for various reasons, viz., social (such as the learning of French in former patois territory of Switzerland (Weinreich, 1968), or Urdu in the erstwhile then East Pakistan as a means of social advance); commercial (such as the learning of Japanese as the language of a rapidly developing industrial nation); religious (such as the study of Arabic in the non-Arabic speaking Muslim countries as the language of the Quran), and scientific and academic (such as the use of English as a library language in many Asian and African nations).

It thus follows that there is always a motivation behind learning a non-native language. In all the above situations, the motivation has been mainly to use the non-native language, as a medium of communication, as an instrument to describe facts, to give commands, and to get things done. But sometimes a non-native language is learned with the motivation to use it for expressing something of the learner's own way of life and experience. Discussing attitude and motivation in foreign language learning, Gardner and Lambert (1972) and

Macnamara (1975) distinguish two basic types of motivation, viz., 'instrumental' and 'integrative'. A learner with instrumental motivation, learns a variety of a non-native language which is either 'culture free' (i.e. having no cultural content), or 'culture-fair' (i.e. neutral as to cultural content) and is used as a 'lifeless tool' for communicative needs. A learner with integrative motivation, on the other hand, wishes to be 'integrated' with or 'immersed in' or 'to get identified with' the foreign culture.

Pride (1978), however, adds one more dimension, viz., 'expressive' to the integrative/instrumental motivation. The 'expressive' motivation refers to the use of "a non-native language in order to express something of their (learners') own way of life and experience, both to those who do speak the language natively and to those who do not .... This kind of motivation, surely, is entirely distinguishable from the learner's desire either to learn about, or to utilise the language for purely instrumental ends" (pp.23-24). He further stresses that "the expressive use of non-native language could also have the effect of enhancing the speaker's (or writer's) knowledge of his own cultural background - that is to say in having to express it through an alien medium" (p.26).

1.6. THE USE OF A NON-NATIVE LANGUAGE FOR CREATIVE WRITING

Pride's 'expressive' motivation, it thus follows, includes the emotive use of language. Put more clearly, a creative writer sometimes adopts a non-native language as the medium of his self-expression and describes his own society, people, landscape and cross-cultural contacts. To the question "Why do some people use a non-native language for creative writing instead of the native one" writers offer different answers. Some, such as Chaucer and Bacon, would like to say, they wrote in a language which though non-native, was the medium of a common culture; another, such as Nabokov expresses the view that he finds the learnt language as 'indefinitely docile' as the native one; still another, such as an Indian, Raja Rao would like to say, he writes in a language which is the language of his 'intellectual make-up', and yet another, such as a Nigerian, Chinua Achebe says he writes in English because he has been 'given this language' and 'there is no other choice' for him. Creative writing in a non-native language is not a new phenomenon. The use of a non-native language for creative purposes has been in practice since the Middle Ages. Although many attempts have been made in this respect, only few, strictly speaking, have become successful. Different types of creative writings in non-native languages may be divided into three major groups:

(a) Creative writing in a language of common culture : Chaucer in the fourteenth century and Bacon in the sixteenth century wrote in Latin which then was considered "the dominant cultural language of Western Europe" (Barber, 1965, p.258).

(b) Creative writing in the adopted language especially by the emigrants : Authors like Conrad (a Pole writing in English), Ionesco (a Rumanian writing in French), Nabokov (A Russian writing in English), Beckett (a Britisher writing in French) have earned global reputation by their creative writings in the adopted languages.

(c) Creative writing in non-native language belonging to the former colonial rulers : This kind of creative writing in non-native languages, transplated by the rulers, goes back to the history of colonization. However, a significant body of literature in non-native languages belonging to the former colonial rulers has been written during the post-colonial years. Examples are the new writings, mainly in English and French, coming from the newly independent nations from Asia and Africa, that not long ago were colonies of Britain and France.

1.6.1. The use of English for creative writing in India and Nigeria

The use of English for creative writing by Indians and Nigerians has given rise to two distinct literatures which are

known as Indian English Literature and Nigerian English Literature. These literatures together belong to the last category of creative writing in a non-native language. But creative writings in English in India and Nigeria are, in fact, legacies of English education introduced during the British colonial rule.

1.7. INDIA AND NIGERIA

The two countries — India and Nigeria are similar in some ways and different in others. They greatly differ in area and size of population. India, with an area of about 3,166,828 square kilometers has a vast population of nearly 684 million (1981 census) whereas Nigeria has a population of about 90 million (1982 census) - within an area of 923,773 square kilometers. Both the countries, for a long time, were under the British rule. India became independent on 15 August, 1947 and Nigeria on 1 October, 1960.

