

Obor: Indologie se specializací hindština

Navazující magisterské studium

**IMPACT OF ENGLISH  
ON  
THE MODERN HINDĪ**

**The language of middle-class speakers of the city of Delhi**

Diplomová práce

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**Declaration**

Hereby I declare that I have used only the literature stated in order to write this thesis and that I have worked on it independently.

1st May, 2008

Blanka Svobodová

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## 0. A list of abbreviations

All the abbreviations used in my thesis are listed in the alphabetical order. They are not listed in succession as they were mentioned in each chapter of my work.

<u>Abbreviation</u>	<u>Meaning</u>
A	Arabic
ABCDS	American Born Confused Desi Syndrome (beginnings of Hinglish)
AD	Anno Domini
adj.	Adjective
adv.	Adverb
BC	Before Christ
CM	Code-mixing (sociolinguistics)
CS	Code-switching (sociolinguistics)
E	English
e.g.	for example
EIC	The East India Company
H	Hindī
Hin	Hinglish
HV	High Variety (concerning diglossia)
I:	Interviewer (i.e. me when interviewing the respondents via Skype)
Ibid	Ibidem
i.e.	that is
LV	Low Variety (concerning diglossia)
N	Noun
OED	The Oxford English Dictionary
pl.	Plural number
R ( )	Respondent number
RP	Received Pronunciation
sg.	Singular number
u.k.l.	In Hindī <i>udāharaṇ ke lie</i> (for example), used in the transcripts
V	Verb

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## **1.0. Objectives**

The aim of this work is to provide a description of the linguistic behaviour and repertoire of the speakers of Hindī from the so-called middle-class of the capital city of Delhi, who come into contact with native speakers of English in their employment and everyday life.

This thesis focuses on the linguistic features, such as bilingualism and diglossia, as well as on the processes of code-switching and code-mixing in particular that are clearly demonstrated during their communication.

The above mentioned target group of speakers can be seen as a source of a new linguistic style or a social dialect, Hinglish, which creates a counterpart to the standard form, i.e. *Śuddh Hindī*. This is in agreement with the language policy of the Republic of India and is fostered in spoken and written media.

Furthermore, I would like to compare and contrast these two different styles, i.e. *Hinglish* with *Śuddh Hindī* and also possibly with the third one, English. I will, at the same time, point out lexical and phraseological specialities and oddities and possibly the violation of the language structure.

### **1.1.0. Methodology and Materials**

This thesis and its research is, firstly, based on materials and data collected from my own research and interview sessions made during my one-year- scholarship at the Central Institute of Hindi (CIH), Agra, India in 2005-2006.

Secondly, it is based on materials that I have gained during my business travels in India from 2006 to 2008 by watching television, surfing the internet, reading magazines (in Hindī ) but also interviewing people.

Lastly, it is based on the survey that I carried out between January and March 2008 and whose results I present in this thesis. (see Appendix 1)

#### **1.1.1. Stages of My Research:**

The research and writing processes had various stages and I had to apply different approaches and procedures to each of them.

First of all, as I was studying at the CIH in Agra, I had many opportunities to discuss this matter with my professors, students and also carry out a small survey on the English language and Hindī , which I later used as material for my B.A. thesis.

Secondly, I wanted to cover the “field“ of the most widespread media in India, i.e. television and internet, supplemented by materials from various magazines written both in Hindī and English.

Thirdly, I have visited India for business purposes since 2006 as a result of which I have had many opportunities to meet a lot of people from middle and upper-middle classes, especially from Delhi.

Needless to say that most of the people I have met and cooperated with are naturally business oriented with the age ranging from twenty-five to thirty-three, which represents the target group in this thesis.

Over the span of these two years (2006-2008) I have taken many notes of their linguistic behaviour in different situations (both formal and informal) and I have also made several interviews.

As to the methodology of this stage itself, I just noted down interesting examples of interference between Hindī and English, such as loan words, neologisms, calques, connotations, sayings and language switches and mixing of the people I spoke to.

Fourthly and lastly, the “core“ of this thesis was conceived in January 2008 when I decided to add a detailed survey to the information already gathered. Specifically, I decided to add a detailed description and analysis of the language behaviour and repertoire, by means of which I should be able to measure the English influence on modern Hindī, especially within the middle class in the capital Delhi.

### **1.1.2. Stages of the Survey**

This survey that I carried out between January and March 2008 had two stages as well.

#### **1.1.2.1. Questionnaire and the Choice of the Language**

First of all, I made a detailed questionnaire from which I would find out the basic background information of the target respondent, i.e. name, age, languages he/she can speak, education, job, salary, hobbies, family background etc.<sup>1</sup>

In this place it is also necessary to point out one important thing and that is why the questionnaire is in English. The choice of this language, i.e. English, was not chosen in order to “influence“ respondents in any way. It was used rather for practical reasons; firstly because of the script that is used for English (Latin as opposed to Devanāgarī in which Hindī is written) and secondly and most importantly we cannot neglect the fact that applies to every major Indian city, Delhi not being an exception, that the main language and medium of communication at the administrative level, in higher education and in employment is usually English. Thus the choice of the English language.

For this reason all of the respondents’ names, geographical names and other such words are also transcribed with English spelling, e.g. Pooja Mishra as opposed to the transcription of Hindī, Devanāgarī script, which would be *Pūjā Mīśra* or Delhi instead of *Dillī* etc.

Then, at the beginning of January 2008, I sent this blank questionnaire to forty-eight people in Delhi that I had met and spoken to since 2005. Needless to say that only twenty of them responded and sent me back the filled questionnaire and again out of these twenty people only nine agreed to have a short interview (15-60 minutes) via Skype.

So, in the end I had the approval of nine respondents to call via Skype.

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<sup>1</sup> For more details see Appendix 1, where you can find the full questionnaire, exactly in the same shape as I sent it to my respondents.

### **1.1.2.2. Skype Conversation – Interview and Recording**

Then, the second stage followed from January to March 2008. This included the interviewing and recording of the nine respondents that agreed to make the interview with me. I called them via Skype on their mobile phones in Delhi at the time we arranged they would be at home, i.e. the presence of noise being the smallest, that way the recording and subsequent transcription of the interview would be clearer and easier. They were also asked if they agreed with the fact that they were being recorded for my personal purposes. All the nine respondents agreed, so the interviews could begin.

During the interviews, by contrast, all the respondents were asked in Hindī and were told that they could use Hindī or English or switch according to their own wish. This way, I tried to avoid the “one- sidedness” of the data obtained, i.e. that I would purposely force the respondent to use English in every situation. Also, the pattern of the questions asked by me was more or less the same, so as to be able to collect the linguistic material from similar domains. Starting with the most common ones, such as introduction, family background information to more sophisticated ones, such as the specialised field of their work, personal lives, their feelings about English etc. There was no time limit to the interview, e.g. that it would have to be thirty minutes or so.

In general, I can conclude that each interview lasted between fifteen to fifty-five minutes, depending on the respondent and how much he/she spoke or was willing to speak on the relevant question or how much time he/she had.

### **1.1.2.3. Transcription of the Interviews**

After having recorded all the nine respondents, the most difficult part of the survey followed, i.e. the transcription of all the interviews. As to the transcription of the interviews, certain criteria and standards had to be followed in order to be able to maintain uniformity throughout the whole text.

#### **1.1.2.3.1. Writing System, Script, Spelling and the Chart**

Firstly, English is written using the Roman Script whereas Hindī is written in the Devanāgarī script. Unlike the spelling system of Hindī which is phonetic, i.e. written the same way as it is pronounced where one letter of the alphabet stands for one sound, English orthography is historical.

This means that the spelling of words often diverges to a great extent from how it is pronounced as one letter of the alphabet stands for more than one sound. Thus, it is only natural for English words in Hindī to be transcribed phonetically, i.e. in the Devanāgarī script, so as to avoid confusion about its pronunciation.<sup>2</sup>

For the transcription of the respondents, I use the phonetic transcription when the respondents spoke in Hindī and no transcription at all when the speakers switched into English and spoke whole sentences or parts of them in English.

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<sup>2</sup> However, except for these, there is also a small group of English loans in Hindī that are written and pronounced in different ways. This would apply to all English loans where the process of prothesis or insertion is used. E.g. When the respondent uses the English loan word in Hindī “school”, school is written/transcribed as [skū] but pronounced /ɪsku:l/. Similarly e.g. the word “blouse” is written [blauz or blauj] but pronounced /bɪlaudʒ/ etc.

However, for those parts or sentences spoken in English where the pronunciation differed a lot from the standard English pronunciation, I decided to state the English spelling in brackets.<sup>3</sup>

Concerning the transcription of Hindī I use the internationally recognised transcription system.<sup>4</sup>

#### 1.1.2.3.2. Special Diacritic Signs for English Loan Words

Owing to the massive amount of English loans in Hindī, new English phonemes that do not exist in Hindī were introduced. (e.g. the short open-mid back rounded vowel /ɒ/ as in hot).

Naturally, there was a need to reflect this foreign sound in Hindī spelling. Therefore, a special sign i.e. a superscript sign has been invented to represent English /ɒ/ vowels that are alien to Indian phonology.<sup>5</sup>

However, the superscript sign for /ɒ/ transcribed by [ā̃] / [ँ, ॉ] does not distinguish between /ɒ:/ and /ɒ:/. Thus words such as an “audio CD” and “complex” are pronounced and written the same. i.e. with the italic letters [ā̃].

#### 1.1.2.3.3. Punctuation Marks and Capital Letters

From the syntactic point of view, the written mode of Hindī has been influenced by English because the whole system of punctuation marks has been adopted from the English writing system.

In Hindī the punctuation marks were traditionally restricted to two vertical lines “//” termed *virām*, for marking the end of a paragraph, or a thought unit, and one vertical line “/” termed *ardha virām*, for a full stop.

Therefore, I use the English punctuation marks, i.e. full stops, commas, question marks etc. However, what is necessary to mention is the fact, that Hindī (i.e. Devanāgarī script) does not distinguish between capital and small letters. It is for this reason that, unlike in English, no capital letters are used. Neither for proper nouns nor when the word is at the beginning of the sentence etc.

This rule is, of course, followed in the English translation below the Hindī transcript, so that the meaning is evident from the text.

For example:

*tum 'ko mālūm hai ki merā parivār dillī mẽ rah 'tā hai.?*

(You know that my family lives in Delhi, don't you?)

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<sup>3</sup> According to the IPA (The International Phonetic Alphabet) international standards, I use slant lines / / for phonemic symbols and square brackets [ ] for phonetic symbols.

<sup>4</sup> See Kostić, S. (1999), *Verbs Syntagma in Hindi (Structure and Function)*, Karolinum, Praha, page 16.

<sup>5</sup> Furthermore, it is also possible that there might be more superscript signs created such as [ā̃] / [ँ, ॉ] before. The very next logical choice would be a superscript sign to represent the short open-mid front unrounded vowel /e/ as in get which does not have any symbol or diacritic in Hindī script so far. Therefore there could be a superscript sign of [ē̃] / [ँ] to represent the /e/.

#### 1.1.2.3.4. Respondents, Quotations and Designations

As mentioned in the Appendix 1, the respondents were each assigned a number. Since I have interviewed nine respondents, the notation is therefore R1, R2, R3, R4, R5, R6, R7, R8, R9. The order of the respondent does not correspond with the order that the interviews were taken but with the practical order of the first three respondents who agreed with their interview being published (i.e. R1-R3) and the other six respondents (i.e. R4-R9) who did not want their interview to be published.

Concerning the notation, the respondent is always called by his/her first name, i.e. *Sapna* and not Respondent number one. On the other hand, I who interviewed these respondents is marked as an Interviewer, i.e. I.

#### 1.1.2.3.5. Grammatical Mistakes and Omissions

Concerning the grammatical point of view, I am aware that both from my side and from the side of the respondents, there had been several grammatical mistakes. However, I did not correct them in the transcripts for the sake of authenticity.

Most of the mistakes concerned are mostly the gender of nouns (i.e. mistaking masculine nouns for the feminine ones and vice versa) from the respondents' side and conjunctions and tenses from my side.

For example:

*Suresh: hā, un ke job ke lie aṅgrezī kī yād honā zarūrī hai.<sup>6</sup>*

(Yes, they need to know English for their jobs.)

I: hā, yah to aisā hai, ṭhīk. aur u.k.l. āp skūl khatm karōge, to kāī ḍhandā milegā, ṭhīk āp soc'ite ho ki vahā zyādā aṅgrezī yā hindī bolēge? <sup>7</sup>

(Yes, and it is like that that when you finish your school, you will get a job. Do you think you will speak English there?)

There are also a few omissions in the transcripts due to the impossibility to recognize a word or a sentence the respondent said.

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<sup>6</sup> The right version should be : *hā, un ke job ke lie aṅgrezī kī yād honā zarūrī ha.*

<sup>7</sup> The right version should be: *hā, yah to aisā hai, ṭhīk. aur u.k.l. āp skūl khatm karōgī, to kāī ḍhandā milegā, ṭhīk āp soc'ī hāī ki vahā zyādā aṅgrezī yā hindī bolēgī?- Because I was speaking with a woman.*

#### 1.1.2.3.6. Supra-segmental Features

Lastly, in terms of supra segmental features and its three fields, i.e. tone group and intonation, rhythm<sup>8</sup> and word-stress<sup>9</sup>, the respondents' English does not abide the original intonation, rhythm and stress of the British English (as can be heard on all of the MP3 attachments).

Since this is not the aim of my thesis, I have not stressed it or focused on it either.

#### 1.1.2.4. MP3 Attachments

Last but not least, the final stage of the survey emerged when I was consulting these transcriptions with my professor Světlav Kostić, who suggested that it would be a good idea to attach not only the transcription of the text from the respondents but also the recorded versions in MP3 format as well.

I had to contact my respondents again since the terms we agreed upon were such that their interviews would be recorded for my personal purposes but not published in MP3 format as an attachment to this thesis. I sent this information to all my nine respondents, three of whom agreed that their interview could be attached as a supplement to this thesis in MP3 format.

For the six respondents that did not agree, the reasons were various, mostly connected with their high managerial positions and incomes.

Nevertheless, I have to respect their privacy and for this reason there are finally three interviews with their transcriptions and MP3 attachments on one hand and six interviews with their transcriptions without the MP3 attachment for the reasons mentioned above on the other hand.

However, both of these forms are used as the most essential "data" for my thesis.

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<sup>8</sup> The biggest difference in terms of supra segmental features in my respondents was at the level of speech rhythm and word stress. Despite the fact that both languages are intonation languages and of Indo-European origin, English is a stress-timed language. This means that certain syllables are highlighted over others through syllable length, vowel quality and pitch. Thus in a sentence, there are certain words that are stressed (i.e. content words, such as nouns, adjectives and main verbs) and others that are unstressed.(i.e. function words, such as auxiliary verbs, prepositions etc.)

This is in sharp contrast with Hindī which is a syllable-timed language where each syllable receives roughly the same timing and length. It is therefore understandable and natural that an English phrase borrowed and used in a Hindī sentence, is not influenced by the original rhythm, i.e. there is no difference between stressed and unstressed English words when used in Hindī.

<sup>9</sup> A very similar trend can be also seen in terms of word stress of English loan words in Hindī.

Due to the fact that English is a stressed-timed language, multisyllabic words can have more than one stressed syllable. Nevertheless only one of those syllables receives primary stress, the other(s) secondary stress or almost no stress. The primary and secondary stress, i.e. functional stress, is used to distinguish between noun or adjective where the stress is on the first syllable and verbs where the stress is shifted to the second syllable. In this case again, Hindī being a syllable-timed language does not have this feature, i.e. the functional stress is not important in terms of distinguishing word categories. Thus when an English noun and verb of the same form is borrowed and used, there is an absence of stress to distinguish these nominal categories from their verbal counterparts.

This feature can be also observed and heard in my respondents' pronunciation of English loan words in Hindī.

## 1.2. Middle Class - the Target Group of the Speakers and its Definition

At this point, I have to examine the most crucial term of this thesis, i.e. the middle class and what it signifies in the Indian context. There is a widespread assumption about Asia in general and India in particular that there is no such a thing as middle class. In other words, that there is only the rich and the poor with nothing in between. However, this is an oversimplification.

### 1.2.1. Social Class

Let us look deeper into the basic concept itself.

Social class refers to the hierarchical distinction or stratification between individuals or groups in societies or cultures.<sup>10</sup> This feature can be traced and has been known in India even before the arrival of the European nations, Britain in particular, in the shape of the so-called caste system.<sup>11</sup>

Furthermore, we must take the fact into account that the factors which determine class vary widely from one society to another. Notwithstanding the fact that even within a society, different people or groups may have very different ideas about what makes a person "higher" or "lower" in the social hierarchy.

Whatever the social hierarchy of the particular society/culture is, it has one thing in common; i.e. that social classes with more power usually subordinate classes with less power, while attempting their own position in society. At the same time the social classes with a great deal of power are usually viewed as elites, at least within their own societies.

### 1.2.2. Determinants of class

We can generally claim that in societies where classes exist, one's class is to a great extent determined by the following factors:

1. occupation
2. education and qualifications
3. income
4. wealth, including ownership of land, property, business etc.
5. family background and aspirations
6. costume
7. manners and cultural refinement
8. LANGUAGE

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<sup>10</sup> [www.wikipedia.org/Social-class](http://www.wikipedia.org/Social-class)

<sup>11</sup> The Indian caste system is one of the oldest and most important systems of social class with peculiar rigidity (in the sense that it lacks upward or downward mobility between castes). It differs from *varṇāśrama dharma* in Hinduism, which allowed people born into a certain Varna to move upward or downwards depending on their qualification. It divided society based on skill and qualifications. Briefly, the *brāhmaṇa varṇa* was idealized as a leisurely priest class devoted to religious ceremonies, while the *kṣatriya varṇa* defended them as military princes. The modern concept of the middle class was represented by the *vaiśya varṇa* artisans, farmers, and merchants, and the lower varna were the *śūdra* laborers. It has to be mentioned, however, that the ideology presented in this ranking does not concur with the mainstream power dialectic of social class as it is understood in modern English use. Furthermore, this Indian concept gets more complicated as a huge number of "jatis", i.e. subcastes are arranged within this basic framework.

### **1.3. Middle class**

There are many different definitions of the middle class as such, differing from country to country, and sociological stream to another etc.

Nevertheless, for the purpose of this thesis I will take into account the above mentioned determinants and try to define the notion of the middle class in Delhi that I had set before I even started to write my thesis and then compare those with the profile of my nine respondents.

#### **1.3.1. Determinants of the Middle Class as for Delhi <sup>12</sup>**

##### **Ad 1.3.1.1. Occupation**

- people that do not do physical labour
- generally “white-collars workers“, merchants, bureaucrats, professionals etc.

##### **Ad 1.3.1.2. Education and Qualifications**

- high school and above in the English medium (possibly a university degree as well)

##### **Ad 1.3.1.3 Income**

- at least 15 000 INR per month (= 880 USD)

##### **Ad 1.3.1.4. Wealth, including Ownership of land, Property, Business etc.**

- I had set no special criteria

##### **Ad 1.3.1.5. Family Background and Aspirations**

Although class is rarely hereditary in a strict sense, it will often be affected by such factors as upbringing and the class of one’s parents. What I mean here is e.g. that the child from high status professionals will grow with the expectation that a similar occupation is an attainable goal, whereas a child from lower status parents, e.g.untouchables will often have much lower aspirations based upon what they see around them.

For this reason I had set as the criterion for the parent (at least one of them, usually the father of the family) to have completed at least high school education and above.

Concerning their **LIFESTYLE**:

We can assume that those who attain a certain position of power in a society will often adopt distinctive lifestyles to emphasize their prestige. This can be to a certain extent valid even for the middle class in India when the adoption of these stylistic traits is as important as one’s wealth in determining class status.

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<sup>12</sup> I had not included religion in my determinants either. And by the same token, it has appeared to be irrelevant (from the interviews) for the term middle class as such. We can generally say, that religion does not affect the class and the attitude of the speaker towards the English language.

Therefore I have decided to take these into consideration when examining the term middle class in India.

#### **Ad 1.3.1.6. Costume**

- being at least partly influenced by the western style of clothing, i.e. wearing jeans, T-shirt in general and suits for men, skirts/dress for women.

#### **Ad 1.3.1.7. Manners and Cultural Refinement**

- occasional visit to western types of restaurants (such as T.G.I.F), cafés (such as Café Coffee Day, Barista), watching movies in English, meeting native speakers of English on a daily basis.

#### **Ad 1.3.1.8. LANGUAGE**

I assumed that there would be a certain distinction between an elaborate code, i.e. English or Hinglish, which is seen as a criterion for the “middle/upper-class“, High Variant, and the restricted code, which is associated with lower classes, i.e. Hindī in this case.

Furthermore, I had expected a high proportion of English loan words in their Hindī speech and a possible interference of code-switching and code-mixing as well.

### **1.4. Conclusion as to My Respondents**

So as to make these criteria applicable to my respondents and whether they fitted the target audience, I decided to attach a short overview of the respondents, i.e. concerning the individual criteria.

#### **As to 1.3.1.1. Occupation**

None of the respondents does physical labour. Furthermore, most of them are “white-collar“ workers, teachers or IT workers and businessmen.

#### **As to 1.3.1.2. Education and qualifications:**

All of the respondents have a university degree in the English medium. (some of them even high school in the English medium)

#### **As to 1.3.1.3. Income:**

All the nine respondents' income meets the requirement of at least 15 000 INR a month, with the range of their salaries being from 15 000 to 200 000 INR (880 - 11 765 USD).

#### **As to 1.3.1.4. Wealth, including Ownership of Land, Property, Business :**

Even though I had set no special criteria before it turned out from the interviews that four of the respondents have their own flat, six have their own cars and two have their own company.

#### As to 1.3.1.5. Family Background and Aspirations:

All the respondents' parents (i.e. the father) had at least high school education. Furthermore, none of the respondents had more than three siblings.<sup>13</sup>

Thus, we could conclude that another feature or determinant of the middle class would be a total number of family members not exceeding six members. Additionally, I discovered that these types of families (i.e. respondents) tend to live in nuclear types of families as opposed to multi-generational families, a type which is still prevalent in most of India. However, this trend is changing in bigger cities such as Delhi, Bangalore and Bombay.

Last but not least another determinant falling into this category could be the age of marriage (which I had not included in the determinants either) as all of my respondents are single (age range 25-33). As they themselves stated, they want to have a good education and career first, so that their family will be secured. This is, again, in sharp contrast with the standard situation in India when the average age for marriage is eighteen for women and twenty-three for men.<sup>14</sup>

#### As to 1.3.1.6. Costume:

All of the respondents preferred western types of clothing and some of them were allowed to wear only western types of clothing to work (especially IT workers and businessmen)

There was another surprising fact that was revealed during the interviews, (and it would not have occurred to me to include it in the list of determinants) that they were putting a lot of emphasis on their appearance, i.e. being slim (in both men and women), eating healthy and in some of the respondents to do sports or train in a gym.

#### As to 1.3.1.7. Manners and Cultural Refinement :

All of the respondents met those criteria mentioned for this determinant above.

Secondly, some of the respondents admitted eating meat or drinking alcohol on occasions which could be seen as another determinant.<sup>15</sup>

Furthermore two of the respondents held a membership card to a prestigious hotel because they considered it necessary, both for the purposes of going to the gym and keeping fit and also for social-prestige reasons. They also said the language used in this type of environment was mostly English with strangers and occasionally mixed Hindi - English with friends.

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<sup>13</sup> Compared to an "average" number of five siblings which is usually the average in India. Again, here as with everything in India it is difficult to generalise because it is a well-known fact that muslim families tend to have more children compared to their Hindu, Buddhist, Jain, Sikh or Christian counterparts.

Although, especially in middle and upper middle classes a trend towards two children for economic reasons can be observed. This policy is expressed by the government logo for family policy and planning, i.e. "We two and our two", i.e. both parents and their two children.

<sup>14</sup> See: Ch'ien, N.E. (2004), *Weird English*, Harvard University Press, Harvard, page 160

<sup>15</sup> Considering the religious influences and the prices of alcohol in general.

As to **1.3.1.8. LANGUAGE:**

The principal chapter from this thesis deals with this issue, i.e. see the whole chapter four. We can, however, generalise that the language of all the respondents demonstrates a profound influence of the English language upon their Hindī.

**1.4.1. Other Criteria/determinants for Middle Class Revealed from the Interviews:**

**1.4.1.1. Colour of the Skin**

I had not included this point into my set criteria, but it was revealed during the interviews as a substantial one as well because in India the fairness of one's skin can have a varying effect on class standing, i.e. having fair skin in combination with the factors mentioned above is perceived as being able to improve and highlight one's class status.<sup>16</sup>

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<sup>16</sup> However, what is considered "superior" or "beautiful" in one society can often be exactly the opposite in another. Compare nowadays the situation in the Western part of the world with the people who are tanned as a result from having been to the seaside or from the solar studios. It is also perceived as "beautiful", "superior" because it demonstrates that one has the money to afford it. As opposed to this (but according to the very same logic) there is India where a fair skin has always symbolised somebody "better", "more beautiful" or "more noble". This was symbolised by the fair-skinned Aryas in in the old days and in the recent past by somebody who did not have to toil in the sun and thus resembling the British in the British era. This "fair-skin-prestige" or "syndrome" has remained until now, though.

### 1.3. The Multicultural and Multilingual Situation in Delhi

The last theme I have to mention briefly owing to my field of research focused on the middle classes is the situation in the capital city of DELHI.<sup>17</sup>

Delhi, sometimes referred to as Dillī according to its Hindī name and transcription, is the second-largest metropolis in India, after Mumbai/Bombai.

#### 1.3.1. Demographics and Migration

According to the 2001 Census of India, the population of Delhi that year was 13,782,976. The corresponding population density was 9,294 persons per km<sup>2</sup>, with a sex ratio of 821 women per 1000 men, and a literacy rate of 81.82%.<sup>18</sup> Furthermore according to the same source the population of Delhi increases about 285,000 people every year as a result of migration.<sup>19</sup> It is for this reason that there are many residents in the city of Delhi who were actually not born there.

#### 1.3.2. Ethnic Diversity

It is due to the immigration of people from all over India that Delhi has grown to be a cosmopolitan city with many ethnic groups and cultures being represented.

Since Delhi is a seat of political power and a centre of commerce, the city naturally attracts workers, both “blue collar” and “white collar”, from all parts of India, further enhancing its diverse character.

Furthermore, Delhi is a diplomatic hub, represented by embassies from 160 countries which has a large expatriate population as well. It is for this reason that it is very common for the middle and upper middle classes of the Indian population living in Delhi to encounter foreigners and the English language (which serves as the lingua franca among businessmen and supranational companies) in their everyday life, making it their second nature.

#### 1.3.3. Linguistic Diversity

The linguistic situation of Delhi is not any simpler either. If I said that Delhi is an ethnical diversified “melting pot”, the same can be said of the languages being spoken there.

Hindī is the principal spoken and written language of the city. Other languages commonly spoken in the city are English, Pañjābī and Urdū. Of these, English is an associate official language, and Pañjābī and Urdū second official languages. Linguistic groups from all over India are well represented in the city; among them are Maithili, Tamil, Kaṇṇada, Telugu, Bengālī etc.

At the same time e.g. Punjabis, Jats and Gujjars are examples of the various ethnic communities in the city as well.

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<sup>17</sup> I have also decided to use the English spelling Delhi all through my thesis.

<sup>18</sup> <http://www.citypopulation.de./World.html>

<sup>19</sup> We have to take into account that these are official numbers and that the unofficial numbers can (and probably ) will be many times higher as the vast majority of these people usually live in slums.

#### **1.3.4. Religious Diversity**

The same diversity applies to the situation with religions in Delhi: Hinduism makes up 82% of Delhi's population. There are also large communities of Muslims (11.7%), Sikhs (4.0%), Jains (1.1%) and Christians (0.9%) in the city. Other minorities include Parsis, Anglo-Indians, Buddhists and Jews.<sup>20</sup>

### **1.4. Conclusion as to My Respondents**

#### **As to 1.3.1. Demographics and Migration**

From this brief overview of Delhi, owing to the huge migration/immigration it would be nearly impossible to have all the respondents born in Delhi. However, the criteria I had set before starting the research was that the respondents do not have to be born in Delhi but have to be staying, living, studying or working in Delhi.

Naturally, owing to the nature mentioned above, out of the total number of nine respondents, six were born in Delhi and three were born in Bihar. However, only three parents of the respondents were born in Delhi. Nevertheless, all of the respondents have been staying/studying/working in Delhi for a longer period.

Thus, we can claim that the respondents generally come from various backgrounds.

#### **As to 1.3.2. Ethnical Diversity**

In this case the situation of the respondents was much simpler as only two respondents belong to a different ethnical group, i.e. Punjabis.

#### **As to 1.3.3. Linguistic Diversity**

It is here where the situation is at its most complex. Although there were “only” nine respondents, they had vary differing linguistic background as to the languages spoken. Excluding the fact that all of them speak Hindī and English fluently, two of the respondents’ language spoken at home along with Hindī was Puñjābī and three of the respondents’ language spoken at home along with Hindī was Bihārī/ Maithilī. Two of the respondents’ language spoken at work in Bangalore was Kaṇṇada.

Thus, we can see that all the nine respondents living in Delhi clearly demonstrate and confirm that fact of Delhi being a multilinguistic city.

#### **As to 1.3.4. Religious Diversity**

In this case, backing the facts from the chart mentioned in the paragraph above, i.e. that the majority of Delhi’s population are Hindus, the same can be said of my respondents:

Out of the nine respondents seven are Hindus, one is Sikh and one is Jain.

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<sup>20</sup> <http://censusindia.net/religiondata/index/html>

## **2.0. Hindī and its Lexical Development**

Before I can even start to write on sociolinguistics and the impact of English on modern Hindī, which is the main goal of this work, it would be impossible to understand the phenomenon as such without knowing at least the basics about the origin and development of the Hindī language from the lexical point of view. As with the diversity of India in general, and the city of Delhi in particular, the situation with Hindī and its lexical development and other linguistic influences is not less complex either.

The language, i.e. Hindī, has had different phases, different sources and different influences which all contributed to the nature of this rich language which belongs to a vast family of Indo-European languages, particularly to its Indo-Aryan branch.

Throughout the complex history and contacts with East Asians, Arabs, Persians and Europeans, Hindī has absorbed countless words from many languages, often totally integrating these borrowings into the core vocabulary. The most common loan words and influences came from three different kinds of contacts.

Firstly, from Sanskrit and its two principal layers of *tatsama* and *tadbhava* words, from a special category of vernacular words, i.e. *deśī* and lastly from the languages forced from outside, i.e. *videśī*. The latter group can be further divided into two branches.

Firstly the borrowings from Non-European languages such as Arabic, Turkish, Persian whose words were absorbed and fully integrated into the Hindī lexicon after centuries of invasions from the Middle East and Persia and secondly words from European languages, such as Portuguese, French and most significantly English.

A simplified chart of the sources of the Hindī lexicon and all the linguistic influences at the same time would look as follows:

### **2.1. Indo-Aryan words**

2.1.1. Sanskrit based words – tatsama

2.1.2. Hindī based words – tadbhava

### **2.2. Deśī – vernacular words**

### **2.3. Videśī ( Non-European languages)**

2.3.1. Arabic

2.3.2. Turkish

2.3.3. Urdū

2.3.4. Persian

### **2.4. Videśī (European languages)**

2.4.1. Portuguese, Dutch and French

2.4.2. ENGLISH

## 2.1. Indo-Aryan words

Now, let's briefly examine the influence and contribution of each single lexical group and its contribution to the Hindī lexicon, from the diachronic perspective, i.e. from the oldest influence of Sanskrit to the most recent and extensive ones from English.<sup>21</sup>

### 2.1.1. Sanskrit based words – tatsama

The very first source for the Hindī lexicon and the influence is **Sanskrit**. This language has a unique position because, unlike other languages, it has never been a commonly spoken language.

What more, this “perfect“ language of a “divine“ origin has always enjoyed a very promoted and elevated status, being closely connected with high culture, prestigious religion naturally functioning as a language of high ritual, scholasticism and elite culture. Thus when the natural linguistic changes threatened to corrupt and change the sacred Vedic texts, the artificial preservation of the language was needed. It was Pānini's grammar (4<sup>th</sup> century BC) that fixed Old Indo-Aryan in the stage of Classical Sanskrit. The representative group of this stage is the first group of the so called **tatsama** words.

These are the words that have been directly borrowed from Sanskrit to enrich the formal and technical vocabulary of Hindī, thus representing the source for so the called Śudh Hindī (Standard Hindī).

### 2.1.2. Hindī based words – tadbhava

Unlike tatsama words, another source that evolved through a long process of development are **tadbhava** words which might have been derived from Sanskrit or the Prakrits. This group of words has evolved naturally and also undergone minor or major phonetic and spelling changes as they appear in modern Hindī.

## 2.2. Deśī

Apart from *tatsama* and *tadbhava* words originating from the Indo-European/Indo Aryan stem, there is another smaller but substantial source for the Hindī lexicon called **deśī**. These are words from vernacular languages such as Dravidian and Munda for which there is no Sanskrit etymon.

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<sup>21</sup> I would also like to mention that since this work is mainly preoccupied with the English influence on modern Hindī from the sociolinguistic perspective, a thorough and substantial proportion of other chapters will be devoted to the English language and its influence and involvement in modern Hindī.

## 2.3. Videśī ( Non-European languages)

Now, that the internal potential is covered, we have to turn our attention “outwards” to another group of languages and influences that were introduced from outside. This group of languages and another influence and source for Hindī language is called *videśī* and starts with Muslim invaders as early as in the 11<sup>th</sup> century AD and continues all through The Golden Age of the Moghul Empire and the importance of Persian and concludes with European colonization.

New influences appeared on the North Indian linguistic scene with the arrival of Turks and Iranians in the 11<sup>th</sup> century. What is interesting from the language contact point of view is the fact that although the mother tongue of these invaders was some form of Turkish, it was, however Arabised Persian that they brought to India as the cultural and court language.

### 2.3.1. Arabic

First of all the **Arabic influence** about which we can say that unlike Sanskrit or later Persian, its influence on Hindī has been more indirect due to a large component of the Arabic lexicon already built into Persian.

### 2.3.2. Turkish and 2.3.3. Urdū

Furthermore, we can see the **Turkish influence** as it was the mother tongue of the invaders. What is interesting, from the sociolinguistic point of view is the fact, that from this multi-lingual situation, when Persian, Arabic and Turkish components were assimilated by local languages, a new “lingua franca” emerged in the Delhi-Meerut region in the eleventh century. It was a mixture of Persian and Old Pañjābī called Hindavī or Khaṛī Bolī.<sup>22</sup> And because this language was used by soldiers camping around Delhi during the Moghul consolidation, it was given the name **Urdū**, which represents another substantial influence on Hindī.<sup>23</sup>

### 2.3.4. Persian

Another influence, i.e. **Persian**, was definitely re-established with the Moghul Empire (1526-1700) when it was declared the language of administration at all levels. It was also due to the uniformity of the Persian language that it was proclaimed the lingua franca and considered an appropriate vehicle for Mughal power. It was particularly the political and material dominance associated with the Persian language that inspired its use as a commonly used language, especially in the fields of law, education, politics and administration.<sup>24</sup>

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<sup>22</sup> A nice and brief metaphor that Singh uses to demonstrate its complex development: “*The Khaṛī Bolī or Hindustānī chicken came from the Prakrit egg. Both its infancy and childhood, not to speak of its youth, were defined by contact with Arabs, Afghans, Persians, and Turks, and it was used as the lingua franca of the Delhi-Meerut region. Amongst the labels originally used for it were Rextī, Hindawī, Hindustānī and Urdū.*” Singh, R., (1998), *Linguistic Theory, Language Contact and Modern Hindustānī*, Manoharlal Publishers, New Delhi, page 5

<sup>23</sup> Urdū is a Turkish loan meaning a camp, exactly the abbreviation of “*Urdū - e u'allā*” means “exalted camp”.

<sup>24</sup> Quite surprisingly the position of Persian could be compared to the present situation and the influence of the English language as it is also a very important source and lingua franca for the fields such as law, administration etc. Not even mentioning the fact that English is the number one language when looking for a good job or a quality education.

## 2.4. Videśī (European languages)

### 2.4.1. Portuguese, Dutch and French

Among all these influences and language contacts, one more in the shape of **European colonial powers/languages** emerged as early as in the 15th century when a Portuguese Vasco da Gama discovered the sea route to India (1498). Naturally, the first European linguistic influence was in the shape of **Portuguese**, that was considered the main means of spreading the principles of the Catholic faith since Christianity, as well as Islam before, was a missionary religion.

Except for the Portuguese and later the British (1600), there were also other European powers in India. Namely, in succession, the **Dutch** (1602), the **Danes** (1616) and last but not least the **French** (1644). However all these influences were minute compared to English.

### 2.4.2. ENGLISH

The history of **English** in India begins on December 31<sup>st</sup> 1600 when the East India Company (EIC) was granted an English Royal Charter to trade in the East Indies, as the subcontinent was then referred to. What marked the turning point (in favour of the English influence) was the decisive British victory over the Mughals at the Battle of Plassey in 1757. Not only did this victory establish the EIC as a military as well as a commercial power but this is also the crucial point when English words started to be borrowed massively and the English influence upon Hindī started to be felt.

In order to delineate a brief overview of the English influence on Hindī, I have decided to use the same scheme as in my B.A. Thesis, i.e. divide the span of more than 400 years of the complex history of the English language in India into five phases from the chronological point of view.<sup>25</sup>

1. The Pre- transportation Phase (1600-1813)
2. The Transportation Phase ( 1813 – 1857)
3. The Dissemination Phase ( 1857 – 1904)
4. The Institutionalization Phase ( 1904 – 1947)
5. **The Globalisation Phase (untill nowadays)**

I will, however deal only with the last phase, i.e. The Globalisation Phase for the obvious reason, and that is the field of this work, being the impact of English on the modern Hindī .

