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A STUDY OF CODE-MIXING TERMS IN RAMA
MEHTA'S "INSIDE THE HAVELI"



Prashant Suresh Patil

Research Scholar, North Maharashtra University, Jalgaon, Maharashtra.

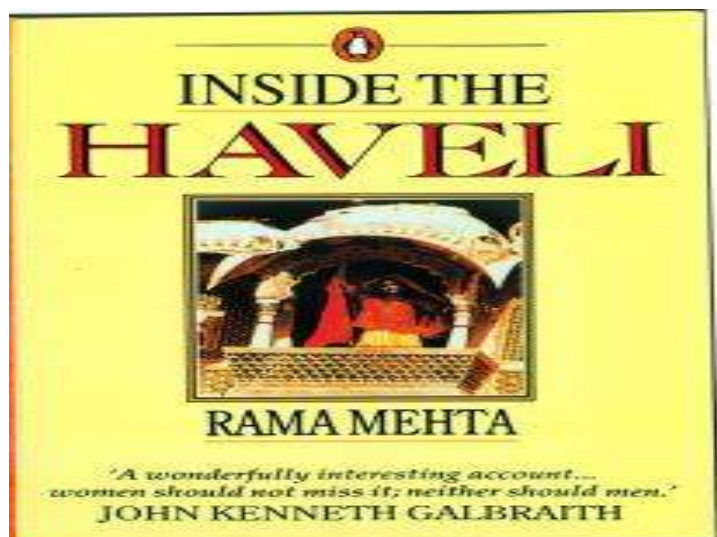
Co - Author Details :

Veena Vishwasrao Ahire

Formerly Head and Associate Professor, Z.B.Patil, Arts, Sci. and Commerce College, Dhule.

ABSTRACT

The purpose of the present paper is to study the examples of code-mixing in the novel "Inside the Haveli". Rama Mehta's 'Inside the Haveli' won Sahitya Academi Award in 1977. The novel depicts the life in a Rajasthani haveli. The present study aims at decisively look at and investigate the trend of code-mixing as manifested in Rama Mehta's novel 'Inside the Haveli'. It is a diffident challenge to disclose the code-mixed words from the novel and study the selected examples of code-mixed words in the novel.



KEYWORDS :Phenomenon, Code-mixing, Bilingual, Multilingual, Socio- Cultural aspects, Tradition, Haveli, Purdah, Linguistic variation.

INTRODUCTION :

The role of English within the wide-ranging multilingual society of India is far from straightforward: together with Hindi, it is used across the country, but it can also be a speaker's first, second, or third language, and its features may depend heavily on their customs, gender and caste differences. In this regard Derrett says, 'it is not far-fetched to say that novel as a genre was accepted at the same time as English as a literary language in India' (p.27). Therefore, the present study is an exploration of socio-cultural aspect of the use of code-mixing in the novel. The author under consideration makes a use of code-mixing strategy extensively in her novel. If this communicative strategy examined and analyzed against the socio-cultural background pave the way for authenticity of the character's linguistic behaviour.

The present research, being applied in nature, is an attempt to scrutinize and analyze the emphatically identified examples of code-mixed words from the novel 'Inside the Haveli'. Since Indian experience is expressed through English language, it is likely that one comes across a number of expressions mixed in the Indian writing in English. Therefore, it would be highly interesting and

appealing to study the phenomenon of code-mixing against the panorama of Indian socio-cultural milieu. There is a remarkable scope to reveal the cultural associations as far as the use of code-mixing is concerned.

Here, paper aims to study, interpret, and analyze the highly marked examples of code-mixed terms in the novel. It tries to present a panoramic view of linguistic variation within India. Sociolinguistics considers 'Code Mixing' as the by-products of bilingualism. According to Crystal (1997), "code-mixing as a linguistic behaviour that involves the transfer of linguistic elements from one language into another" (p.66). In Code-Mixing, a fluent bilingual changes the language by using words from other language without any change at all in situation. For example, 'the women of Udaipur kept purdah.' (p.06). In this sentence "Purdah" is a code-mixed word used. 'Purdah' is a kind of cloth wear by Indian women as a part of their culture or custom. 'Purdah' is a Marathi and Hindi language specific word. Here, the word 'Purdah' is associated with the custom of Rajasthan in India. Purdah system or custom exists in Hindu as well as Muslim societies. It is a manifestation and symbol of power relations. It can be said a customary practice in Indian culture and society. Purdah is a culture specific word mixed in the novel.

A person's social intimacy, social relationship, social distance, the situation of both the speaker and hearer, all play their roles in the language behaviour. i.e. in the novel 'Inside the Haveli' "Sangram Singhji's haveli like so many others of the nobility was in a gully. (p.05)" This example shows that the speaker does not select his own way or style in his language use, but the context determines the varieties according to the situations. Thus, the strategy of code mixing in a linguistic communication becomes a helpful tool for establishing the authenticity of the characters in the fictional world. The novel under consideration offer bilingual speech situations and speech events, which are worth studying from sociolinguistic point of view. For instance, Eight annas a kilo, new onions, just eight annas a kilo. (p.108)

The terms 'Haveli' (p.04), 'Gullies' (p.05), and Rotis (p.114) are Indian words mixed to show the characteristic of Indianness in language. The significance of the study lies in the fact that language is used as a social tool as it reflects the linguistic behavior of the persons or the characters in a fiction. For example, in the novel "Inside the Haveli" 'Bhagwat Singhji's wife was called Kanwarani Sa by the servants.'(p.30) One cannot deny the fact that language is a social institution. Moreover, a socio linguistic study directs the meaning of language in diverse speech situation and speech events. Therefore, there is an inherent relationship between language and society.

In a social set up, people come from dissimilar social factions and different geographical environment due to which language varies. Ethnic group, social status, region etc. are some of the important factors that influence the use of language. i.e. Bara Bhabhi (p.153), Kaki Sa, Mami Sa, Bai Sa (p.22), and Hukum'(p.30) are Indian honorific terms mixed in the novel play a crucial role. Thus, it is obvious that language reflects the very nature of social structure. In the above given words 'Sa' is Indian honorific term. It means 'Saheb'. Here, 'Sir' is English equivalent term which could be possible to use but the writer deliberately mixed Indian honorific to replicate panorama of Indian socio-cultural milieu.

To conclude, the present study is aimed at exploring socio-cultural dimension of the use of code-mixed words extensively in Rama Mehta's novel. If these communicative strategies are examined and analyzed against the socio-cultural background in details, it will pave the way for authenticity of the characters. It discovered that socio-cultural aspects of Indian life are reflected in the features of the English in India. Thus, characters in the novel mixed their language or native words in English. The paper sheds light on the relationships namely social intimacy and social distance of the speakers and the hearers and the impact of social relationships on code-mixing or shifting and on language use in

general. Language behavior varies from one region to another. A person tends to adapt different varieties or codes and styles and keep mixing or switching over from one code to another depending upon the context.

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