Both India and Nigeria exhibit ethnic and linguistic diversities. The majority of people in India are Hindus. Besides the Hindus, there are other religious groups, viz., Muslims, Christians, Sikhs, Jains, Parsis, Jews and Buddhists. In Nigeria, more than 250 ethnic groups have been identified. Each group has its own customs, traditions and language. The majority of people in Nigeria, however, are Muslims. The

second position goes to the Christians and the rest are animists in belief. Including the fifteen official languages recognized by the constitution there are about 1652 mother tongues in India (Pattanayak, 1981). These languages and dialects are usually grouped into four families - (a) Indo-Aryan, (b) Dravidian, (c) Austro-Asiatic and (d) Sino-Tibetan. In Nigeria there are more than 250 different languages and dialects spoken by the ethnic groups living in the country. However, the major languages are Hausa, Yoroba, Ibo and Ibibios. In the prevailing multi-lingual situations, both in India and Nigeria, English has an initial advantage over the vernaculars; it serves as a link language, as a means of achieving cohesion within the nation avoiding inter-regional and inter-tribal friction. At present, English in Nigeria, is the official language and the medium of extending and imparting practically all education. In India, English enjoys the status of an "Associate Official Language", and "is taught as a second language at every stage of education in all states of India" (Kachru, 1983; p.71). It is still the only medium of instruction at all All India level institutions (Parasher, 1979).

As parts of the former British empire, both India and Nigeria, have a long colonial history of the introduction and spread of the English language. It would be useful, in this context, to trace, in brief, how the British had established

their contacts and how they gradually succeeded in introducing the English language in both the countries.

1.7.1. The spread of English in India

The English language, it may be said, came to the Indian sub-continent on 31st December, 1600 when a group of London traders were granted a Charter by Queen Elizabeth I to trade with India and the East. The group which came to be known as the English East India Company, in course of time, established itself and paved the way for introduction of the English language in India. The Company set up its first 'factory' or trading post at Surat in 1613. Then it rented a house for the factory in the town which became "the first secure home of speakers of English on the continent of Asia" (Brosnahan, 1963b; p.66). Gradually, the Company started spreading its activity and by 1700, it had established itself in Bombay, Calcutta and Madras. But in the early eighteenth century, with the declining of the Moghul power, conditions for trading became increasingly difficult. Seraj-ud-Daula, the Nawab of Bengal, captured the Company's settlement in Calcutta in 1756. But on the 23rd June, 1757, the English defeated Seraj-ud-Doula in the Battle of Plassey and recaptured their settlement. In subsequent years, the company firmly secured their position in Bengal. In 1765, through a special agreement with the Moghul emperor in Delhi,

the Company, succeeded in bringing Bihar and Orissa under its control. This, in fact, marked the beginning of the British rule in India. Subsequently, the Company developed into a political force and eventually gained complete control of the Indian sub-continent by 1853. After the Sepoy Mutiny (1857), the powers of the Company were abolished by the India Act 1858, and direct rule was assumed transferring the Company's forces and functions to the British Crown.

In the early years of its establishment, the Company, however, made no attempts to introduce English as the language of its administration. Instead, the British officials were asked to learn Persian and Sanskrit to administer the law of the land. In 1792, Charles Grant, a Director of the Company, for the first time, advocated the introduction of the English language as a vehicle for imparting Western education. But the Company paid no attention to this proposal. It was around the same time that a group of farsighted Indians realized the importance of English education for the emergence of a resurgent India. Raja Rammohun Roy and his followers with the help of Englishmen like David Hare, Edward Hyde East, established the Hindu Vidyalaya in 1817. The Vidyalaya, which subsequently became the Presidency College of Calcutta, was "the greatest achievement in the domain of purely English education in India" (McCully, 1966/p.25). The establishment of Serampore College in 1818 by William Carey and his

associates and other missionary institutes that followed in different parts of the country accelerated the spread of English education among the Indians.

Meanwhile, controversy arose among the Indians regarding the question whether English education be adopted or Indian classical tradition be revived. On this issue, Indians were divided into two groups - the 'Anglicists' and the 'Orientalists'. The former pleaded for western education through the medium of the English language. The 'Orientalists', on the contrary, wanted to retain the existing system of Indian education. It was, however, Macaulay's 'Minute' (1835) that helped William Bentinck, the then Governor General, to resolve officially the impasse between the 'Anglicists' and 'Orientalists' on March 7, 1835, declaring that "the great object of the British Government ought to be the promotion of European literature and Science among the natives of India, and all funds appropriated for the purpose of education would be best employed on English education alone" (quoted in Iyengar, 1962; p.27).