And lastly since this topic, i.e. English and The Globalisation Phase is also a part of the sociolinguistics, i.e. Language and the Indian Society, it will be thoroughly discussed in chapter three.

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<sup>25</sup> For a good arrangement, I am using the same division as used in the book Krishnaswami, N. (2004), *The Politics of Indians' English*, Oxford University Press, New Delhi, page 79.

For more information on the individual phases see my B.A. Thesis : *The English Influence on Hindī*, pages 16-28.

## 2.5. Conclusion

We can conclude that Hindī as we know it nowadays has been influenced and enriched by various cultures and languages, both from the internal sources such as the Sanskrit based words *tatsama* (2.1.1.), Hindī based words *tadbhava* (2.1.2.) and vernacular words called *deśī*(2.2.)

Furthermore, there were also influences from outside such as Arabic (2.3.1), Turkish (2.3.2.), Urdū (2.3.3.) or Persian (2.3.4.) and last but not least influences connected with the European Colonial Powers such as Portuguese (2.4.1.) and above all English (2.4.2.), whose influence started to be felt from the second half of the 19<sup>th</sup> century.

Moreover, the English influence on Hindī as such was obviously affected by social, political, cultural and prestigious considerations. It was particularly political, material and economical dominance of English that provided it for legal, educational, political and administrative terms in Hindī, being followed by the terminology, lexicon and influence from the fields of science, IT technologies, commercials, television, radio, Bollywood films, fashion, pop culture etc. in the second half of the 20<sup>th</sup> century.

It is in this so called Globalisation Phase that started about 20 years ago that the English influence on the Hindī, especially from the sociolinguistic point of view, is more apparent and stronger than ever before.

Thus, it is “here and now” in this Globalisation Phase when the English influence on the modern Hindī and the middle class in Delhi is the biggest and most relevant. And it is exactly for the same reason that I will be mostly interested and preoccupied with this “era” whose influence will be further discussed in chapters three and four.

### 3.0. Language and Indian Society

India is the second most populous country in the world with an estimated 1,095,351,995 people.<sup>26</sup> However, it is important to bear in mind that out of this number 75%, i.e. approximately 750 million people, is estimated to live in villages and only 25% in cities.<sup>27</sup>

For this reason the linguistic situation in India can be divided into two main streams, i.e. the village as opposed to the cities, where the English influence is much stronger and the sociolinguistic situation much more complex.<sup>28</sup>

Furthermore, when discussing the language and Indian society, we have to take into account that the national average of the literacy rate is only 64.4%, with males 75.6% and females 54.2%, i.e. again largely varying in rural and urban areas.<sup>29</sup>

Taken from the linguistic perspective, this situation is not simple either. The Indian Constitution recognizes 23 official languages while English and Hindī are used for official purposes. Additionally there are as many as 1652 dialects as well.<sup>30</sup>

North India can be viewed as a continuum of village dialects, numerous regional dialects, and above all various codes.<sup>31</sup>

Since the late 18<sup>th</sup> century Hindī has become relatively standardized and was associated with a body of literature. The British rule was an impetus for its official codification.<sup>32</sup> Their colonial administrators and missionaries learned the regional languages, including Hindī, and often studied their literature. Their translations of English language materials and the Bible encouraged the development of written, standard language.

On one hand, teaching materials such as grammar, textbooks etc. were often commissioned and, in some cases, were closer to everyday speech than was the standard of literary language.

On the other hand, industrialization, modernization and printing gave a major boost to the vocabulary and standardization of Hindī, especially by making possible the wide dissemination of dictionaries. However, such written forms often differed widely from spoken vernaculars and village dialects.

Consequently, diglossia, i.e. the coexistence of a highly elaborate, formal language alongside a more colloquial form of the same tongue naturally occurs in many instances.

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<sup>26</sup> Estimated to July 2006, [www.cia.gov/cia/publications/factbook/htm](http://www.cia.gov/cia/publications/factbook/htm)

<sup>27</sup> *ibid*

<sup>28</sup> *ibid*

<sup>29</sup> *ibid*

<sup>30</sup> *ibid*

<sup>31</sup> The term "code" as used throughout my thesis refers to "*speech varieties or dialects in a language or even languages.*" This term is widely used in the field of linguistics, and it is always studied in a social context. See also Richards, T.C. (1985), *Longman Dictionary of Applied Linguistics*, Longman, London, page 145.

<sup>32</sup> See Pathak, R.S. (1994), *Indianization of English Language and Literature*, Bahri Publications, New Delhi, page 56.

### 3.1.0. Diglossia

Diglossia is a term introduced by Charles Ferguson in 1959. *“A diglossia exists in a society when it has two distinct codes which show a clearly functional separation; that is, one code is employed in one set of circumstances and the other in an entirely different set. Moreover, it is sometimes a serious violation of social behaviour if codes are used in inappropriate situations. This can cause certain codes to be associated with certain social groups or behaviours and these codes inevitably divide themselves into High (HV) and Low (LV) varieties.”*<sup>33</sup>

Concerning the sociolinguistic point of view, we can generally say that the High Variant corresponds to status, high culture and a strong aspiration upward social mobility, whereas the Low Variant is more associated with solidarity, comradeship and intimacy by its speakers.<sup>34</sup>

Let us examine the two varieties in Hindī:

#### 3.1.1. High Variant (HV)

Firstly *Śuddh Hindī*, i.e. the High Variety, that was artificially created for the needs of Hindī as a national language after 1947, drawing its vocabulary mainly from Sanskrit. This variant is typically used for delivering sermons, formal lectures, legal and administrative transactions, e.g. in courts of law, parliament, for political speeches, radio broadcasting, newspapers, literature etc.

#### 3.1.2. Low Variant (LV)

Secondly it is the colloquial Hindī called *Calit Hindī (Hindustānī)*, i.e. the Low Variety that is used for giving instructions to workers in low-prestige occupations, e.g. servants, in casual conversations, with family and social groups. The Low Variety is typically acquired at home as a mother tongue meanwhile the HV is learned later, usually at school.

#### 3.1.3. Double nested diglossia

India being a country of many cultures, languages and various dialects, there is, concerning the linguistic point of view, a special type of diglossia, called *double-nested diglossia*. It is another variation on diglossia as described by Gumperz (1964) of a village situation in India, north of Delhi. The HV is Hindī and the LV is called *Khalāpur*.<sup>35</sup>

Khalāpur is spoken by all villagers and is always used in local interactions. Hindī is learned in school or by having lived in the cities. Better educated and socially prominent villagers speak Hindī in matters relating to commerce and politics (i.e. outside village matters).

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<sup>33</sup> As stated in Hamers, J.F. and Blanc, M.H.A. (1989), *Bilinguality and Bilingualism*, Cambridge University Press, Cambridge, pages 31-32

<sup>34</sup> Ibid, page 35.

<sup>35</sup> As described in Kachru, Braj B.(2005), *Asian Englishes Beyond The Canon*, Oxford University Press, New Delhi, page 134.

Furthermore there are two sub-varieties of Hindī in the village, i.e. *Conversational* and *Oratorical*, the latter containing borrowings from Sanskrit and special consonants clusters. It is used for formal speech situations, e.g. lectures, however this variety may have to be explained in conversational Hindī or Khalāpur.

Then there are also two sub-divisions of Khalāpur, i.e. *Moṭī Bolī* (literally “gross speech”) used in informal communication and *Sāf Bolī* (literally “clean speech”) used with more distant acquaintances and to show respect to elders.

Apart from this, diglossia as well as double-nested diglossia are clear examples of code-switching (as mentioned in the chapter 4.2.).

### 3.2. Bilingualism in India

The complex sociolinguistic situation is highlighted and closely connected with various types of bilingualism. A substantial Indian minority, living predominantly in major cities, is able to speak two Indian languages, e.g. Hindī and Puñjābī in Delhi, Hindī and Marāṭhī in Bombay, Maharashtra, Hindī and Bengālī in Kolkatta, Bengal etc.

We have to understand, though, that the connotation does not have to be necessarily the bilingualism that we are, most often, used to, i.e. knowledge of two different languages. As we have seen above, there is also a special type of bilingualism, i.e. diglossia that determines the peculiarity in the Hindī language of the existence of two parallel pairs, the standard and colloquial language.

Nevertheless, let us now examine another case of bilingualism in its most common sense, i.e. knowledge of two different languages. It will be the case of Hindī-English bilingualism and the sociolinguistic position and influence of the English language in particular, which will finally lead us to the emergence of a new language called Hinglish. (see chapter 5.0.)

### 3.3. The Importance of English in Indian Society and Culture

The use of English in its bilingual context in India is inextricably linked to social and cultural context. India’s long history of foreign rule has fostered what Clarence Maloney terms *“the linguistic flight of the elite.”*<sup>36</sup> Over the span of more than 400 years of the complex history of the English language in India, the importance, influence and distribution can be divided into five phases<sup>37</sup> both from the chronological and from the sociolinguistic point of view.

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<sup>36</sup> As mentioned in Kachru, Braj B. (2005), *Asian Englishes Beyond The Canon*, Oxford University Press, New Delhi, page 130.

<sup>37</sup> See: Krishnaswami, N. (2004), *The Politics of Indians’ English*, Oxford University Press, New Delhi, page 79.

**The first phase, i.e. The Pre-transportation Phase (1600-1813)** starts with the establishment of the The East India Company (EIC). Thus naturally the first influences were in the sphere of the EIC, particularly its administrative terminology. Furthermore this was a power struggle period to secure the supremacy of Christendom in India, resulting in the arrival of many missionaries in India, who in turn established various schools and institutions, i.e. many words from this area began to be loaned into and used in Hindī.

**The second phase, i.e. The Transportation Phase (1813-1857)** when the East India Company's Charter (1813) for trade for the subcontinent was renewed. This was a period of expansion and consolidation when English was firmly consolidated as the language of bureaucracy and higher education. Thus many legal and judicial terms were absorbed into Hindī.

However, the turning point for this phase and the biggest influence on the Indian culture until the present day, was in 1835 when Lord Maculay introduced the English language into Indian education. Furthermore, in 1837 English was made the official language of education in India, followed by the establishment of three universities in Bombay, Calcutta and Madras. It is since this time, i.e. 1837 that the prevailing language of higher education has been English, thus forming a bilingual setting for the speakers of Hindī.

It was also during this phase that one of the most important medium in English was started, i.e. newspapers. And even today, all kinds of newspapers are fully dependent on English rather than Hindī. This way, the native speakers of Hindī find it many times easier and more practical to read their newspapers in English rather than in Hindī. This situation is particularly apparent in urban areas, such as Delhi.

**In the third phase, i.e. The Dissemination Phase (1857-1904)**, the interdependence between the English education and bureaucracy got consolidated even stronger. It was also in this period that English became the language of the government. Nevertheless, one of the most important event was the introduction of telegraphic communication and postal services.

**The fourth phase, i.e. The Institutionalization Phase (1904-1947)** starts when the Indian University Act was passed, which gave the British government a tighter control over colleges and ends with India's Independence in 1947. It was a phase when many institutions and political parties were established and developed, such as the Bank of India or the Indian Congress (already established in 1885).

Furthermore, it was a time between the two world wars, full of intertwined attitudes towards English, finally culminating after 1947 when various government offices were established to work on the re-creation of terminology in various fields that could be changed for the already existing English words and terminology. It was also in this phase that Indian writing in English, such as prose, fiction, poetry was well established.<sup>38</sup> And lastly it is the whole 20<sup>th</sup> century that is known as the century of technology which was associated with English. Therefore all medical terms, technical terms etc., in spite of having the equivalents in Śuddh Hindī are much more often used in English than in Śuddh Hindī.

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<sup>38</sup> As mentioned in chapter 5.1.3.

### 3.4. English and the Globalization Phase

As I have mentioned earlier, from these five Phases of the English influence on the Indian society and on Hindī, the most important of which in terms of this work is represented by the last phase, i.e. The Globalisation Phase. It is for the following reasons:

Unlike in the four phases mentioned in chapters 2.0. and 3.3. when English was the language of the state and its “apparatus” and when there was a big gap between the court and the people, between the rulers and the ruled and particularly the rural areas that stayed more or less intact by English or the English loan words, then this situation changed completely during the Globalisation Phase, especially over the last 20 years.(since 1980’s)

The world started shrinking and became a “global village” in terms of communication. There was no need for the former British military or political power anymore (in order to exert an influence).

Recently colonialisms has appeared in different forms, such as “McDonaldization”, “Coca colonization” and the IT technology boom. The English language became the language of computers and above all the internet, mail, telexes, cables, etc. Furthermore in the Indian electronic media, many programmes like soap operas, talk shows and quiz context are modelled on English programmes. (see also 5.3.1.2.)

Despite this fact and a huge influence on the Indian culture and society, it is estimated that only around 3 percent of the population is truly fluent in both English and Hindī.<sup>39</sup> However small this number may seem compared to the total population of India, that small segment of the population controls domains that have professional prestige.<sup>40</sup> Therefore the special and prestigious position of English in India; it serves as an associate official language, a lingua franca among western-educated Indians, it is the language of press, magazines, administration, justice, technology, medicine, science and higher education and last but not least it means a “ticket” to a good job.

Subsequently, English is virtually the first language for many educated Indians, and for many, who speak more than one language, English is the second one. Indian speakers of English are primarily bilingual or multilingual Indians who use English as a second language in contexts in which English is used among Indians as a “link” or an “official” language.<sup>41</sup>

For this reason, it is quite a common situation for a middle-class-urban inhabitant to speak English at work and /or school, Hindī with friends and e.g. Puñjābī, Maiṭhīlī or Bengālī at home, creating a profile of not only a bilingual but also of a multilingual speaker as well.

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<sup>39</sup> about 28 million people in 1995, [www.wikipedia.com](http://www.wikipedia.com), India

<sup>40</sup> Kachru, Braj B. (2005), *Asian Englishes Beyond The Canon*, Oxford University Press, New Delhi, page 168.

<sup>41</sup> However, only a minimal fraction of the English-using Indian population has any interaction with native speakers of English. According to Kachru's survey on the population that graduated in English in the universities and colleges, only 65.64 percent had occasional interaction with native speakers of English; 11.79 percent had no interaction and 5.12 percent claimed to have daily interaction with native speakers of English. See *ibid*, page 198.

Presently, the English influence can be found in every domain.

There is, nonetheless a register of words and situations which are affected by English the most, especially in the speech of urban population.

Along with various countries all over the world, India is not an exception as gradually more and more English words find their way into the every day language due to the process of globalization. We could generally say that the increase is particularly apparent over the last fifty years in the semantic areas, such as science, IT technologies, audio-visual media, commercials and advertising, Bollywood films, fashion, politics, sports and colloquial language.

### 3.4.1. Science, Technologies, IT technologies

*“More than a thousand words are used in every Indian language as though they are words native to them, particularly in areas where modern technologie matters most. Even in rural areas words like bulb, switch, motor, car, lorry, bus, train, pump, are used by people as part of their mother tongue.”* <sup>42</sup>

With globalization and the IT boom, call centres and modern technologies in Indian cities and urban centres, English words are the main source. The English language has become a part of the IT revolution with the English vocabulary on the increase. These words are becoming commonplace in the Indian languages as well.

For example:

*āpareṭar* (operator), *roming* (roaming), *fex* (fax), *es ṭī dī*, (STD, i.e. standard trunk dialing), *āy es dī* (ISD, i.e. international subscriber dialling), *sel foṇ* (cell phone)<sup>43</sup>, *inṭerneṭ* (internet), *īmel* (email), *ceṭ* (chat), *veb kamerā* (web camera), *kebl* (cable), *jū es bī* (usb) etc.

### 3.4.2. Audio-visual media, Commercials and Advertising

English, like everywhere else in the world, is the language of advertising. Besides, it is also the language of audio-visual media in India. Thus many new words were also borrowed in these spheres.

For example:

*komerśal cenal* (commercial channel), *brek* (break), *īvning nyūs* (evening news), *ṭālkśo* (talk show).

Examples of advertisements, using English loan words :

*śāping māḷ Viśāl, āp kā cos* (shopping mall Viśāl, your choice)

*bīs rupaye mẽ kyā mil ṭā hai? Mek danāḷḍ kūl hai. bīs rupaye mẽ ful dhamāl! speśal mek ālū.*

(McDonald advertisement in Delhi : What can you get these days for twenty rupees? McDonald is cool. You will get a full portion! Special Mcpotatotes.) <sup>44</sup>

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<sup>42</sup> Krishnaswami, N. (2006), *The Story of English in India*, Foundations Books, New Delhi, page 70.

<sup>43</sup> All these words are becoming basic and essential to Indian languages, especially in Indian cities. Funny as it may seem, though, ordinary people do not even realize what is the origin and real meaning of these words. That way a *sel foṇ* (cell phone) could quite possibly be a *sel foṇ* (sale phone).

### 3.4.3. Bollywood films

The biggest film production in the world has not been spared the English wave either. What was once imagined unacceptable, i.e. a mix of Hindī and English in one film at the same time, is now the required standard of a modern “Hindī” film. (This issue will be dealt with in chapter 5.3.3.)

### 3.4.4. Fashion

Like everywhere else in the world, the terminology concerning fashion and trends has been borrowed from English to a great extent as well.

For example:

*jīns* (jeans), *mini* (mini skirt), *smārt* (smart), *blīcing krīm* (bleaching cream), *parfyūm* (perfume).

### 3.4.5. Politics

Many new terms from politics appeared in Hindī due to the British political system, i.e. a system of political parties was unknown before to the original political structures *kāngres* (the main political party in India), *voṭ* (vote) *līḍar* (leader) etc.

### 3.4.6. Sports

Many terms denoting various sports and activities were borrowed from English. Furthermore, it is also quite common nowadays to hear e.g. a cricket match being broadcasted in English with minor Hindī remarks.

For example:

*krikeṭ* (cricket), *bet* (bat) *hāki* (hockey), *fuṭbāl* (football), *ceṃpiṇ śīp* (championship), *teṇis* (tennis), *eṭhletik* (athletic), *jevelin* (javelin), *jim* (gym), *masal būṣṭar* (muscle booster).

### 3.4.7. Colloquial language and slang expressions

A lot of English influence can be felt in the Hindī colloquial style for their neutral tone.

This applies to many words and situations from different registers. (I discuss this feature in the chapter on sociolinguistics, see 4.3.2.1., 4.3.2.2. and 4.3.2.3.)

Besides, English also serves as a source of slang and jargon in Delhi.

#### 3.4.7.1. English as a source of slang and jargon

When speaking of English in the terms of a social dialect, we cannot forget to mention a very peculiar position of English (and its contribution to Hindī) slang expressions when e.g. English nicknames, swear words or words of approval are being used as an active part of the Hindī vocabulary.

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<sup>44</sup> This problematic will be further discussed in chapter 5.3.1.3.

Furthermore, English has contributed to and influenced modern Hindī in terms of various jargons. Jargon is a terminology, much like slang, that refers to a specific activity, profession or group. An interesting feature, not only restricted to the Hindī-speaking areas is the usage of English as a source of jargon of Indian taxi drivers in general.

An example from a real situation recounted by an Indian writer Vishnu Kare during his stay in Prague in 1972 when one of his friends, a foreigner, told a taxi driver in śuddh Hindī : “*śīghr calo, mujhe śīt hai!*” (Drive quickly, I am cold). Nevertheless, the taxi driver did not seem to understand, so the foreigner shouted angrily: “*Go quickly, I am cold!*” and the taxi driver answered with relief: “*Why didn't you say it directly in Hindī?*”<sup>45</sup>

### 3.5. The Role of English in Indian Multilingual Setting

We can generally say that English in India serves two purposes. First, it provides a linguistic tool for the administrative cohesiveness of a country, and, secondly, it serves as a language of wider communication. English functions in the Indian socio-cultural context to perform roles relevant and appropriate to the social, educational and administrative network of India.<sup>46</sup>

English is used in both public and personal domains and its functions extend far beyond those normally associated with an outside language, including the instrumental, the regulative, the interpersonal and the innovative, self-expressive function. However, the role of English is not replacive: it overlaps with local languages, i.e. with Hindī in our case, in certain domains.(see also 6.2.3.)

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<sup>45</sup> See Vacek, J. a Preinhaelterová H. *Úvod do studia indických jazyků II.*, Univerzita Karlova v Praze, page 124

<sup>46</sup> Thus the English influence on the modern Hindī can be expected to be the highest in these spheres or semantic areas.

### 3.6. Conclusion

The sociolinguistic situation in the Hindī speaking area is very complex. Firstly, due to the number of dialects of Hindī, North India is a highly diglottic area, where, as we have seen, there is a big difference between the High Variant and the Low Variant of Hindī, i.e. between *Śuddh Hindī* and *Hindustānī*, between the language of people living in cities and people living in villages.

Secondly, the complex sociolinguistic situation in North India is highlighted and closely connected with various types of bilingualism and multilingualism, especially in major cities.

In these types of bilingualism, it is English that is particularly dominant and mutually used along with Hindī.

Concerning the importance of English in Indian society and culture, we have seen, how over the span of four hundred years, the English influence was established as a lingua franca among western-educated Indians, the language of press, magazines, administration, justice, technology, medicine, science and especially higher education. Subsequently, English was and still is virtually the first language for many educated Indians, and for many, who speak more than one language, English is the second one.

Furthermore, the English influence on the Indian society and culture can be divided into five chronological phases, the most important of which was the last one, i.e. The Globalisation Phase.

It was in this phase, that the influence on the Indian culture and the modern Hindī is the greatest and can be particularly seen in the areas, such as science, technologies, IT technologies (3.4.1.), audio-visual media, commercials and advertising (3.4.2.), Bollywood films (3.4.3.), fashion (3.4.4.), politics (3.4.5.), sports (3.4.6.) and colloquial language (3.4.7.). English also serves as a source of slang and jargon (3.4.7.1.).

Lastly, English in India and its multilingual setting is used in both public and personal domains and serves two purposes, i.e. firstly English provides a linguistic tool for the administrative cohesiveness of a country, and, secondly, it serves as a language of wider communication.

## 4.0. Linguistic Transfer - A Sociolinguistic Study of Code-Switching and Code-mixing among the Middle Classes in the City of Delhi

### 4.1.0. Multilingualism, Language Switches and Codes

As we have seen from the paragraphs above, India with its many languages, dialects and varieties is not only a diglotically high and multilingual and bilingual country but a country with high “codes” potential as well. This situation is even highlighted in major cities, such as Bombay or Delhi where due to their multicultural character many languages, i.e. “codes” are being spoken by one person.

To understand this problematic from the Indian perspective better, I decided to utilise this quotation by Kachru (1983), who has given an apt example how a multilingual speaker in Bombay, Northern India might use different codes in his repertoire. He describes an Indian businessman living in the suburbs of Bombay. His mother tongue and home language is Gujarātī; in the market he uses a familiar variety of Marāṭhī; the state language; at the railwaystation he speaks the pan-Indian lingua franca, Hindustānī ; the language of work is Kachī, the code of the spice trade; in the evening he will watch a film in Hindī and listen to a cricket/match commentary on the radio in English.<sup>47</sup>

From this point, I shall be interested in another linguistic aspect of the English influence on modern Hindī and the middle classes in Delhi, i.e. a linguistic device of code-switching and code-mixing. As Kachru (1983) demonstrates these two features are, as a matter of fact, two distinct manifestations of language dependency and language manipulation.<sup>48</sup>

Naturally, in discussing these features, there are two presuppositions for these processes to come about; that there is a language contact, i.e. between Hindī and English and secondly that there are functional or pragmatic reasons for the use of code-switching and code-mixing.<sup>49</sup>

### 4.2.0. Code-switching (CS)

Code-switching entails the ability to switch from one language (code A) to another (code B). The alternation of codes is determined by the function, the situation and the participants. In other words, it refers to categorization of one’s verbal repertoire in terms of functions, situations and roles.<sup>50</sup>

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<sup>47</sup> Kachru, Braj, B. (1983), *The Indianization Of English / The English language in India /*, Oxford University Press, New Delhi, page 150.

<sup>48</sup> Ibid, page 101.

<sup>49</sup> Ibid, page 200. I am also discussing these in a great detail in chapter 4.2.1.3. and its subchapters.

<sup>50</sup> Ibid page 230.

#### 4.2.1. Code-switching in the Middle Classes of Delhi

In this paragraph I am interested in the linguistic feature of CS as demonstrated in the targeted group, i.e. middle class speakers in Delhi.

From the methodological point of view, there are countless ways in which CS can be structured or divided into. However, when examining the target group, I will take into account the following threefold classification;<sup>51</sup>

- 1) Classification of CS from the Syntactical Point of View
- 2) General Typological Classification of CS
- 3) CS Classified as to the Psycho-sociolinguistic Point of View

##### 4.2.1.1. CS Classification from the Syntactical Point of View

Code-switching is a feature at the syntactic level, i.e. it takes place at a sentence level where sentences of another language, i.e. code B (i.e.English) are inserted while using a language, i.e. code A (Hindī) or vice versa, i.e. code A (Hindī) is inserted while using code B (English).<sup>52</sup>

Thus from the syntactical and morphological point of view, code-switching can be divided into four major types of switching:<sup>53</sup>

##### 1) Inter-sentential Switching

- a) code A - code B
- b) code B - code A

##### 2) Intra-sentential Switching

- a) code A - code B
- b) code B - code A

##### 3) Tag-switching

- a) code A - code B
- b) code B - code A

##### 4) Intra-word switching

- a) code A with a morpheme from the code B
- a) code B with a morpheme from the code A

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<sup>51</sup> This scheme is based on the scheme as mentioned in Bell (1976). For more information see: Bell, R.T.(1976) *Sociolinguistics-Goals Approaches and Problems*, B.T.Batstord Ltd: London, pages 100-120.

<sup>52</sup> There is also another designation used in specialised linguistic literature which is being used simultaneously with the designation code. Because the code A always refers to the first language, i.e. mother tongue, it is also marked as L1 (the first language). Similarly the code B always refers to the second language, it is also marked L2 (the second language). In this thesis, I am using both terms, i.e. the code A as L1 (i.e. Hindī) and the code B as L2 (i.e. English).

<sup>53</sup> This typology is based on the scheme proposed by a linguist Tom McArthur. There are, however other schemes as well. For more information on McArthur's classification and other possible classification see <http://www.encyclopedia.com/doc/1029> Even though I am using the same fourfold classification of code-switching as stated by McArthur for the clarity and transparency, i.e. 1) Inter-sentential switching, 2) Intra-sentential switching 3) Tag-switching and 4) Intra-word switching, I have to admit that especially the points 2) and 4) are on the very edge of code-mixing processes as well and that the boundaries are not clearly defined. Therefore, I found it also necessary to refer to some of these features (i.e. Intra-sentential Switching and Intra-word Switching) in the chapter on code-mixing, chapters 4.3. and 4.4). See also the footnote 33.

#### 4.2.1.1.1. Inter-sentential Switching

Inter-sentential Switching is a switching in which a change of language occurs at the sentence or clause level, where each clause or sentence is in one language or the other, i.e. it can be further divided into two types depending on the order of codes:

##### 4.2.1.1.1.1. Inter-sentential switching where the first clause/sentence is in code A (Hindī) and the second clause/sentence in the code B (English).

For example :

1) (R9)

*sac nahī ki log kuch s̄eṭas dikhānā cāh 'te haī, I mean it is just the way we speak, we don't think about it this way. At least I don't.*

(It isn't true that people would like to show their status, I mean.....)

2) (R7)

*mujh 'ko mālūm nahī hai but I can ask my friend....*

(I don't know but .....)

3) (R5)

*kyā tum soc 'te ho? Would it be possible or not? (What do you think? Would ...)*

4) (R8)

*mere lie zyādātar aisā hai, when I am with my friends in a bar or so, we mostly discuss these matters in English (It is mostly like that, when .....)*

##### 4.2.1.1.1.2. Inter-sentential switching where the first clause/sentence is in code B (English) and the second clause/sentence in the code A (Hindī).

For example :

1) (R 4)

*Sometimes I'll start a sentence in English aur hindī mē ant kar 'tā hū (.....and finish it in Hindī).*

2) (R6)

*We went to the cinema with my friends aur ek ne bolā ki s̄āyad ham hamāre dūs 're mitrō ko phon kar sakēge ki vah ā sak 'tā hai yā nahī*

(.....and one friend said that we could may be call another friend to see whether he could come or not)

3) (R1)

*I will speak in Hindī because it is better for you. merā nām sapna hai.....(...my name is Sapna)*

4) (R7)

*I have regular working hours from 9 to 6 but kabhī kabhī mujh 'ko zyādā samay thahar'nā par'nā hai, jab bahut kām hai.....*

(.....sometimes I have to stay longer, when I have a lot of work)

5) (R4)

*I do sports only rarely, to sac hai ki māī sirf ek bār mahīne mē khel'tā hū*

(.....well, it is true that I play only once a month)

6) (R9)

*It is no problem, you can speak. I am not at work. isī lie ham vah bāt'cīt śurū kar sak'te hāī. So, what would you like to know about me?*

(.....therefore we can start with the interview. So.....)

#### 4.2.1.1.2. Intra-sentential Switching <sup>54</sup>

Intra-sentential switching is switching in which switches occur within a sentence or clause boundary.

**4.2.1.1.2.1. Intra- sentential switching where where the prevailing part of the sentence is in code A (Hindī) and the second, minor part ,(i.e.words) is in the code B (English).**

For example:

1) (R9)

*merā cācerā bhāī ded hai, un'ke esident huī. (My cousin is dead (English word), he had an accident (English word))*

2) (R1)

*yah person kā person dipend kar'tā hai.*

(It depends (English word) on every person (English word))

3) (R1)

*māī ne mūvī dekhī (I have seen the film (English word))*

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<sup>54</sup> As mentioned in the footnote 32 this point 2) Intra-sentential switching is on the very edge of code-mixing processes as well because the boundaries of Intra-sentential Switching and Code-mixing are connected and interwoven and therefore not clearly defined. For this reason, I refer to this feature in the chapter on code-mixing (4.3.)

4) (R3)

*jis' ko hindī atī hai, yah hamārī maḍar taṅg hai, na? to merā man yah hai ki mātr bhāṣā kī prayog cāhie. lekin jin logō ko hindī acchī tarah se nahī atī hai, to thīk hai, ve inglis kā pariyog kar'te hai, ap'nī kan'tri ke bhāṣā pariyog kar sak'te hai, to mujhe koī samajh'tā nahī.*

(The person who can speak Hindī - it is our mother tongue (English words). So, I think that we should use our mother tongue. But those people who cannot speak Hindī well use English. They can also use the language of their country (English word). I don't understand it.)

#### 4.2.1.1.2.2. Intra- sentential switching where the prevailing part of the sentence is in code B (English) and the second, minor part, (i.e.words) is in the code A (Hindī).

For example:

1) (R9)

*I have basically two vyāpārs.*

(I have basically two businesses.)

#### 4.2.1.1.3. Tag-switching

Tag-switching is a switching in which tags and certain set phrases in one language are inserted into an utterance made in another language. Furthermore, tag-switching can be viewed as a sub- category of the intra-sentential switch and can be divided into two following groups, depending on the code of the inserted tag.

#### 4.2.1.1.3.1. Tag-switching where the underlying sentence is uttered in code A (i.e. Hindī) switched with a tag from the code B (English)

1) (R4)

*tum'ko mālūm hai ki merā parivār dillī mẽ rah'tā hai, don't you?*

(You know that my family lives in Delhi, don't you?)

2) (R7)

*māi ne socā ki tum ko is īmel ko bhejā do dinō se pah'le, didn't I?*

(I though I sent you the email two days ago, didn't I?)

3) (R5)

*mere pās it'nā samay nahī hai, you know.*

(I don't have so much time, you know)

#### 4.2.1.1.3.2. Tag-switching where the underlying sentence is uttered in code B (i.e. English) switched with a tag from the code A (Hindī)

1) (R6)

*It's a good job, na?* (Hindī *na* means isn't it.)

2) (R7)

*But you know that, sac na?* (Hindī *sac na* means isn't it true/isn't it right.)

#### 4.2.1.1.4. Intra-word switching <sup>55</sup>

It is a type of CS in which switching occurs within a word itself, such as at morpheme boundary.

##### 4.2.1.1.4.1. Intra-word Switching where the word is in code A (i.e. Hindī) with a morpheme boundary from the code B (English)

In terms of plurals, we can also find the use of the English –s, i.e. the marker of plural, incorporated into the Hindī word form instead of making plural according to Hindī morphological rules. For example:

1) (R9)

*mere donō vyāpārs thīk hai, ek yahā dillī mẽ hai dūs 'rā pūnā ke pās*

(My both businesses are doing well, one is in Delhi and the other one close to Poone.)

##### 4.2.1.1.4.2. Intra-word switching where the word is in code B (i.e. English) with a morpheme boundary from the code A (Hindī)

Most of these examples that appeared in the interviews were English loan words, borrowed into Hindī as feminine nouns, thus accepting the feminine plural marker - ě.

Compare the following examples:

1) (R5)

*yahā bahut šopē haī, jahā anğrezī bolī jāti hai.* (There are many shops in which English is spoken.)

The English word shop with the Hindī plural ending for a feminine noun- ě) <sup>56</sup>

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<sup>55</sup> As mentioned in the footnote 32 and 33, this point 4) Intra-word Switching is on the very edge of code-mixing processes as well because the boundaries of Intra-word Switching and code-mixing or loan words are connected and interwoven and therefore not clearly defined. For this reason, I refer to this feature in the chapter on code-mixing (4.3.) as well.

<sup>56</sup> What is interesting in this example is the Hindī plural ending for feminine nouns.

As we can see from this, when an English word is borrowed, it usually undergoes not only phonological but also morphological changes, so that the new word can be applied to the native system. In other words, to be able to decline a word and make the plural number according to the rules of Hindī, the gender of a new word must be assigned in the first place.

Unlike English which does not have grammatical gender and adjectival agreement, Hindī distinguishes two grammatical genders, masculine and feminine. General rules of gender in Hindī are complicated and have many exceptions, however, two basic rules can be observed :

Firstly that nouns denoting males are masculine and nouns denoting females are feminine.

2) (R2)

*mujh 'ko bhī aṅgrezī filmē pasand hai.* (I also like English films.)

The English loan word “film” with a feminine hindī plural ending - ē.

3) (R4)

*nahī, sig 'retē nahī pītī hū.* (No, I don't smoke cigarettes.)

The English loan word “cigarette” with a feminine hindī plural ending - ē.

#### 4.2.1.2. General Typological Classification of CS

Naturally, we can assume that the target group of Delhi does not only encounter the diglossia-type of situation (as we have seen in chapter 3.2.) but the multilingual situations as well.

We can state that the feature of CS can be observed both within the Hindī language (e.g. *Śuddh Hindī* (HV) and *Bol'cāl Hindī* (LV) but most importantly within two different languages. Let it be within two cognate or domestic languages (e.g. Hindī and Pañjābī) or most commonly and crucially for this work between two non-cognate languages (e.g. Hindī and English).

From this point of view, i.e. whether the switch takes place in the same language or in two different languages, CS can be generally classified as Internal Code-Switching and External or Bilingual Code-switching and these two can be further subdivided.

The structure is as follows:

##### 1. Internal Code-Switching

- a) diglossic CS
- b) dialectal

##### 2. External or bilingual code-switching

- a) between cognate-domestic languages
- b) between non-cognate languages

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Secondly, the typical ending of the masculine is –ā, and the feminine is –ī.

However, there are exceptions, such as *śop*, film, *sig 'ret* which despite their final letter being a consonant, were assigned a feminine gender. See also 4.4.2. The Free Morpheme Constraint.

#### 4.2.1.2.1. Internal Code-switching

As mentioned earlier, code switching occurs in all linguistic situations, monolingual situations not being an exception. Therefore the internal CS takes place within a language, i.e. Hindī in our case. Code-switching in a monolingual situation indicates the diglossic switching and dialectal switching.

##### 4.2.1.2.1.1. Diglossic CS

Diglossic code switching means switching codes from the high variety, i.e. HV to a low variety, i.e. LV or vice versa depending upon the demands of some of social and psychological situations.

For example, a person speaking in Hindī to an educated person or to an honored person in the society uses the HV. At the same time, when he speaks to the person who is socially lower in status he/she uses the LV. When the speaker speaks with his family friends or other related persons, he/she mixes both the high and low varieties of the languages and finally in a casual conversational situation, there will be a mixture of both the codes as well.

Since the internal CS is not the aim of this work, I will demonstrate just a short example from one interview.

When I was speaking to the (R8) over Skype, it was our first encounter as well. Therefore, he was prone to use the HV of Hindī as he took me for a stranger and the situation demanded the HV and a formal language.

HV (at the beginning of the conversation) :

*Brajesh: namaste jī, āp kaise hai? mujh'ko hindī yā angrēzī kā prayog kar'nā hai? kyā āp ke lie zyādā suviddhā ho? āp kā vicār kyā hai?*

(Good morning, how are You? Should I speak in Hindī or in English? What will be more suitable for You? What is Your opinion?)

However, after a few minutes of our conversation he warmed up, as a result of which the respondent started to use the LV and the informal language (LV):

*Brajesh : fāyn. to maī donō kā yūz kar sak'tā hū...jab tum se bāt kar'tā hū.*

(Fine, so I can use both when I speak with you.)

Note, that the HV is usually connected not only with "āp" (i.e. You) but also with the vocabulary from the *Śuddh Hindī*, which is to a great extent sanskritized. The LV, by contrast, is connected with "tum" (i.e. you) as well as with the vocabulary being heavily influenced by English loan words.

##### 4.2.1.2.1.2. Dialectal CS

Similarly, when a person knows more than one dialect of the given language, he/she uses different codes. For instance, the dialect of Hindī as spoken in Delhi as one code as opposed to the dialect of the Hindī spoken in Bihar or Rajasthan as the second or third code.

Since the dialectal CS assumes that the speaker can change the “code”(i.e. dialect) only if the hearer (e.g. me in this case) knows the “code”, I cannot show any relevant examples since I am neither able to distinguish among various dialects of Hindī nor speak one of them.

#### **4.2.1.2.2. External or Bilingual Code-switching**

External or bilingual CS takes place within two (or more) languages and can be divided into two categories. Firstly, CS between domestic, i.e. Indian languages and secondly CS between non-cognate languages. It can be further divided depending on the typology of the relevant languages.

This way we can distinguish between External CS between cognate-domestic languages (e.g. between Hindī and Pañjābī) and External CS between non cognate languages (e.g. Hindī and English).

##### **4.2.1.2.2.1. External CS between Cognate- domestic Languages (e.g. between Hindī and Pañjābī)**

It is quite common for Indians living in Delhi to know at least two Indian languages (e.g. Hindī and Puñjābī or Hindī and Maiṭhīlī, depending on their origin). Since they know the cultural background of both the languages, and are proficient in both of them as well, they adopt the external/bilingual CS within the two relevant domestic, i.e. Indian languages.

For example, (R5) Pooja Mishra, a woman who was born in Delhi to Punjabi parents is likely to switch between two different codes, i.e. Hindī and Puñjābī.

The same would apply to (R9) Chandeeep Singh who was born in Delhi but whose parents speak Puñjābī as well.

Similarly, (R8) Brajesh Kumar, a Bihārī man who has been living in Delhi since he was 18, is likely to switch between two different codes, i.e. Hindī and Maiṭhīlī etc.

Or, (R2) Biswanath Patro who is originally from Delhi, but currently works in Bangalore, is likely to switch between Hindī and Puñjābī (his mother tongue) when he speaks to his parents and friends and into Kaṇada, the language of Karnataka when he is in Bangalore.

As in the case of diglossic CS, the bilingual CS within domestic languages is not the aim of this work and furthermore assumes that the speaker can change the “code” (e.g. Hindī) only if the hearer (e.g. me in this case) knows the other “code” (e.g. Puñjābī or Maiṭhīlī), which is not my case. And since I can speak only Hindī, I cannot provide any examples.

#### **4.2.1.2.2. External CS between Non-cognate Languages (e.g. Hindī and English)**

As we have seen, only three per cent of the Indian population is said to be truly bilingual, most of whom live in major cities such as Delhi. Thus, we can assume that the device of CS will be not only a frequent feature in this group of population but a normal and natural product of interaction between the bilingual (or multilingual) speakers of the middle classes in Delhi .

The same way as it is common for Indians in Delhi to know two or more Indian languages and subsequently use the external/bilingual CS within two or more Indian languages, it is also quite a widespread phenomenon in Delhi to use English switched with Hindī.

Taking into account the fact that most middle-class population of Delhi have been educated in schools where English is the prevalent medium of instruction and/or they work in places where English is the prevalent language, the occurrence of CS is quite frequent.

Thus such a person will be often switching from Hindī to English and back due to various factors which could be summarised as psycho-socio-linguistical reasons or motives.

In view to my respondents, I would also like to point out that CS does not occur as a consequence of the lack of knowledge of one (code A Hindī) or the other language (code B English).<sup>57</sup>

In their case the widespread use of CS (Hindī-English) more likely indicates greater shift towards the more dominant language in the world of switching, i.e. English.

#### **4.2.1.3. External / Bilingual CS between Hindī and English Classified as to the Psychosociolinguistic Point of View.**

There are, by contrast, many and often differing perspectives on the sociolinguistical aspects, reasons and social motivations for the speakers to use or trigger CS between two non-cognate languages.

External CS between English and Hindī can be divided into three categories,<sup>58</sup> depending on the situation in which the speaker is speaking, the topic on which the speaker is speaking and subjective/emotional reasons of the speaker at that very moment:

- 1) Situational Code-Switching**
- 2) Topical Code-Switching**
- 3) Code-Switching Caused by Subjective-emotional Conditions**

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<sup>57</sup> As R.R. Heredia points out: “Traditionally, code-switching has been viewed as a strategy to compensate for diminished language proficiency. The premise behind this theory is that bilinguals code-switch because they do not know either language completely. This argument is also known as semi-lingualism. However, recent developments in psycholinguistic research has shown that code-switching is a natural product of the interaction of the bilingual’s two languages.”

For more information on the research on the perception of code-switching see <http://www.tamui.edu/rheredia/switch.htm>

<sup>58</sup> I have used the same scheme as Gumperz (1984), with the exception that Gumperz speaks about metaphorical CS, which I call “topical” CS for better and clearer understanding since it is related more to the topic than the actual situation.

For the subjective/emotional reasons’ structure, I am using the same scheme as proposed by Kachru (2005).

Since I am preoccupied with the English impact upon the modern Hindī, I will mostly focus on CS from Hindī to English.

#### 4.2.1.3.1 Situational CS

According to Gumperz (1982): "*Situational code switching occurs when the codes are used depending upon the situations.*"<sup>59</sup> What is important is the fact that situational code switching does not involve a topic change. When a situation of speaker changes, the codes used also changes.

From my observation, this situational CS is very common among the middle class speakers in the city of Delhi, especially the one where the CS is from Hindī to English.

Just to demonstrate situational CS with an example.<sup>60</sup>

Situation: In August 2007 I was on business in Delhi, cooperating with (R9) Chandeeep Singh who owns a travel agency in Delhi. We were in the office alone, discussing our work in Hindī, i.e. the subject of our conversation being a group of Czech people coming to India from the Czech Republic. For this reason we needed to arrange accommodation, transportation, flight tickets etc. This conversation in Hindī lasted for about an hour, when suddenly one of his colleagues ( a native Hindī speaker as well) who shares the office with him, entered the office and went to work to his table, not even speaking or paying attention to us.

This change of situation, i.e. from us two being alone in the office to a third person coming, however, changed the situation for the respondent completely which, in turn, triggered an immediate CS. In this case from Hindī to English. What is important to stress is the topic, i.e. work, staying the same throughout the whole conversation.

#### 4.2.1.3.2. Topical CS

In topical CS it is the change of topic, i.e. change of the discourse that triggers or requires a change of language. The process of changing the codes has connections with the social value and status of speakers, since they are deciding the codes to be selected.

Furthermore, Topical CS is a line of inquiry concentrating on the topic of the discussion as, in this case, CS may also be reflective of the frequency with which an individual uses particular code in his/her daily communications; thus, code B (i.e. English) may more readily come to mind than the equivalents in code A (i.e. Hindī) or might be perceived as more appropriate when speaking about the given topic. Thus Topical CS is not only closely connected with the semantic areas discussed, but it is also connected with the latter sociolinguistic view.

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<sup>59</sup> See, Gumperz J.J. (1982), *Conversational Code Switching*, in Gumperz J.J. (Hrsg.) *Discourse Strategies*, Cambridge University Press, Cambridge, page 57.

<sup>60</sup> This example is not mentioned in the transcript because this situation happened and was noted down one year before the survey. And also, to prove the situational CS, I have to rely on real situations as experienced naturally in Delhi rather than on interviews via Skype, where the setting and situation is more or less stable all the time.

I have to say that I have experienced many examples of situational CS where just a change of situation, (e.g. different people being involved, different settings etc) triggered CS in both ways, but more commonly from Hindī to English rather than from English to Hindī.)

This view suggests that language dominance (i.e. which language is used more frequently) plays an important role in code-switching. What I mean could be expressed as follows:

*“The general idea behind this view is that after a certain level of fluency and frequent use of the second-language (English for my respondents), a language shift occurs in which the second-language behaves as if it were the bilingual’s first-language. In other words, the second-language becomes more readily accessible and bilinguals come to rely on it more. Thus, regardless of which language the bilingual learned first, the more active (dominant) language determines which mental dictionary is going to be accessed faster”<sup>61</sup>*

This argument is reasonable for my respondents since all of them do not have English as their first language, but all of them obtained their formal education in English. Likewise, many of their everyday interactions, such as jobs, hobbies etc. involve this second language, i.e. English.

As a result, words and concepts in English, the second language, become more accessible than words in Hindī, the first language for many of my respondents. This particularly applies to all semantic areas where English is the prevailing language, which in case of my respondents is particularly work (as we can see on the examples of Topical CS below). Similarly, when discussing family and ordinary things, respondents were likely to code-switch from English back to Hindī.

Thus, based on my respondents, we can conclude, that topical CS is more likely to be from Hindī to English when discussing work, school and technologies and back from English to Hindī when discussing family and ordinary information. I will, therefore focus on the topical CS from Hindī to English.

Consider following examples of topical CS from Hindī to English:

The first example is taken from the interview with (R9), when we were speaking in Hindī. After introduction which was in Hindī, however, a change of a topic, from personal introduction to my question concerning his work, triggered topical CS, i.e. from Hindī to English.

I: ou key, aur tumhārā dhandhā kyā hai? tum is ke bārē mē mujh se kuch kah sak´te ho?  
(OK, and what is your job? Can you tell me something about it?)

*Chandeep: Sure, maī yahā dillī mē kām kar´tā hū, I own a company, a travel agency with my brother and besides I have one more business I run. You know, you saw the company when you visited Delhi last time in August, right?*  
(Sure, I work here in Delhi. I own.....)

I: acchā, mujh ko patā hai. thīk. aur kaun sā kām hai?  
(All right, I know. What kind of a job is it?)

*Chandeep: It is a travel agency and the second business is another small company. My brother and one more person helps me in the office, so we run it together.*

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<sup>61</sup> See : [www.tami.edu](http://www.tami.edu)

*I mean it is better when I have a lot of work and travelling, I definitely need the help of my younger brother and the other person. They are nice peoples.....*

The second example is taken from the interview with (R4), when we were speaking in Hindī. After introduction which was in Hindī, however, a change of topic, from personal introduction to my question concerning his work, triggered topical CS, i.e. from Hindī to English

I: abhī kuch tumhre kām ke bāre mẽ. to tumhārā dhandhā kyā hai? tum is ke bāre mẽ kuch kah sak'te ho? tum ne likhā ki āfis kā kām kar'te ho? aur..

(Now, tell me something about your job. What's your job? Can you tell me something about it?)

You wrote in the questionnaire that you worked in an office. And ?)

*Biswanath: hā, yes that's true. I work in Delhi in a company where I am in charge of finance. So you cannot really say I am just a clerk, but yes, I do work in an office.*

(Yes, (in Hindī)....)

I: OK, why don't you say it in Hindī?

*Biswanath: hā, lekin this is easier for me as our office language is English. We also cooperate with foreign companies, so that's why it is easier to speak about it in English. And also if I went into detail about my job, even if I spoke in Hindī, there would be lots of English in it because there are many terms that we just don't use in Hindī. They are international.....*

#### **4.2.1.3.3. Code-Switching Caused by Subjective-emotional Conditions**

A large group, as based on the interview, is the CS cause by subjective-emotional reasons. From this point of view the device of CS is used to mark certain facts (e.g. identity) or, above all, as a device to express various feelings, such as joy, anger, disapproval etc. Since these are subjective-emotional statements, no particular "pattern" or "rule" can be determined. It always depends on the speaker, when and why he wants to use this device. And similarly, many times, even the speaker himself/herself is not able to explain the incentive to do so. For this reason the subcategories of this type of CS could be endless. I have, however, decided to use three categories from Kachru's long classification<sup>62</sup> because these appeared in my respondents' interviews most often.

These are:

- 1) CS used as a device to express joy**
- 2) CS used as a device to express anger**
- 3) CS used as a device to express disapproval**

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<sup>62</sup> See: Kachru, Braj, B. (1983), *The Indianization Of English / The English language in India*, Oxford University Press, New Delhi, page 150.

#### 4.2.1.3.3.1. CS used as a device to express joy

Another utilization of CS is as a device to express joy, joke, etc., i.e. that the speaker wants to express his happiness, amusement etc.

Consider the following example where I asked the R (2) about his hobby (in Hindī). R told me that his hobby was shopping. I have, however, misunderstood the word and mistook it for shocking. The respondent found it amusing and switched the whole response into English.

I .....to maĩ ne pūchā tumhāre hobby ke bāre mẽ, ṭhīk?

*Suresh: vaise mẽ maĩ zyādātar śopīng kar´tā hū.*

(Like I like shopping)

*I :hm ,shocking?*

*Suresh: śopīng, śopīng it means is my hobby. I am also keen to read literature.....*

(Shopping, shocking it means my hobby..)

#### 4.2.1.3.3.2. CS used as a device to express anger

The device of CS can be used as a device to express anger, i.e. that the speaker is angry. Consider the following example where I was speaking in Hindī with the (R7) Samit Jain and I mentioned that I had also spoken to his friend Brajesh earlier in the morning. I had asked Brajesh to tell his friend that I would call Samit at around 6pm Indian time. Apparently, Brajesh forgot to tell him. Samit was having a visit, i.e. his relatives, so his flat was very noisy and he was angry that his friend had not told him, so that he could have arranged it differently.

I: acchā, maĩ ne us se bāt kī, braješ se. āj subah ko.

(Ok, I spoke with him, with Brajesh this morning.)

*Samit: acchā, merā dost hai.*

(Ok, he is my friend.)

I: mujh ko mālūm hai. aur us´ne mujh se kahā ki vah tum se batā degā ki maĩ tum ko lag´bhag chah bhārat samay phon karūgī. us ne tum se bāt kiyā?

(I know. He told me that he would tell you that I was going to call you at about six p.m. Indian time. Did he tell you?)

*Samit: What? No, he didn´t tell me that you would call. Why didn´t he tell me that you would call me today at six. I am at home and my relatives are here, so it is very noisy. Is he stupid or what?*

I: Ok, well, we can still conduct the interview, just please speak slowly and clearly as you are being recorded, ok?

*R: OK, but I still don't understand why he didn't tell me. I could have been at work, it would be much more better.*

I: koī bāt, ham'ko āge cal'nā hai. ṭhīk. pūch sakū, śurū karū?  
(OK not a big deal. We can still continue. Can I ask you? Can we start?)

*Samit: hā, kripayā, calo.*  
(Yes, please go ahead.)

#### 4.2.1.3.3.3. CS used as a device to express disapproval

The third utilization of CS is as a device to express disapproval, i.e. that the speaker does not agree with the above mentioned fact.

Consider the following example where I was speaking in Hindī with the (R5) Pooja Mishra and was telling her my experience from the previous interview with a male respondent who said that he discussed certain matters (e.g. relationships) mostly in English. Pooja expressed her disapproval and immediately switched into English. When her mood balanced, she switched back into Hindī.

I : lekin māī ne sunā ki rīleśaṅ'sip ke bāre mẽ laṛ'ke sirf aṅgrezī mẽ bāt'cīt kar'te the aur...  
(But I have heard that when he spoke about relationship, he spoke only in English.)

*Pooja: nahī, I mean this is not true. I cannot agree. Yes, it can be true for some people because India is quite a big country, but one cannot make such simple generalizations. Not possible....I have many boy-friends who discuss these things in Hindī, no problem...  
aisā nahī hai.*  
(No,.....it isn't like that.)

I: ou key, aur tumhāre lie koī viśeṣ ṭopik hai jis ke bāre mẽ tum sirf aṅgrezī bāt'cīt kar'te ho?  
(OK, and for you- is there any special topic about which you speak only in English?)

*Pooja: hm, nahī. jab māī yuṅiversity gāī, to hā, hamāre klāsis aṅgrezī mẽ the, to zarūr mujh ko aṅgrezī bol'nā pārhā.....lekin, jeṅeralī, nahī.*  
(No. When I went to university, our classes were in English, so of course I spoke in English but generally for other subjects not.)

#### **4.3.0. Code-mixing (CM)**

Code-mixing entails transferring linguistic units from one code into another, i.e. Hindī to English or vice versa. In other words, CM is a process whereby a word or a phrase of a second language (code B) is used in a syntax of a language (code A). Such a transfer, i.e. mixing results in developing a new restricted or not restricted code of linguistic interaction.<sup>63</sup>

As mentioned above, each code has a different function and is used for specific reasons.

Subsequentially, a multilingual person is generally able to associate a function and an effect with a certain code, i.e. English. This code-mixed variety thus provide sociolinguistic indicators of various types and has a wide range of use such as interactional context from personal to formal discourse, literary texts, newspaper stories and captions, advertising etc.

#### **4.3.1. Code-mixing in the Middle Classes of Delhi**

The motivations for the use of CM with English, as based on the interviews, can be divided into three main categories:<sup>64</sup>

- 1) style-identification**
- 2) register-identification**
- 3) elucidation and explanative interpretation.**

##### **4.3.1.1. Style-identification**

This style is generally used both in interpersonal interaction and literary creativity. The Anglicization of style is a socially accepted marker of education, class, status, power, modernity and so called “Westernization“. We can generally claim that the speech of all educated middle-class Hindī speakers is marked by varying degrees of code-mixing with English.

In this case, CM in style-identification can be divided into three categories, depending on the attitude of the speaker when code-mixing:<sup>65</sup>

- 1) eliteness**
- 2) fashion**
- 3) neutrality**

##### **4.3.1.1.1. Eliteness**

In this case the connotation of “eliteness“ is carried by the variety of Hindī mixed with English. It is supposed to reflect the status of English as an elite, superior language.<sup>66</sup> This feature is particularly apparent in the older generation. This stream was particularly strong and enjoyed popularity until 1947 when India was declared independent.

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<sup>63</sup> See Kachru, Braj B.(2005), *Asian Englishes Beyond The Canon*, Oxford University Press, New Delhi, page 113.

<sup>64</sup> Ibid, page 114.

<sup>65</sup> Ibid, page 117

<sup>66</sup> Kachru, Braj, B. (1983), *The Indianization Of English / The English language in India /*, Oxford University Press, New Delhi, page 201

However, this phenomenon is nowadays quite rare in the younger generation of the middle class speakers of Delhi, which can be seen from the interviews where only one of my respondents used CM in this sense, i.e. that he wanted to show his status and an expensive, private education at a private school in the centre of Delhi.

For example: (The English words mixed in the Hindī sentence are underlined)

1) (R7)

*Samit: lekin māī ne tum se kahā ki māī pablik skūl<sup>67</sup> mē gayā, na? bahut ikspensiv thā, tyūsān is kā. mere dost bhī vah jāte the, mere sāth.*

(But I have told you that I went to a public school, haven't I? It was very expensive, its tuition. My friend also went to this school with me.)

In this case, the respondent could have, of course, used the Hindī equivalents, such as *asās 'kīy* or *nijī* for private, *sikṣālay* or *pāṭhśālā* for high school and *mahāgā* for expensive.

However, in not doing so, he wanted to demonstrate a certain attitude, certain eliteness. in terms of education compared to other respondents, for the reason of which he used this code-mixed sentence with the key words, i.e. public school, expensive, tuition, in English instead of Hindī.

#### 4.3.1.1.2. Fashion

As opposed to the above mentioned eliteness, there is a more common attitude when speaking of style-identification and that is the kind of globalisation. It is, as in the first case, connected with code-mixing between Hindī and English but for the purposes of fashion and “in-ness.”

This “fashion” is best demonstrated on a statement made by a high-school student from Delhi, who declares : “*Anyone who speaks a few minutes without using a couple of English words while speaking Hindī is considered a big bore and outdated.*”<sup>68</sup>

It has become used as a means of expressing cosmopolitanism and openness rather than eliteness. It is for this reason, that it is predominantly a style identification connected with colloquial language, slang expressions etc.

For example:

1) (R2)

*Suresh: yah buks parh 'te hai, aur inṭarneṭ par kām kar 'tā kyōki sofṭver aisī hotī hai inṅlīs mē, to vah sab cīzē inṅlīs mē hai, hamāre pās maṭeriyals bahut kam hai.*

(I read books and work on the internet because the software is in English, so all these things are in English. We've very few materials in Hindī.)

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<sup>67</sup> Note that because India has the British educational system, the British English term “public school” means a high school for which you pay. This is in contrast with American English, where “public school” means a state high school that is for free. Thus, whenever me or my respondents state or say “public school”, it is always meant in its British English sense.

<sup>68</sup> Gupta, R. *Bilingual Advertising in a multilingual Country*, Language in India, 7:4, 2007, page 10.

2) (R3)

*Bala: to us par kām kar'tā hū aur is se pah'le aur is se alāvā māī gāy'dīg kā kām bhī jab  
poland ke log āte hai, un ke lie transleśan vagairah kabhī kām kar'tā hū, aur anuvād kar'tā hū.  
(So, I have that work and except for this one I also work as a guide for Polish people, when Polish people  
come to India, I translate and interpret.)*

#### 4.3.1.1.3. Neutrality

Lastly, the third group belonging to the CM as a marker of style-identification could be called “neutrality“. It serves as an addition to the two above mentioned groups.

What I have in mind is a small group of certain English words used in Hindī-English CM that are used in Hindī colloquial style for their neutral tone. This phenomenon applies to many words from different registers. Nevertheless, based on the interviews, two major categories can be particularly observed.

Firstly, it is the usage of English words instead of the Hindī ones when talking about relationships, private life and certain family conditions.

And secondly it is the usage of English nicknames on the internet and at work in international organisations.

##### 4.3.1.1.3.1. Neutrality in terms of relationships, private life and certain family conditions

A special group of the English words can be found, which are purposely used for their neutral connotation.

This case applies to the following examples:

1) (R7)

*Samit: merā femilī dillī mẽ nahī rah'te hai. (My family lives in Delhi.)*

E *femilī* (family) rather than H *parivār* (especially if the family is nuclear rather than an extended one.)

2) (R6)

*Savita: mere pās bahut freñd hai, jin'ko angrezī ātī hai. (I have many friends who know Hindī)*

E *freñd* (friend) is preferred to H *mītr* (boy friend) and *sahelī* (girl friend) for it neatly circumvents the gender-specific connotation

3) (R3)

*Bala: hā, bahin kām nahī kar'tī, kyōki hāusvājī hai.*

(Yes, my sister doesn't work because she is a housewife.)

E *hāusvājī* (housewife) is preferred to H *grhiṇī* or *ghar vālī* for it sounds more western.

4) (R9)

*Chandeep: merā cācerā bhāī ded hai, un 'ke esideṅṅ huī. un 'kī pat'nī ke lie situesāṅ thīk nahī hai, kyōki vah viḍo hai, akelī ek bacce ke sāth.*

(My cousin is dead, he had an accident. The situation is not O.K. fo his wife, [she is] alone with one child.)

the E *viḍo* (widow) is preferred to H *vidvā* for the E word decreases the strongly negative connotation of the H original word.

- E *ded* (dead) to H *mṛtyu-vālā*

#### 4.3.1.3.2. Neutrality in International IT Organisations, Call Centres.

Another illustrative example of both Indian fondness for things symbolizing Western culture and style and at the same time an attempt at being neutral is the use of English nicknames.

This trend can be observed in connection with the IT boom, chatrooms and international companies, particularly in bigger cities such as Delhi, Bombay or Jaipur.

Thus it is common that a Hindu boy named for instance Abhimanyu will be universally known as *bābī* (Bobby) and his muslim colleague called Muhamed will be universally known as *sānī* (Sonny).

Similarly a Hindu girl named Priya can be universally known as *jen* (Jane) meanwhile her Muslim colleague Benazir can be universally known as *selī* (Sally).

The reason for doing so is apparent, i.e. English nicknames do not connote a certain religion or caste which makes them universally appealing.

#### 4.3.1.2. Register-identification

This feature can be particularly observed in areas, where Hindī registers of terminologies have not been stabilised or have not received general acceptance. Thus the mixing is used as a device for elucidation and interpretation, and people use these English terms in order to avoid vagueness and ambiguity. A register specific mixing is most likely to be used in areas of technology, science, medicine, politics, administration and law, i.e. all the fields where English is the prevalent and dominant language.

Consider the following examples/semantic fields from the interviews:

##### 4.3.1.2.1. Education

1) (R1)

*Sapna: merā nām sapna hai, aur maī em e farst yīr kī sṭūḍaṅṅ hū, raśaṅ kī forīṅ leṅḡvij.*

(Hello, my name is Sapna and I am in my first year of MA studies, Russian language)

2) (R1)

*Sapna: aur maī cek leṅḡvij kī kors bhī sṭūḍaṅṅ hū, lekin sertiḡikīṅ kī kors.*

(And I am a student of a Czech language course, but a certificate course.)

#### 4.3.1.2.2. Science a Technology

1) (R7)

*Samit: maĩ tum kã avãz in̄tar'neṭ se sun nahĩ kar saktã, kuch spĩk ap, risĩvar mẽ. sãyad maĩ hedfons kĩ zarũrat hogĩ....*

(I cannot hear you, please speak up into the receiver. May be I will need headphones.)

2) (R5)

*Pooja: kabhĩ kabhĩ mere kom'pjũtar problems haĩ, us ko ris'tãrt kar'nã hogã.ã- abhĩ cal'tã, lekin skrĩn ṭhorã dar'ti hai, us'ko klĩn kar'nã pařegã hamãre ceṭ ke bãd...*

(Sometimes I have problems with my computer. I will have to restart it. Ah, now it is working, but the screen is a bit dirty. I will have to clean it after we have finished our chat.)

3) (R3)

*Bala: maĩ jit'nã softver hotã hai, na? to us ko maĩ cek kar'tã hũ mere jo aur jo injenĩr log haĩ, us softver ko banãte haĩ aur maĩ us se cek kar'tã hũ.*

(I work with software, I check it and cooperate with other engineers who make this software. I check it.)

#### 4.3.1.2.3. Law and administration

1) (R9)

*Chandeep: abhĩ mujh'ko pũna jãnã hogã, kuch dokumentis erenj ke lie, vahã ke ãfis mẽ, vahã ke oṭoritĩ yah to bahut ar'jaṅt kã bij'nis hai.*

(I will have to go to Poone to arrange some documents, in their office and the local authority.

It is a very urgent matter/business.)

2) (R1)

*Sapna : baře vãle ke pãs kãm hai, jo oṭoritĩ hai aur choṭe vãlĩ oṭoritĩ bhĩ hai, donõ oṭoritĩ haĩ.*

(The elder brother works in an office and the younger one as well. They both work in an office.)

#### 4.3.1.3. Elucidation and Explanative Interpretation

This applies to using a specialised vocabulary or technical concepts when after using the term in Hindĩ, a close equivalent in English is used to elucidate the term. It is like providing a translation equivalent, reduplicating the key word in the sentence.

Compare the following examples from the interviews:

1) (R5)

*Pooja: merã tan'khãh matlab sel'ry zyãdã acchã hai, lag'bhag pandrah hazãr rupaye.*

(My salary (Hindĩ word), I mean salary (English word) is quite O.K., approximately fifteen thousand Rupees)

2) (R8)

*Brajesh: merā āfis havākulit hai matlab vah ear-kañḍisañḍ hai.*

(My office is air-conditioned (Hindī word), I mean it is air-conditioned.(English word)

3) (R 6)

*Savita: kabhī kabhī mai angrezī kā prayog kar'tī hū matlab is kā yūz sthiti se sthiti par nirbhar hai.* (Sometimes I use (Hindī word) English, I mean its use (English word) depends on the situation.)

4) (R4)

*Biswanath: soc'tī hu yah to ādmī kā ādmī nirbhar hai matlab person kā person ḍipend kar'tā hai.*

(I think it depends (Hindī word) on the person (Hindī word), it depends (English word) on the person (English word).

5) (R3)

*Bala: acchā, thīk āj kal maī softver kompanī us mē projekt en jīñr hū, śuddh hindī se kah'te hai abhiyantā.*

(Ok, nowadays I work in a software company, I am a project engineer there. We call it *abhiyantā* in Śuddh Hindī.)

6) (R3)

*Bala: nañī, vaise to ham log soc'te haī ki sab ke lie acche, lekin hindī kā pariyog yah kuch sabhī bhārat bahut barā deś hai. yahā par, kyōki svatantrtā yāni inḍependens se pah'le rājy hai choṭe choṭe bhāg mē bhāṭ hue haī, it means divided into small states.*

*thīk to isī vajah se jit'ne ne bhī sṭeṭ haī, choṭe choṭe deś. Do you understand? Like small countries.*

(No. We tend to think like that, that English is better for us. But India is a big country. There used to be many small kingdoms before Independence (Hindī word), I mean before the Independence (English word), India used to be divided into small states (Hindī words), it means India used to be divided into small states (English words.) Do you understand? Like small countries?)

7) (R3)

*Bala: aur angrezī jab angrezī zyādā achhā jān'tā hai, bahut acchī bāt, bahut acchī job mil jātī hai, acchā kām mil'tā hai, isī lie logo zyādā acchā inḍliś kā pariyog pasand kar'nā hai.*

(It is necessary to know English well. You will get a better job (English word), you will get a better job (Hindī word). That's why people like to use English.)

8) (R3)

*Bala: maī bil'kul sah'mat nahī hū. jis ko hindī nahī atī hai, yah hamārī maḍar taṅg hai, na?  
to merā man yah hai ki mātr bhāṣā kā hī prayog cāhie. lekin jin logō ko hindī acchī tarah se  
nahī atī hai, to thīk hai, ve iṅglīs kā pariyog kar'te haī, ap'nī prāntīy ke bhāṣā pariyog kar  
sak'te haī, to mujhe koī samajh'tā nahī. ve kar sak'te hai, yah demokresi hai. jaise lok tantr  
hai, vah haq hai ki jis tāriq se jīnnā cāh'te haī, jī sak'te haī.*

(I don't quite agree. The one who cannot speak Hindī, it is our mother tongue (English word), isn't it? So, I think that we should use our mother tongue (Hindī word). But if the people cannot speak Hindī well, so it's OK to use English, they can also use their local languages but I don't understand it. But it is democracy (English word), I mean democracy (Hindī word). Everyone has the right to live the way he has chosen. He can live that way.)

#### 4.3.2. Switching and Mixing Constraints and Principles

The phenomenon of both code-switching and code-mixing has been extensively studied in the literature, both from the sociolinguistic and grammatical perspectives.<sup>69</sup>

From the morphological and syntactical points of view, different patterns of constraints and principles have been pointed out.

Agnihotri (1998) discusses a number of examples of Hindī-English code-mixing and shows that a number of constraints that have been proposed in literature on code-mixing are violated in the case of Hindī-English.

This clearly shows that the phenomenon of code-switching and code-mixing is not as unambiguous and predictable as it could seem at first sight.

However, the existing constraints and principles can be viewed as a guideline. Without going into details on these constraints, principles and their theoretical motivations, let us consider the following three constraints and one principle, which are the most common ones:

##### 4.4.1. The Equivalence Constraint

The Equivalence Constraint states that “*the switches will not violate a syntactic rule of either language, that is, at the points at which the surface structures of the two languages map onto one another.*”<sup>70</sup>

In Hindī, where the word order in the sentence is different (SOV) from that of English (SVO), this constraint can be, however, violated very commonly.

This supposition and claim is not only based on my respondents' statements (as shown in the example below) but is also supported by studies, such as e.g. R.K. Agnihotri.<sup>71</sup>

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<sup>69</sup> For example: E.Gumperz, S.Poplack, D.Sankoff, P. Auer, K.N. Sridhar, B. Kachru, E. Annamalai, R.K. Agnihotri, T. Bhatia, C. Pfaff and many others.

<sup>70</sup> Sankoff, D. and Poplack, S. (1981), *A Formal Grammar for Code-switching*, Papers in Linguistics 14, page 18

It is also a well-known fact that have been presented in various specialised types of literatures which have shown that the equivalence constraint does not necessarily hold between languages of diverse typological characteristics such as e.g. Hindī (a subject-object-verb language) and English (a subject-verb-object) language.<sup>72</sup>

Consider the following example:

*maĩ (S) kabhĩ dekh 'tĩ hũ (V) films (O)* ("I sometimes watch films.")

The change of word order due to the SVO construction of an English sentence can be observed as opposed to the original word order of this sentence in Hindī (SOV) which is as follows:

*maĩ (S) kabhĩ filmẽ (O) dekh 'tĩ hũ (V)* ("I sometimes films watch")

#### 4.4.2. The Free Morpheme Constraint

The free morpheme constraint prohibits a switch between a stem and a bound morpheme from different languages. In other words, this constraint does not allow the words from the code B or language L2 (i.e. English) to inflect according to the grammar rules of the code A, language L1 (i.e. Hindī) and vice-versa. .

However, this constraint is violated in terms of Hindī and English, where such a feature is possible. Nevertheless, all the borrowed elements do not necessarily inflect according to the rules of the host language and vice versa

In general, it is difficult to categorize what kind of elements can inflect according to the grammar rules of L1 or L2, it mostly depends whether the word has been fully accepted and widely used in one form or another.

On one hand, there is a large number of English loan words (mostly nominal) that are used in Hindī sentences according to the grammar rules of the Hindī language, such as:

sg. *sigareṭ* (f)- pl. *sigareṭẽ*, sg. *pen 'sil* (f)- *pensilẽ*, sg. *breḍ* (m)- *breḍ* etc.

On the other hand, there is also a quite substantial group of English loan words (mostly nominal) that are used in Hindi sentences either according to the grammar rules of the Hindī language or according to the grammar rules of English, depending on the speaker.

Thus, there are two possible forms existing simultaneously, such as:

sg. *ṭikaṭ* - pl. *ṭikaṭẽ* or *ṭikaṭs*, sg. *film* (f)- pl. *filmẽ* or *films* and lastly sg. *śop* (f) -pl. *śopẽ* or *śops*.<sup>73</sup>

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<sup>71</sup> Agnihotri, R. K. (1998), *Mixed Codes and their Acceptability*, In Agnihotri, R. K. and Khanna, A. L. eds. *Social Psychological Perspectives on Second Language Learning*, Sage Publication, New Delhi, pages 215-230.

<sup>72</sup> See for instance: Agnihotri, R. K. (1998), *Mixed Codes and their Acceptability*, In Agnihotri, R. K. and Khanna, A. L. eds. *Social Psychological Perspectives on Second Language Learning*, Sage Publication, New Delhi, pages 215-230.

<sup>73</sup> This problematic has already been discussed in the chapter 4.2.1.1.4. Intra word- switching and also in footnotes numbers thirty-two and thirty-three.

#### 4.4.3. The Closed Class Constraint

The closed class constraints states that :*“The elements categorized as closed class of grammar such as possessives, ordinals, determiners, pronouns and other limiting adjectives are not allowed in code-mixing.”*<sup>74</sup>

Similar constraints like determiner constraint and conjunction constraint (Kachru 1978) can be subsumed in this constraint. The determiner constraint states that: *“The determiner and the noun in a noun phrase cannot be from different languages.”*<sup>75</sup>

The conjunction constraint states that a conjunction of L1 cannot be used to conjoin words, phrase or clauses of L2 and the vice-versa.

In this case, we can safely say that this constraint holds in Hindī-English code-mixing as no author has been able to prove it wrong.

Generally speaking, prepositions, determiners, possessives, pronouns and quantifiers do not, occur as code-mixed elements in Hindī-English code-mixing and vice versa.

Let us consider the following module example to demonstrate the validity of this constraint. (The English words are written in their English spelling and the Hindī words are underlined.)

Consider this illustrative sentence:

*She ne my kitāb the mez on rakhī.*

She (in ergative) my book (Hindī word) the table (Hindī word) on kept (Hindī word).

(She kept my book on the table.)

If the head noun is of Hindī, (i.e. *kitāb*- book) pronouns and the pre-nominal modifiers such as determiner, possessives, and numerals cannot be from English. Thus, such a construct is not possible and will never appear.

#### 4.4.4. The Dual Structure Principle

The dual structure states that:*“The internal structure of L2 [code B, i.e. English] constituent need not conform to the constituent structure rules of L1, the host language [code A, i.e. Hindī] if its placement obeys the rules of the host language.”*<sup>76</sup>

The dual structure can be e.g. seen in the following example as said by one of the respondents

Consider:

(R 6) *Savita : mere vicār mē my speaking English thīk hai.*

Literally : My opinion in (Hindī) my speaking English all right is (Hindī).

Meaning : In my opinion, my speaking English is OK.

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<sup>74</sup> Joshi, A. (1985), *Processing of Sentence with Intra-Sentential Code-Switching*, In Dowty, eds. *Natural Language Parsing, Psychological, Computational, and Theoretical Perspectives*, Cambridge University Press, Cambridge, page 197.

<sup>75</sup> Ibid, page 198.

<sup>76</sup> Sridhar, S. N. and Sridhar, K. (1980), *The Syntax and Psycholinguistics of Bilingual Code Mixing*, Canadian Journal of Psychology 35 (4), page 411.

In this case, the English part does not violate the host language, i.e. Hindī, structure, thus proves the Dual Structure Principle right.

#### 4.5. Conclusion

Delhi with its many languages, dialects and varieties is not only a diglotically high and multilingual and bilingual city but a metropolis with high “codes” potential as well.

Code switching and other related language use phenomenon occurs in all linguistic situations, monolingual or bilingual situations. Code switching in a monolingual situation indicates the internal code-switching, i.e. diglossic switching and dialectal switching.

Diglossic code switching means switching or shifting of codes from standard variety (HV) to a low variety (V) or vice versa depending upon the demands of some of social and psychological situations. Meanwhile dialectal code-switching means switching of dialects.

On the other hand code switching in a multilingual or bilingual situations indicates the external code-switching, i.e. between two cognate languages and between non-cognate languages which was my particular field of interest and was classified into the group of General Typological classification (4.2.1.2.) as it included Hindī and English. Code-switching between those languages, switching from Hindī (code A) to English (code B).

Secondly, we have seen that CS can be also classified as to its syntactical point of view into four main categories of Inter-sentential Switching (4.2.1.1.1) in which a change of a code, i.e. language occurs at the sentence or clause level, Intra-sentential Switching (4.2.1.1.2.) in which switches occur within a sentence or clause boundary, Tag-switching (4.2.1.1.3.) in which tags and certain set phrases in one language are inserted into an utterance made in another language and lastly Intra-word Switching (4.2.1.1.4.) in which switching occurs within a word itself, such as at morpheme boundary.