During the next few years following Macaulay's 'Minute', many schools were set up in different parts of the country to teach English literature and science through the medium of the English language. More and more Indians started opting for English education. Some even demanded the replacement of

Persian by English as the language of administration. Consequently, by Act XXIX of 1837 English replaced Persian as the language of administration (Sharp, 1920). The British Government took active steps by giving added incentive to the learning of English, rewarding proficiency in English, and providing job facilities to those who were educated in English schools and colleges, to encourage and popularize English education among the Indians. This, no doubt, created a great demand for English education and to meet the growing demand, the missionaries, along with the Government and private organizations, extended their educational efforts to spread a knowledge of the English language. As a result, by 1853, there were about 180 institutions in the country teaching English to more than 30,000 pupils (Report of the Indian Education Commission,1883).

Another important step in the spread of the English language was 'Wood's Despatch' of 1854 which affirmed that "a knowledge of English will always be essential to those natives of India who aspire to a high order of education" (p.367). Subsequently, the setting up of the universities at Bombay, Calcutta and Madras in 1857 opened up new horizons making higher education in English available within the country. Later on, the establishment of more universities increased the importance of English education and by the early twentieth century English was given the status

of official as well as academic language of India. Since then the English language in India, had always been an important subject in the curricula of schools, colleges and universities till 1947. However, after independence, English as a curriculum subject, has lost its importance, to a considerable extent, in many states of India. Thus, it appears that private enterprise, the Government and the Missionaries - all played significant roles, at different stages, in the spread of the English language in India.

1.7.2. The spread of English in Nigeria

The English language came to Nigeria, as in India, along with the British traders who arrived in Nigeria and other parts of West Africa in the eighteenth century. So the early British contacts with Nigeria, like those with India, were mainly commercial. The Delta of the Niger had been a major centre of British trade for a long period. The British, however, took active steps to take possession of Nigeria only in the early nineteenth century. After England had abolished slave trade in 1807, Lagos was still being used as one of the main outlets of slaves to other European countries. Britain, therefore, was finally induced to occupy the island in 1961. Thereafter, with the arrival of Christian missionaries British influence in Nigeria began to extend gradually. A British company, viz., Royal African Company which monopolized the principal trade (palm oil trade) of the country was, like

the East India Company in India, chartered in July 1886 as the Royal Niger Company. The Company, however, failed to bring the whole area under control and surrendered its charter to the British Crown on 31st December, 1899. In 1900, direct rule was introduced. Britain appointed Lord Lugard to establish a force to conquer the rest of the country. Lugard, in subsequent years, occupied different regions of the country and secured British presence in Nigeria by 1906.

Islam predated Christianity in Nigeria by about 300 years. So, like the Sanskrit and Persian schools in India, the Quranic schools in Nigeria preceded the Christian Missionary schools which flourished after the British advent. However, the British administration in India, in the early years, showed little interest in establishing educational institutions. On the other hand, education in Nigeria, as in other parts of British Africa, was left mainly to the private enterprise of the existing Muslim religious organisations and the newly arrived Christian missionaries. The first batches of the Christian missionaries landed in Nigeria around the 1840s, and the first known Christian missionary school was established in 1843 by Mr. and Mrs. de Graft of the Methodist Mission in Badagry (Fafunwa, 1974; p.82). During the next few years many Christian missionary schools, based on English models, were opened. By 1884, the Christian missionaries imparting education to the future Nigerian elite were established across southern Nigeria.

English education, introduced by the Christian missionaries, however, posed a great threat to the prevailing Quranic system of education which imparted mainly religious education and taught Arabic and Islam simultaneously. Students of Muslim Higher Institutes like those of Sanskrit and Persian schools in India, therefore, lacked knowledge of the English language and modern school subjects taught in missionary institutions. Moreover, those receiving education in missionary institutions could easily get jobs under the government, while the graduates of the Quranic schools had no future. The Muslims, however, did not send their children to missionary schools because the missionaries' "main objective was to use the school as a means for converting animists and Muslims to Christianity" (Fafunwa, 1974; p.22). So reforms were suggested to the existing system of Arabic and Islamic education to combine a sound muslim education with an equally sound education along Western lines. A number of organisations - the most dynamic and largest of which was the Ansar-ud-Deen society founded in Lagos in 1923 - sprang up to develop western derived education in a Muslim context.

Meanwhile, in 1909, the first Government Secondary School - 'King's College' was founded in Lagos. This institution made significant contribution to the spread of English education in the country. However, higher education in Nigeria began

with the opening of the Yaba Higher College in Lagos in 1932. The college which offered post-secondary courses was financed completely by the public and "the Metropolitan Government made no grant for education in Nigeria until 1940" (Ashby, 1964; p.15). Despite repeated demands there was not a single 'University for West Africa' upto the end of the Second World War. However, the shifting of the Yaba Higher College from Lagos to Ibadan as University College in 1948 brought about remarkable changes in Nigerian higher education. The University College which was established with special relationship with the University of London made the British system of higher education easily available to Nigerians for which earlier they had to go to England. In Nigeria, as in India, it was the English educated graduates who prepared the ground for the rise of nationalism leading to independance in the later years.

1.7.3. The spread of English in India and Nigeria - similarities and differences

Though the contact between Britain and India was established a century earlier than that between Britain and Nigeria the initial purpose of the British contacts in both the cases was mainly commercial. The British came neither as migrating hordes seeking new houses nor as armies preparing for war but as traders seeking commercial concessions. However, in course

of time, they shifted their interest from commerce to administration and succeeded in occupying the whole of the two countries at different stages. The British East India Company undertook the responsibility to administer the land; similarly, the Royal Niger Company established the British preeminence in Nigeria.

The English education introduced after the British advent was preferred in both the countries to the traditional educational systems. As English education opened new paths to employment and influence, many Indians opted for it. In Nigeria the prevailing Islamic education was reformed to include teaching of the English language and other school subjects. In some parts of Nigeria "the introduction of Western Education was exclusively due to the efforts of the Christian missionaries" (Fafunwa, 1974; p.66). In India, however, the missionaries enjoyed a subsidiary status. Even the Indian Education Commission of 1882-83 gave only a secondary position to the missionaries stating that departmental institutions of higher order should not be transferred to missionary management. In India, the initiative came mainly from the public-minded, far-sighted Indian intellectuals with whom Government and Christian missionaries joined hands.

Another important difference is that British interest in India was mainly political and in Nigerea it "was... synonymous

with Christian evangelism, and the concept of a civilizing mission" (Fafunwa, 1974; p.71). Since the socio-religious situation in India was different, conversion to Christianity in India was not as widespread as it was in Nigeria.

It thus appears that it was the prolonged stay of the British people that introduced and firmly established English in India and Nigeria as the language of administration and the medium of instruction in educational institutions. The spread of English education and the study of English literature exposed India and Nigeria to the outside world through England and ushered in a new era of intellectual liberation and cultural renaissance. Also, it prepared the ground for the rise of nationalism. It was the English educated graduates who accelerated the spread of nationalism both in India and Nigeria. Besides, English education and the increasing familiarity with English literature gradually gave rise to a new phenomenon, viz., 'Creative writing in English'. Today, Indian English (Literature) and Nigerian English (Literature) have produced two distinct literatures which together belong to the non-native variety of creative writing in English. These literatures are mainly regarded as part of their respective national literatures and belong, only secondarily, to the mainstream of English literature. Therefore, such writings are to be studied not in isolation but in the contexts of the existing literary traditions of the two countries respectively.

1.7.4. Literary tradition in India

India has a long literary tradition about 3000 years old. The Aryan invaders "brought with them, along with other elements of a developed culture, a language of great richness and precision, and a highly cultivated poetic tradition" (Burrow, 1975; p.162). For a long time, however, the Vedic literature, both verse and prose, was composed and handed down orally through a 'Maukhik' (oral) tradition (Kachru, 1983; p.5). Accordingly an educated man was then called a 'Bahusruta' - a person who has heard much (Masson-Oursel et al, 1967; p.219). The written tradition in Indian literature is said to have been introduced about the time of Panini, probably in the fourth century B.C. (Burrow, 1975; p.163). The Vedic, Sanskrit and Pali literatures along with the literatures written in non-Aryan languages of India, together, have constituted a fairly rich and large body of literature. It has two great epics — The Ramayana and The Mahabharata and other epic poems and plays, it also includes fables and tales like Jatakas, Hitoppadess (The useful Teaching) and Panchtantra; extended narratives like Katha-Sarit-Sagar (The Ocean of Rivers of Tales), The Brihatkatha, Suka Saptati (Seventy Tales of the Parrot); and romances like Dasakumra-Charita, Vasavadatta and Kadambari, to mention only a few.

1.7.5. Literary tradition in Nigeria

A land of many tribes, Nigeria also has a rich tradition of oral literature many centuries old, consisting mainly of

praise songs, oracular verse and incantation meant for the propitiation cult of tribal gods and myths. Each tribe, usually, had a professional band who praised the Chief and his court very much like the minstrel of ancient Indian kings. The oral literature of Nigeria was rich in proverbs, riddles, animal and trickster tales, dilemma tales which provided entertainment and imparted moral lessons. Like Panchatantra or Hitopadesa in Indian literature, these tales served didactic purposes helping to establish social links and teach a sophisticated use of language. Literature in Nigeria had a close link with songs and music. There were war songs, threshing songs, marriage songs, drinking songs, funeral songs, and songs for all occasions. More poetry was recited 'on the talking drum' than spoken or sung. But they did not have any well established written literary tradition till the beginning of the present century. Though written literatures in Yoruba and Bantu languages antedate in origin those in the English language, they are considered secondary in the study of literature.