Thirdly, the usage of CS was classified into a group based on the factor that causes CS. From this point of view, CS is triggered by different situations, i.e. Situational CS (4.2.1.3.1.), by a change of topic, i.e. Topical CS (4.2.1.3.2) and it is thirdly triggered by subjective-emotional conditions (4.2.1.3.3.), where the speaker uses CS as a device to express joy (4.2.1.3.3.1), anger (4.2.1.3.3.2.) or disapproval (4.2.1.3.3.3)

Furthermore, a multilingual person from the middle class of Delhi is, in the mentioned cases, generally able to associate a function and an effect with a certain code, i.e. English in this case. This code-mixed variety thus provide sociolinguistic indicators of various types and has a wide range of use.

Code-mixing is, after CS, another phenomenon widely used in the middle class speakers of Delhi where the speaker mixes English words into a Hindī sentence.

This method is used for various reasons: firstly for the need of style identification (4.3.1.1), in which the speaker intends to express his eliteness (4.3.1.1.1.), being in fashion (4.3.1.1.2.) or just neutrality. (4.3.1.1.3.)

Secondly for the need of register-identification (4.3.1.2.) in the field where English is the prevailing language, such as education (4.3.1.2.1.), science and technology (4.3.1.2.2.) and also law and administration (4.3.1.2.3.). Thirdly CM is also used as a means of elucidation and explanative interpretation (4.3.1.3.).

The phenomenon of both code-switching and code-mixing has also been examined from the morphological and syntactical point point of view, where three main constraints and one principle have been dealt with and pointed out. These were The Equivalence Constraint (4.4.1.), The Free Morpheme Constraint (4.4.2), The Closed Class Constraint (4.4.3.) and The Dual Structure Principle (4.4.4.) These four features clearly showed that the phenomenon of code-switching and code-mixing is not as unambiguous and predictable as it could seem at first sight.

Based on the survey, we can, however, conclude with certainty that in the middle class speakers of the city of Delhi, the processes of CS and CM are more dominant in terms of switches and mixes from the code A (L1) into the code B (L2), i.e. from Hindī into English.

And lastly, we have to mention that it was particularly the process of CM (Hindī and English) that has been instrumental in the rise of a new language that is nowadays prevalent in middle class speakers of Delhi. This new language or a social dialect is called Hinglish and has emerged as a result of CM in 1990's. This phenomenon will be, however, discussed in the next chapter, i.e. chapter five.

### 5.0.0. Hinglish

As we have seen in the previous chapter mixing of English and Hindī or CM is a widely used linguistic device. Moreover, the process of CM used on daily basis in major cities, such as Delhi, resulted in a rise of a new language, jokingly referred to as Hinglish.

To express it by R. Mahesh's words: *"Code-mixing of Hindī and English, where Hindī is the host language, is a common phenomenon in day-to-day language usage in Indian metropolis. The scenario is so common that people have started considering this a different variety altogether and calling it by the name Hinglish."*<sup>77</sup>

The story of Hinglish can be interpreted as follows: we have seen that the importance of English in India has never diminished. It has always been the language of education, science, economy etc. The advent of the internet and the globalisation strengthened English but it has also changed the chemistry and the relationship between Hindī and English<sup>78</sup> as Hindī no longer considers English its archrival. Apart from this, it is also estimated that only around 3 percent of the Indian population is truly fluent in both English and Hindī.<sup>79</sup>

However, when you mix this, i.e. Hindī and English, what you will get is much more flexible and viable. It called HINGLISH and it is a perfect blend of these two languages for everyone and above all the fastest growing language in Northern India.<sup>80</sup> Indeed, David Crystal, a British linguist at the university of Wales, recently projected that at about 350 million speakers, Hinglish may soon outnumber the number of native English speakers.<sup>81</sup>

We can say that globalisation has changed the equation.<sup>82</sup> Hindī and English have come closer and created *"a new bhāṣā"* called Hinglish.

Also generally speaking, in this present world of globalisation the worldwide spread of English has seen a rise in colloquially "blended languages," ranging from Français (French and English), Spanglish (Spanish and English) to Chinglish (Chinese and English) etc.

It is particularly owing to the IT boom, advertising, TV, radio and Bollywood films that this outlook has been enriched by this new addition.

*"Pushing this trend are three M's : media, market and money. The stylish new Bollywood, FM radio and TV, advertising, IT have not just made Hinglish a fashionable affair but have also redefined the middle class."*<sup>83</sup>

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<sup>77</sup> Mahesh R, Sinha K., *Machine Translation of Bi-lingual Hindi-English (Hinglish) Texts*, <http://www.mt-archive.info/MTS-2005-Sinha-1.pdf>, page 1.

<sup>78</sup> This is sometimes jokingly marked as *"a buy two-get-one-free-relationship,"* i.e. that when you know Hindī and English and you will get Hinglish for free

<sup>79</sup> about 28 million people in 1995, see [www.wikipedia.com](http://www.wikipedia.com), India

<sup>80</sup> See Dhillon, A. (17.10.2004), *Hinglish is the pukka way to talk*, [www.timesonline.co.uk](http://www.timesonline.co.uk)

<sup>81</sup> For more information see: *"The world'll speak Hinglish"*, 10.10. 2004, [www.timesofindia.com](http://www.timesofindia.com)

<sup>82</sup> See also the chapter 3.3.

<sup>83</sup> See: Chauhan, G.S. *Resurgence of Hindi in the Wake of Globalisation*, *Language in India*, 6:12, 2006, page 10.

This code-mixed variety thus provide sociolinguistic indicators of various types and has a wide range of use such as interactional context from personal to formal discourse, literary texts, newspaper stories and captions, advertising etc. In this way Hinglish represents a new sociolinguistic phenomenon and designation of the old process of code-mixing, which due to its frequency and wide-spread usage has started to be called Hinglish.

Lastly, before we explore various definitions and designation of Hinglish, we have to bear in mind that Hinglish is a linguistic phenomenon predominantly spread and used in metropolis, such as e.g. Delhi.

Taken into account the fact that India is a country of villages, with 75% of the overall Indian population, i.e. approximately 750 million people, estimated to live in villages and only 25% in cities,<sup>84</sup> we see how metropolis-and-urban-middle-and-upper-class-restricted the usage of Hinglish is: *“Although Hinglish is very comonly used in Indian metropolis, it is fully understood by less than 25% of the total speaking population.”*<sup>85</sup>

Nevertheless, due to the massive influence of Bollywood films (where Hinglish is a prevalent language), Hinglish has started to reach the audience both in towns and villages.

Thus, Hinglish is not only affecting the middle and upper educated classes in North-Indian metropolis for whom it is a prevalent and fashionable matter but it has also started to affect the lower classes as well.

It is from this point of view that Hinglish represents the most important sociolinguistic phenomenon on the present North-Indian sociolinguistic scene in major cities, such as Dehi; Hinglish emerges as a social leveler, i.e. for the English speaking elite it is a way how to connect with the millions in North India that are not fluent in English and for the lower classes, using a few English words in a Hindī sentence is a way how to be in tune with the “new and modern world.”

## 5.1. Definitions

Taking into account the word Hinglish as such, there are, however, many differing views as to what this term means and designates.

Let us now examine three most common definitions of Hinglish as found, explained and understood by linguists, scientific and technical literature, newspapers, television, radio and last but not least Indians themselves.

We can say that these three most common definitons are firstly Hinglish as a mixture of Hindī as the main language with the usage of English words, secondly Hinglish as a mixture of English as the main language with the usage of Hindī words, and lastly Hinglish viewed as Indian English, i.e. speaking only in English which is being affected by the mother tongue, i.e. Hindī.

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<sup>84</sup> [www.cia.gov/cia/publications/factbook/htm](http://www.cia.gov/cia/publications/factbook/htm)

<sup>85</sup> See: *“The world ‘ll speak Hinglish”*, 10.10. 2004, [www.timesofindia.com](http://www.timesofindia.com)

### 5.1.1. Hinglish as a mixture of Hindī (the matrix) and English (the guest)

This designation of Hinglish means a usage of Hindī as the matrix language mixed with English words and it is the most common type of designation for Hinglish that can be found in various types of literatures and sources.

To use the explanation as used in the encyclopedia wikipedia: *“Hinglish, a portmanteau of the words Hindi and English, usage of Hindi and English words, combining both, in one sentence. This is more commonly seen in urban and semi-urban centers of India, but is slowly spreading its root into rural and remote areas via television and word of mouth, slowly achieving verbacular status. Many speakers do not realize that they are incorporating English words into Hindi sentences or Hindi words into English sentences”*.<sup>86</sup>

Furthermore, from the morphological and syntactical point of view, we can generally claim that this designation of Hinglish has one common feature, i.e. the sentences and grammatical structures are that of Hindī, however all the nouns and the lexical part in general have been substituted by an English word.

Lastly, this linguistic feature is so wide-spread not only in Northern India but has started to spread to other parts of India as well, that some people, such as G. Dass suggests that Hinglish should be called “Inglish” for its all-Indian character: *“This style should not be called Hinglish but Inglish as it is, due to the Bollywood film industry, not only used in the Hindī belt but all over India. It should be called Inglish because it is increasingly pan-India's street language.”*<sup>87</sup>

### 5.1.2. Hinglish as a mixture of English (the matrix) and Hindī (the guest)

There is also a vice versa meaning and designation of Hinglish, i.e. the process where English language is used as matrix/predominant language which is being mixed with Hindī words.

This designation was basically started with the already mentioned “American Born Confused Desi Syndrom” (ABCDS) which represented a sociolinguistic behaviour and the language of expatriate Indians (roughly from 1950’s to 1980’s), predominantly living in English speaking countries who used English sentences with Hindī words and were laughed at by other native Indians when coming to India. This was, back then, (i.e. 1950’s to 1980’s) considered a low form as it was acceptable to speak only in pure English or Hindī, but not the mixture.<sup>88</sup>

Furthermore, the usage of such Hinglish, i.e. English as the matrix and Hindī also depends on the situation of the expatriates as such.

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<sup>86</sup> www.wikipedia.com-Hinglish

<sup>87</sup> See: Das, G. (3.5.005), *English as She’s Spoke*, <http://yaleglobal.yale.edu/display.article?id=5675>

Based on my own experience from India, however, I must admit that I do not fully agree with this statement.

I can agree with this situation being so in most places of Northern India. However, taking into account my experience from cities in South India, such as e.g. Chennai in Tamil Nadu or Cochin in Kerala, I did not feel that the people there would be particularly keen on using any form of Hinglish or most importantly, that Hinglish as such would have any great impact on their language. Thus, I find that this division of Hinglish influence between South and North India very strong and for that reason I think that such a general statement in terms of Hinglish cannot be unanimously made.

<sup>88</sup> See Aldauf, S. *A Hindi-English Jumble Spoken by 350 Million*, [www.csmonitor.com](http://www.csmonitor.com)

As has been proved by Al-Azam's study case on linguistic behaviour of Bengālī community living in Manchester, Great Britain<sup>89</sup>, the linguistic attitude differs in the language pattern between the first and the second generation. Al-Azam researched and examined, among others, the sociolinguistic differences (code-switching and code-mixing) between the first and the second generation of the Indian Bengālī community living in Manchester.

Interestingly, he discovered that both generations use code-mixing very frequently but completely in the opposite order, i.e. the first generation uses English words in Bengālī sentences meanwhile the second generation uses Bengālī words in English sentences. On the syntactic level, i.e. code-switching, the first generation uses English clauses or sentences while using Bengālī, whereas the second generation use Bengālī sentences in their English expressions.

For this reason we may assume that the linguistic behaviour and the relation between Hindī-English will be very similar if not the same, i.e. that it will be the second generation that uses Hindī words in an English sentence, thus meeting the requirement of the above mentioned designation of Hinglish.

Lastly, based on analogy with Hinglish, being the mixture of Hindī (matrix) and English (the guest), this second above mentioned designation of Hinglish could be referred to as "Englindī"- as it is the mixture of English (matrix) and Hindī. This term, however, has never been proposed or mentioned in any literature.

### 5.1.3. Hinglish as Indian English

The third, last and the only wrongly conceived designation of Hinglish can be mostly seen and read on the internet and in popular magazines. This is the designation of Hinglish having the same meaning as Indian English, i.e. when Indians speak only English, using archaic or obsolete English words that are no longer a part of the contemporary British (active) vocabulary and with the English sentence and idiomatic structure being affected by their mother tongue, i.e. Hindī in our case.

As J. D'Souza aptly points out: "*Indian English cannot be taken for Hinglish* [although it is quite often done so] *because Indian English belongs among several varieties of English which have collectively been called the New Varieties of English (NVE).*"<sup>90</sup>

What is meant by the NVE is a phenomenon peculiar to the ex-British and American dominions where English stayed on after the "colonial masters" left, and became more than a second language though not really a first- at least not for the majority of population.

English in these ex-colonial contexts took on certain characteristics and it was for this reason, i.e. for the difference from the British English, that that they began to be called NVEs.<sup>91</sup>

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<sup>89</sup> For more information on this matter, see : Al-Azam, S.(2006), *Linguistic Manipulations in the Bengālī Language by the Bangladeshis in Manchester*, SACS, Vol.1., No.1, pages 53-59

<sup>90</sup> D'Souza, J. (2001), *Indian English. The Reality Behind the Myths*, Linguistic Structure and Language Dynamics in South Asia, Delhi, page 241.

<sup>91</sup> As Jean D'Souza points out: "*New*" is not strictly correct if it is taken in the meaning of recent origin. In fact, some of the NVE's are older than Australian English. So, new applies more in the sense of a new phenomenon- something that has not occurred in quite this way or on quite this scale before." For more information see *ibid*, page 240.

Lastly, Indian English as the NVE is also closely connected with the Indian English literature written by Indians in English and represented, for instance, by: Vikram Seth, Arundhati Roy, Kiran Desai, Jhumpa Lahiri and many others.

## **5.2. The term Hinglish as used in this thesis**

Therefore, when I am, for the rest of this work, referring to Hinglish, I mostly mean it in the sense as described in the chapter 4.1.1., i.e. Hinglish as a mixture of Hindī (as the main or matrix language) and English as the guest language. The reason being very simple; my focus on a geographically restricted area of Northern India and Delhi in particular, where it is the Hindī matrix with English words that is predominately spoken by the majority of the population.

In specially marked examples, such as e.g. the Indian communities around the world and some of my respondents, I have also used the term Hinglish in the sense as described in the chapter 4.1.2., i.e. Hinglish as a mixture of English (as the main or matrix language) and Hindī as the guest language.

I have, however, never used the term Hinglish as mentioned in chapter 4.1.3., i.e. Hinglish described as Indian English because it is a wrong designation, as proven above.

## **5.3. Hinglish and its main domains**

As we have said, close examination reveals that in normal conversations, an average sentence spoken by a Hindī speaking person, invariably contains words from English, i.e. the speaker employs the code of Hinglish. It is another fact that many speakers do not even realize that they speak Hinglish and consider it simply Hindī.

Whether the speaker realizes it or not, Hinglish is mostly used as a colloquial language for various types of communications.

However, who realizes this phenomenon, i.e. Hinglish, well, calls it Hinglish and employs it in its agenda as a mainly marketing tool is: most of audio-visual media, commercial and advertising companies, IT companies and last but not least Bollywood industry.

### 5.3.1. Audio-Visual Media

#### 5.3.1.1. Hinglish and Radio

One of the turning points of Hinglish is closely linked with audio-visual media. One of the the turning points that made Hinglish hip was radio and the introduction of two radio stations in Delhi; firstly Radio City 91 FM and secondly Radio Mirchi. Both of these radio stations realized the importance of Hinglish in order to reach a broader audience in Delhi. Moreover, Radio City and Radio Mirchi have been gaining momentum because they speak the language of the heart that young, urban, middle-class generartion loves the most.<sup>92</sup>

Consider the following examples: <sup>93</sup>

Radio Mirci's slogan: *"Doosri ladki pe maari line, girlfriend boli I am fine. Mirchi sunnewale, always khush."* (Don't try another line, girlfriend said I am fine. The listeners of the Radio Mirchi are always fine)

Radio City 91 FM's slogan: *"Relax ho jao, city men kho jao"* (Stay relaxed, get lost in the city.)

#### 5.3.1.2. Hinglish and Television

Another turning point that made Hinglish equally popular was television and the the introduction of cable television in the mid-1990's. Eagerly anticipated music channels like MTV and its competitor, Channel V, originally provided only English music, presented by foreign-born Indian video jockeys who spoke only in English. Undrstandably, outside metro areas, the response was not encouraging. (Owing to the above mentioned fact that only about 3% of the Indian population are truly bilingual). Then Channel V started a new campaign that included comic spoofs in Hinglish, and by 1996 Channel V's popularity was unprecedented. Another TV that made Higlsh a phenomenon was Star TV which launched *"Kaun Banega Crorepati"* (KBC), the Indian Hinglish version of "Who Wants To Be a Millionaire?" The show quickly became a hit, being presented by the Bollywood megastar Amitabh Barchan and thus Hinglish reached even a much broader audience than ever before.

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<sup>92</sup> The radio announcer Saima says: *"Along with being cool, Hinglish helps to reach out to all kind of audience. I need to be at the listener's level. That's how I am going to reach him. It makes perfect business sense - it's the smartest way to reach out to audience of all kinds."* See: *Queen's Hinglish Gets a Global Audience*, 7.12.2006, <http://timesofindia.com>

<sup>93</sup> All the examples mentioned in this chapter are taken from printed texts, advertisements and billboards. Thus this kind of spelling, i.e. not the phonetic transcription.

### 5.3.1.3. Hinglish and Commercials and Advertising

What can be perceived as the second biggest boom in terms of Hinglish usage (after radio and television along with technology and IT boom) is definitely the field of advertising, advertisements and commercials. Before, advertisements (the same as TV programmes) used to be conceived in English and then just translated into Hindī almost as an afterthought. Understandably, this method did not work for the vast majority of Indians who know only a smattering of English. This was the fact that corporations realized well and began to speak Hinglish in their ads.

However, the real breakthrough for Hinglish was in 1993 when multinational companies entered India. It was Ford who dared to use the Hinglish slogan “The joś machine“ (Hindī word joś meaning exciting and powerful, the slogan being Ford- the powerful/exciting machine) as the first one from the multinational background. Of course that soon afterwards, other multinational companies followed this example. (as shown in the examples below)

Since then, i.e.1993, Hinglish has become a common advertising strategy in metropolitan cities, such as Delhi.

With globalisation (since 1990’s) and the breakthrough year of 1993, advertisers began to use Hinglish to reach a larger and richer customer base. We can even claim that Hinglish became the language of marketing strategy, at least in Northern India.

An advertising executive from Delhi explains: “ *If you use English, you may be understood, but not wibed with. That’s why all the multinational corporations now speak Hinglish in their ads.*”<sup>94</sup>

Some of the people in the business go as far as to proclaim Hinglish both a dynamic street and advertising language that is evolving every day: “*Pure Hindi and English are dead and it is only a mixture of both, i.e. Hinglish, that works out in the end*”<sup>95</sup>

The most common type of Hinglish ads contain Hindi matrix with English words inserted.<sup>96</sup> (also being in agreement with the chapter 4.1.1) The entire slogan is written in the Roman script and no words (i.e. English words) are italicized.

Let us demonstrate such a type of Hinglish advertising on a few examples. All these examples mentioned below are taken from the capital of Delhi but some ads can be, without doubt, found all over Northern India as well.

For a clearer structure, I have divided the topic into three areas, based on the product they advertise. The order is as follows; first of all drinks, secondly foods and thirdly other products.

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<sup>94</sup> See Gupta, R. *Bilingual Advertising in a multilingual Country*, Language in India, 7:4, 2007, page 10.

<sup>95</sup> Words said by the advertising guru Prahlā Kakkar. See: *Queen’s Hinglish gets a global audience*, 7.12.2006, <http://timesofindia.com>

See <http://timeofindia.indiatime.com/articleshow/733813.cms>

<sup>96</sup> See Gupta, R. *Bilingual Advertising in a multilingual Country*, Language in India, 7:4, 2007, page 7.

All these sections are further subdivided into advertising of multinational/international companies and local Indian companies as well.

#### 5.3.1.3.1. Hinglish Advertising on Drinks and Beverages

Many examples of Hinglish advertising can be found in advertisements on various drinks.

From the **international companies**, we can find examples of such big companies as e.g. Pepsi which has given its global "Ask for more" campaign a local Hinglish flavour: "*Yeh Dil Maange More*" (the heart wants more).

Coca Cola has its own Hinglish slogan as well: "*Life ho to aisi*" (Life should be like this).

From the **local Indian companies**, we can name the following :

Tata tea: "*Taste kaamyabi ka!*" (Full taste)

#### 5.3.1.3.2. Hinglish advertising on foods

Understandably, the foodstuff advertising has been affected by Hinglish as well.

From the **international companies**, we can find examples of such big companies as e.g. McDonald's: "*Bis rupaye mein full dhamaa! Special Mc aaluu.*"

(For twenty rupees [you will get a] full portion! Special Mc potatoes.)<sup>97</sup>

Nestlé: "*Taste bhi health bhi.*" (It has taste and also health.)

From the **local Indian companies**, we can name the following:

Domino's Pizza : "*Hungry kya?*" (Are you hungry?)

Nature fresh oil : "*Khao light, jiyo life*" (Eat lightly, live [your] life well.)

Haldiram's biscuits: "*Taste mein naya twist*" (A new twist in the taste.)

Kissan ketchup: "*Just lagao. Kuch bhi khao*" (Just start, eat something.)

Kurkure snacks: "*Simply namkin crunch karo*" (Simply crunch [these] chips.)

#### 5.3.1.3.3. Hinglish advertising on other products

Lastly, Hinglish is not confined to advertisements on drinks or food but also on goods in other sectors.

For example, an **international company** LG uses this Hinglish slogan for advertising its refrigerators : "*Life jum jaaye, raho healthy, baho jaldi.*" (Live moves fast, stay healthy, come quickly.)

Even a conservative government organisation, such as India's largest insurance company, Life Insurance Corporation of India, uses Hinglish slogan: "*Insurance bhi, investment bhi* (Insurance also, investment also)

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<sup>97</sup> What's interesting is also McDonald's current campaign spoofs of Hinglish as described in the chapter 4.1.2., i.e. Hinglish as a mixture of English (as the main or matrix language) and Hindī as the guest language. McDonald's sentences with its campaign: "*What your bahana is?*" The Hindī word *bahānā* means excuse, as in, "What's your excuse for eating McDonald's and not home-cooked food?"

Lastly, a **local Indian company** Gorej advertises its washing machines as follows: "*Banaye life haseen*" (we make your life beautiful)

### 5.3.2. Hinglish and Technology - IT boom

The biggest and broadest usage of Hinglish has been, however, felt in IT technology booms and everything connected with this field, i.e. calling centres all over India, massive penetrance of Nokia company onto the Indian market in 1990's etc.

Thus, it is apparent that that the situation, i.e. the usage of Hinglish, will be not only restricted to the IT boom but to science and technologies in general.

Just to demonstrate this claim, i.e. the usage of Hinglish, I have decided to use the instructions from an Airtel sim card brochure that I bought in Delhi 2 years ago.

*0. Apne airtel prepaid sim card ko istemal karne ke lie apko nae airtel prepaid recharge card ki avashyakta paregi.*

(To start using your new Airtel prepaid sim card, you need a new Airtel prepaid recharge card. Simply follow the procedure mentioned below to recharge your new Airtel prepaid sim card.)

*1. Apne handset main nae sim card ko dalkar, use switch kare.*

(Insert your new Airtel prepaid sim card into your handset and switch it on.)

*2. Apke handset screen par aie nae Airtel network code dihaai parega.*

(Airtel network code appears on the handset screen.)

*3. 16 anko vale nambar ko dekhne ke lie recharge card ke piche di siver patti ko dhire-dhire kharoche.*

(Gently scratch the silver panel on the reverse of the recharge card to see a 16 digit number.)

*4. 123 par call kare aur apni prathamik bhasha cune.*

(Call 123 and choose your preferred language.)

*5. vayas nirdesu ka palan kare aur nivedan par apna 16 anko vala recharge number ester kare.*

(Follow the voice announcement and enter the 16-digit recharge number, when requested.)

*6. apka naya prepaded account apne ap hi calling vailyu rashi se recharged hi jaega, aur apka nai bakaya rashi evam vaidhta avadhi ke bare me sucit kar diya jaega.*

(Your New Airtel Prepaid account will be automatically recharged by the calling value amount, and your new balance and validity displayed to you.)

### 5.3.3. Hinglish in Bollywood films

Bollywood is the informal name given to the popular Mumbai-based Hindī language film industry in India. It is the largest producer in the world in terms of the number of films produced and tickets sold. Bollywood is also commonly referred to as Hindī cinema, however, with a growing presence of English, the film songs and dialogues feature dialogues with English words and phrases which has resulted in a wide spread of Hinglish.<sup>98</sup>

Therefore, nowadays Hinglish is not only seen in urban and semi-urban centers of population, but is rapidly spreading its root into rural and remote areas via these films, television and word of mouth, slowly achieving vernacular status.

We also have to mention, that thanks to Bollywood films, Hinglish is not only restricted to the geographical area of India because there are many people, i.e. Indian communities living abroad, who watch them as well and who are subsequently being influenced by Hinglish to a great extent.

Expressed in numbers, the Indian population outside India numbers about 4 million in the Middle East, about 3 million in South East Asia, about 1 million in South America and the Carribean, followed by about 2,5 million in Africa, about 2,5 million in Europe, about 3,5 million in North America and lastly about 0,5 million in Oceania.<sup>99</sup>

On the other hand, we can also see a reverse process taking place in the English speaking countries where Indian films in English are made. In this case it is the type of Hinglish as mentioned in the chapter 5.1.2., i.e. Hinglish as a mixture of English (as the main or matrix language) and Hindī as the secondary language.

This type of Hinglish was successfully used in films made in the UK, such as Bend it like Beckham or Monsoon Wedding.

Lately, even TV programmes, such as The Kumars at Number 42 that is being broadcasted in the UK, using this this type of Hinglish, is currently enjoying a great popularity.

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<sup>98</sup> It is an interesting though little known fact that unlike the narration of a Bollywood script, which is in Hindī or Hinglish, many contemporary screenwriters first write their scripts in English. The specifics of a screenplay such as location, time of day, scene descriptions, and camera movement are nowadays always in English and only then given to specialists whon translate some parts into Hindī. Therefore the result is a great proportion and occurrence of English words, sentences etc (Hinglish).

For more information on Hinglish in Bollywood films, see [http:// www.lehigh.edu.html](http://www.lehigh.edu.html).

<sup>99</sup> For individual states see [www.wikipedia.com](http://www.wikipedia.com) – Non Resident Indian/numbers. These numbers, of course do not take into account Indians living abroad illegally. Thus they must be taken only approximately.

## 5.4. Conclusion

As we have seen in this chapter, the mutual interaction of Hindī and English have not only been responsible for various sociolinguistic features such as code-switching and code-mixing but has also resulted into a new language called **Hinglish**.

As to the contemporary sociolinguistic scene in Northern India, Hinglish is catching on as a hip, updated version of older blends of the two languages.

Or to use an apt quotation: "*It is like Hindi has married English, and the child is doing way better than the parents.*"<sup>100</sup>

There are three general definitions as Hinglish can be perceived.

Firstly and most commonly Hinglish is understood in the sense of Hinglish as a mixture of Hindī (as the main or matrix language) and English as the guest language (5.1.1.).

Secondly it is used in sense of Hinglish as a mixture of English (as the main or matrix language) and Hindī as the guest language (5.1.2.) and thirdly and the only wrongly conceived designation in sense of Hinglish described as Indian English (5.1.3.) because it is a wrong designation, as proven above.

Furthermore, we have seen that Hinglish is commonly used as a spoken language in major cities of Northern India, especially in Delhi and is particularly strong and commonly used in these areas; firstly in audio-visual media (5.3.1.), such as radio, television, and in commercials and advertising where they serve as a useful marketing tool. Secondly Hinglish is a prevailing style for IT technologies and technologies in general (5.3.2.) and thirdly, in terms of the overall world coverage the most important, Hinglish as used in Bollywood films. (5.3.3.)

Lastly, only time will tell how successful Hinglish in comparison with its fighting and ever rivalling siblings (i.e. Hindī and English) will be. However, one thing is already for sure; Hinglish has allowed to create a bridge between Hindī and English and create a culture that is living of its own accord.

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<sup>100</sup> See: *Queen's Hinglish gets a global audience*, 7.12.2006, <http://timesofindia.com>

### **6.0.0. Language Politics of the Republic of India**

As we have seen from the paragraphs and chapters above, the sociolinguistic situation of Hindī and English in the middle class speakers of Delhi is very complex. These people themselves, however, do not perceive it any problematic or complex; for them it is a day-to-day, living and obvious reality. These speakers use Hindī when they feel like, English when they feel it necessary or appropriate or simply Hinglish. These habits, except for sociolinguistic constraints do not have any written codex or constitution, if you will.

What is interesting, though, is the situation of the Hindī - English relationship as stated in the Indian constitution, where, it seems, these two rivals have had a long- term fight to be in favour of.

#### **6.1. Hindī and the Position of English according to the Indian Constitution**

The Indian Constitution (1950) granted English the status of an associate official language to be used in this capacity until the 26<sup>th</sup> January 1965 (article 351), while Hindī was accepted as the official language of the Union, i.e. a national tongue (Article 343). As drafted, the constitution provided that Hindī and English were to be the languages of communication for the central government until 1965, when the switch to Hindī was mandated.

The Official Languages Act of 1963, pursuing this mandate, said that Hindī would become the sole official national language in 1965. English, however, would continue as an "associate additional official language." After ten years, a parliamentary committee was to consider the situation and whether the status of English should continue if the knowledge of Hindī among people of other native languages had not progressed sufficiently. The act, however, was ambiguous about whether Hindī could be imposed on unwilling states by 1975. In 1964 the Ministry of Home Affairs requested all central ministries to state their progress on the switch to Hindī and their plans for the period after the transition date in 1965. The news of this directive led to massive riots and self-immolations in Tamil Nadu in late 1964 and early 1965 with slogans such as "English ever, Hindī never", leading the central government, then run by the Congress to back away from its stand. A conference of Congress leaders, cabinet ministers, and chief ministers of all the states was held in New Delhi in June 1965. Non-Hindī-speaking states were assured that Hindī would not be imposed as the sole language of communication between the central government and the states unless all agreed. Consequently, in 1967 the Official language amendment bill was passed, giving a statutory recognition to the continued use of English as long as the non-Hindī regional governments did not want a change.

Except for this, there has also been the so-called three language formula at schools since 1957 that includes the study of one's mother tongue, Hindī and English. (i.e. in Tamil Nadu Tamil, Hindī and English, in Maharashtra Marāṭhī, Hindī and English etc.) Nevertheless, especially in Tamil Nadu where an unanimous preference is given to English rather than Hindī – this formula is completely out of touch with reality.

## 6.2. The Attitudes toward English

As we have seen, the first reason why Indians give such an importance to English is related to the historical fact that India was a British colony. Furthermore, the domain of English is defined by the Indian Constitution which assigns English the status of an associate official language.

According to Platt (1984) the Official Language is “*generally used for government administration and the higher courts of law, in the media and as one of the languages of education, at least of secondary or higher education on a nation wide basis.*”<sup>101</sup>

These are the domains of the most important language of India, in addition to the most read and written language in India. Besides, English symbolizes in the Indian a mind better education, a better culture and a higher intellect and thus serves as the lingua franca among Indians who speak different languages.

It is also favoured due to its “neutrality” in many interactional contexts such as colloquial language, slang, nicknames etc.

Furthermore, when speaking English and its influence in Delhi, North India, it is interesting to observe the attitudes towards English. We can say that there are, in general, three basic attitudes shared by all Indians toward the English language, usage and its lexicon as well. Firstly, reverence, i.e. those people who consider English a gift to India, secondly abhorrence, i.e. English as a symbol of eternal slavery and thirdly the “middle path” of the practical attitude toward the use and knowledge of English.

### 6.2.1. The Attitude of Reverence:

The best metaphor for the first attitude, i.e. the reverence toward the English language in India, would be that of Nagarajan (1978), who compared this situation with a cow. Both the cow and the English language are held in reverence and worshipped, though for different reasons and with different expectations of a reward. Cow-worship is practiced according to their ancient scriptures and is believed to bring them, in the distant future, the infinite riches of the *paraloka*, the unseen other world, while the “worship” of English is expected to bring the devotee the wealth of this world *itiloka*, the here and now – a promising career, a prosperous bride/groom, a coveted green card and a Non-Resident Indian status.<sup>102</sup>

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<sup>101</sup> Platt, J., Weber, H., Ho, M.L. (1984) *The New Englishes*, Routledge and Kegan Paul, London, page 19.

<sup>102</sup> Krishnaswami, N. and Burde, S. A. (2004), *The Politics of Indians' English /Linguistic Colonialism and the Expanding English Empire/*, Oxford University Press, New Delhi, page 1.

### 6.2.2. The Attitude of Abhorrence:

Unlike those who regard English and the education in English in India and its usage and loanwords as a “gift to India“, there are also others who regard English as a symbol of the eternal slavery and degradations which has hindered national and cultural identity. It would be among these people, that we could find various “purists“ who have been trying to substitute all the English loan words with Sanskrit equivalents, thus creating the artificial style of *Śuddh Hindī*.

Interestingly, within this second group, there is also a group of intellectuals and writers who are so “loyal“ to Indian languages that they criticize Indians writing in English but surprisingly (and ironically) their criticism is voiced in English and they even write in English because of the market potential.

### 6.2.3. The Attitude of Middle Path

And lastly, somewhere in between these two intertwined attitudes, there is the third group of people who pragmatically view English as a “window to the world“, and the English education as providing Indians the intellectual and conceptual ability. The roots of this attitude can be traced to Rāja Rāmmohan Rāy (1772 - 1833), the founder of one of the first socio-religious reform movements called Brahma Samāj. In Roy’s opinion, English provided Indians with the key to all knowledge and was the best medium for Indian education as well.

## 6.3. The attitudes toward Hindī

The situation is not any simpler with the attitudes towards Hindī either. We can also assume that if there are three main attitudes towards English, i.e. Reverence, Abhorrence and Middle path, the same is valid for Hindī .

### 6.3.1. The Attitude of Reverence:

*“Śuddh Hindī for ever“*

This first attitude of reverence towards Hindī is, not surprisingly, equal to the Attitude of Abhorrence towards English.

These people favour Hindī and hate English because they view Hindī as the truly independent, modern language of India, the symbol of victory over the evil English language which symbolized eternal slavery and degradations which has hindered national and cultural identity.

It is among these people, that we could find various “purists“ who have been trying to get rid of all English words substituting them by Sanskrit ones, thus creating the artificial style of *Śuddh Hindī*, which according to their opinion should be the only official and allowed language in India.

However, there is a small problem for their vision of *Śuddh Hindī* as a national language to come true. It is the fact that in order to fulfill this purposes, i.e. for Hindī to be really the official language of India, it must not only be standardized, thereby encroaching both on its own dialects and minority languages, but also taught to a higher percentage of the population, (not only “in theory“ according to various bills.)

Lastly, what these “linguistic purist” fail to see and understand completely is the most important fact that for Śuddh Hindī or Hindī to win, it would need to become the language of instruction and administration, affect the economic and career interests and the self-respect of an ever-greater proportion of the population most of which are, as we have seen in the paragraphs above, the domains of the English language.

### **6.3.2. The Attitude of Abhorrence:**

This attitude can be particularly observed in two groups of Indian people.

Firstly, the highest class and the richest Indian people from major cities, such as Delhi, Bombay or Bangalore who want to show that their wealth and status should be expressed in a “noble” language, i.e. English and not in Hindī which they associate with lower classes, lower status and backwardness.

Secondly, this approach might be felt from the Indians living abroad, so called expatriots. These people left India, most commonly, in order to study or to find a better job and once having settled in a foreign country, they do not want to be associated with the so called “poverty and third world”.

This is the reason why when they come to see their relatives in India, they nearly always use English, (or very rarely Hindī with a very heavy and deliberate English accent), so that they can show their “cousins” etc. that they are better, have a better education and that Hindī, as a language, is ridiculous, old-fashioned and not “hip”.

### **6.3.3. The Attitude of Middle Path:**

In between those two attitudes, stands, again, the Middle Path, which is more murky or blurry compared to its English counterpart.

We could generally say that within this category fall all the Indian people who see the complementary/supplementary role that Hindī and English have come to play, especially in North India. What I mean is e.g. the socio-economic context, where English that is not a language of agriculture in India, is the medium of instruction in the agricultural universities because all modern knowledge on agriculture is in English. English, which is not the language of day-to-day business in the market place, is the language of business management courses in the universities because it is the language of international business etc. In this regard these supporters realize the importance of both languages.

## **6.4. The Attitudes toward Hinglish**

### **6.4.1. Neither Hindī nor English**

As we have seen from the individual attitudes both towards English and Hindī, the situation resembles a chicken-or-egg situation, i.e. there's no solution to this sociolinguistically complex question. However, and may be this is the case and answer for modern India, the solution is neither Hindī nor English to be used at the Indian multinational level. The key might be the newly developing language, called simply Hinglish. There are many reasons in favour of this language.

### **6.4.2. Neither Reverence nor Abhorrence**

First of all, there are no biased opinions towards this newly developing language as some people do not even consider it a language, even though they speak it on daily basis. It is for this reason that, as opposed to the case of Hindī and English, that there is no attitude of Reverence or Abhorrence. We can simply call it The Attitude of Tolerance and Acceptance towards Hindī. It is generally understandable (at least as to Northern India), widely spoken both in formal and informal register and what is more - it is considered "hip".

Furthermore, concerning the above mentioned three language formula from the Indian Constitution introduced in 1957 that includes a study of one's mother tongue, Hindī and English (i.e. in Tamil Nadu Tamil, Hindī and English, in Maharashtra Marāṭhī, Hindī and English etc.) a question arises whether it would not be easier, more practical and for some Indians (such as Tamils who give an unanimous preference to English rather than Hindī) more acceptable to introduce Hinglish?

And lastly, in the field where Hindī seems to be losing ever since to English, i.e. to be the language of work, instruction and administration, affect the economic and career interests and the self-respect of an ever-greater proportion of the population, Hinglish seems to fill this gap and meet such requirements. The fields of IT, broadcasting and advertising might just be the beginning of this process.

## 6.5. Conclusion

The language Politics of the Republic of India as stated in the Indian Constitution is very complex.

I have briefly described this policy, supplemented with the domains of English, in comparison with Hindī, which are clear from its status given by the Indian Constitution, as the associate official language, thus prevailing in the domains such as government, administration, school, law, medicine, technology etc.

Taking into account a well known fact that popularity of a language depends on the social prestige and social status, I have also demonstrated the attitudes toward English (6.2.), Hindī (6.3.) and Hinglish (6.4.).

On one hand English is the ticket to a good job and upper class status in India. On the other hand, Hindī is the official language of the Republic of India.

However, on the sociolinguistic level, the mutual interaction of Hindī and English have been responsible not only for various sociolinguistic features such as code-switching and code-mixing but especially for the linguistic feature called Hinglish (see also 5.0.)

Lastly, only time will tell how successful Hinglish in comparison with its fighting and ever rivalling siblings (i.e. Hindī and English) will be. However, one thing is already for sure; Hinglish has allowed to create a bridge between Hindī and English and create a culture that is living of its own accord, creating new attitudes towards this language (6.4.1.) and (6.4.2.)

To finish this chapter on a very positive note in favour of Hinglish, I have decided to quote a paragraph by G. Das<sup>103</sup> : *“In Hinglish, perhaps, for the first time in Indian history<sup>104</sup>, Indians may have found this bridge, i.e. the language common to the masses and classes, acceptable to the South and North. As with everything in this huge country, one is used to thinking of India in dualisms – upper vs lower caste, urban vs rural, India vs Bharat – but the saddest divide, as some think, is between those who know English and those who do not. The exciting thing about Hinglish, perhaps, is it may even unite Indians in the same way as cricket.”*

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<sup>103</sup> Das, G. (3.5.005), *English as She's Spoke*, <http://yaleglobal.yale.edu/display.article?id=5675>

<sup>104</sup> Or, in my opinion, for the second time if we take into account Urdū. What is also striking, is the Hinglish parallel with Urdū, which became a naturalised subcontinental language and flourished mainly after the decline of Muslim rule. Originally, the camp argot of the country's Muslim conquerors, Urdū was forged from a combination of the conqueror's imported Persian and local languages. The only difference being the time, i.e. that nowadays Hinglish is spreading thanks to Hollywood films, IT technologies, radio, television and advertising.

### 7.0.0. Summary

The aim of this thesis was to provide a description of the linguistic behaviour and repertoire of the speakers of Hindī from the so-called middle-class of the capital city of Delhi, who come into contact with native speakers of English in their employment and everyday life.

Therefore, the thesis starts with **CHAPTER ONE**, where I described and explained the methodology and material used (1.1.0), provided a definition of the middle class in India and its determinants (1.2.0.) in view to my respondents and thirdly gave a detailed insight into the multicultural and multilingual situation in Delhi (1.3.0.), where all of the respondents live.

In **CHAPTER TWO**, I demonstrated the evolution of the language presently known as Hindī, i.e. a language that has been influenced and enriched by various cultures and languages, both from the internal sources such as the Sanskrit based words *tatsama* (2.1.1.), Hindī based words *tadbhava* (2.1.2.) and vernacular words called *desī* (2.2.) as well as external sources, such as Arabic (2.3.1.), Turkish (2.3.2.), Urdū (2.3.3.) or Persian (2.3.4.) and especially the linguistic influences connected with the European Colonial Powers, such as Portuguese (2.4.1.) and above all English (2.4.2.), whose influence started to be felt from the second half of the 19<sup>th</sup> century and culminated in the 20<sup>th</sup> century.

**CHAPTER THREE** focused on the complex situation of languages and the Indian society, starting with the description of diglossia within Hindī (3.1), where the diglossia means the difference between the High Variant and the Low Variant of Hindī, i.e. between *Śuddh Hindī* and *Hindustānī*, between the language of people living in cities and people living in villages.

Furthermore, we have seen, how the complex sociolinguistic situation in North India is highlighted and closely connected with various types of bilingualism and multilingualism, especially in major cities (3.2.). In these types of bilingualism, it is English that is particularly dominant and mutually used along with Hindī. Concerning the importance of English in Indian society and culture (3.3.), it is common knowledge that the English language was established as a lingua franca among western-educated Indians, the language of press, magazines, administration, justice, technology, medicine, science and especially higher education. In addition to this, English was and still is virtually the first language for many educated Indians, and for many, who speak more than one language, English is the second one. From the chronological point of view, the English influence on the Indian society, culture and the Hindī language was divided into five chronological phases, the most important of which was the last one, i.e. The Globalisation Phase (3.4.).

**CHAPTER FOUR** is the longest, most thorough and descriptive one. It was in this chapter that I tried to describe and explain the linguistic transfer and the impact of English on the modern Hindī (4.0.). This chapter was based on my own research and was a sociolinguistic study of code-switching and code-mixing among the middle class speakers in Delhi. The main aim here was to describe these linguistic processes that are clearly demonstrated during their communication.

We have seen that Delhi with its many languages, dialects and varieties is not only a diglotically high and multilingual and bilingual city but a metropolis with high “codes” potential as well.

Code switching (4.2.0.) in the context of my respondents occurs in all linguistic situations, monolingual or bilingual situations. Code switching in a monolingual situation indicates the internal code-switching, i.e. diglossic switching and dialectal switching and code switching in a multilingual or bilingual situations indicates the external code-switching, i.e. between two cognate languages and between non-cognate languages. The latter, i.e. between the code A, (Hindī) and the code B, (English), was my particular field of interest. This was described and classified into the group of General Typological classification (4.2.1.2.).

Secondly, we have seen that CS can be also classified as to its syntactical point of view (4.2.1.1.) into four main categories of Inter-sentential Switching, (4.2.1.1.1) in which a change of a code, i.e. language occurs at the sentence or clause level, Intra-sentential Switching (4.2.1.1.2.) in which switches occur within a sentence or clause boundary, Tag-switching (4.2.1.1.3.) in which tags and certain set phrases in one language are inserted into an utterance made in another language and lastly Intra-word Switching (4.2.1.1.4.) in which switching occurs within a word itself, such as at morpheme boundary.

Thirdly, the usage of CS was classified into a group based on the psycho-sociolinguistic point of view (4.2.1.3.) From this point of view, CS is triggered by different situations, i.e. Situational CS (4.2.1.3.1.), by a change of topic, i.e. Topical CS (4.2.1.3.2) and it is thirdly triggered by subjective-emotional conditions (4.2.1.3.3.), where the speaker uses CS as a device to express joy (4.2.1.3.3.1), anger (4.2.1.3.3.2.) or disapproval (4.2.1.3.3.3).

Furthermore, I have proved that a multilingual person from the middle class of Delhi is, generally able to associate a function and an effect with a certain code, i.e. English in this case. This code-mixed variety thus provide sociolinguistic indicators of various types and has a wide range of use.

Code-mixing is, after CS, another phenomenon widely used in the middle class speakers of Delhi where the speaker mixes English words into a Hindī sentence.

They use this method for various reasons: firstly for the need of style identification (4.3.1.1), in which the speaker intends to express his eliteness (4.3.1.1.1.), being in fashion (4.3.1.1.2.) or just neutrality (4.3.1.1.3.). Secondly for the need of register-identification (4.3.1.2.) in the field where English is the prevailing language, such as education (4.3.1.2.1.), science and technology (4.3.1.2.2.) and also law and administration (4.3.1.2.3.). Thirdly CM is also used as a means of elucidation and explanative interpretation (4.3.1.3.).

The phenomenon of both code-switching and code-mixing in the middle-class speakers of Delhi has also been examined from the morphological and syntactical point, where three main constraints and one principle have been dealt with and pointed out. These were The Equivalence Constraint (4.4.1.), The Free Morpheme Constraint (4.4.2), The Closed Class Constraint (4.4.3.) and The Dual Structure Principle (4.4.4.)

Based on the survey and chapter four, we can, however, conclude with certainty that in the middle class speakers of the city of Delhi, the processes of CS and CM are more dominant in terms of switches and mixes from the code A into the code B, i.e. from Hindī into English rather than vice-versa.

It was particularly the process of CM (Hindī and English) that has been instrumental in a rise of a new language that is nowadays prevalent in the middle class speakers of Delhi. This new language or a social dialect is called Hinglish and is dealt with in chapter five.

**CHAPTER FIVE** deals with a new sociolinguistic phenomenon called Hinglish.

Hinglish emerged as a result of CM in 1990's. In this context, we can also state that the above mentioned target group of speakers can be seen as a source of this new linguistic style or a social dialect, Hinglish, which creates the counterpart to the standard form, i.e. *Śuddh Hindī*.

I have examined three general definitions how Hinglish can be perceived.

Firstly and most commonly Hinglish is understood in the sense of Hinglish as a mixture of Hindī (as the main or matrix language) and English (as the guest language) (5.1.1).

Secondly it is used in sense of Hinglish as a mixture of English (as the main or matrix language) and Hindī (as the guest language) (5.1.2.) and thirdly and the only wrongly conceived designation in sense of Hinglish described as Indian English (5.1.3.) because it is a wrong designation, as proven above.

Furthermore, we have also seen that Hinglish is commonly used as a spoken language in major cities of Northern India, especially in Delhi and is particularly strong and commonly used in areas ranging from audio-visual media (5.3.1), IT technologies (5.3.2.) to Bollywood films (5.3.3.)

**CHAPTER SIX** examined the language Politics of the Republic of India, i.e.that of Hindī and English as stated in the Indian Constitution. This chapter also looked into the attitudes towards English (6.2.), Hindī (6.3.) and Hinglish (6.4.) and showed how and why Hinglish has allowed to create a bridge between Hindī and English and create a culture that is living of its own accord (6.4.)

## **8.0.0. Appendix 1**

### **8.1.0. Blank Questionnaire Form**

This is the blank form that I sent to all the respondents to fill in order to obtain the background information necessary for meeting the requirements of middle class and for the interview via Skype.

**QUESTIONNAIRE FOR MY M.A.THESIS**  
**<< THE ENGLISH INFLUENCE ON HINDI >>**

**please fill in all the information carefully and send back asap to blankocka@gmail.com**

**Thank You.**

**Surname/Family name:**

**Middle name:**

**First name:**

**Sex:**

**Marital status:**

**Address:**

**Religion:**

**Age:**

**Date of birth:**

**Place of birth:**

**Where you are currently staying :**

**Nationality:**

**Your mother tongue/s:**

**Other languages you can speak** (and with whom you speak, e.g. Hindi with your parents, Punjabi at work, English at school. Please specify.):

**When do you use English the most when speaking/writing/reading:**

(e.g. situations such as speaking with friends, at work, with your relatives. Reading books for university, newspapers, watching TV, DVD's etc. Please specify.)

**Education:**

(please fill in the type of school, the language of medium at school, e.g. Hindi, English, Punjabi, programme at university you are studying / you studied. Give as much info as possible.)

**Primary school:**

**Secondary School:**

**High School:**

**University:**

**Occupation:**

(What's your job and what you are in charge of. Please specify the language/s you use at work)

**Salary (average per month/ or year):**

**Your hobbies:**

**Your family:**

**Names:**(family name, middle name, first name)

father:

mother:

siblings:

**Age:**

father:

mother:

siblings:

**Religion:**

father:

mother:

siblings:

**Place of birth:**

father:

mother:

siblings:

**Nationality and where they live:**

father:

mother:

siblings:

**Mother tongue of your parents/siblings:**

father:

mother:

siblings:

**Language/s that your parents/siblings can speak**

father:

mother:

siblings:

**Which language/s they speak/spoke with you: (please specify)**

father:

mother:

siblings:

**Their education:**

father:

mother:

siblings:

## **8.2.0. Filled Questionnaire Forms**

As mentioned in the Content, each respondent was assigned a number and the respondents were divided into two groups, i.e. group A and group B.

Group A agreed with having their interviews published as an MP3 attachment to this thesis, the group B did not agree with these terms and therefore the MP3 attachments are not available and attached on MP3.

However, in both cases, the transcript is always available.

The scheme of the group A and B and the respondents looks like follows:

### **8.2.0. A Filled Forms with the Transcripts of the Interviews with MP3 Attachment**

- 8.2.1.1. Sapna (F, 25) - Filled Questionnaire
- (R1) 8.2.1.2. Sapna (F, 25) - Transcript of the Interview (MP3)
- 8.2.2.1. Suresh Chand Sharma (M, 32) - Filled Questionnaire
- (R2) 8.2.2.2. Suresh Chand Sharma (M, 32) - Transcript of the Interview (MP3)
- 8.2.3.1 Bala Lakhender (M, 32) - Filled Questionnaire
- (R3) 8.2.3.2 Bala Lakhender (M, 32) - Transcript of the Interview (MP3)

### **8.2.0. B Filled Forms with the Transcripts of the Interviews without MP3 Attachment**

- (R4) 8.2.4.1. Biswantah Patro (M, 30) - Filled Questionnaire
- 8.2.4.2. Biswantah Patro (M, 30) - Transcript of the Interview
- (R5) 8.2.5.1 Pooja Mishra (F, 27) - Filled Questionnaire
- 8.2.5.2. Pooja Mishra (F, 27) - Transcript of the Interview
- (R6) 8.2.6.1. Savita Ram (F, 29) - Filled Questionnaire
- 8.2.6. 2. Savita Ram (F, 29) - Transcript of the Interview
- (R7) 8.2.7.1. Samit Jain (M, 27) - Filled Questionnaire
- 8.2.7.2. Samit Jain (M, 27) - Transcript of the Interview
- (R8) 8.2.8.1. Brajesh Kumar (M, 33) - Filled Questionnaire
- 8.2.8.2. Brajesh Kumar (M, 33) - Transcript of the Interview
- (R9) 8.2.9.1. Chandeeep Singh (M, 31) - Filled Questionnaire
- 8.2.9.2. Chandeeep Singh (M, 31) - Transcript of the Interview

**8.2.1.1. Sapna Kharbanda (F, 25) - Filled Questionnaire**

**Respondent Number 1 (R1)**

**Surname/Family name:** Kharbanda

**Middle name:** x

**First name:** Sapna

**Sex:** F

**Marital status:** single

**Address:** RZ 93 A, St. NO 25, Vashisht Park, New Delhi-110046

**Religion:** Hindu

**Age:** 25

**Date of birth:** 1.8. 1982

**Place of birth:** Delhi

**Where you are currently staying :** Delhi

**Nationality:** Indian

**Your mother tongue/s:** Hindi

**Other languages you can speak:** Hindi and Punjabi with parents, English with friends, Russian and Czech at college

**When do you use English the most when speaking/writing/reading:**

I use English for speaking with friends and teachers, reading books for college, reading newspapers etc

**Education:**

**Primary school:** Hindi medium

**Secondary School:** Hindi medium

**High School:** English medium

**University:** English medium

**Occupation:** I am still studying but also working in a friend's company.

It is an administration work and I mostly use English, sometimes Hindi or Punjabi

**Salary:** 15 000 INR a month:

**Your hobbies:** reading novels, interacting with peoples

**Your family:**

**Names:**(family name, middle name, first name)

father: Kharbanda Chandra Subhash

mother: Kharbanda Vinodbala

siblings: 2 brothers

**Age:**

Father: 52

mother: 50

siblings: 20 and 30

**Religion:**

father: Hindu

mother: Hindu

siblings: Hindu

**Nationality and where they live:**

father: Indian, live in Delhi

mother: Indian, live in Delhi

siblings: Indian, live in Delhi

**Mother tongue of your parents/siblings:**

father: Hindi and Punjabi

mother: Hindi and Punjabi

siblings: Hindi

**Language/s that your parents/siblings can speak:**

father: Hindi, Punjabi and English

mother: Hindi, Punjabi and English

siblings: Hindi, Punjabi and English

**Which language/s they speak/spoke with you:**

father: Hindi and Punjabi

mother: Hindi and Punjabi

siblings: Hindi and Punjabi and English

**Their education:**

father: graduate

mother: graduate

siblings: one graduate and one university

### 8.2.1.2. Sapna (F, 25) - Transcript of the Interview (MP3)

#### Respondent Number 1 (R1)

**Recording of the Interview:** 24.2. 2008

**Duration of the Interview :** 21:18 minutes

**Language of the Interview:** Hindī

**Linguistic Description of the Interview :** Hinglish, i.e. CM a lot and very little CS.

Sapna was trying to use *Śuddh Hindī* at the beginning.

I: Hello Sapna, Blanka speaking. I am calling you prior our arrangement. I will firstly tell you the instructions in English. Please, speak slowly, clearly and loudly as you are being recorded. And so that I could understand what you are saying when I am doing the transcription of our interview.

The interview will be conducted in Hindi but you can use Hindi or English or both, whatever you feel comfortable with. O.K?

*Sapna: O.K. I understand.*

I: O.K. Let's start.

This part is not recorded on MP3. It is starting under this line

---

*Sapna: What do you want to know about myself?*

I: Anything you would like to tell my about yourself, tumhāre parivār ke bāre mẽ, mitrō ke bare mẽ....kuch na kuch

(Anything you would like to tell my about yourself, about your family, friends, anything...)

*Sapna: In Hindī or in English?*

I: You can choose, you can start in Hindī, then you can switch - English.

*Sapna: OK I will speak in Hindī because it is good for you.*

I: OK, good, kripayā.

(OK, good. Please.)

*Sapna: fāin, merā nām sapna hai, aur maĩ em e farst yĩr kī stūḍaṅṭ hũ, raśian kī forin len ´gvijis.<sup>105</sup>*  
(Hello, my name is Sapna and I am in my first year of MA studies, Russian language.)

I: acchā, aur tum ´ko pasand hai?  
(OK, and do you like it?)

*Sapna: hā, mujhe bahut pasand hai.*  
(Yes, I like it a lot.)

I: ok, ṭhĩk.  
(OK, all right.)

*Sapna: aur maĩ cek len ´gvij kī kors bhĩ sṭuḍaṅṭ hu, lekin serṭifikĩṭ kī kors.<sup>106</sup>*  
(And I am also a student in a Czech course, the one finished with the certificate.)

I: ṭhĩk, acchā.  
(OK, all right.)

*Sapna: mere parivār mẽ chah log hai,*  
(There are six people in my family.)

I: ou key, kaun kaun hai? tum tumhāre mātā-pitā....  
(OK, and who is it? You, your parents...)

*Sapna: mere do bhaiyā, aur bhābhĩ aur un kā choṭā sa beṭā.*  
(Me, my two brothers, my elder brother's wife and her small son.)

I: ou key. aur jab tum tumhāre mitrō ke sāth ho, hā to tum hindĩ yā angrezĩ ka yūz kar ´te ho- yā donō?  
(OK, and when you speak with your friends, do you use Hindĩ or English, or both?)

*Sapna: donō.*  
(both)

I: donō? aur tum ´ko mālūm hai jab angrezĩ kā yūz kar ´te ho, jab tum udhāraṅ ke lie ḍhābe mẽ ho, yā reṣṭoreṅṭ.....  
(Both? And do you know when you use English, when you arte e.g. in a pub or a restaurant?)

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<sup>105</sup> This part was used in 4.3.1.2. Register-identification, 4.3.1.2.1. Education

<sup>106</sup> This part was used in 4.3.1.2. Register-identification, 4.3.1.2.1. Education

*Sapna: jab ham dhābe mẽ haī hindī agar jab ham restoreṅṅ par hai, inglis kā .*  
(When we are in a pub, we speak Hindī, when we are in a restaurant, we speak English.)

I: aha, restoreṅṅ, ṭhīk inglis kā aur udāharaṅ ke lie cinemā ghar?  
(Aha, in a restaurant you use English and what about e.g. cinema?)

*Sapna: cinema ghar mẽ hindī.*  
(in the cinema Hindī.)

I: aur tum kabhī kabhī to angrezī kī filmō dekh´te ho? cinemā mẽ yā to ṭī vī??  
(And do you sometimes watch English films? In the cinema or on TV?)

*Sapna: cinema mẽ nahī, ghar par.*  
(Not in the cinema, at home.)

I: ghar par, acchā, ṭhīk.  
(At home, Ok.)

I: aur pah´le se maī ne ek laṅ ´kī se pūchā jis kā nām pūjā thā aur unhone ek bahut dil´casp cīz ko kahā ki aur yah to hai ki tum ko udāharaṅ ke lie barista kofī yā kafe kofī dei mālūm hai?  
(And before I had asked one girl whose name was Pooja and she said an interesting thing for me. That was that, do you know e.g. Barista Coffee or Café Coffee Day?)

*Sapna: nahī mujhe nahī patā.*  
(No, I don´t know)

I: yah to mahāgī restoreṅṅ aur kafe hai aur unhone kahā ki vahā sab log phir bhī ve hindī haī lekin sirf angrezī kah´te haī.  
(These are very expensive cafés. And the girl said that all the people speak English there despite the fact they are Hindī speakers.)

*Sapna: hā, aise hai, lekin koī zarūrī nahī hai, yah person to person ḍipeṅḍ kar´tā hai.*  
(Yes, it is so but there is no need, it depends on every person.)

I: hā, person kā person ḍipeṅḍ kar´tā hai lekin to sac hai ki śāyad sambhav hai, ki vahā ke log koī ṣṭetus yā edyukeśaṅ dikhānā cāh´te hai?  
(Yes, that depends on every person but may be it is true that the people there want to show some kind of status or education?)

*Sapna: hā, ho sak´tā hai aisā.*  
(Yes, that´s possible.)

I: aur tumhārā vicār is ke bāre mẽ kyā hai?

(And what do you think about that?)

*Sapna: muh'jhe lag'tā hai ki jab sām ne vālā vyakti hindī samjh sak'tā hai, aur yah hai hamārī mātr bhāṣā hai, to hamē hindī mẽ bāt hī kar'nā cāhie.*

*(It seems to me that if those people can understand Hindī, and it is also our mother tongue, so we should speak in Hindī.)*

I: lekin aur tum soc'te ho, jab tum u.k.l. kisī se bāt kar'te ho, aur vah admī laṛ'kā yā laṛ'kī to aṅgrezī mẽ imīdiyētlī svic kar'tā- kar'tī hai, to tumhārā vicār kyā hai. is kī zarūrat hai yā nahī hai?

(But do you think that e.g. when somebody is speaking and this boy/girl immediately switches into English. In your opinion, do you think it is necessary?)

*Sapna: mujhe lag'tā hai, ki agar vah hindū hai matlab yā iṅḍiyaṅ hai, to use hindī mẽ hī bāt kar nī cāhie.*

*(I think that if the person is Hindu, or Indian, so he should use Hindī.)*

I: aur u.k.l. jab vah ādmī dakṣiṅ bhārat se hai, kyōnki maī ne kaī logō se interviyū ko kiyā aur unhone kahā ki us'ke adhyāpak ya adhyāpikā dakṣiṅ bhārat se haī, to un ko hindī nahī ātī hai, to isī lie aṅgrezī ka use kar ta haī. tum ko saḥ'mat ho?

(And when e.g. this person is from South India- because I have interviewed some people and they said that their teacher was from South India, so he didn't speak Hindī and that's why they used English. Do you agree?)

*Sapna: hā, vah bāt ṭhīk hai, us mẽ koī pareśānī nahī hai. agar vah nahī jānte hai, to ṭhīk, iṅglīs mẽ bāt kare koī pareśānī nahī. lekin agar vah bhārtiy hindī hai, to hindī hī mẽ bāt hī karnī cāhie.*

*(Yes, that's right, no need to be worried about that. If the person doesn't understand, then it is OK, we will speak in English, no worries. If the person is Indian, then we will speak in Hindī.)*

I: hā, ṭhīk, aur yah to u.k.l. aisā hai tumhāre mitrō ke sāth kuch viśeṣ ṭopik ke bāre mẽ sirf aṅgrezī mẽ bāt karte ho? kyōki ek ādmī ne mujh se kahā jab vah (yah to puruṣ hai thīk. / meṅ) jab vah u.k.l. ap ne mitrō ke sāth se laṛ'kiyō ke bāre mẽ yā rilesāṅṣip ke bāre mẽ bāt karte hai, to vah sirf aṅgrezī kā yūz kar te hai.

(OK, and e.g. is there any special topic with your friends that you discuss only in English? Because I have spoken to a man and he said that e.g. when he spoke about girls with his friends, or about relationships, he used only English)

*Sapna: nahī, mere lie to aisā nahī hai. lekin kisī ke sāth ho bhī sak'tā hai. jab "meṅ tū meṅ" bāt'cīt kar'te hai.....*

*(No, it is not like that, but it can be like that. When it is a man-to-man talk...)*

I: aur tumhārī zindagī mẽ to kuch aisī sthiti bhī hai yā nahī?

(And in your life, is there any such a situation or not?)

*Sapna: nahī, to aisā kuch nahī hai.*

(No, there is not.)

I: to tumhāre mitrō ke sāth to hindī?

(So, you speak with your friends in Hindī?)

*Sapna: hā, lekin jab hamāre sāth forīnar dost hai, un'ko hindī nahī ātī hai, to us ke sāth inḡlīs yā koī aḍar leñ'gvij jaise kī raśian bol' te hai.*

(Yes, but when there is a foreign friend with us who doesn't speak Hindī, we speak English or any other language with him, such as Russian)

I: acchā. aur filmō dekh' ne ke alāvā to tum' ko kyā pasand hai?

(OK, and what else do you like except for watching films?)

*Sapna: mujhe ṇovels paṛh' nā pasand hai.*

(I like reading novels.)

I: bhī, tum' ko kyā kyā ṇovels pasand hai? raśian?

(Also, and what kind of novels do you like? Russian?)

*Sapna: raśian bhī aur hindī bhī, hindī to bahut pasand hai.*

(Russian too, and I also like Hindī novels very much.)

I: hā, hindī pasand hai, to kaun kaun sī kitābē u.k.l?

(Yes, you like Hindī, so which books in Hindī do you like?)

*Sapna: hindī mẽ mujhe premcand bahut pasand hai, paṛisvarnāth vil' nu aur mahādevī var' mā aur raśian mẽ mujhe maksim gor'kiy, ṭur'genev, ṭolstoj, puś' kiṇ...*

(From the Hindī books I like Premchand, Parishwanah Vilnu, Mahadevi Varma and from the Russian literature I like Gorkiy, Turgenev, Tolstoy, Pushkin.....)

I: kṣamā kījīe, tum ne mahādevī var' mā kah' nā cāhā, ṭhik? aur tum kabhī kabhī kuch kas' rat- kuch sport kar' te ho? krikeṭ yā...

(Excuse me, you wanted to say Mahadevi Varma, right? And do you sometimes do any sports? Cricket or.....?)

*Sapna: hā, krikeṭ māi dekh' tī hū.*

(Yes, I watch cricket.)

I: aur bhī tī vī par dekh' te ho yā nahī?

(And do you also watch TV?)

*Sapna: kyā?*

(What?)

I: kyā tum kuch sport tī vī par dekh' te ho?

( I asked whether you also watch sport on TV.)

*Sapna : hā, televijaṅ par dekh' tī hū.*

(Yes, I watch TV.)

I: acchā, yah to aṅgrezī par hai, na?

(OK, that is in English, isn't it?)

*Sapna : nahī, yahā bhārat mē donō mē ātā hai, iṅglīs bhī ātā hai aur hindī bhī ātā hai.*

(No, here in India there is broadcasting in both languages, English and Hindī, these two.)

I: acchā, aur jab tum tī vī dekh' te ho, vahā kuch aṅgrezī filmō haī, jo tum' ko pasand hai? dis'kaveri kī canal par, u.k.l.?

(OK, and when you watch TV and there's an English film which you like, on the channel Discovery, for example?)

*Sapna: jaise kī aṅgrezī film ṭay' ṭanik hai, vah bhī acchī hai aur ek aur hai heri poṭer hai aur ek aur hai, jo bahut acchī hai.*

(There is an English film Titanic that is a very good and then there's one more film which is also good. It is Harry Potter.)

I: hā heri poṭer mujh' ko bhī bahut pasand hai. tum ne bhī kitāb ko paṛhā?

(Yes, I also like Harry Potter. Have you read the book?)

*Sapna:: nahī, maī ne kitāb ko nahī paṛhā, lekin mūvī dekhī. āp' ne kitāb paṛhā?*

(No, I haven't read the book but I have seen the film. Have you read the book?)

I: hā, donō. maī ne kitāb ko paṛhā aur bhī sab filmō ko dekhā.

acchā. aur tumhāre parivār mē tumhāre bac' pan mē, to tumhāre mā bāp ne tum' se kaunī bhāṣā mē bāt' cīt kiyā?

(Yes, both. I have both read the book and seen all the films. And which languages did your parents speak with you in your childhood?)

*Sapna: hindī aur pañjābī.*

*(Hindī and Pañjābī)*

I: kyōki ve panjāb se haī? acchā, ve hindū yā sikh haī- dharm?

(Because they are from Punjab? Are they Hindu or Sikhs?)

*Sapna: naḥī, hindu.*

*(No, they are Hindu.)*

I: lekin un donō ko puñjābī ātī hai.

(But they both speak Pañjābī)

*Sapna: bhārat mē aisā hotā hai ki jo sikh hote haī, un 'ke ṭar 'ban hotī hai, aur ek aur puñjābī hai, jin 'ke ṭar 'ban naḥī hotī hai. to ham vah vālī puñjābī haī, hamārī mātā-pitā.*

*(It is so in India that there are Sikh people who wear the turban and then there are people from Punjab who don't wear the turban. So, we, my parents are these Punjabis.)*

I: tumhāre pās koī sibliṅg hai? bhāī bahin? dillī bhī rah 'te haī?

(Do you have siblings? Brother or sister? Do they also live in Delhi?)

*Sapna: hā ,*

*(Yes)*

I: kyōki tum ne kves 'caṇer mē naḥī likhā!

(Because you wrote in the questionnaire that you had none!)

*Sapna: hā, mere pās koī sibliṅg naḥī hai.*

*(No, I don't have any siblings) <sup>107</sup>*

I: to bhāī yā bahin? ve bhī dillī mē rah 'te haī aur vahā bhī kām kar 'te hai yā bhī yuñiver 'zity kar 'te haī?

(So, do you have a brother or a sister? Do they also live in Delhi and work there or study at university?)

*Sapna: naḥī, kām kar 'te hai, sāre.*

*(No, they all work.)*

I: acchā, aur kyā kām?

(OK, and what kind of a job?)

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<sup>107</sup> In this case, as in the case of (R2), Sapna did not understand the meaning of the English word sibling. Before she had written in the questionnaire that she had no siblings and now, for the second time, when she was asked, she didn't understand the meaning either.

*Sapna: bare vāle ke pās kām hai, jo oṭoriti hai aur choṭe vālī oṭoriti bhī hai, donō oṭoriti haī.*

*(The elder brother works in an office and the younger one as well. They both work in an office)<sup>108</sup>*

I: aur us'ke sāth tum bhī hindī bol'te ho?

(And you also speak in Hindī with them?)

*Sapna: hā.*

*(Yes.)*

I: hā, yah to aisā hai, ṭhīk. aur u.k.l. jab tum skūl khatm karōge, to kaī ḍhandā milegā, ṭhīk tum soc'te ho ki vahā zyādā anḡrezī yā hindī bolēge?

(Yes, and it is like that that when you finish your school, you will get a job. Do you think you will speak English there?)

*Sapna: vaise to, anḡrezī kā prayog zyāda hotā hai. parantu jab āfīsal leṅvij anḡrezī kī yūz hotī hai. jab hindī nahī ātī hai, to zyādā anḡrezī kā istemāl hotī hai. yahā ke log hindī aur foriṅar kām mē anḡrezī.*

*(It is like that, that English is used a lot but when English is officially used in that work. When you don't speak Hindī, so you use English. You speak Hindī with local people and English at work.)*

I: acchā. to is par nirbhar hai, ḍipeṅḍ, kyā kām hai.

(Ok, so it depends on the type of a job.)

*Sapna: hā. sām'ne vāle kī vyakti nirbhar hai ki kyā ve zyādā acchā samajh sak'ta hai.*

*(Yes, it depends on the person as what he can understand better.)*

I: aur tum kuch kuch logō ko jante ho, jis ko anḡrezī hindī se acchī tarah se ātī hai?

(And do you know some people who can speak English better than Hindī?)

*Sapna: hā, bahut log haī.*

*(Yes, many people.)*

I: bahut log hai? hindī bol'ne vale?

(Many people? Hindī speakers?)

*Sapna: hā, hindī bol'ne vāle aur anḡrezī bhī bol'ne vāle.*

*(Yes, many Hindī speakers and many English speakers.)*

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<sup>108</sup> This part was used in 4.3.1.2. Register-Identification, 4.3.1.2.3. Law and Administration

I: lekin maĩ ne socā jab u.k.l. ād´mī hindī bol´ne vāle hai, aur us´ko hindī se aᅅgrezī acchī tarah se ātī hai, yah to ᅅhīk hai yā ᅅhīk nahī?

(But I thought that e.g. when you are a Hindī speaker and you can speak English better than Hindī, is it OK or not?)

*Sapna: ᅅhīk hai, kyōki aᅅmosfir ke ūpar dipenᅅ kar´tā hai. jaise un´ke parivār ke ūpar dipenᅅ kar´tā hai. (OK, because it depends on the environment, such as his family.)*

I: to sambhav bhī hai ki us´kā parivār us´ke sāth sirf aᅅgrezī mẽ bāt kar´te hai?

(So, is it possible that his family speaks with him only in English?)

*Sapna: hā, jaise bhārat bahut parivarō hai, jo edyuketīᅅ ho cuke hai, ve choᅅte bace se inᅅlis se bhī bāt kar´nā pasand kar´tā hai.*

*(Yes, there are many families like that in India who are educated and who like speaking English to their children.)*

I: aur pasand kar´nā kyō? kyōki yah to egenᅅ ᅅᅅᅅas hai yā eᅅukeᅅaᅅ yā us ke lie zyādā acchā hai, ᅅhandā mil´ne ke lie?

(And why do they like it? Because it is, again, better for their status, education... in order to get a job?)

*Sapna: hā, yah sab bātē bahut kuch aise kar´te hai ki baccō ke lie skūl bahut zarūrī hai kyōki, jab vah inᅅar´viyū lete he skūl ke lie, to yah inᅅlis mẽ lete hai. to is ke lie kuch logō ko baccō se aᅅgrezī bāt kar´nā prem kar´te hai.*

*(Yes, people say this that it is necessary for the child´s education, when they go to an interview at school, they use English. That´s why some people like speaking in English to their children.)*

I: a, samajh´tī hū.

(aha, I understand)

*Sapna: to is ke lie kuch logō ko baccō se aᅅgrezī bāt kar´nā prem kar´te hai.*

*(That´s why some people prefer to speak to their children in English.)*

I: aur ek ādmī ne u.k.l. kves´caᅅer mẽ kahā ki jab tum dillī mẽ metro kā yūz kar´te ho, tab sab log vahā sirf aᅅgrezī bāt kar´te hai. kyō?

(And one man told me in the questionnaire that when you are e.g. in the metro, all the people there use only English. Why?)

*Sapna: nahī, bilkul nahī aisā. hindī bilkul bhī bāt kar´te hai log. ve hindī bāt kar´te hai lekin jab kuch foriᅅar hote hai, yā ᅅormal Indian bāhar se hote hai, to vah english mẽ bāt kar´te hai var´nā hindī mẽ bāt kar´te hai.*

*(No, it is not so. People speak Hindī. They speak Hindī but when there is a foreigner, they speak naturally in English. Otherwise they speak Hindī.)*

I: inṭrestīṅ hai. jab musal'mān log hai, to ve sab se zyādā ve it'nī eḍukeṭīḍ nahī hai yā hai?  
(That's interesting, are muslim people that educated or not?)

*Sapna: pah'le to nahī the, lekin āj ve ab jo jeṅereśaṅ ā rahī hai ve sabhī eḍukeṭīḍ hai.*  
(Before not, but now a new generation has come and they are educated.)

I: acchā, abhī vah pīrhī hai, jo eḍukeṭīḍ hai lekin purāne log nahī, ṭhīk hai?  
tum bolivūḍ kī filmē dekh'te ho?  
(Ok, now there is this generation but that doesn't include old people, right? Do you watch Bollywood films?)

*Sapna: bahut kam.*  
(Very little.)

I: bahut kam. tumhāre pās ek film hai, jo tum'ko sab se zyādā pasand hai?  
(Very little. And what is your most favourite film?)

*Sapna: hindī mẽ yā phir inḡlīs mẽ?*  
(In Hindī or only in English?)

I: donō.  
(Both)

*Sapna: hindī mẽ mujhe ḍor bahut pasand hai, aur inḡlīs mẽ mujhe pasand hai ṭāy'ṭanīk, heri poṭar Potter .....<sup>109</sup>bas.*  
(From Hindī films, I like the film called Dor, and from the English ones, I like Titanic and Harry Potter.....that's it.)

I: aur u.k.l. tum soc sak'te ho ki kaun ek'ṭor yā ek'ṭris tum'ko pasand hai? amitāb baccan yā śāh'rū khān yā...  
(And e.g. who is your favourite actor or actress? Amitabh Baccan od Shah Ru Khan?)

*Sapna: āp ko kaun sā pasand hai?*  
(Which one do you like?)

I: mujh ko śāh'rū khān pasand hai.  
(I like Shah Ru Khan.)

*Sapna: mujh ko.. iṭs veri ḍifīkalṭ...*  
(I like .....it's very difficult.)

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<sup>109</sup> There is an omission due to the unclear comprehensibility.

I: āy no. mujh ko mālūm hai.

(I know, I know.)