1.7.6. Differences between Indian and Nigerian literary traditions

Thus, compared to Nigeria, India has had a richer and longer written tradition of literature. India had Sanskrit and Persian as languages of common culture. But Nigeria had no

such common cultural language. Moreover, while Nigerian literature consisted mainly of praise-songs, hymns, folk-tales, fables, India had a literature highly developed in almost all forms, such as epic, poetry, prose-narrative and drama. The study of English literature encouraged the Indians to experiment with creative writing following Western models in English as well as in the regional languages. However, in Nigeria, in the absence of any well-established written literary tradition, it prepared the grounds for creative writing in English. Creative writing in English in India as well as in Nigeria is, thus, closely related to the spread of English education.

1.8. CREATIVE WRITING IN ENGLISH IN INDIA

It is true that some English educated Indians such as Raja Rammohun Roy, Kashi Prasad Ghose, and K.M. Banerjee had started writing in English even before Macaulay's 'Minute' (1835). These pioneers, who wanted to eradicate social evils and religious superstitions found the English language a useful medium to address an all India public. The appearance of the English language newspapers and periodicals such as Hicky's Bengal Gazette (1780), along with the establishment of printing presses created a favourable atmosphere to express free and fearless individual views and opinions and to get printed their pamphlets on matters of current importance. Such early

writings are polemical in nature. One can hardly find a work of true creative imagination among the writings of this period which may be called a period of slow incubation.

Raja Rammohun Roy, a gifted journalist and social reformer of this period, with this effective use of English "offered to his successors a prose which was a model of clarity, energy, and point" and made English "a second natural voice for the Indian mind and sensibility" (Walsh, 1978; p.65). The utilitarian prose gradually turned into a poetic medium when the English educated Indians attempted to write poetry following the models of 'popular' English masters. But because of the lack of depth and skilled craftsmanship, their attempts turned into mediocre verses. Most of the verses of Michael Madhusudan Dutt, Manmohan Ghose, Kashiprasad Ghose, Toru Dutt, Behramji Malabari and others were characterized by inadequate language, insipid imitativeness, bookish vocabulary, and derivative style. A few of their works, however, received applause from poets and critics, such as Laurence Binyon, Edmund Gosse, Arthur Symons, and Stephen Phillips (Iyengar, 1962).

With the rise of the English educated Indian elite, modern Indian nationalism also began. The utilitarian prose and the romantic verses gradually gave rise to a kind of fictional prose suitable for expression of nationalistic feelings. The novel, a late innovation in Indian literatures as an art form, deals

with social realism. It is different from didactic stories (Hitopadesa) and extended narratives (prose romance). The spread of English education, the impact of Western literature and culture, the development of journalism and protest against social injustice fostered the rise of the novel in Indian regional literatures as well as in Indian writing in English. The influences of English education and the study of English literature were first evident in regional literatures. The first Indian novel, Pyari Chand Mitra's Alaler Gharer Dulal (The Spoilt Child) (1854), modelled on Fielding's Tom Jones, was written in Bengali. It appeared in Bengal because the social conditions of Bengal during the first half of the nineteenth century were more or less similar to those that favoured the rise of the novel in eighteenth century England (Ramamurti, 1978). The pioneering attempts that followed in other regional literatures also depicted the changing social order and rising individualism. Srinivas Das's Pariksha guru (1881) in Hindi (Singh, 1977), Chandu Menon's 'Indulekha' (1889) in Malayalam, and Rajam Iyer's 'Kamalambal Charitam' (1896) in Tamil are all realistic prose fiction of social criticism (Ramamurti, 1978).

The first Indian novel in English 'Rajmohan's Wife' appeared in 1864. It was written by Bankim Chandra Chattrjee who was a product of the Indian renaissance brought about by the introduction of English education. The history of Indian fiction in

English that began with Rajmohan's Wife (1864) may be conveniently divided into two stages - (a) Fiction before 1947, (b) Fiction after 1947.

1.8.1. Indian Fiction in English before 1947

The rise of Indian nationalism towards the end of the nineteenth century greatly encouraged the Indians to write inspirational prose narratives, tales, autobiographies and domestic sketches. Lal Behari Day's The Folk Tales of Bengal (1883), P.V.Ramaswami Raju's Indian Fables (1889) and Manmatha Nath Dutt's Gleamings from Indian Classics (1893-4) "represent an interest in local culture and an attempt at formulating a national identity parallel to that, say, of the Australian Bulletin and Canadian and Irish creative writings of the period" (King, 1980; p.11).

Many of the novels written in the last quarter of the nineteenth century and the first two decades of the twentieth century depict the banalities of social life, record sympathetically the domestic miseries, portray poverty and hunger, sufferings and frustrations, diseases and deaths of the rural people. Novels like Khetrapal Chakrobarty's Sarala and Hingana (1895), Romesh Chunder Dutt's 'The Lake of Palms : A Study of Domestic Life (1902), S.M. Mitra's Hindupore or A Peep Behind the Indian Unrest (1909), and Balkrishna's Love of Kusuma (1910) deal with such themes. Some novels of this period deal with the

theme of woman emancipation. Mention may be made of such novels as Raj Laxmi Devi's The Hindu Wife or The Enchanted Fruit (1876), Cornelia Sorabji's Love and Life Behind the Purdah (1901), Swarna Kumari Devi's The Fatal Garland (1915). Victorian in form and technique, Indian in theme and sensibility, these novels are often deficient in literary merit. Weak in plot construction and weaker still in characterization, they can better serve as sociological documents rather than works of powerful creative imagination (Singh, 1934).

The novels written during the nineteen twenties, thirties and the forties, with their faithful reflection of the political and cultural mood of the time, come closer to life. The rise of the nationalist movement led by Gandhi, the demand for social justice and eradication of untouchability - all these find their expression through the novels of this period. The social awareness of the novelists supported by the political stance of the nationalist leaders made novels the mouthpiece of social and political struggle. The novel thus became an effective medium for reflecting social, economic, and political exploitation. Anand's Coolie (1935), Untouchable (1936), Two leaves and a Bud (1937) Narayan's Athwar House (1939), Ahmed Ali's Twilight in Delhi (1940), Humayun Kabir's Men and Rivers (1945), bring social realism to the forefront. K.S. Venkataramani's Kandan, the Patriot (1932),

Raja Rao's 'Kanthapura' (1938), Anand's The Sickle and the Sword' (1942), Amir Ali's Conflict (1947) deal with the ideals of Satyagraha and reflect the cause of nationalistic feelings.

1.8.2. Indian Fiction in English after 1947

It is true that Indians writing in English had already produced a significant body of fiction before 1947. Independence, however, provided a new dimension for the development of Indian fiction in English. As partition was immediately followed by chaos, bloodshed, massacre, disillusionment, some of the novels written after 1947 describe the freedom movement with the benefit of hindsight (?) and depict the holocaust that followed independence. K.A. Abbas's Inquilab (1955), Narayan's 'Waiting for the Mahatma' (1956), Khushwant Singh's Train to Pakistan (1956), Nayantara Sahgal's A Time to be Happy (1957) Nagarajan's Chronicles of Kedaram (1961) Manohar Malgonkar's A Bend in the Ganges (1964) belong to this category.

Writers in pre-independence India looked for their models mainly in England. Independence, however, exposed them to other parts of the world. As World War II had already brought America, Australia, Germany and France closer to India, Indian creative imagination in the post independence years travelled far beyond England into the Continent and

America. Consequently, the movements of heroic romenticism of Hemingway and Faulkner in America, of existentialists like Sartre and Camus in France, along with the movement of 'Angry Young Men' in England, greatly influenced Indian creative minds (Williams, 1973). Writers in free India, as Williams (1973) has said, are "free of the commitment to write as nationalists; they need no longer, even be rebels, if they didn't want to. Public life need no longer preoccupy them" (p.17). Accordingly, many writers of this period, especially, the younger generation, influenced by contemporary European and American novelists, wrote novels on themes of frustration, mental breakdown, loneliness and alienation. Sudhin N. Ghose's And Gazelles Leaping (1949), Cradle of the Clouds (1951), The Vermilion Boat (1953), are concerned with a search for self-identity. Kamala Markandaya's Nectar in a Sieve (1954), Some Inner Fury (1955), A Silence of Desire (1960) and Arun Joshi's The Foreigners (1968) and The Strange Case of Billy Biswas (1971) deal with themes of despair and alienation. Anita Desai's Cry, the Peacock (1963) and Voices in the City (1965) written in the form of interior monologue depict an inner probing into the individual self. While R.K. Narayan's novels such as The Financial Expert (1952), The Guide (1958), and The Man-eater of Malgudi (1962) project a comic vision of India, the novels of Bhabani Bhattacharya, e.g., So Many Hungers (1947) and He who Rides a Tiger (1952) try to portray miseries of contemporary Indian life. Santha Rama Rau's

Remember the House (1956), Balchandra Rajan's Dark Dancer (1959) and Raja Rao's The Serpent and the Rope (1960) are interesting studies in cross-cultural situations and represent novels dealing with the theme of East-West encounter.

Thus, with its evolution from romentic narratives through novel of social realism to wroks of personal crisis and psychological probing, Indian fiction in English may be said to have come of age and maturity. It has increased in quantity and also may be said to have improved in quality. By now, apart from 'the big three' — Mulk Raj Anand, Raja Rao and R.K. Narayan' (Walsh, 1973), there is a large number of novelists who have already produced a considerable body of Indian fiction in English.