*Sapna: sabhī acche haī bat śāh rū khān thīk hai.*

*(All of them are good but Shah Ru Khan is great.)*

I: aur filmō kā saṅgīt pasand hai?

(And do you like film music?)

*Sapna: bilkul, mujhe bahut pasand hai vah myūsik pasand hai.*

*(Of course, I like it very much.)*

I: aur kaun kaun pasand hai? laṭa maṅgeśvar<sup>110</sup> yā kaun?

(And who do you like? Lata Mangeswar or who?)

*Sapna: hā, laṭa maṅgeśvar, of kors, hai hī, un ke alāvā mujhe kavita kṛṣṇamūrti, alka agni aur kiśor aur sono nigam bhī pasand haī.*

*(Yes, I like, of course Lata Mangeswar. Except for her, I like Kavita Krishnamurti, Alka Agni and Kishor and Sono Nigam.)*

I: tum ne likhā... ah akh bār. tum ko kaun sī akh bār pasand hai- hindī, aṅgrezī, donō nirbhar hai? yah to dīpeṅḍ hai?

(You wrote.....ah, newspapers. What kind of newspapers do you like reading? In Hindī, English, both, it depends?)

*Sapna: naḥī, jo sirf bhī īzili evelebal hotā hai.*

*(No, those that are easily available.)*

I: acchā, to jo evelebal hai. aur jab mai ne tum ko do akhbarō ko de diyā, ek hindī mẽ ek aṅgrezī mẽ, pahīlī iṅḍiyan ṭāyms dūsri nav bhārat, to tum ko koī preferens hai yā naḥī- bilkul naḥī?

(OK, the ones that are available. And if I gave you two kinds of newspapers, one in English, e.g. Indian Times and the second, e.g. Nav Bharat, would you have any preference- or not at all?)

*Sapna: naḥī, koi pareśānī naḥī hai.*

*(No, it doesn't matter. No worries)*

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<sup>110</sup> Here I made a mistake in the pronunciation saying laṭa maṅgeśvar instead of laṭa maṅgeśkar. However, Sapna repeats what I said, thus repeating the same mistake.

I: acchā, hindī yā aṅgrezī to koī faraq nahī hai. kyōki to aise log iṅṭar'viyū mẽ the jin'ko hindī yā aṅgrezī preferens thā.

(OK, it doesn't matter whether English or Hindī. I have interviewed some people and they had a certain preference.)

*Sapna: nahī, mere lie nahī.*

(No, not for me.)

I: ṭhīk, yah to sab hai. bahut bahut dhanyavād.

(OK, that's it. Thank you very much.)

*Sapna: aur āp se kuch pūcho?*

(Can I ask you something?)

I: hā, zarūrī.

(Yes, of course.)

*Sapna: āp ko kaun sī hindī film acchī lag'tī hai?*

(Which Hindī film do you like?)

I: mujh ko ..abhī jab maī bhārat mẽ thī, agast mẽ, to maī ne cak de iṅḍiyā ko dekhā , hā bahut acchā thā sāh rū khān ke sāth, lekin sab se acchā maī soc'tī hū ki .. tum ko mālūm hai film, jis'kā nām lagān hai?

(When I was this year in August in India, I saw a film called Chak De India. It was a very good film, featuring Shah Ru Khan. But the best ,I think,.. do you know a film called Lagaan?)

*Sapna: hā.*

(Yes.)

I: to śāyad mujh se lagān sab se zyādā pasand hai.

(So, may be this film is my favourite.)

*Sapna: ek bār āp ko ḍor zarūr dekhiegā.*

(You will have to see the film called Dor one day.)

I: zarūr. pakkī bāt. bahut dhanyavād iṅṭar'viyū ke lie hindī mẽ.

(Of course. Thank you ve much for this interview in Hindī.)

*Sapna: is lie ki āp'kī prek'ṭis ho jāe, maī ne hindī mẽ bāt kī.*

(That way you could practise your Hindī.)

I: jab mere pās kaī praśn ho, toi maī tum 'ko īmel mẽ likhūgī, ṭhīk? maī nora se bāt karūgī, aur un se do sau rupaye le lenā.

(If I have any questions, I will write you an email, ok? I will speak with Notra, so take two hundred Rupees from her.)

*Sapna: ham āp se ek ām bahut bāt kar'nā cāh 'te the, āp paise rah'nā cāhie*  
*(I just wanted to speak with you, so please, keep the money.)*

I: nahī, yah to mere lie dil'casp thā, iṅṭar'viyū ke lie, cār se nau log ke sāth iṅṭar'viyū kar'nā.  
(No, it was important for me to make the interview with four to nine people.)

*Sapna: maī ne aur bhī ap'ne dostō ko bhī kahā thā, pūjā aur viśvanāth, ve mere kī dost hai.*  
*āp kabhī bhārat āēge?*  
*(I have also told my friends Pooja and Viswanth. When will you come to India?)*

I: agasṭ yā ḍisambar mẽ.  
(In August or in December.)

*Sapna: īmel ke lie iṅṭar'neṭ bāt'cīt kar'te rahiegā.*  
*(We will keep in touch via emails.)*

I: pakkī bāt, mere pās āp ke foṇ ṇambar hai.  
(Yes, I have your phone number.)

*Sapna: iṅṭar'neṭ kī zarie, īmel bhejie.*  
*(Yes, send an email via the internet.)*

I: ou ke. guḍ bāy  
(OK, Good bye)

*Sapna: bāy*  
*(Bye)*

**8.2.2.1. Suresh Chand Sharma (M, 32) - Filled Questionnaire**  
**Respondent Number 2 (R2)**

**Surname/Family name:** Sharma

**Middle name:** Chand

**First name:** Suresh

**Sex:** M

**Marital status:** single

**Address:** C-20/687, Ganesh Nagar-II, Shakar Pur, Delhi -92

**Religion:** Hindu

**Age:** 32

**Date of birth:** 11.08.1972

**Place of birth:** Delhi

**Where you are currently staying :** Delhi

**Nationality:** Indian

**Your mother tongue/s:** Punjabi

**Other languages you can speak:** Hindi with my friends, English at office place

**When do you use English the most when speaking/writing/reading:**

writing

**Education:**

**Primary school:** Hindi medium

**Secondary School:** Hindi medium

**High School:** Hindi medium

**University:** English medium

**Occupation:** Analyst and English and Foreign Language

**Salary:** 1 400 USD

**Your hobbies:** learning language and culture, playing games, reading literature

**Your family:**

**Names:(family name, middle name, first name)**

father: late Mr. Ram Avar Sharma

mother: Kulwanti

siblings: none <sup>111</sup>

**Age:**

Father: died

mother: around 70

**Religion:**

father: Hindu

mother: Hindu

**Place of birth:**

father: Pakistan

mother: Pakistan

**Nationality and where they live:**

father:

mother: Indian, lives in Delhi

**Mother tongue of your parents/siblings:**

father: Punjabi

mother: Punjabi

**Language/s that your parents/siblings can speak**

father: when he was alive, Punjabi, Hindi, English

mother: Punjabi

**Which language/s they speak/spoke with you: (please specify):**

father: Punjabi

mother: Punjabi

**Their education:**

father: university

mother: primary

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<sup>111</sup> The respondent states in here that he has no siblings.

In the interview, however, he mentioned that he has two sisters and two brothers. Thus he is the only respondent that does not meet my criteria for the middle class in terms of 1.3.1.5. family background and aspirations, where I mentioned three siblings as the maximum. I found out this fact, i.e. that this respondent has 4 siblings only in this the interview, approximately 2 months after receiving his questionnaire. And based on this questionnaire, I classified him a suitable candidate for the interview.

Thus, this is the only respondent that does not meet the criterion as mentioned in 1.3.1.5. family background and aspirations, i.e. for the middle class family to have no more than three children.

### 8.2.2.2. Suresh Chand Sharma (M, 32) - Transcript of the Interview (MP3)

#### Respondent Number 2 (R2)

**Recording of the Interview:** 3.3. 2008

**Duration of the Interview :** The first part (i.e.part A) 6:50, and the second (i.e.part B) 9:45.

**Language of the Interview:** Hindī

**Linguistic Description of the Interview :** The speaker was purposely using too much Hindī, apparent code-mixing, very little almost no code-switching into English. This interview makes a very strained and force impression in terms of the language, i.e. Śuddh Hindī.

#### **PART A:**

Suresh: Yes

I: Hello, Blanka speaking. The one who sent you the MA questionnaire.

Suresh: Yeah, Hello, How are you?

I: I am fine. I will give you instructions. This interview will take about 15 minutes, it will be conducted in Hindi, and you can answer any way you like, you can answer me in Hindi, you can answer me in English, you can switch.....it is completely up to you,ok? The only thing you have to do, please when you speak any language, please, speak slowly and clearly because this interview is be being recorded. OK ? Clear? śurū karē? (Can we start?)

*Suresh: śurū kījīe.*

*(Yes, let's start.)*

I: kripayā, to sureś tumhāre bāre mē mujh se kuch batāo, tum kyā kar'te ho, kām ke bāre mē.....

(Suresh, please, tell me something about you, what do you do, about your job.)

*Suresh: mera nām sureś hai, maī dillī mē rah'tā thā aur abhī maī baṅgalor rah'tā hū aur ek job kar'tā hū.*

*(My name is Suresh, I lived in Delhi and now I am staying in Bangalore and I work there.)*

I: thīk, tumhārā job kyā hai?

(OK, what is your job?)

*Suresh: maī vahā par ke rūp maī leṅgvij aṅalist hū cek leṅgvij aṅalist aur poliś leṅgvij aṅalist aur iṅglīs*

*(I work there as a language analyst, Czech and Polish language and English.)*

I: iᅅgliś? aur iᅅgliś ke sāth tum kyā kar´te ho?  
(English? And what do you do with English?)

*Suresh: iᅅgliś ke lie?  
(For English?)*

I: iᅅgliś. tum ne kahā iᅅgliś.  
(Well, you said English.)

*Suresh: iᅅgliś merā kām jo kampjūtar ke ūpar hai, kām kar sak´tā hū aur āfiśal leᅅgvij hamārī iᅅgliś hai.  
(I work with English on my computer and our official language at work is English.)*

I: āfiśal leᅅgvij tumhāre kām par?  
(Official language at your work?)

*Suresh: kām par jo āfiśal leᅅgvij hai vah iᅅgliś hai.  
(Yes, at work our official language is English.)*

I: aur to kām mē tumhāre kolīgs ke sāth aᅅgrezī us kā matlab iᅅgliś bol´te ho?  
(And do you speak with your colleagues in English?)

*Suresh: hā, kolīgs ke sāth jo āfiśal bāt´cīt hotī hai, mel rāy´tīᅅng hotī hai, vah bil´kul jo kuch hotā hai, ve iᅅgliś me hā. is ke alāvā ᅅormal bhāśā hindī hotī hai kyōki baᅅgalor jo phīkī hai vahā kī mātr bhāśā kaᅅᅅad hai.  
(Yes, when there´s an official interview with my colleagues, and writing mails and any other things- this is in English. Except for that we also use Hindī but here in Bangalore they speak Kannad.)*

I: to alag alag hindī se.  
(And Kannad is different from Hindī.)

*Suresh: hā, un´ko hindī nahī ātī hai  
(Yes, and those people don´t speak Hindī.)*

I: aha, is ke lie, us karaᅅ se. aur tumhāre mitrō ke sāth, jab tum us ke sāt bāt´cīt kar´te ho, to iᅅgliś kā yūz, prayog kar´te ho...hindī, nirbhar hai?  
(Ah, that´s why. And with your friends, when you speak with your friends, do you use English, Hindī or both?)

*Suresh: hamāre mitr dost hai aise hai, jo yahā ke rah 'nevāle hai, baṅgalor ke propr rah 'nevāle hai, un se ham iṅglīs ham bāt kar 'te hai. jo hamārī sāth hamāre dillī ke hai, un se hamē hī hindī bol 'te hai. (I have some friends who live here in Bangalore, so with them I speak English. Then I have friends who are from Delhi, so with those I speak in Hindī.)*

I: hā, hindī mẽ bhī. aur tum tumhāre mitrō saheliō ke sāth viśeṣ ṭopik yā viśeṣ bāt 'cīt bhī mil 'tī, jis mẽ tum iṅglīs kā prayog kar 'te ho?

(Yes, also in Hindī. And is there any special topic about which you would speak in English with your friends?)

*Suresh: hā, mitrō saṃbādhī ho sak 'te ham hindī mẽ bāt kar 'tā hū aur iṅglīs kā istemāl ho, bahut zyādā nahī hotā.*

(Yes, I can use Hindī with my friends and also English- not very much.)

I: aur to kāi topik mil 'tā hai u.k.l. rilesāṅsip ke bāre mẽ yā vork/kām ke bāre mẽ, kuch aisā mil 'tā hai?

(And is there any topic, e.g. relationship, work.. anything when you would use English?)

*Suresh: jab kām ke bāre mẽ bāt 'cīt hotā ho, to hindī mẽ hotā.*

(When I speak about my work, it is in English.)

I: hm, ou key.aur jab tum akh 'bār paṛh 'te ho, yah to iṅglīs, hindī, donō, us mẽ koī faraq nahī hai tumhāre lie?

(Hm, OK. And when you read newspapers, do you read in English, Hindī, both- there 's no difference for you?)

*Suresh: ab maī kuch sālō se hindī mẽ akhbār nahī paṛhūgā, ab maī iṅglīs mẽ hī paṛhtā hū, kyōki yahā bahut kam hindī akh 'bār mil 'tā hai. akh 'bār zyādā nahī hai, baṅgalor mẽ to bilkul hī nahī hai, hindī akh 'bār nahī mil 'tā hai.*

(Now, I haven't read Hindī newspapers for several years. Now I read in English because you can get very few Hindī newspapers in Bangalore.)

I: hm, aisā hai. samajh 'tī hū. aur tum ko kyā pasand hai, tumhārā hobi kyā hai?

(Hm, it is like that. I understand. And what do you like? What 's your hobby?)

*Suresh: matlab bhāṣā?*

(You mean language?)

I: kyā?

(What?)

*Suresh: bhāṣā ke viṣay mẽ pūch rahe hai? kyōki merī mātrbhāṣā hindī hai, to mujhe hindī bol 'nā acchā lag 'tā hai.*

(Are you still talking about languages? Because my mother tongue is Hindī, so I like speaking Hindī.)

I: ok, lekin tumhāre fur'usat mē tum kyā kart'e ho? tum kitābō ko parh'te ho, yā sport kar'te, yā cinema jāte ho, dī vī dī dekh'te ho?

(OK, but what do you do in your free time? Do you read books, do you do sports or go to the cinema, or watch DVD?)

*Suresh: dekho, aise ham mūvīs haī, vah hindī mē, hindī mūvīs haī zyādātar jo tī vī hindī mē hai aur āpas mē jo dost saṃbādhī hai aur yahā ham log hindī mē bāt kar'tā.*

*(Look, I watch movies, which are in Hindī- which are mostly on TV and I also speak about them.)*

I: lekin abhī hindī ke bāre mē nahī, to tumhārī zindagī jab tumhāre pās samay hai, to tum kyā kar'te ho?

(But now not about Hindī. When you have free time, what do you do?)

*Suresh: yah buks parh'te hai, aur iṅṭarṇet par kām kar'tā kyōki softver aisī hotī hai iṅglīs mē, to vah sab cīzē iṅglīs mē haī, hamāre pās maṭeriyals bahut kam hai.*

*(I read books and work on the internet because the software is in English, so all these things are in English. We've very few materials in Hindī.)<sup>112</sup>*

I: us mē iṅṭarṇet kompyūṭar par hai.

(You mean internet on your computer?)

Suresh: halo?

(Hello?)

I: Yes, can you hear me?

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6 :50 The interview was interrupted due to bad connection.

Therefore another part had to be attached in an attachment B.

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PART B (9:45)

I: Halo, can you hear me?

Suresh: Ok, now I can hear you.

I: to ham koṅṭinyū karēge. to maī ne pūchā tumhāre hobi ke bāre mē, thīk?

(Ok, so we can continue. I asked you what your hobby is.)

*Suresh: vaise mē maī zyādātar liṭeracar parhe mē śaukīn hū kar'tā hū.*

*(I read literature, so it is my hobby.)*

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<sup>112</sup> This part was used in 4.3.1.1.2. Fashion

I: hm, śopīṅg- śokīṅg?

(You said shopping- shocking?)

*Suresh: śopīṅg, śokīṅg iṭ mīns is māy hobi. I am also keen to read literature, vaise hai long ṣṭori or kahāniyā, upanyās.* <sup>113</sup>

*(Shopping, shocking it means my hobby. I am also keen to read literature, such as long story, short stories, novels.)*

I: ou key, aur tumhārā priy lekhak yā lekhikā kaun hai?

(Ok, and who is your favourite writer?)

*Suresh: mere jaise hindī mẽ nirmal varmā hai, jin 'ke bahut bhī buk hai, jo prāg mẽ ve bahut din rahe aur mohan rakeś hai.*

*(I like Nirmal Varma and one author who stayed in Prague for many days, Mohan Rakesh.)*

I: hā, mohan rakeś, aur iṅgliś mẽ bhī parh 'te ho?

(Yes, Mohan Rakesh. And do you also read in English?)

*Suresh: iṅgliś mẽ, jis mẽ raśian ṭreṅsleśan parhā thā krāym eṅḍ paṅśimeṅṭ.*

*(I have read an English translation of the Russian novel Crime and Punishment.)*

I: u.k.l. māi ne sunā kāi logō se iṅṭarvīyū se ki tumhārā vicār kyā hai ki aise log, jo mahāge reṣṭoreṅṭ mẽ yā āfis, na āfis yā kafe kofī ḍey iṅgliś kā yūs kar 'te hai phir bhī ve hindī bol 'ne vāle hāi, to tumhārā vicār us par kyā hai?

(E.g. I have heard from some people from the interview that that are some people who use English in expensive restaurants, Café Coffee Day etc despite the fact they are Hindī speakers. What's your opinion?)

*Suresh: mahāgī reṣṭoreṅṭ mẽ iṅgliś kā prayog zyādā hai.*

*(In expensive restaurants English is used more often.)*

I: aur kyō?

(And why?)

*Suresh: kyōki hamāre hindustān mẽ ek kī bhāṣā nahī hai, mor ḍeṅ ṭveṅṭi for leṅgvijis hindustān mẽ bolī jāti hai, to mahāge reṣṭoreṅṭ is par ḍipeṅḍ kar 'tā hai kis kis log ko yūz kar 'tā hai.*

*(Because more than twenty-four languages are spoken in India, so it depends on the expensive restaurant and the sort of people who go there.)*

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<sup>113</sup> This part was used in 4.2.1.3.3.2. CS used as a device to express joy

I: ou key, kripayā spaṣṭ bolo. Clearly, clearly! You are being recorded. OK, continue. ā gaye.  
(OK, please speak clearly, as you are being recorded. Continue.)

*Suresh: hindustān mẽ paccīs bhāṣā bolī jāī haī, paccīs se zyādā, zyādā se zyādā mīḍiyum yūz kar´te hai jab log komyūnikēśan kar´te haī, ve īnglīs kā istemāl kar´te hai.*  
(More than twenty-five languages are spoken in India, English is commonly used as a medium of communication, so English is used.)

I: acchā, to isī lie aur kyā tumhāre mitrō ke sāth yā parivār to kaī sthiti bhī milegī, jab tum īnglīs kā yūz kar´te ho? kām ke alāvā?  
(OK, that´s why. And is there any situation with your friends or family when you use English, except for work?)

*Suresh: zyādā īnglīs kā yūs hotā hai, magar saṃbādhiyō ke sāth, parivār ke sāth nahī hotā hai*  
(I use English more but not when I speak with my relatives and family.)

I: to parivār ke sāth sab se zyādā hindī. aur ḍhādhe ke alāvā tum aṅgrezī kā use kahā aur kab kar´te ho?  
(So you speak mostly Hindi with your family. And except for your job, when do you use English?)

*Suresh: zyādātar āfis mẽ aur śopīng mẽ jāte yā mahāge restōrenṭ vahā hotā hai aur kolīgs ke sāth komyūnikēśan.*  
(Mostly in my office, when I go shopping and in expensive restaurants and to speak with my colleagues..)

I: acchā.  
(OK.)

*Suresh: aur kolīgs ke sāth komyūnikēśan mẽ īnglīs.*  
(And I communicate in English with my colleagues.)

I: acchā, aur tum ne aṅgrezī ke sāth kab śurū kiyā-prāy´meri skūl, sekoṅḍari, yuṅiver´sity?  
(OK, and when did you start with English? At primary school, secondary, university?)

*Suresh: hazār - pūre tārikh cāhe to, viśvvidhyālay śurū kar´tā thā.*  
(In one thousand, well I started at university.)

I: acchā, aur tum kabhī kabhī siṅema jāte ho yā ḍī vī ḍī dekh´te ho?  
(OK, and do you sometimes go to the cinema or watch DVD?)

*Suresh: siṅema bhī jāte hai aur ḍī vī ḍī bhī.*  
(I also go to the cinema and watch DVD.)

I: aur tum kyā dekh 'te ho? kaun kaun sī filmē?

(And what do you watch? What kind of films?)

*Suresh: iᅅgliś hindī donō dekh 'te, zyādātar hindī pik 'car dekh 'te.*

*(I watch both English and Hindī, mostly Hindī films.)*

I: to iᅅgliś yā hindī, donō ᅅhīk, aur tumhāre pās kā bhāi bahin hai?

(So, English and Hindī, ok. And do you have any brothers or sisters?)

*Suresh: ek bār dobārā doh rahēge, ham pāc bahin bhāi hai.*

*(Can you repeat it once again? I have five siblings.)*

I: pāc, māi nahī samajhā. aur ve bhī dillī rah 'te hāi?

(Five? I don't understand. Do they all live in Delhi?)

*Suresh: dillī se hāi.*

*(They are from Delhi.)*

I: dillī se aur ve sab kām kar 'te hāi, bhī?

(From Delhi, and do they all work?)

*Suresh: hā, ve sab kām kar 'te hai, do bahinē hāi jin kī sādī ho cukī hai.*

*(Yes, they all work. I have two sisters who got married.)*

I: hm, to hausvājfs. lekin bhāiyā kām kar 'te hāi?

(Hm, they are housewives. But the brothers all work?)

*Suresh: hā.*

*(Yes.)*

I: aur un sab ko aᅅgrezī ātī hai?

(And they all speak English?)

*Suresh: un ke sab ko kuch had tak ātī hai, had tak ātī hai.*

*(They all speak English to a certain extent.)*

I: acchā. aur un ko aᅅgrezī ko mālūm cāhie un ke job ke lie?

(And do they need to know English for their jobs?)

*Suresh: hā, un ke job ke lie aᅅgrezī kā yād honā zarūrī hai.*

*(Yes, they all need to know English.)*

I: aur jab tum tumhāre bhaiyō bahinō ke sāth bāt'cīt kar'te ho, to hindī yā inḡlīs mẽ?

(And when you speak with your siblings, do you speak in Hindī or English?)

*Suresh: hindī kā istemāl kar'te hai.*

*(We use Hindī.)*

I: ok, hindī kā istemāl kar'te hai. acchā aur maī merā kām, t̄izis Hiḡlīs ke bāre mẽ likh'tī hū, t̄hīk, kyōki yah to zyādātarah abhī dillī aur uttar bhārat aisā hai ki log hindī kā use prayog kar'te ho lekin bhī inḡlīs, to tumhārā vicār is ke bāre mẽ kyā hai?

(OK, you use Hindī. OK, I am writing my thesis on Hinglish as well because it is common that in Delhi and Northern India people use a lot of English in Hindī. What do you think?)

*Suresh: nahī, hindī bahut zyādī bolī jātī hai, magar jo hamārā biznis hai, to viśv lang'vij hai, to inḡlīs hai.*

*(No, Hindī is more commonly spoken, but our business language is English.)*

I: acchā

(OK.)

*Suresh: jo hai assī pratisat log inḡlīs kā jñān rakh'te hai.*

*(Eighty per cent of people know English.)*

I: hm, inḡlīs kā jñān. yah to zarūrī hai job ke lie, logō bāt'cīt kar'ne ke lie.

(Hm, English knowledge. It is necessary for one's job, to speak with people.)

*Suresh: bihār mẽ ham inḡlīs kā zyādā kam kā istemāl kar'te hai, to is'lie inḡlīs kā jñān zarūrī hai.*

*(In Bihar English is much less used, so that's why you need it.)*

I: acchā, yah to aisā hai.ok. aur praśn hai. aur tum bhī soc'te ho jab log inḡlīs kā yūz- prayog kar'te ho, vah śāyad ap'nā s̄eṭas yā ap'nā eḍyukeśaṅ ki ve bahut eḍyukeṭiḍ hāī dikhānā cāh'te hāī yā us kā kāraṅ kyā hai?

(OK, it is like that. I have one more question. Do you think that when Indian people use English, they want to show may be their status, education- that they are educated? Or what is the reason?)

*Suresh: aise to pah'le aisā hotā thā, inḡlīs ko zarūrī ho gayā, to ab aisā to kuch nahī hai ki s̄eṭas yā ab inḡlīs bahut zarūrī ho gayā, yah sab log kī use kar'te hai*

*(That used to be the case but not any more. Now it is not about the status but about the necessity because all the people use English.)*

I: aur abhī yah to aisā hai ki āy t̄ī hai iṅḍiyā mẽ aur ..to us kāraṅ se.

(And also it is because of IT. That's the reason.)

*Suresh: ek to inḍiya mē bahut āy ṭī kompeṇi hai aur dūs're hamāre yahā vī pī kompeṇis hai jo auṭ'sor'siṅg ke lie hotā hai, to inṭar'neśaṅal kompeṇis bī pī hai auṭ'sor'siṅg.to inḡlīs kā jñān bahut kī zarūrī hai.*

*(Firstly, there are many IT companies in India, secondly there are also important outsourcing companies which are international and for those it is necessary to know English.)*

I: acchā, yah to aisā hai, ṭhīk...to maī soc'tī hū yah sab hai, ṭhīk, bahut bahut dhanyavād. aur jab mere pās kā praśn ho, to maī tum ko email bhej sak'tī hū?

(OK, it is like that. OK, so I think that's it. Thank you very much. If I have any questions, could I send you an email?)

*Suresh: hā, āp ke pās kā praśn ho, to īmel bhej sak'te hai.*

*(Yes, if you have any questions, you can send me an email.)*

I: ou key, koī bāt, pakkī bāt.

(OK, clear.)

*Suresh: koī bāt nahī.*

*(Of course.)*

I: ou key, to bahut bahut dhanyavād aur jab mere pās kā praśn ho, to maī likhūgī.

(OK, thank you very much and if I have any questions, I will write you.)

*Suresh: zarūr.*

*(Of course.)*

I: ou key, ṭhīk, bahut dhanyavād. bāy.

(OK, all right. Thank you and bye.)

*Suresh: bāy.*

*(Bye.)*

### 8.2.3.1. Bala Lakhender (M, 32) - Filled Questionnaire

#### Respondent Number 3 (R3)

**Surname/Family name:** not using

**Middle name:** Lakhender

**First name:** Bala

**Sex:** M

**Marital status:** single

**Address:** A-25, Phase II. Mangla Puri Palam, New Delhi

**Religion:** Hindu

**Age:** 32

**Date of birth:** 13.11.1975

**Place of birth:** Delhi

**Where you are currently staying :** I am moving between Delhi and Bangalore

**Nationality:** Indian

**Your mother tongue/s:** Hindi

**Other languages you can speak:** Hindi with my parents and friends, Punjabi rarely with my friends only, English at school and work.

**When do you use English the most when speaking/writing/reading:**

For speaking at work, with my professors, sometimes with my friends, when reading newspapers, books for uni, materials to work etc.

**Education:**

**Primary school:** Hindi medium

**Secondary School:** Hindi and English medium

**High School:** Hindi and English medium

**University:** Hindi and English medium, (B.A.) J.N.University, Advance Diploma in Polish and Czech language

**Occupation:** Test Engineer, using Polish, English and Hindi at work, a guide for Polish clients

**Salary:** sorry, I can't disclose this info but it is definitely more than 1200 USD per month

**Your hobbies:** learning other languages and want to know about other cultures and civilization, travel, dance, music, sports...etc

**Your family:** divorced

**Names:**(family name, middle name, first name)

father: sh.R.B.Ram

mother: Mrs.Dropadi Devi

siblings: 1 sister and two brothers

**Age:**

father: 65

mother: 75

siblings: sister 48, brother 42 and 36

**Religion:**

father: Hindu

mother: Hindu

siblings: Hindu

**Place of birth:**

father: Bihar

mother: Bihar

siblings: Delhi

**Nationality and where they live:**

father: Indian, lives in Delhi

mother: Indian, lives in Delhi

siblings: Indian, live in Delhi

**Mother tongue of your parents/siblings:**

father: Bihari, Hindi

mother: Bihari, Hindi

siblings: Hindi and Bihari

**Language/s that your parents/siblings can speak**

father: Bihari, Hindi and English

mother: Bihari, Hindi and English

siblings: Bihari, Hindi and English

**Which language/s they speak/spoke with you: (please specify):**

father: Bihari, Hindi

mother: Bihari, Hindi

siblings: Bihari, Hindi and English

**Their education:**

father: high school

mother: nil

siblings: sister high school, brothers university

**8.2.3.2. Bala Lakhender (M, 32) - Transcript of the Interview (MP3)**

**Respondent Number 3 (R3)**

**Recording of the Interview:** 24.2.2008

**Duration of the Interview :** 20:32 minutes

**Language of the Interview:** Hindī

**Linguistic Description of the Interview :** Hinglish, CM a lot ( very little CS)

I: Yes, Is it Bala? Hello, Blanka speaking- the one who sent the M.A. questionnaire.

*Bala: Yah, yah. How are you? You are calling from Czech, right?*

I: Yes. That's right. Bala, this interview will take about 15 minutes, ok and please, speak slowly, clearly because you are being recorded. OK?

*Bala: OK.*

I: The interview will be conducted in Hindī from my side.

*Bala: In Hindī?! Ok, you are welcome.*

I: Yes, you can answer in Hindī but when you feel like, when you feel more comfortable, you can answer in English, right. It is just up to you. The way you feel, use whatever you want to.

*Bala: OK, no problem. I don't have any problem with Hindī or English. No, problem.*

I: Ok, good. bala, tumhāre bāre mē mujh se kuch batāo.

(Ok, good. Bala, tell me something about you.)

*Bala: thīk hai, kyā kyā kar'nā cāhēge mere bāre mē?*

*(OK, what would you like to know about me?)*

I: aur thōrā thōrā slowly, ou key?

(And, please, a bit slower, OK?)

*Bala: ou key, kyā kyā jān'nā cāh'te hāi mere bāre mē?*

*(OK, what do you want to know about me?)*

I: tumhārī zindagī ke bāre mẽ, ḡhādhe ke bāre mẽ, tum kyā kar´te ho?

(About your life, job, what do you do?)

*Bala: aur?*

(And?)

I: ṡhīk, tum kyā kar´te ho?

(Ok, so what do you do?)

*Bala: acchā, to ap´nī bac´pan kī bātē batānā kī zarūrat karū yā bād?*

(Ok, so should I start with my childhood or after that?)

I: nahī, nahī, us ke bād. abhī.

(No, no after that. About the present situation.)

*Bala: abhī kyā kah´tā hū?*

(So, what should I say now?)

I: tumhāre job ḡhādhe ke bāre mẽ, tum kyā kar´te ho?

(Tell me something about your job, what do you do?)

*Bala: acchā, ṡhīk āj´kal maī softver kompanī us mẽ projekt eṅ´jiṅīr hū, śuddh hindī se kah´te hai abhiyantā.<sup>114</sup>*

(Ok, nowadays I work in a software company, I am a project engineer there. We call it abhiyantā in Śuddh Hindī.)<sup>115</sup>

I: abhiyantā?

(A project engineer?)

*Bala: hā jā.*

(Yes.)

I: ou key.

(OK.)

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<sup>114</sup> This part was used in 4.3.1.3. Elucidation and Explanative Interpretation

<sup>115</sup> This part was used in 4.3.1.3. Elucidation and Explanative Interpretation

*Bala: to us par kām kar´tā hū aur is se pah´le aur is se alāvā maī gāy´dīg kā kām bhī jab polaṇḍ ke log āte hai, un ke lie ṭransleṣaṇ vagairah kabhī kām kar´tā hū, aur anuvād kar´tā hū.*

*(So, I have that work and except for this one I also work as a guide for Polish people, when Polish people come to India, I translate and interpret.)<sup>116</sup>*

I: anuvād kar´tā hū, ou key iṅgliś mẽ?

(OK, you translate from English?)

*Bala: poliś mẽ.*

*(From and to Polish.)*

I: jab tum gāyḍ jaise kām kar´ ho, to kaun´śī bhāṣāē kā prayog kā yūz kar´te ho?

(When you work as a guide, which languages do you use?)

Bala: ap´ne mere jit´ne bhī meh´mān hote hai, polaṇḍ, in ke sāth poliś kah´tā hū.

*(When I have guests from Poland, I speak Polish with them.)*

I: poliś, aha. ṭhīk. to poliś mẽ hai. jab tum tumhāre koīg ke sāth bāt´cīt kar´te ho, hā, kām mẽ, job mẽ, to kaun´śī bhāṣāē sab se zyādā kā yūz kar´te ho? iṅgliś yā hindī ?

(Polish, ok. And when you speak with your colleague at work, whicg languages do you use the most?)

*Bala: kām par to ham navve pratiśat iṅgliś kā bhī mẽ kah´te hai, kyōki aisā hai kyōki sab un ke iṅṭar´neṭ ke levl par hotā is lie iṅgliś kā pariyog kar´te hai.*

*(From ninety pre cent we use English at work because it is like that that on the internet level most of the things are in English. That´s why.)*

I: achhā, acchā, kyōki yah to āy ṭī hai, softṭver.

(OK, OK because of IT and software.)

*Bala: hā jī.*

*(Yes.)*

I: aur jab tum u.k.l. tumhāre meṇej´meṇṭ ke sāth bāt kar´te ho, to iṅgliś, hindī, donō? nirbhar hai?

(And when you speak e.g. with your managment, do you speak in English, Hindī, both, it depends?)

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<sup>116</sup> This part was used in 4.3.1.1.2. Fashion

*Bala: hā, donō. lekin nirbhar kar'tā hai lekin assī pratisat inglis mẽ hotā hai, kyōki jahā par maĩ kām kar'tā hū. vah sauṭ ke haĩ, sauṭ iṇḍiya mẽ hai. baṅgalor, ap'ne sunnā hogā baṅgalor.*  
(Yes, both. But it depends but from eighty per cent it is English because of the place on which I work, i.e it is in the south, in southern India in Bangalore. You must have heard of Bangalore.)

I: acchā.  
(OK.)

*Bala: beṅgelor.*  
(Bangalore.)

I: yah to sthiti hai ki un ko hindī nahĩ ātī.  
(It is the situation because the people there don't speak Hindī.)

*Bala: hā hindī nahĩ ātī, to un ke sāth inglis bāt kar'nī paṛh'tī hai.*  
(Yes, they don't speak Hindī, so I have to speak English with them.)

I: acchā, ṭhīk. aur tumhāre job mẽ bhī to kaĩ log mil'te haĩ, jo bhārat se nahĩ haĩ, jo emerika se haĩ yā iṅlenḍ?  
(OK, and are there any people at your work who are from America or England?)

*Bala: hā, to un logō se inglis mẽ hī, kyōki un ko hindī nahĩ ātī.*  
(Yes, so we speak English with them because they don't speak Hindī.)

I: lekin ve bhī vahā hai, aise log.  
(But there are such people.)

*Bala: hā haĩ, aise log hote haĩ.*  
(Yes, yes, there are such people.)

I: aur jab tum tumhāre bac'pan mẽ tumhāre mā-bāp ne tum se kaun sī bhāṣāẽ bāt'cīt ko kiyā?  
(And when you were a child, which language did your parents speak with you?)

*Bala: hindī mẽ bāt kar'te haĩ, ham log. yā phir hamārī jo bhāṣā haĩ, kyā kah'te hai- jis jagah se merā sambādh, mere mātā pitā ke sambādh haĩ, bihār, hamārī yahā par bhārat mẽ tak'rīvan ek hazār chah sau chihattar bhāṣāẽ bolī jātī haĩ.*  
(They spoke in Hindī because it is our language. The one with which we speak with our relatives, parents in Bihar. About 1676 languages are spoken here in India.)

I: acchā, ṭhīk to.  
(OK.)

*Bala: jaise prān'tīy bhāṣā jise local leñ'gvij kah'te hai, to us mẽ bāt kar'te haĩ, mere mātā pitā jaisā hindī aur kyōki maĩ dillī mẽ paidā huā hũ.*

*(There are languages called local languages, so my parents speak it and I also speak Hindī because I was born in Delhi.)*

I: aur tumhāre sibliñgs bhī?

(And your siblings as well?)

*Bala: hā, sabhī.*

*(Yes, everybody.)*

I: hā, yah to aisā hai, aur tum ne aṅrezī ke sāth to kab śurū kiyā? pray meri skūl, sekoṇḍeri?

(Yes, it is like that. And when did yo start with English? At primary or secondary school?)

*Bala: hā, secondary skūl se.*

*(Yes, from secondary school.)*

I: secondary skūl se se aur uñiver'ziti bhī iñglís mẽ hai?

(Yes, at secondary school and university is also in English?)

*Bala: hā*

*(Yes.)*

I: hā, aisā hai. aur jab tumhāre saheliō yā mitrō ke sāth bāt'cīt kar'te ho, to kaun sī bhāṣāē sab se zyādā kā prayog kar'te jo? iñglís, hindī, donō?

( Yes, it is like that. And when you speak with your friends, which language do you use most often, English, Hindī, both?)

*Bala: sab se zyādā hindī. assī pratiśat hindī aur bīs pratiśat iñglís.*

*(Hindī most often. I would say eighty per cent Hindī and twenty per cent English.)*

I: aisī sthitiyō bhī haĩ, jab tum sirf iñglís kā yūz kar'te ho?

(And are there also such situations when you use only English?)

*Bala: hā, jab kām par hotā hũ.*

*(Yes, when I am at work.)*

I: hā, to kām par. aur u.k.l. jab tum releśaṅ'śip ke bāre mẽ bol'te ho yā yahā kuch viśeṣ topic hai, jis ke bāre mẽ tum sirf iṅgliś mẽ bāt'cīt kar'te ho?

(Yes, at work. And e.g. when you speak about relationship or another special topic, or about anything that you would use only English?)

*Bala: hā, hotā hai, jaise kī bahut zyādā ṭek nikal, jaise kī ṭek'nikal yāni ṭek'nikī kā kām hotā hai to jaise lie ham ne sirf iṅgliś kā pariyog kar'te hā.*

*(Yes, it happens. Mostly when it concerns very technical things, in that case I use only English.)*

I: aha, us kā kāraṅ yah hai ki to zyādā tek'nikal hai.

(Aha, for this reason. When the topic is from a technical field.)

*Bala: hā, kyōki ṭek'nikal hai aur us mẽ bahut sāre antarrāṣṭrīy samj'kante hā, jo iṅgliś mẽ hī mil'te hai.*

*(Yes, because there are many international contracts which are in English.)*

I: to zyādā achhā hai tumhāre lie aur logō ke lie aṅgrezī kā prayog, kā yūz.

(So, it is much better for you to use English in this case.)

*Bala: nahī, vaise to ham log soc'te hā ki sab ke lie acche, lekin hindī kā pariyog yah kuch sabhī bhārat bahut baṛā deś hai. yahā par, kyōki svatantrīā yāni iṅdepenḍens se pah'le rājy hai choṭe choṭe bhāg mẽ bhāṭ hue hā, it means divided into small state. ṭhīk to isī vajah se jīt'ne ne bhī ṣṭeṭ hai, choṭe choṭe deś. Do you understand? Like small countries.<sup>117</sup>*

*(No. we tend to think like that, that English is better for us. But India is a big country. There used to be many small kingdoms before the Independence, India used to be divided into small states.)*

I: achhā, small country.hm.

(OK, small country.hm)

*Bala: so, to isī lie jaise kī āp log yūrop mẽ hai har kāṅṭri, har bhārat kī bhāṣāē hai, ṭhīk hai na?*

*(So, that's why. It is like Europe where you have many countries, so it is the same with India. It is true, isn't it?)*

I: sac hai

(Yes, it is true.)

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<sup>117</sup> This part was used in 4.3.1.3. Elucidation and Explanative Interpretation

*Bala: mujhe thorī bhī cek ātī hai aur thorā samjh 'tā hū kyōki mujhe polis ātī hai*

*kisī tarīk kaise yahī thorā sa mil 'tā jul 'tā hai, āp kā pūrā yūrop aur hamāre pūrā iṇḍiyā. agar is ko āp kompareśan karēge, to āpkā pāēgī ki pūrā jit 'nī leṅgvij yūrop mē zyādā leṅgvij ham iṇḍiya mē bol 'te haī.*

*(I also speak and understand little Czech because I can speak Polish. It is so complicated here because you can make a comparison- that as many languages as are spoken in Europe the same number of languages is spoken in India.)*

I: to sac hai, maī sah 'mat hū. aur tumhārā vicār kyā hai kyōki abhī tak maī ne das logo ke sāth, das alag alag logō ke sāth, sṭḍēnts, bahut amīr log, to viśeṣ log se iṅṭar 'viyū liyā aur vahā ek dil 'casp cīz thā mere lie, to uhōne mujh se kahā ki u.k.l. kafe kofī ḍey yā bahut mahāgē, reṣṭoreṅṭ yā metro mē, to hindī bol 'ne vāle log phir bhī un ko hindī ātī hai, ve aṅgrezī kā prayog kar 'te hai, kyōki ve dikhānā cāh 'te ho ki ve zyādā acche haī hindī bol 'ne?

*(It is true, I agree. And what is your opinion on the following: I have interviewed ten people, many different people, students, businessmen, rich people and there was one very interesting thing for me. Some of these people stated that if you go to a very expensive place, such as Café Coffee Day or when you are in metro, so the people speak English despite the fact that they are Hindī speakers because they want to show that they are better, that it is better to speak in English than in Hindī.)*

*Bala: zyādā parh 'ne likhe.*

*(More educated.)*

I: hā, to tumhārā vicār kyā hai? sah 'mat ho? yā?

*(Yes, so what's your opinion? Do you agree- or ?)*

*Bala: maī bil 'kul sah 'mat naḥī hū. jis ko hindī naḥī ātī hai, yah hamārī maḍar ṭaṅg hai, na?*

*to merā man yah hai ki mātr bhāṣā kā hī prayog cāhie. lekin jin logō ko hindī acchī tarah se naḥī ātī hai, to ṭhīk hai, ve iṅglīs kā pariyog kar 'te haī, ap 'nī prāntīy ke bhāṣā pariyog kar sak 'te haī, to mujhe koī samajh 'tā naḥī.ve kar sak 'te hai, yah ḍemokresi hai.*

*jaise lok tantr hai, vah haq hai ki jis tāriq se jīnnā cāh 'te haī, jī sak 'te haī.<sup>118</sup>*

*(I don't quite agree. The one who cannot speak Hindī, it is our mother tongue, isn't it? So, I think that we should use our mother tongue. But if the people cannot speak Hindī well, so it's OK to use English, they can also use their local languages but I don't understand it. But it is democrac. Everyone has the right to live the way he has chosen. He can live that way.)*

I: ou key, to dhīre dhīre. maī samjh 'tī hū lekin to rikor 'ḍiḍ hai, ṭhīk?

*(OK, but please slowly. I can understand but you are being recorded, OK?)*

*Bala: acchā,*

*(OK.)*

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<sup>118</sup> This part was used in 4.3.1.3. CS Elucidation and Explanative Interpretation

I: acchā, to tumhāre lie jab maī kah 'tī hū īnglīs, aṅgrezī, to tumhāre lie prek 'ṭikal hai.  
(OK, so for you, when I say English it is more practical.)

*Bala: hā*  
(Yes.)

I: kyōki bhārat mē bahut log haī, jo āy tī kompeṇi mē ām kar 'te haī aur isī lie un ke lie īnglīs kī zarūrat hai. aisā.  
(Because there are many IT companies in India, so that's why it is necessary to know English.)

*Bala: hā, bahut zyādā zarūrī hai.*  
(Yes, it is very necessary.)

I: hā, to yah to sṭeṭas kī bāt nahī hai. ṭhīk?  
(So, it is not a matter of status?)

*Bala: mere lie nahī hogā, ho sak 'tā lekin mere lie nahī hai.*  
(Not for me. It can be, but not for me.)

I: tumhāre lie nahī, to maī jān 'nā cāh 'tī hū. yah to nahī, yah to prek 'ṭikal. job kī bāt. acchā. aur jab tum u.k.l akhbār paṛh 'te ho, ṭhīk, to tum īnglīs, hindī yā us mē koī faraq nahī? tumhāre lie?  
(So, not for you. That's what I wanted to know. It is for practical reasons. A matter of your job. OK And when you e.g. read a newspaper, do you read in English, Hindī, both? Is there any difference for you?)

*Bala: thoṛā sā faraq hai.*  
(Yes, there's a little difference.)

I: hm, kyā?  
(What difference?)

*Bala: jo hindī jit 'ne akhbār īnglīs paper jo samācār hote haī, samān hote hai jo samācār hote vah samān hote, lekin īnglīs paṛh 'nā is 'lie bhārat mē zarūrī hai kyōi bhārat mē āfīseli kām hai ki vibhāgy kāry kām vah sabhī aṅgrezī mē hote haī.*  
(There are newspapers which are the same, but it is very important in India because all the bureaucratic procedures are in English.)

I: acchā.  
(OK.)

*Bala: aur aṅgrezī jab aṅgrezī zyādā achhā jān'tā hai, bahut acchī bāt, bahut acchī job mil jātī hai, acchā kām mil'tā hai, isī lie logō zyādā acchā iṅglīs kā pariyog pasand kar'nā hai.*  
(It is necessary to know English well. You will get a better job, that's why people like to use English.)<sup>119</sup>

I: acchā, kyōki aṅgrezī ke sāth to zyādā opor'tūniti, to zyādā acchā ḍhādhā, to aisā hai.  
(OK, because you have more opportunities with English in terms of jobs.)

*Bala: hā, zyādā acchā kām mil'tā hai.*  
(Yes, you can get a better job.)

I: acchā, to isī lie aṅgrezī kā akhbār zyādā acchī hā.  
(OK, that's why English newspapers are better.)

*Bala: hā, kyōki kuch nae sab'jekt sab ko mil'te hai aur kisī kī aṅgrezī it'nī acchī nahī hai, to vah ap'nī aṅgrezī acchā kar sak'ta hai, imprūv kar sak'tā hai.*  
(Yes, because there are many new subjects and when someone's English is not that good, he can improve it.)

I: hm, ṭhīk aur jab tum soc'te ho, kyōki māī merī thīzi hiṅglīs ke bāre mē likh'tī hū ṭhīk, yah to ek, we can say new style, OK, yah to aisā hai ki log hindī kā prayog kar'te hāi ṭhīk lin kabhī kabhī iṅglīs mē svic kar'te hai, aisā hai. yah to koī mix, jumble. hā?  
(Hm, OK. When you think so because I am writing my thesis on Hinglish. It is, we can say a new style, when people use Hindī but also English and switch it. It is a mix, a jumble.)

*Bala: hā, samajh gayā kyā āp kah'nā cāh'tī hai, aisā jisī aṅgrezī ka pariyog hotī hai, ki sṭetas symbol mānā cāh'te hāi bhārat mē mil'tā. jo log aṅgrezī jān'te aur zyādā acchī amīr log, to vah ghar mē iṅglīs bhī bol'nā cāh'te tāki un'ke bacce bac'pan se hī acchī aṅgrezī samajhe, sunne aur bole.*  
(Yes, I understand what you wanted to say. You mean that they use English because they consider it a status symbol. The people who know English and are very rich, they also make their children speak English from their childhood, so that they can speak, hear and communicate better in English.)

I: yah to bhī simbol hai.  
(Well, it is also a symbol.)

*Bala: hā, yah sṭetas simbol ki.*  
(Yes, it is a status symbol.)

I: ou key, aur tum kabhī kabhī sinema jāte ho yā ḍī vī ḍī dekh'te ho?  
(OK, do you sometimes go to the cinema or watch DVDs?)

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<sup>119</sup> This part was used in 4.3.1.3. CS Elucidation and Explanative Interpretation

*Bala: hā, dekh 'tā hū.*

*(Yes, I watch.)*

I: to, tum ko kyā pasand hai? bolivūd kī filmē, inglis donō, nirbhar hai?

*(So, what do you like? Bollywood films, English, both, it depends?)*

*Bala: hā, donō*

*(Ye, both.)*

I: donō? aur hindī filmō se to tum ko kyā kyā pasand hai?

*(Both? And what do you like from Hindī films?)*

*Bala: hindī filmō ke sab se acche gāne lag 'te, filmē bakvāsh hotī hai, mere ko acchā nahī lag 'tā kyōki jo vah ek hī story bār ripit kar 'tā hai, to māi zyādā nahī dekh 'tā. lekin inglis filmē dekh bas bas phir vaisī samay nahī hotā, lekin vīkenḍ sōu dekh 'tā hū.*

*(I like Hindī songs from the films the most. Films are not that good, I don't like Bollywood because the same story is repeated many times, so that's why I don't watch them so often. But I watch TV films in English, when I have time. I watch "Weekend Show" on TV.)*

I: dhīre, dhīre, ṭhīk? māi samajh 'tī, lein māi ne sunnā dūs're logō ke sāth jab māi ne us ko rikorḍ kiyā, to us ke bād jab ve dhīre dhīre nahī bāt bole, to us ke bād ṭrans 'kript bahut muśkil thā.

*(Please, speak slowly. I can understand you but when I was listening to other people that I recorded it was much better for the transcript when they spoke slower.)*

*Bala: acchā, to mere sāth bole āp ko samajh 'tā nahī hogī?*

*(So, you don't understand me?)*

I: nahī, māi samajh 'tī lekin to rikorḍing ke lie zyādā acchā hai jab dhīrā dhīrā.

*(No, I understand you. But it would be better for recording if you spoke slower.)*

*Bala: bil 'kul dhīrā dhīrā bol 'tā hū.*

*(OK, I will speak slowly.)*

I: OK, ṭhīk hai. aisā hai.

*(OK, that's OK.)*

*Bala: kyā āp jān 'nā cāhēge, āp?*

*(What else would you like to know?)*

I: aur kyā film myūzik, sāgīt, to tum ko kyā kyā sāgīt pasand hai? yā tumhārā hobi kyā hai, sport?

(And what film music do you like? Or what is your hobby- sport?)

*Bala: hindī sāgīt mujhe bahut pasand hai, zyādātar vah purāne sāgīt jo kah 'te haī sattar aur assī ke dasak mẽ gāne aur saṅgīt kah 'te hai. vah mujhe zyādā pasand hai.*

*(I like Hindī music very much, mostly music from the seventies and eighties. So, these are my favourite ones.)*

I: ou key, pasand hai, thīk.aur bolivūd kī sāgīt bhī?

(OK, and Bollywood music?)

*Bala: hā, kabhī kabhī.*

*(Yes, sometimes.)*

I: ok, thīk, to sāgīt aur ek aur, aur tum tumhāre job ke bāre mẽ bol sak 'te ho ki tumhārā respon'sibilitīs kyā hai vahā? kompeṇi mẽ?

(OK, and what about your job. Could you tell me what your responsibilities are?)

*Bala: maī jit 'nā softver hotā hai, na? to us ko maī cek kar 'tā hū mere jo aur jo injenīr log haī, us softver ko banāte haī aur maī us se cek kar 'tā hū.<sup>120</sup>*

*(I check the software that was made by our engineers.)*

I: hā, to ceking?

(Yes, so checking?)

*Bala: thīk banāyā hai yā nahī banāyā ...*

*(Yes, whether it was made correctly or not.)*

I: aur kit 'ne ghaṅṭe haf 'te mẽ kām kar 'te ho? lag 'bhag?

(And how many hours per week do you work?)

*Bala: yah thore aisī vālī bātē haī kyōki maī kām ke lie koī samay nahī hai. jit 'nā zyādā kām hotā hai, to us 'ko kar 'nā hai.*

*(It is difficult to say, we have no special working hours. When there 's work we have to do it.)*

I: ah, to fiks verking aurs nahī.

(Ah, so you don 't have any fixed working hours.)

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<sup>120</sup> This part was used in 4.3.1.2. Register-identification, 4.3.1.2.2. Science a Technology

*Bala: aisā kuch nahī hotā hamāre log kam se kam nau ghaṅṭe kām kar´te haĩ yāni ki paītālīs ghaṅṭā ki per vīk. saītālīs.*

*(No, it is not like that. We have to work at least nine hours, that means 45 hours per week. Sometimes 47.)*

I: acchā, māī samajh´tī hū̃, to koī fiks aurs nahī hai jab tumhārī zarūrat hai, to...

(OK, I understand. There are no fixed hours but when you need to do something...)

*Bala: agar kabhī kabhī mujhe zarūrat hai, to bārah ghāṅṭā, pandrah bhī kām kar´nā paṛh´tā hai*

*(When they need me, I have to work 12 hours, sometimes even 15.)*

I: ou key, samajh´tī, abhī tumhāre parivār ke bāre mẽ, to tumhāre bahin bhāī kyā kar´te haĩ? dillī mẽ rah´te haĩ yā beṅgalor, yā bihār?

(OK, I understand. Now, something about your family. What do your siblings do? Do they live in Delhi, Bangalore or Bihar?)

*Bala: nahī, dillī mẽ rah´te haĩ. sabhī.*

*(No, all of them live in Delhi.)*

I: dillī mẽ rah´te haĩ. sabhī. aur kām kar´te haĩ?

(OK, they live in Delhi. And do they all work?)

*Bala: hā̃, bahin kām nahī kar´tī, kyōki hāusvājī hai.*

*(Yes, my sister doesn't work because she is a housewife.)<sup>121</sup>*

I: hāusvājī hai, ṭhīk lekin bhāī?

(Housewife, and what about your brothers?)

*Bala: bhāī to kām kar´te hai.*

*(All brothers work.)*

I: aur kyā? aṅgrezī ke sāt yā bhī softver?

(And what do they do? Something with English or software?)

*Bala: un kāp´nā kām, un ko aṅgrezī nahī is ke kām ke lie.*

*(They have their own jobs, they don't need English for it.)*

I: aha, to us´ke lie aṅgrezī kī zarūrat nahī hai.

(Aha, so they don't need English for it.)

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<sup>121</sup> This part was used in 4.3.1.1.3.1. Neutrality in terms of relationships, private life and certain family conditions

*Bala: hã, kyõki us kã kãm hai, jis ke leŋgvij kī zarūrat nahī hai lekin aŋgrezī jān´te hai, likt´te, paṛh´te hai*

*(Yes, because they don´t need it for their job. But they can speak English.)*

I: aŋgrezī jān´te hai.

(They know English.)

*Bala: bol´te hai, likh´te hai, paṛh´te hai.*

*(Yes, they speak, write and read in English.)*

I: aha, aisā hai. to maī soc´tī hū yah to sab hai, ṭhīk.

(Aha, so I think that´s it.)

*Bala: sab kuch hai. yadi aur koī cīz kī zarūrat ho to, tab mujh se īmail kar sak´te hai, āp ke pās merā eḍres hai.*

*(That´s it. If there were anything, you can send me an email. You have my address.)*

I: bahut bahut dhynyavād, maī abhī is ke bāre mẽ pūch´nā cāhā. aur khatm kar´ne se pah´le, jo tumhāre pās kāī praśan ho mere lie hai, to kripayā pūcho, kyõki sab se zyādātar log bhī mujh se kuch pūch´nā cāh´te hai. to, calo.

(Thank you very much. I just wanted to ask you about that. And before we finish, is there anything you would like to ask me? If there is, just go ahead because it has happened quite often that the respondents wanted to ask me some questions.)

*Bala: (laughing): calo, maī thoṛī cek bhī bol sak´tā, maī abhī cek bhāṣā ke eḍvens ḍiploma mẽ hū.*

*(Ok, I will ask you, I am now doing the Czech advance language course.)*

I: ou key, ṭhīk.

(OK.)

*Bala: maī thoṛī cek bol sak´tā hū, mūvī dekh´tī.*

*(I can speak a little Czech and watch movies.)*

I: ou key.

(OK.)

*Bala : Jestli chcete, musíme říkat česky?*

*(In Czech: If you want, we can speak Czech.)*

I: česky, jo?

(In Czech, OK?)

*Bala: A nepamatuji, jak se jmenujete?*

*(And I don't remember your name.)*

I: Jak se jmenujete? Jmenuji se Blanka. hindī mẽ us kā nām śvetā kā mat'lab.

*(What my name is? My name is Blanka. In Hindī Blanka means śvetā.)*

*Bala: śvetā? are bāp.*

*(Śvetā? Cool.)*

I: merī bhāṣā blanka lekin hindī mẽ śvetā.

*(It is Blanka in my language but śvetā in Hindī.)*

*Bala: are bāp, āp kī hindī bahut acchī hai, bahut acchā bol'tī hai āp. lekin abhī ho sak'tā hai, maī julāy agast mẽ poleṇḍ jāne vālā hū.*

*(Hey, your Hindī is very good. It can be that I will be in Poland in July or August.)*

I: aha, maī agast, julāy mẽ bhārat mẽ hōgī.

*(Aha, I will be in India in July-August.)*

*Bala: are, to ham mil sak'te hai, jab maī nahī jāūgā, to mil sak'te hai.*

*(Wow, so we can meet if I don't go to Poland.)*

I: to ho sak'tā hai, kyōki maī ne dūs're logō se bhī kahā ki jab maī dillī yā bhārat āūgī, kyōki maī vahā kām kar'tī hū, kabhī kabhī.

*(Yes, can be because I have told other people as well that if I go to India this summer, we can meet in Delhi-bacuse I work there sometimes.)*

*Bala: kaisā kām?*

*(What do you do?)*

I: gāyd jaise aur anuvādikā.

*(I work as a guide and interpreter.)*

*Bala: are, to hamārā lag'tā hai ki profesān jo biz'nis hai, eksā hai.*

*(Wow, so it seems that we have even the same job.)*

I: hā eksā hai, biz'nis, lekin abhī mujhko ṭhīk ṭhīk patā nahī jab maī bhārat āūgī yā malay'sia yā iṇḍoneśiya, abhī tak mujho mālūm nahī jūn śāyad kyōki, mai dekhūgī lekin to sambhav hai ki maī agast mẽ bhārat mẽ hōgī. to maī sab logō se īmel bhejūgī aur ham dillī mẽ mil sak'te hai. ṭhīk?

(Yes, it is the same. But now I don't know for sure if I go to India or to Malaysia or Indonesia. I will see, but if I go, will definitely let you know, send you an email and we can all meet in Delhi, ok?)

*Bala: hã, bil'kul.*

*(Yes, sure.)*

I: ou key, bahut bahut dhanyavãd aur jab mere pãs kaĩ praśan iñter'viyũ koñ'sering hoẽ, to maĩ tum ko ãmel bhejũgĩ.

(OK, thank you very much and if I had any questions concerning this interview, I will send you an email.)

*Bala: hã, jaise ãp cãhe ham śuddh hindĩ bahut bãt kar sak'te haĩ, iñglĩs bhĩ.*

*(Yes, if you wanted, we could speak in Śuddh Hindĩ and also in English.)*

I: nahĩ, śuddh mẽ nahĩ, kyõki is kãm ke lie řizis,em e ok yah to aisã honã nahĩ cãhie, kyõki maĩ jãn'nã cãh'tĩ hũ, kaise yã jaise log, řĩli, iñdĩd, bol'te haĩ, kyõki maĩ bhĩ ek yã do sãl klie rah'tĩ thĩ aur yah to aisã hai ki log sirf śuddh hindĩ nahĩ bol'te haĩ, yah to miks hai, jambal.

(No, not in Śuddh Hindĩ because it doesn't have to be like that for this thesis. I want to know how the people in India really speak. I also lived in India one or two years and it is not like that that people would use only Śuddh Hindĩ, it was rather a mix, jumble.)

*Bala: hã, yah sac hai.*

*(Yes, this is true.)*

I: hã, to isĩ lie maĩ jãn'nã cãh'tĩ hũ – řieliti, hã.sac.

(Yes, so that's why I want to knw the reality, the truth.)

*Bala: ou key.*

*(OK.)*

I: to bahut bahut dhanyavãd aur phir milẽge.

(So, thank you very much and see you.)

*Bala : hã, bil'kul bil'kul milẽge, jab ãp bhãrat ãẽgĩ, to zarũr milenge.*

*(Yes, of course, see you when you are in India, we will surely meet.)*

I: Thank you, dhanyavãd. Bye

(Thank you, thank you. Bye)

Bala: Bye.

I: Bye.

## 8.2.0. B. Filled questionnaire Forms and the Transcripts of the Interviews without MP3

### 8.2.4.1. Biswantah Patro (M, 30) - Filled Questionnaire

#### Respondent Number 4 (R4)

**Surname/Family name:** Patro

**Middle name:**x

**First name:** Biswanath

**Sex:** M

**Marital status:** single

**Address:** RZ D1-50, Vijay Encave, Palam Dabri Road, New Delhi

**Religion:** Hindu

**Age:** 30

**Date of birth:** 20.09.1978

**Place of birth:** Delhi

**Where you are currently staying :** Delhi

**Nationality:** Indian

**Your mother tongue/s:** Oriya

**Other languages you can speak:** Oriya and Hindi with parents, Hindi and English with friends and work

**When do you use English the most when speaking/writing/reading:**

Speaking with friends and works, reading newspapers books and works, writing

**Education:**

**Primary school:** English Medium

**Secondary School:** English Medium

**High School:** English Medium

**University:** English Medium

**Occupation:** officer finance

**Salary:** about 1500 USD monthly

**Your hobbies:** reading novels, interactions with peoples, travelling

**Your family:****Names:(family name, middle name, first name)**

father: Patro Chandra Govind

mother: Patro Purnavasi

siblings: one elder brother

**Age:**

father: dead- would be 68 this year

mother: 64

siblings: 33

**Religion:**

father: Hindu

mother: : Hindu

siblings: : Hindu

**Place of birth:**

father: Orissa

mother: Orissa

siblings: Delhi

**Nationality and where they live:**

father: dead

mother: Indian, lives in Delhi

siblings: Indian, live in Delhi

**Mother tongue:**

father: Oriya and Hindi

mother: Oriya and Hindi

siblings: Oriya and Hindi

**Language/s that your parents/siblings can speak**

father: Hindi, Oriya and English

mother: Hindi and Oriya

siblings: Hindi and Oriya and English

**Which language/s they speak/spoke with you: (please specify):**

father: Oriya and Hindi

mother: Oriya and Hindi

siblings: Oriya and Hindi and English

**Education:**

father: graduate

mother: high school

siblings: graduate

## 8.2.4.2. Biswantah Patro (M, 30) - Transcript of the Interview

### Respondent Number 4 (R4)

**Recording of the Interview:** 15.3.2008

**Duration of the Interview :** 14:50 minutes

**Language of the Interview:** Hindī

**Linguistic Description of the Interview :** CS, CM

I: Yes, is it Biswanath?

*Biswanath: Yes, hello.*

I: Hello, Blanka speaking- the one who sent the M.A.questionnaire.

*Biswanath: Oh yes, I know.*

I: Ok, good. I will firstly tell you the instructions in English. The interview will be conducted in Hindī but you can use Hindī or English or both, whatever you feel comfortable with.

Please, speak slowly, clearly and loudly as you are being recorded. And so that I could understand what you are saying when I am doing the transcription of our interview.O.K?

*Biswanath: OK, I understand.*

I: O.K. Let's start.

*Biswanath: calo.*

*(Let's start.)*

I: thīk, tumhāre bāre mē mujh se kuch batāo, tumhāre parivār ke bāre mē, mitrō ke bare mē....kuch na kuch

(Ok, good. Tell me something about you, about your family, friends, anything...)

*Biswanath: thīk. mere parivār ke sāth bigiṇ karūgā.*

*(OK,I will start with my family.)*

I: thīk, kaun kaun hāī? tumhāre mātā-pitā....

( OK, and who is it? Your parents...)

*Biswanath: nahī, sirf mere mātā kyōki mere pās pitā nahī hai, un kī mrtyu huī kuch sālō se pah'le. to merī mā akelī hai. phir bhī kves'caṇer se tum'ko mālūm hai ki merā parivār dillī mẽ rah'tā hai, don't you?*<sup>122</sup>

*(No, only my mother because I don't have father. He died some time ago. So, my mother is alone. But you know it from the questionnaire that my family lives in Delhi, don't you?)*

I: hā, tum ne vahā par likhā ki tumhāre sirf mātā hai. mujh'ko mālūm hai. to sac hai.

*(Yes, you wrote it in the questionnaire that you had only mother. I know. It is true.)*

*Biswanath: hā aisā hai. lekin mere mātā-pitā dillī mẽ orijinali paide hue nahī the. ve dillī mẽ orīsa se āye, to maī aur mere bare bhāī yahā dillī mẽ paide hue the.*

*(Yes, it is like that. But my parents aren't originally from Delhi, they weren't born here. They came to Delhi from Orissa, so me and my elder brother were born here in Delhi.)*

I: aur tumhāre pās sibliṅgs bhī hai?

*(And do you have siblings?)*

*Biswanath: hā hai. mere pās hai, ek eḷḍer braḍar hai. bas. vah dillī bhī rah'te hai un ke parivār ke sāth aur yahā bhī kām kar'tā hai.*

*(Yes, I have one elder brother. He lives in Delhi with his family and works in Delhi as well.)*

I: acchā, aur kyā kām?

*(OK, and what kind of a job?)*

*Biswanath: vah ek kaṃpaṇī mẽ kām kar'tā hai, jo import'eksport ke sāth ḍīl kar'tā hai.*

*(He works in a company that deals with import export.)*

I: to vah us ke kām ke lie iṅglīs kī zarūrat hai?

*(So, does he need English for this type of a job?)*

*Biswanath: hā, zarūr, kyōki yah to iṅtar'neṣaṇal kaṃpaṇī hai, to zarūrat hī hai.*

*(Yes, of course, because he works in an international company, so he surely needs English.)*

I: to āp āpas mẽ kaun sī bhāṣāō mẽ bol'te hāī?

*(So in which languages do you speak to each other?)*

*Biswanath: I mean, mere bhāī ke sāth hindī, oriyā aur kabhī iṅglīs mātā ke sāth hindī aur oriyā, kyōki un'ko iṅglīs nahī āī hai. jab mere pitā zindā the to un ke sāth bhī iṅglīs kabhī kabhī bol'tā thā.*

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<sup>122</sup> This part was used in 4.2.1.1.3.1. Tag-switching where the underlying sentence is uttered in code A (i.e. Hindī) switched with a tag from the code B (English)

*(I mean, I speak Hindī, Oriyā and English with my brother and with my mother only Hindī and Oriyā because she cannot speak English. When my father was alive, I used to speak with him in English- sometimes.)*

I: aur jab tum tumhāre bac'pan mẽ tumhāre mā-bāp ne tum se kaun sī bhāṣāẽ bāt'cīt ko kiyā?

(And when you were a child, which language did your parents speak with you?)

*Biswanath: hm, jab māĩ sac'muc baccā thā, to mujh ko yād hai ki mātā pitā mere sāth sab se pah'le oriyā aur us ke bād hindī bol'te the. us ke bād māĩ prāy'meri skūl mẽ gaye aur mere sab skūl iᅅglīs mīᅇiyum mẽ the. to skūl se bhī iᅅglīs.)*

*(When I was really a child, I can remember that my parents spoke firstly Oriyā, then Hindī and then at primary school with English which was in English medium.)*

I: hā, yah to aisā hai, aur tum ne aᅅgrezī ke sāth to kab śurū kiyā? pray meri skūl, sekoᅅderi?

(Yes, it is like that. And when did yo start with English? At primary or secondary school?)

*Biswanath: hā, prāy'meri skūl mẽ śurū kiyā aur uᅅiver'yīti tak sirf iᅅglīs mīᅇiyum.*

*(Yes, I started at primary school and then everything up to university was only in English medium.)*

I: thīk, aur skūl mẽ sirf iᅅglīs thā? koī dūsri bhāṣā?

(OK, so you had only English at school? No other language?)

*Biswanath: naᅅī, I mean we were not allowed to speak other language except for English at school. But of course, sometimes I spoke in Hindī with my classmates.*

*(No.....)*

I: acchā, to tumhāri zindagī iᅅglīs se bahut prabhāvit ha, na?

(OK, so your life must have been influenced by English a lot?)

*Biswanath: pra – kyā? us kā matlab kyā?*

*(Pra- what? What does it mean?)*

I: prabhāvit kā matlab influenced hai. I said that you must have been influenced by English a lot.

(Prabhāvit means influenced.)

*Biswanath: Yes and no. Because you get used to it. I mean even now, our official language at work is English, so I speak mostly English. to mere lie aisā hai.*

*(Yes and no. Because you get used to it. I mean even now, our official language at work is English, so I speak mostly English. It is like that for me.)*

I: acchā, to kuch tumhāre kām ke bāre mẽ. to tumhārā dhādhā kyā hai? tum is ke bāre mẽ mujh se kuch kah sak'te ho? tum ne likhā kit um āfis kā kām kar'te ho?

(OK, so a bit about your work. What do you do? Can you tell me something about it? You wrote in the questionnaire that you work in an office.)

*Biswanath: hā, yes that's true. I work in Delhi in a company where I am in charge of finance. So you cannot really say I am just a clerk, but yes, I do work in an office.*

*(Yes.)*

I: OK, why don't you say it in Hindī?

*Biswanath: hā, lekin this is easier for me as our office language is English. We also cooperate with foreign companies, so that's why it is easier to speak about it in English. And also if I went into detail about my job, even if I spoke in Hindī there would be lots of English in it because there are many terms that we just don't use in Hindī. They are international terms. <sup>123</sup>*

*(Yes, but....)*

I: aur kit'ne ghaṅṭe haf'te mẽ kām kar'te ho? lag'bhag?

(And how many hours per week do you work?)

*Biswanath: We have a very complicated working schedule. us'kā matlab yah hai ki har Saturday maī off hū aur har second Friday bhī. Sundays ham work nahī jāte. I work usually from 9 a.m. to 7p.m. but it depends, when there's more work to do, I have to stay longer, of course. to kah sak'tā hū ki on average maī lag bhag das ghaṅṭe har din kām kar'tā hū.*

*(We have a very complicated working schedule. It means that every Saturday I have off and every second Friday as well. We don't go to work on Sundays. I work usually from 9 a.m. to 7 p.m. but it depends, when there's more work to do, I have to stay longer, of course. So, I can say that I work ten hours every day on average.)*

I: acchā, to lag'tā hai kit tum bahut samay kām mẽ ho, na?

(So, it seems that you spend a lot of time at work, right?)

*Biswanath: hā, unfortunately.*

*(Yes, unfortunately.)*

I: aur jab tum u.k.l. tumhāre meṇej'meṇṭ ke sāth bāt kar'te ho, to sirf iṅgliś aur kolīgs ke sāth?

(And when you speak e.g. with your rmanagment, do you speak only in English and what about your colleagues?)

*Biswanath: hamāre meṇej'meṇṭ ke sāth only English. With my colleagues, it depends. I would say both, Hindī and English. Then I also have one more colleague who speaks Oriyā, so we speak Oriyā as well. magar sab se zyādā iṅgliś meṇej'meṇṭ ke sāth.*

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<sup>123</sup> This part was used in 4.2.1.3.2. Topical CS

*(We speak only in English with our management. With my colleagues, it depends. I would say both, Hindī and English. Then I also have one more colleague who speaks Oriyā, so we speak Oriyā as well. But mostly English with management.)*

I: ou key. aur jab tum tumhāre mitrō ke sāth ho, hā to tum hindī yā angrezī ka yūz kar'te ho- yā donō?  
(OK, and when you speak with your friends, do you use Hindī or English, or both?)

*Biswanath: dīpenḍ kar'tā hai. donō. kabhī hindī kabhī inḡlīs kabhī oriyā....  
(It depends. Sometimes Hindī sometimes English, sometimes Oriyā...)*

I: donō? aur tum'ko mālūm hai jab angrezī kā yūz kar'te ho, jab tum udhāraṅ ke lie ḍhābe mẽ ho, yā restōreṅt.....  
(Both? And do you know when you use English, when you are e.g. in a pub or a restaurant?)

*Biswanath: aisā kah'nā muśkil hai, mujh'ko mālūm nahī. kyā jagah par. Sometimes I'll start a sentence in English aur hindī mẽ ant kar'tā hū.<sup>124</sup> hā sac hai, lekin kaun'sī jagah...  
(It is difficult to say, I don't know which places. Sometimes I start a sentence in English and finish it in Hindī. That's true but on which places....).*

I: ou key, to dhīre dhīre. maī samjh'tī hū lekin to rikor'dīḍ hai, ṭhīk?  
(OK, but please slowly. I can understand but you are being recorded, OK?)

*Biswanath: Oh, sorry. I forgot. Of course, I will speak slowly.*

I: koī bāt. to sac hai, maī sah'mat hū aur tumhārā vicār kyā hai kyōki maī ne alag alag logō ke sāth inṭa'viyū liyā aur vahā ek dil'casp cīz thā, mere lie. unhōne kahā ki u.k.l. kafe kofī ḍey yā bahut mahāge ristōreṅt par yā metro dillī mẽ log phir bhī hindī bol'ne vāle hā, ve aṅgrezī kā prayog kar'te hai. tum soc'te ho ki śāyad kuch sṭeṭas dikhānā cāh'te hā? to tumhārā vicār kyā hai? sah'mat ho? yā?

(OK, it is true, I agree. And what is your opinion on the following: I have interviewed different people and there was one very interesting thing for me. Some of these people stated that if you go to a very expensive place, such as Café Coffee Day or when you are in metro in Delhi, so the people speak English despite the fact that they are Hindī speakers because they want to show their status that they are better, that it is better to speak in English than in Hindī.

What's your opinion? Do you agree- or ?)

*Biswanath: hm, interesting. I have never thought about it even though I go to Café Coffee Day quite often with my friends. The one at Connaught Place is quite good. But I don't think that people use only English, I think you can hear Hindī as well. But may be English is more dominant because of the*

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<sup>124</sup> 4.2.1.1.1.2. Inter- sentential switching where the first clause/sentence is in code B (English) and the second clause/sentence in the code A (Hindī).

people that go there, I mean usually business oriented, so they might have a meeting there, in which case English would be appropriate.....hm, to aisā ho sak 'tā hai.

(.....hm, it can be like that.)

I: hm, thīk. maī bhī sī pī kā kāfī mālūm hai. acchā hai lekin thoṛā sā mahāgā.

(OK. Yes, I also know the café at CP. I have also been there. It is good but quite expensive.)

*Biswanath: hā, inḍiya ke lie ikspen 'siv hai.*

(Yes, it is quite expensive in Indian terms.)

I: acchā, aur tumhāre lie aisī sthitiyō bhī hāī, jab tum sirf inḡlīs kā yūz kar 'te ho?

(OK, and are there also such situations when you use only English?)

*Biswanath: hā, kām par, jab biz 'nis mītiṅg hai lekin is ke alāvā to donō kā yūz kar 'tā hū.*

*soc 'tī hu yah to ādmī kā ādmī nirbhar hai matlab person kā person ḍipend kar 'tā hai.<sup>125</sup>ki ve kaun sī bhāṣāē kā yūz kar 'nā cāh 'tā hai.*

(Yes, at work and when I have a business meeting. Except for that I use both. But I think it depends on the person which language he/she wants to use.