1.9. CREATIVE WRITING IN ENGLISH IN NIGERIA

Nigerians have been using English in some form or other, since the language was transplanted into West Africa during the eighteenth century. The English writings in Nigeria, as in other parts of West Africa, during the first hundred years or so, were mainly in the form of letters and diaries, pamphlets, memoranda, autobiographies, histories, parliamentary speeches and didactic writings. The first notably gifted African letter-writer in English was Ignatius Sancho, a West African grocer. His works went into several editions in the 1780s.

The first important African autobiographer in English was Olauda Equiano of Nigeria. His Interesting Narratives of the Life and Adventures of Olaudah Equiano or Gustavus Vasa, the African, written in 1789, is the first account by an African of his native country in English.

In the nineteenth century, the spread of missionary schools helped several writers to publish prose works in English. The most important among them was Samuel Crowther Adjai, the first African Protestant Bishop. His Experiences with Heathens and Mohamedans in West Africa, published in 1892, is a successful early attempt at describing African society to the outside world. Among the other important works of this century mention may be made of Samuel Johnson's History of the Yoruba. Completed in 1897, this pioneering history book is an early attempt at refuting the 'reproach' that educated Nigerians knew nothing of their own history (Bown, 1973). These, and other works written in the nineteenth century by the Africans 'sold into or born into slavery and later freed', like the early works in Indian writing in English, prepared the ground for later writers.

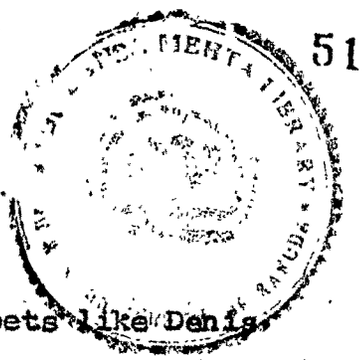
Although poems in English "appeared along the coast of West Africa from the late nineteenth century onward" (King, 1980; p.58), it was only in the early twentieth century that Nigerians started writing works of pure creative imagination

in prose. It is to be noted here that Nigeria, unlike India, had only an oral literary tradition of myths, legends, folk-tales, songs and proverbs. The introduction of English education and the study of English literature which encouraged some Indians to experiment creative writing in English as well as in regional languages, prepared gifted Nigerians to write in English as they had no written literary tradition of their own. Their attempts have already produced a significant body of Nigerian fiction in English which like Indian fiction in English, may be divided into two phases - (a) Fiction before 1947, and (b) Fiction after 1947.

1.9.1. Nigerian Fiction in English before 1947

The early titles in Nigerian Fiction in English appeared during the nineteen twenties and the thirties. These novels reflect the changing social order and capture the mood of the period. Isaac Thomas's Segilola and Mahammad Duse's A Daughter of the Pharaoh, like the early Indian novels in English 'Rajmohan's Wife' and Bianca were published serially in newspapers. Thus, the spread of journalism and the rise of periodical literature favoured the growth of creative writing in Nigeria in the twentieth century as it did in India in the nineteenth century.

Modern literature in Nigeria, however, may be said to have begun in the nineteen forties with the "Pilot Poetry" written



in response to nationalist agitation by poets like Denis Chukude Ojadebay, J.P. Clark, Gabriel Okara, Christopher Okigbo and others. Occasioned by an expansion of literacy, population movement from the villages into the towns, introduction of printing presses, nationalist activity, industrial development, and constitutional reforms, a kind of popular novelette began to be written in the form of 'pamphlet literature' during and after the Second World War. These works are popularly known as 'Onitsha Novels', after the market Onitsha - the major Igbo commercial city in eastern Nigeria, where they were printed and sold. These works were usually "written for the semi-educated new city-dweller, who wants to know how to write applications, pass examinations, speak at a meeting, carry on a love affair, and how city people are expected to behave" (King, 1980; p.60). Cyprian Ekwensi's When Love Whispers (1948), a forty-four page romantic story which sold over 2000 copies, is one of the early examples of Onitsha market place literatures. Ekwensi's collection of short stories Ikolo the Wrestler and Other Ibo Tales appeared in 1947. In the same year, he joined the newly-formed 'Scribbler's Club' in Lagos and brought out, together with two other West African writers, T.M. Aluko and Mabel Dove-Danquah, African New Writing - a collection of fourteen short stories which firmly established the ground for maturer works by later writers.

1.9.2. Nigerian Fiction in English after 1947

The establishment of the University College, Ibadan in 1948 (which became University of Ibadan in 1960 after Nigerian independence) ushered in a new era in the history of creative writing in English in Nigeria. The shifting of the Yaba Higher College from Lagos to Ibadan as University College resembled, to some extent, the conversion of the Sanskrit College into the Hindu Vidyalaya and later into the Presidency College of Calcutta. The Presidency College played a dominant role in the educational and cultural spheres of the ninteenth century Indian life. The Ibadan University College also greatly influenced the educational and cultural aspects of life in Nigeria in the twentieth century. Like the Presidency College, the Ibadan University College also was started with a "surprisingly good nucleus of academic staff" (Ashby, 1964; pp.21-22). The College, like the Presidency College in India, brought together, during the pre-independence period, a national elite. Writers like Ekwensi, Soyinka, Clark, Achebe and others are products of this college. The college also provided a setting for 'new developments in the arts'. Besides, the appearance of such magazines and periodicals as University Herald (1952), The Horn (1954), Black Orpheus (1957), and the foundation of the Mbari Club (a meeting place of the writers) in 1961 provided easy outlets to the increasing number of Nigerians receiving 'a literary education' for their creative genius.

Novels written after 1947 deal mainly with pre- and post-independence Nigerian society, its problems, vices and corruption. Although Amos Tutuola's The Palm Wine Drinkard, written in 1946, is considered a trend-setter in Nigerian novel in English, the first modern realistic novel from Nigeria is Cyprian Ekwensi's 'People of the City' (1954). It describes the cultural and moral confusion of Nigerians who had moved from country to city. By 1969, Ekwensi had published six novels in London. Onuora Nzekwu's three novels Wand of Noble Wood (1961), Blade Among the Boys (1962), Highlife for Lizards (1965) exploit the relationship of the educated Ibo to his traditional culture. Soyinka's The Interpreters (1964) reflects the impressions of post-independence Nigerian society. Gabriel Okara's The Voice (1964) is a fascinating linguistic experiment. However, the most outstanding Nigerian novelist is Chinua Achebe. In his four novels, Things Fall Apart (1958), No Longer at Ease (1960) Arrow of God (1964), A Man of the People (1966) and a collection of short stories Girls at War (1972) he has tried to reflect the changes that had taken place in Ibo society. His purpose is to situate the reader within a community governed by a rich tribal culture which, being a living culture, is undergoing constant changes.

1.10. CREATIVE WRITINGS IN ENGLISH IN INDIA AND NIGERIA - SIMILARITIES AND DIFFERENCES

Thus, over the years, creative writing in English in Nigeria, like that in India, has emerged as a distinct body of literature. However, there exist some remarkable differences between the two. Significant titles in Nigerian creative writing in English appeared during the post-Second World War years. But this cannot be said of India which has had a long literary tradition even in English stretching back into the mid-nineteenth century and which had already produced a sizeable body of literature in English even before World War II.

Secondly, the creative writers in English in Nigeria excel those in the major Nigerian languages. The situation in India is, of course, otherwise. Even the most successful Indian writers in English occupy only a subsidiary position in the country's overall literary scene which is dominated by the writers in the regional languages. Moreover, many of those who write in English in India, unlike those in Nigeria, have either settled in the West like Ved Mehta, Kamala Markandaya and Raja Rao, or have spent considerable periods of their lives there like Balchandra Rajan, Santha Rama Rau and Anita Desai.

Creative writing in English in India and Nigeria may be viewed separately "as a distinctive literature — a tree that has sprung up on hospitable soil from a seed that random breeze had brought from afar" (Iyengar, 1962; p.15). Creative writing in English by non-native users of the language from India, Nigeria and from other erstwhile British colonies together form an important constituent of what now has come to be known as "Commonwealth Literature" in English — which also includes creative writing in English by the native users of the language from Australia, New Zealand, Canada, and the Caribbean Islands. The rapidly increasing body of the non-native variety of creative writing in English, for its sociolinguistic importance has been rightly termed "Contact Literature" (Kachru, 1983; p.44) and is "recognized in the English speaking world as a significant development of the English language" (Kachru, 1983; p.18). Along with the native variety of Commonwealth Literature in English, the non-native variety also is now being studied with great enthusiasm as an academic discipline in many universities in England and other parts of Europe, in America, Australia, Canada, New Zealand, Africa and Asia.

1.11. CONCLUSION : IMPORTANCE OF A STYLISTIC STUDY OF NON-NATIVE VARIETY OF CREATIVE WRITING

A non-native variety of creative writing, by virtue of its being a contact literature, appears to be "interesting from a

stylistic point of view" (Kachru, 1983; p.18). But surprisingly enough, this important aspect of non-native writing in English has received very little attention from literary critics and linguists. Therefore, a study of stylistic features of non-native writing in English in any form - prose, poetry and drama - remains an interesting and useful area of investigation. Such a study would be useful in understanding the formal features of non-native English. Besides, it would provide a clearer and deeper insight into the socio-cultural contexts in which the non-native language is used for creative purposes. It would also reveal how efficiently the non-native writers can handle and use English for their peculiar needs and purposes. The present study is a comparative stylistic study of non-native fictional English of two selected writers - Raja Rao from India and Chinua Achebe from Nigeria.

Before beginning the actual discussion, it would be useful at this stage, to have some idea about what the term 'style' means and in what sense it has been used in the present study.