I: hā, thīk, aur yah to u.k.l. aisā hai tumhāre mitrō ke sāth kuch viśeṣ ṭopik ke bāre mē sirf anḡrezī mē bāt karte ho? kyōki ek ādmī ne mujh se kahā jab vah (yah to puruṣ hai thīk. / meṅ) jab vah u.k.l. ap ne mitrō ke sāth se laṛkiyō ke bāre mē yā rilesāṅsip ke bāre mē bāt karte hai, to vah sirf anḡrezī kā yūz kar te hai.

(OK, and e.g. is there any special topic with your friends that you discuss only in English? Because I have spoken to a man and he said that e.g. when he spoke about girls with his friends, or about relationships, he used only English)

*Biswanath: hā, jaise maī ne pah 'le se kahā, mere job.*

(Yes, as I have said before – my job.)

I: acchā, aur jab tumhāre samay, fur 'sat hai, tum ko kyā pasand hai?

(OK, and when you have time, what are your hobbies?)

*Biswanath: abhī, mere pās it 'nā samay nahī. bahut kam hai, jab maī skūl mē thā, to krikeṭ khel 'tā thā, lekin abhī kharāb hai, matlab I do sports only rarely, to sac hai ki maī sirf ek bār mahīne mē khel 'tā hū.<sup>126</sup> lekin, at least, I am trying to live healthy, matlab sig 'reṭē nahī pītī hū.<sup>127</sup>*

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<sup>125</sup> This part was used in 4.3.1.3. Elucidation and Explanative Interpretation

<sup>126</sup> This part was used in 4.2.1.1.1.2. Inter-sentential switching where the first clause/sentence is in code B (English) and the second clause/sentence in the code A (Hindī).

<sup>127</sup> This part was used in 4.2.1.1.4.2. Intra-word switching where the word is in code B (i.e. English) with a morpheme boundary from the code A (Hindī)

*(Now, I don't have much free time, very little. When I was at school, I used to play cricket a lot but now it is bad. I mean I do sports only rarely, to tell the truth only once a month. But at least I am trying to live healthy, I don't smoke.)*

I: acchā. aur sport ke alāvā to tum' ko kyā pasand hai?

(OK, and what else do you like except for sports?)

*Biswanath: mujh 'ko dī vī dī dekh 'nā bahut pasand hai.*

*(I like watching DVD very much.)*

I: aur tum angrezī yā hindī kī filmē dekh 'te ho?

(Do you watch English or Hindī films?)

*Biswanath: donō.*

*(Both.)*

I: aur filmō kā saṅgīt pasand hai?

(And do you like film music?)

*Biswanath: hā, pasand hai. bolivūd bhī ves 'terṅ bhī.*

*(Yes, I like both Bollywood music and western music.)*

I: ṭhīk, aur kyā.....kām, parivār, fur'sat, to maī soc'tī hū yah to sab hai. bahut bahut dhanyavād.

(OK, and .... that was about work, family, free time.... OK, I think that, 's it. Thank you very much.)

*Biswanath: hā, koī bāt.*

*(Yes, no problem.)*

I: bisvanāth, jab mere pās kāī praśn ho, to maī tum'ko īmel mē likh sak'tī hū, ṭhīk?

(Biswanath, if I have any questions, can I will write you an email, ok? )

*Biswanath: hā, zarūr. Sure. You are welcome.*

*(Yes, of course. Sure. You are welcome.)*

I: OK. Thank you very much. Bye

*Biswanath: Bye.*

### 8.2.5.1. Pooja Mishra (F,27) - Filled Questionnaire

#### Respondent Number 5 (R5)

**Surname/Family name:** Mishra

**Middle name:** x

**First name:** Pooja

**Sex:** F

**Marital status:** single

**Address:** C/O Mr. L.N. Jha, Shiv Mandir, Old Rajinder Nagar, New Delhi

**Religion:** Hindu

**Age:** 27

**Date of birth:** 19.12.1980

**Place of birth:** Patna, Bihar

**Where you are currently staying :** Delhi

**Nationality:** Indian

**Your mother tongue:** Hindi

**Other languages you can speak:** Maithili with my family, Hindi with friends, English at work and when I was at school.

**When do you use English the most when speaking/writing/reading:**

I use English at work, for reading newspapers, watching TV, radio, DVD's, when I was at university, for speaking with friends and teachers, reading books for college, reading newspapers etc.

**Education:**

**Primary school:** Private School, English Medium CBSE Board

**Secondary School:** Private School, English Medium CBSE Board

**High School:** Private School, English Medium CBSE Board

**University:** J.N.University, English medium

**Occupation:** clerk. It is an administration work and I mostly use English, sometimes Hindi or Punjabi

**Salary:** 15 000 INR a month

**Your hobbies:** painting, philately, reading novels

**Your family:****Names:**(family name, middle name, first name)

father: Mishra Nand Ganga

mother: Mishra Mridula

siblings: 1 younger brother

**Age:**

Father: 50

mother: 47

siblings: 21

**Religion:**

father: Hindu

mother: Hindu

siblings: Hindu

**Place of birth:**

father : Bihar

mother: Bihar

siblings: Bihar

**Nationality and where they live:**

father: Indian, lives in Bihar

mother: Indian, lives in Bihar

siblings: Indian, lives in Delhi

**Mother tongue of your parents/siblings:**

father: Hindi

mother: Hindi

siblings: Hindi

**Language/s that your parents/siblings can speak**

father: Hindi, Maithili, Sanskrit

mother: Hindi, Maithili

siblings: Hindi, Maithili, English

**Which language/s they speak/spoke with you: (please specify):**

father: Hindi and Maithili

mother: Hindi and Maithili

siblings: Hindi and Maithili and English

**Their education:**

father: M.A. Sanskrit

mother: graduate

siblings: still studying university

### 8.2.5.2. Pooja Mishra (F, 27) - Transcript of the Interview

#### Respondent Number 5 (R5)

**Recording of the Interview:** 27.3.2008

**Duration of the Interview :** 21:08 minutes

**Language of the Interview:** Hindī

**Linguistic Description of the Interview :** Hindi, Hinglish, CM a lot ( very little CS)

I: Helo? Is it Pooja?

*Pooja: Yes, hello.*

I: Hi Pooja, Blanka speaking- the one who sent the M.A.questionnaire.

*Pooja: Oh, Ok. I didn't know who it was. Now I know.*

I: I know, because we have been in touch only via emails, so this is actually the first time we have spoken with each other.

*Pooja: That's right.*

I: OK, Pooja I will firstly tell you the instructions of this interview in English.

*Pooja: OK.*

I: The interview will be conducted in Hindī but you can use Hindī or English or both, whatever you feel comfortable with. But! Please, speak slowly, clearly and loudly as you are being recorded. And so that I could understand what you are saying when I am doing the transcription of our interview.O.K?

*Pooja. Ok, clear.*

I: O.K. Let's start.

*Pooja: hā, calē calo.*

*(Let's start, then.)*

I: ṭhīk. pūjā, tumhāre bāre mē mujh se kuch batāo, tumhāre parivār ke bāre mē, mitrō ke bare mē, kām ke bāre mē....kuch na kuch

(Ok, Pooja, tell me something about you, about your family, friends, work, anything....)

*Pooja: thīk, merā nām pūjā miśra hai, maī dillī rah´ tī hū lekin merā parivār bihār se hai.  
(OK, my name is Pooja Mishra, I live in Delhi but my family comes from Bihar.)*

I: ok, kaun kaun hai? tum tumhāre mātā-pitā....

(OK, and who is it? You, your parents...)

*Pooja: merā parivār, us kā mat´lab maī, mere mā-bāp aur mere choṭe bhāī. bas. ham choṭa parivār  
bhār´tīy parivār kī tul´nā mẽ hai. maī aur mere choṭe bhāī yahñ dillī mẽ rah´te hai magar hamāre  
pereñts bihār mẽ rah´te hai.*

*(My family, that means me, my parents and my younger brother. That´s it. We are a small family in comparison  
with other Indian families. Me and my brother live in Delhi but my parents live in Bihar.)*

I: thīk, to tum dillī mẽ tumhāre choṭe bhāī ke sāth rah´te ho?

(OK, so do you live with your younger brother?)

*Pooja: nahī, maī mere boy´freñd ke sāth rah´tī hū aur braḍar us ke garl´freñd ke sāth. aisā hai.  
(No, I live with my boyfriend and my brother lives with his girlfriend.)*

I. tumhārā bhāī kyā kar´tā hai?

(What does your brother do?)

*Pooja: vah parh´tā hai. je.en. yū mẽ.  
(He studies at Javaharlal Nehru University.)*

I: thīk. aur jab tum tumhāre bac´pan mẽ tumhāre mā-bāp ne tum se kaun sī bhāṣāẽ bāt´cīt ko kiyā?

(And when you were a child, which language did your parents speak with you?)

*Pooja: zyādātar maithilī aur hindī, pitā kabhī kabhī aṅgrezī par bahut kam.  
(Mostly in Maithilī and Hindī, my fatr spoke sometimes but not much.)*

I: hā, to tum ne aṅgrezī ke sāth to kab śurū kiyā? pray´ meri skūl, sekoñderi? kyōnki tumhārī iṅglīs  
bahut acchī hai.

(Yes, it is like that. And when did yo start with English? At primary or secondary school? Because your English is  
very good.)

*Pooja: Thank you. hā, is ke sāth pray´ meri skūl mẽ śurū kiyā. aur sab skūl, iṅglīs mīḍiyum mẽ the, to  
isī lie. kyōki mere mā-bāp aise cāh´te the, kyōki soc´te mere lie zyādā acchā hogā, iṅglīs mīḍiyum skūl  
kā.*

*(Thank You. Yes, I started with English at primary school and then all the schools were in English medium, so that's why. Because my parents wanted me to study in English because they thought it would be better for me.)*

I: acchā, abhī kuch tumhāre dhādhe ke bāre mẽ, tum kyā kar'te ho?

(Ok, and now something about your job, what do you do?)

*Pooja: maī āfis mẽ kām kar'tī hū, ek choṭī kampaṇī mẽ.*

*(I work in an office, in a small company.)*

I: aur kit'ne ghaṇṭe haf'te mẽ kām kar'te ho? lag'bhag?

(And how many hours per week do you work?)

*Pooja: ḍipenḍ, kyōki yah to prāy'viṭ kampaṇī hai. lekin haf'te mẽ lagbhag cālīs ghaṇṭe bas.*

*to acchā kām hai aur merā tan'khāh matlab sel'ry zyādā acchā hai, lag'bhag pandrah hazār rupaye.<sup>128</sup>*

*(It depends, because it is a private company. But generally I work forty hours per week. It is a good job and my salary is quite O.K., approximately fifteen thousand Rupees.)*

I: aur jab tum u.k.l. tumhāre meṇej'menṭ ke sāth bāt kar'te ho, to iṅgliś, hindī, donō? nirbhar hai?

(And when you speak e.g. with your management, do you speak in English, Hindī, both, it depends?)

*Pooja: jab maī.....<sup>129</sup>*

*(When I....)*

I: Pooja, can you hear me? Is your skype connection OK? I cannot hear you, hello, hello.....?

*Pooja: Yes, Blanka I can hear you. I am sorry. I think it is my computer. It is very old. kabhī kabhī mere kom'pjūṭar problems hai, us ko ris'tāṭ kar'nā hogā.ā- abhī cal'tā, lekin skrīn ṭhorā ḍar'ti hai, us'ko klīn kar'nā paregā hamāre ceṭ ke bād...<sup>130</sup>*

*(Sometimes I have problems with my computer. I will have to restart it. Ah, now it is working, but the screen is a bit dirty. I will have to clean it after we have finished our chat.)*

I: ṭhīk, maī ne pūchā meṇej'menṭ ke sāth kaun'sī bhāśā mẽ bāt kar'te ho, to iṅgliś, hindī, donō?

(OK, I asked you about your management, in which language do you speak with them? In English, Hindī, both?)

*Pooja: donō. iṅgliś aur hindī bhī. mere meṇej'menṭ sirf bhār'tiy log hai, dillī se, to un ko hindī ātī hai, to ham donō kā yūz kar sak'te hai.*

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<sup>128</sup> This part was used in 4.3.1.3. Elucidation and Explanative Interpretation

<sup>129</sup> The connection was interrupted for a while. Thus omission.

<sup>130</sup> This part was used in 4.3.1.2. Register-identification, 4.3.1.2.2. Science and Technology

(Both, English and Hindī. The people from management are Indians, from Delhi, so they can speak Hindī, so we use both.)

I: acchā, aur jab tum tumhāre mitrō ke sāth ho, to tum hindī yā angrezī ka yūz kar'te ho- yā donō?

(OK, and when you speak with your friends, do you use Hindī or English, or both?)

*Pooja: donō, ḍipeṇḍ kar'tā hai, kyōki mere pās bahut freṇḍ hai, jo uttar bhārat nahī hai, isī lie mujh'ko inglis ke yūz kī zarūrat hai.*

*(Both, it depends. Because I have many friends who are not from North Indis. So, that's why I need to use English.)*

I: donō? aur tum'ko mālūm hai jab aṅgrezī kā yūz kar'te aur kab hindī?

(Both? And do you know when you use English and when Hindī?)

*Pooja: muškil hai. lekin kyā hai, yahā dilī mē, to tum'ko udāharaṇ ke lie barista kofī yā kafe kofī ḍey yā T.G.I.F. mālūm hai?*

*(It is difficult to say. But here in Delhi, have you heard of Barsta Café, Café Coffee Day or T.G.I.F.?)*

I: hā, mālūm hai. kyō?

(Yes, I have. Why?)

*Pooja: to vahā sab log sirf angrezī mē bāt kah'te hai magar ve hindī bol'ne vāle hai. to aisī sthiti mē. mere lie sṭrenj hai. kabhī kabhī mujh ko aisā lag'tā ki ve kuch dihānā cāh'te hai....sṭeṭas, maṇi..*

*(So there the people speak only in English despite the fact that they are Hindī speakers. It is a bit strange for me. Sometimes it seems to m that they want to show something...status, money.)*

I : hm, ṭhīk. sṭeṭas dikhānā cāh'te hai.

(OK, they want to show their status.)

I: acchā, maī ne bhī sunā ki rilesān'sip ke bāre mē laṛ'ke sirf aṅgrezī mē bāt'cīt kar'te the aur... tum soc'tī ho, ki yah to aisā hai.

(OK, I have also heard from one of my respondents that when he was talking about relationships, he used only English. So, do you think – is it like that?)

*Pooja: nahī, I mean this is not true. I cannot agree. Yes, it can be true for some people because India as quite a big country, but one cannot make such simple generalizations. Not possible....I have many boy-friends who discuss these hings in Hindī, no problem...*

*aisā nahī hai.*

*(No, I mean this is not true. I cannot agree. Yes, it can be true for some people because India as quite a big country, but one cannot make such simple generalizations. Not possible....I have many boy-friends who discuss these hings in Hindī, no problem...it is not like that.)*

I: acchā. aur tumhāre lie koī viśes topik hai jis ke bārē mē tum sirf aṅgrezī bāt'cīt kar'te ho?  
(OK, and for you is there any special topic about which you would speak only in English?)

*Pooja: hm, nañī. yā jab maī yuñiversity gaī, to hā, hamāre klāsis aṅgrezī mē the, to zarūr mujh ko aṅgrezī bol'nā parhā.....lekin, jeṇeralī, nañī.<sup>131</sup>*  
(Hm, not. When I was at university, so yes, our classes were in English, so of course I had to speak English, but generally not.)

I: maī ne pūchā, kyōki maī bhī kuch merī thīzis hiṅgliś ke bāre bhī likh'tī hū thīk, yah to ek, we can say new style, OK, yah to aisā hai ki log hindī kā prayog kar'te haī thīk lekin kabhī kabhī iṅgliś mē svic kar'te hai, aisā hai.yah to koī miks, jambal. hā?  
(I have asked because I also write in my thesis about Hinglish. It is, we can say a new style, when people use Hindī but also English and switch it. It is a mix, a jumble.)

*Pooja: hā, mālūm hai. lekin bhāśā nañī hai yā hai? It is more of joke, isn't it?  
(I know but it isn't a language or? It is more of a joke, isn't it?)*

I: Well, I don't know. That's what I am trying to find out. I just wanted to know your opinion.

*Pooja: acchā, abhī samajh'tī.*  
(OK, now I understand.)

I: thīk. aur tumhāre fur'sat mē kyā kar'te ho?  
(OK, and what do you do in your free time?)

*Pooja: fur'sat. muśkil hai, kyōki maī bahut ghaṅṅte kām mē hū, to mere pās it'nā samay nañī hai, you know, hobi ke lie.<sup>132</sup>*  
(Well, free time, that's difficult because I work many hours. So, I don't have so much time, you know, to have hobbies)

I: acchā. lekin phir bhī tum' ko kyā pasand hai?  
(OK, but generally, what do you like?)

*Pooja: mujh'ko nāvels parh'nā pasand hai, penṅing, aur bhī śopiṅg pasand hai. mujh'ko māls pasand hai, dillī mē.kompleks mē yahā bahut śopē haī, jahā aṅgrezī bolī jāti hai.<sup>133</sup> Ok, so that would be another place where English is spoken a lot, shopping malls. Definitely.*

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<sup>131</sup> This part was used in 4.2.1.3.3.3.CS used as a device to express disapproval.

<sup>132</sup> This part was used in .2.1.1.3.1. Tag-switching where the underlying sentence is uttered in code A (i.e. Hindī) switched with a tag from the code B (English)

*(I like reading novels, painting and shopping. I like shopping malls in Delhi. Here in Delhi there are many shops where English is spoken. OK, so that would be another place where English is spoken a lot, shopping malls definitely.)*

I: aur filmẽ tum ko bhĩ pasand hai?

(And do you also like films?)

*Pooja: hã, mujhe bahut pasand hai.*

(Yes, I like them a lot.)

I: aur tumhãrã priy film kyã hai?

(And what is your favourite film, then?)

*Pooja: hm, bahut hai, mujh 'ko sãh rũ khãn pasand hai. to sãre film us ke sãth. sãyad cak ðe iñðiya..*

*(Hm, there are many. I like the actor Shah Ru Khan, so all films with this actor. But may be Chak De India.)*

I: cak ðe iñðiya?

(Chak De India?)

*Pooja: tum ko mālũm hai?*

*(You know this film?)*

I: hã, mãĩ ne us 'ko dekhã. agast mẽ.

(Yes, I saw it in August.)

*Pooja: are. acchã lagã?*

*(Wow, and did you like it?)*

I: hã, bahut.

(Yes, a lot.)

I: ðhĩk, mujh ko jãnã hogã, to mãĩ soc 'tĩ hũ yah to sab hai. bahut bahut dhanyavãd.

(OK, I will have to go, so I think that's it. Thank you very much.)

*Pooja: kuch pũchũ?*

*(Can I ask you something?)*

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<sup>133</sup> This part was used in 4.2.1.1.4.2. Intra-word switching where the word is in code B (i.e. English) with a morpheme boundary from the code A (Hindĩ)

I: hā, zarūr.

(Yes, of course.)

*Pooja: mā ne socā ki jab tum samar mē yahā iṇḍiya ho, to śāyad ham mil sak'tī hai. kyā tum soc'te ho? Would it be possible or not?*<sup>134</sup>

*(Yes, I was thinking that when you are in India this summer, we could meet. What do you think? Would it be possible or not?)*

I: hā, kyō nahī. zarūr mil sak'tī hai. sirf īmel bhejūgī aur dillī mē mil sak'tī hai, kafe kofī ḍey jā sak'tī hai.

(Yes, why not? Of course, we can meet. I will send you an email and we can meet e.g. in Café Coffe Day.)

*Pooja (laughing): thīk. pakkī bāt. tumhāre mere nambar hai, na?*

*(OK, sure. You do you have my phone number, right?)*

I: hā, hai. jab mā dillī hū, mā tum ko phoṇ karūgī, thīk?

(Yes, I do. I will call you when I am in Delhi.)

*Pooja: thīk.*

*(OK.)*

I: aur pūjā, jab mere pās kā praśn ho, to mā tum'ko īmel bhej sak'tī hū?

(And Pooja, if I have any questions, can I send you an email?)

*Pooja: Of course. Please, do so.*

I: OK, thank you. Bye

*Pooja : Bye.*

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<sup>134</sup> This part was used in 4.2.1.1.1.1. Inter-sentential switching where the first clause/sentence is in code A (Hindī) and the second clause/sentence in the code B (English).

**8.2.6.1. Savita (F, 29) - Filled Questionnaire**

**Respondent Number 6 (R6)**

**Surname/Family name:** Ram

**Middle name:**x

**First name:** Savita

**Sex:** F

**Marital status:** single

**Address:** the one Delhi, 70 Laxmi Nagar, New Delhi

**Religion:** Hindu

**Age:** 29

**Date of birth:** 07.07.1979

**Place of birth:** Delhi

**Where you are currently staying :** Delhi and Bangalore

**Nationality:** Indian

**Your mother tongue/s:** Hindi

**Other languages you can speak:** Hindi with my parents, English at work

**When do you use English the most when speaking/writing/reading:**

Generally at work

**Education:**

**Primary school:** Hindi medium

**Secondary School:** Hindi medium

**High School:** Hindi medium

**University:** English medium

**Occupation:** working in a call centre, I use mostly English

**Salary:** 38 000 INR per month plus bonuses, depending on the turnover of the company

**Your hobbies:** dancing

**Your family:**

**Names:(family name, middle name, first name)**

father: R.L. Ram

mother: Promila

siblings: one sister

**Age:**

father: 60

mother: 55

siblings: 20

**Religion:**

father: Hindu

mother: : Hindu

siblings: : Hindu

**Place of birth:**

father: Delhi

mother: Delhi

siblings: Delhi

**Nationality and where they live:**

father: Indian, lives in Delhi

mother: Indian, lives in Delhi

siblings: Indian, lives in Delhi

**Mother tongue:**

father: Hindi

mother: Hindi

siblings: Hindi

**Language/s that your parents/siblings can speak**

father: Hindi and English

mother: Hindi and a bit of English

siblings: Hindi and English

**Which language/s they speak/spoke with you: (please specify):**

father: Hindi

mother: Hindi

siblings: Hindi and sometimes English

**Education:**

father: graduate

mother: graduate

siblings: studying

## 8.2.6. 2. Savita (F, 29) - Transcript of the Interview

### Respondent Number 6 (R6)

**Recording of the interview:** 18.3.2008

**Duration of the interview :** 15:24 minutes

**Language of the interview:** Hindī

**Linguistic Description of the interview :** CM, CS a lot especially when speaking about her job.

I: Hello Savita, Blanka speaking- the one who sent the M.A.questionnaire.

*Savita: Hello, how are you. That's great you are calling, I got your email.*

I: Hello. I am fine. I am happy to hear that. I will firstly tell you the instructions for this interview in English.

*Savita : OK. I am listening.*

I: The interview will be conducted in Hindī but you can use Hindī or English or both, whatever you feel comfortable with. O.K?

*Savita: Ok, no problem.*

I: Just, please, speak slowly, clearly and loudly as you are being recorded. And so that I could understand what you are saying when I am doing the transcription of our interview.

*Savita: I will try to.*

I: O.K. So, we can start then. śurū karē.

(Let's start.)

*Savita. śurū kar sak' tī hai.*

*(We can start.)*

I: ou key, thīk. savita, tumhāre bāre mē mujh se kuch batāo.

(Ok, Savita, tell me something about you.)

*Savita: thīk.merā nām savitā hai aur maī abhī dillī aur beṅgalor donō śaharō mē kām kar' tā hū.*

*(OK, my name is Savita and now I am working in two cities, Delhi and Bangalore.*

I: donō śaharō ? kaise sambhav hai?

(In both cities? How is it possible?)

Savita: hā, donō kyōki maī yahā dillī mē rah'tī hū lekin jo kompeni maī kām kah'tī hū us'kā heḍ'kvoṭars beṅgalor mē hai, isī lie maī vahā kām kar'tī hū.

(Yes, in both cities because I live here in Delhi but the company where I work has its headquarters in Bangalore, so that's why I work also there.)

I: acchā aur tum kyā kar'te ho is kām mē? yah to kuch kompyuṭar ke sāth?

( OK, and what do you do in this job? Is it a kind of work with computers?)

Savita: kompyūṭars ke sāth hī hai, kyōki maī kāl centre mē job kar'tī hū.

(It is with computers because I work in a call center.)

I: ṭhīk. aur tum vahā kyā kyā kar'te ho?

( OK, what exactly do you do there?)

Savita: maī vahā klāyeṅṭs ke sāth, amerikā se bāt kar'tī hū. yah to treval insarens ke bare mē hai.

kampeṇi ṣṭeṭs se haī lekin seṅṭar yahā beṅgalor mē hai. zyādā sastā un ke lie hai.

aur merā kām hai, jab ve klāyeṅṭs u.k.l. śikāyat kar'te haī, yā kuch ke sāth un'ko madad kar'nā hai- to merā rispoṅ'sibilit hai un ke sāth bāt kar'nā. aisā hai.

(I speak with clients from America. It concerns travel insurance. The company is from the States, but the call center is here in Bangalore because it is cheaper for them. And my responsibility is to talk with clients when they complain or need help with something. It is like that.)

I: hm, muśkil hai, na? ghab'revāle klāyeṅṭs ke sāth bāt'cīt kar'nā.

(Hm, it must be difficult to speak with angry clients?)

Savita: hā, you know sometimes it is really terrible, sometimes not so much. But you can get used to it.

(Yes.)

I: aur kaun'sī bhāṣā kā yūz ka'tī ho, kām par? iṅglīs, na?

(And which language do you use at work? English, don't you?)

Savita: hā, aisā hai, ekcueli, sirf iṅglīs lekin vahā bhī kuch kolīgs haī, jo dillī se bhī haī, to breks mē ham hindī mē bāt kar'te haī.

(Yes, it is so, actually only English but there are also some colleagues who come from Delhi, so we speak in Hindi when we have a break.)

I: aur vahā bahut log tumhāre sāth kām kar'te haī, jo dillī se haī yā nahī?

(And are there many people working with you who are from Delhi or not?)

*Savita: bahut kam, yah koī miks hai, log sab bhārat se. matlab dakṣiṇ bhārat sauṭ se, bihār se bhī lekin sab se zāyādā sauṭ se kyōki there are many call centers here in the south and these people are specially trained, so it is easier for them to get this kind of a job. That's why. isī lie. us kāraṇ se.*

*(Very few, it is rather a mix, from the south India, also from Bihar but most people are from the south because there are many call centers here in the south and these people are specially trained, so it is easier for them to get this kind of a job. That's why. For this reason.)*

I: OK. I understand. aur kit'ne ghaṇṭe kām kar'te ho? lag'bhag?

(And how many hours do you work?)

*Savita: yat to dīpeṇḍ kar'tā hai kyōki maī śift par kām kar'tī hū, kabhī kabhī nāyṭ śift kabhī dey, magar on average sixty hours per week.*

*(It depends because I work in shifts. Sometimes I work at night, sometimes during the day but on average sixty hours per week.)*

I: sixty? us kā matlab hai ki bhī vīkenḍs mẽ kām kar'tī ho?

(Sixty? That means that you also work at the weekend?)

*Savita: hā, sure, weekends too. It really depends. At first it bothered me cause you don't have any routine, I mean you don't get much sleep, the shifts are long but after all I think it's a good job, na?*<sup>135</sup>

*(Yes, sure, weekends too. It really depends. At first it bothered me cause you don't have any routine, I mean you don't get much sleep, the shifts are long but after all I think it's a good job, isn't it?)*

I: Yes, I think so. Definitely.

I: aur jab tum tumhāre meṇej'menṭ ke sāth bāt kar'te ho, to sirf iṅgliś mẽ, na?

(And when you speak with your management, so only in English, right?)

*Savita: hā, sirf iṅgliś mẽ. un' ko hindī nahī ātī hai. par us sthiti mẽ, mere vicār mẽ my speaking English thīk hai, kyōki koī coīz nahī mere lie.*<sup>136</sup>

*(Yes, only in English. They don't speak Hindī. But in this situation, in my opinion, is speaking English all right because I have no choice.)*

I: samajh'tī. kām ke lie zarūrī hai.

(I understand, it is necessary for your job.)

*Savita: Exactly.*

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<sup>135</sup> This part was used in 4.2.1.1.3.2. Tag-switching where the underlying sentence is uttered in code B (i.e. English) switched with a tag from the code A (Hindī)

<sup>136</sup> This part was used in 4.4.4. The Dual Structure Principle

I: ou key. yah to kām thā. aur jab tum tumhāre mitrō ke sāth ho, to tum hindī yā angrezī ka yūz kar'te ho- yā donō?

(OK, that was about work. And when you speak with your friends, do you use Hindī or English, or both?)

*Savita: kabhī kabhī maī angrezī kā prayog kar'tī hū. matlab is kā yūz sthiti se sthiti par nirbhar hai.<sup>137</sup> aur mere pās bahut freñd hai, jin 'ko angrezī ātī hai.<sup>138</sup> to ham angrezī mẽ bahut bāt kar'te haī. (Sometimes I use English, I mean its use depends on the situation. And I also have many friends who speak English, so we speak in English a lot.)*

I: us kā matlab kyā hai, sthiti par nirbhar hai?

(What do you mean that it depends on the situation?)

*Savita: us kā matlab hai ki mere pās bahut freñd haī. kisī ko hindī ātī, kisī ko nahī kabhī inglisī kā yūz kar'te haī, kabhī hindī. For example yesterday we went to the cinema with my friends aur ek ne bolā ki śāyad ham hamāre dūs're mitrō ko phon kar sakēge ki vah ā sak'tā hai yā nahī.<sup>139</sup> He couldn't come but if he did we would have spoken in English because he is from Bangalore. That's what I meant by the situation. (That means that I have many friends who speak Hindī, some who don't. Sometimes we use English, sometimes we use Hindī. For example yesterday we went to the cinema with my friends and one said that may be we could call another friend if he could come or not. He couldn't come but if he did we would have spoken in English because he is from Bangalore. That's what I meant by the situation.*

I: aisī sthityō bhī haī, jab tum sirf inglisī kā yūz kar'te ho?

(And are there also such situations when you use only English?)

*Savita: hā, kām par aur jab ve log hindī bol'ne vāle nahī haī. (Yes, at work and when the speakers don't speak Hindī.)*

I: hm, thīk aur jab tum soc'te ho, kyōki maī merī thīzis hinglisī ke bāre mẽ likh'tī hū thīk, yah to ek, we can say new style, OK, yah to aisā hai ki log hindī kā prayog kar'te haī thīk lekin kabhī kabhī inglisī mẽ svc kar'te hai, aisā hai. yah to koī miks, jambal. hā?

(Hm, OK. When you think so because I am writing my thesis on Hinglish. It is, we can say a new style, when people use Hindī but also English and switch it. It is a mix, a jumble.)

*Savita: hā, mujh ko mālūm hai. maī ne is ke bāre mẽ kuch ārtikals parhe. (Yes, I know. I have read some articles about it.)*

I: to tumhārā vicār is ke bāre mẽ kyā hai? sah'mat ho? yā?

(Yes, so what's your opinion? Do you agree- or ?)

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<sup>137</sup> This part was used in 4.3.1.3. Elucidation and Explanative Interpretation

<sup>138</sup> This part was used in 4.3.1.1.3.1. Neutrality in terms of relationships, private life and certain family conditions

<sup>139</sup> This part was used in 4.2.1.1.2. Inter-sentential switching where the first clause/sentence is in code B (English) and the second clause/sentence in the code A (Hindī).

*Savita: hā, dekho, maī soc´tī hū ki yah to ek ve log bol´te haī āj´ kal. I mean, we have always used English, right? But now it is just much more because of the IT here in India, beause of call centers. That´s what I think.*

*(Yes, look. I think it is the way people speak)*

I: OK. I understand. tum ko udāharaṅ ke lie barista kofī yā kafe kofī dei mālūm hai?

(Do you know e.g. Barista Coffee or Café Coffee Day?)

*Savita: hā mālūm hai. maī vahā jāī hū. vahā kā kāfī per´fekt hai.*

*(Yes, I know. I go there, they have perfect coffees there.)*

I: acchā, ek res´ponḍeṅt ne mujh se kahā ki vahā sab log phir bhī ve hindī bol´ne haī lekin sirf angrezī kah´te haī. yah to dillī mẽ thā.

(OK, one respondent told me that all the people speak English there despite the fact they are Hindī speakers. She was speaking about Delhi).

*Savita: eksā hai, yā dillī yā beṅgalor.*

*(It doesn´t matter where, if Delhi or Bangalore)*

I: sac´muc? kyō?

(Really, why?)

*Savita. kyōki donō mẽ bahut inglīs bolī jāī hai. yahā beṅgalor mẽ vahā bahut log jāte haī kāl senters se to kām mẽ ham inglīs kā yūz kar´te haī to vahā kām ke bād bhī.*

*(Because English is spoken in both cities. Here in Bangalore there are many people who go to this café from our call center and use English there, because they use English at work, they also use it after work.)*

I: aur us kā kāraṅ ho sak´tā ki ve dikhānā cāh´te haī un´kā sṭeṭas, yā ki ve zyādā eḍyukeṭīd haī, acche haī?

(And isn´t the reason for doing so that they want to show their status, that they are better educated etc?)

*Savita: nahī, sah´mat nahī hū. yah to zyādā prek´tikal hai. jab tum das ghaṅṅte kām mẽ ho aur sirf inglīs kā yūz kar´te ho, to us ke bād, jab tum it´ne thakān ho gae, kām se jāte, tum nahī soc´te isī tarah.*

*to us sthiti mẽ, mere vicār mẽ my speaking English thīk hai.<sup>140</sup>jab maī ṭāyard hū, zyādā koṅ´vīṅieṅṭ hai. (No, I don´t agree. It is more for practical reasons. When you work ten hours speaking only in English and then you feel very tired, when you go home and speak it, you don´t think this way, i.e. status etc. So, in these situations speaking English is OK, in my opinion. When I am tired, it is more convenient.)*

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<sup>140</sup> This part was used in 4.4.4. The Dual Structure Principle

I: thīk, to tumhāre pās samay hai hobi kar'ne ke lie?

(OK, so do you have any time left for your hobbies?)

*Savita: bahut kam, lekin hā. mujh ko densing pasand hai.*

*(Very little. I like dancing.)*

I: acchā. aur densing ke alāvā to tum' ko kyā pasand hai?

(OK, and what else do you like except for dancing?)

*Savita: mujh'ko bhī filmē dekh'nā pasand hai lekin abhī samay nahī hai.*

*(I also like watching films but now I don't have time.)*

I: acchā. samajh'tī. aur tumhāre parivār ke bāre mē kuch bol sak'tī ho?

(OK, I understand. And can you tell me something about your family?)

*Savita: hā, zarūr, mere mā-bāp donō dillī mē rah'te hai.*

*(Yes, of course. My both parents live in Delhi.)*

I: aur tumhāre pās sibliṅgs bhī hai?

(And do you have siblings as well?)

*Savita: hā, mere pās ek bahin hai, us kī umr bīs hai, matlab younger sister. vah unīver'sīṭī āṭī hai.*

*(Yes, I have one sister whose age is twenty, i.e. she is younger than me. She studies at university.)*

I: aur us'ke sāth tum bhī hindī bol'te ho?

(And you also speak in Hindī with them?)

*Savita: kabhī hindī kabhī inḡlīs, donō.*

*(Sometimes English, sometimes Hindī, both.)*

I: acchā. aur tumhāre parivār mē tumhāre bac'pan mē, to tumhāre mā bāp ne tum' se kaunsi bhāṣā mē bāt'cīt kiyā?

(OK, and when you were a child which language did your parents speak with you?)

*Savita: donō bhī. pitā donō kā yūz kar'tā thā, mātā sirf hindī kyōki un'ko inḡlīs it'nī accī nahī āṭī.*

*(Both as well. My dad used both and my mum used Hindī because she doesn't speak English that well.)*

I: thīk, maī soc'tī hū yah to sab hai. bahut bahut dhanyavād.

(OK, I think that's it. Thank you very much.)

I: jab mere pās kāī praśn ho, toī maī tum´ko īmel mẽ likhūgī, ṭhīk?  
(If I have any questions, I will write you an email, ok?)

*Savita: Of course, just write me an email and I will answer you.*

I: Thank you for your time and bye.

*Savita: Most welcome, bye.*

I: Thank you. Bye.

**8.2.7.1. Samit Jain (M 27) - Filled Questionnaire**

**Respondent Number 7(R7)**

**Surname/Family name:** Jain

**Middle name:** x

**First name:** Samit

**Sex:** M

**Marital status:** single

**Address:** House-19F, Ber Sarai, New Delhi 16

**Religion:** Jain

**Age:** 27

**Date of birth:** 11.04.1980

**Place of birth:** Delhi

**Where you are currently staying :** Delhi

**Nationality:** Indian

**Your mother tongue/s:** Hindi

**Other languages you can speak:** English at work

**When do you use English the most when speaking/writing/reading:**

Speaking with clients at work

**Education:**

**Primary school:** Hindi medium

**Secondary School:** Hindi medium

**High School:** public school, English medium

**University:** English medium

**Occupation:** system analyst in a software organisation. I use both Hindi and English at my work place

**Salary:** 37 000 INR per month

**Your hobbies:** listening music, watching TV

**Your family:****Names:(family name, middle name, first name)**

father: Late Sh Santosh Kumar Jain

mother: Smt Anita Jain

siblings: 1 elder brother

**Age:**

father: dead

mother: 55

siblings: 29

**Religion:**

father: Jain

mother: Jain

siblings: : Jain

**Place of birth:**

father: U.P.

mother: U.P.

siblings: Delhi

**Nationality and where they live:**

father: Indian, lives in U.P.

mother: Indian, lives in U.P.

siblings: Indian, lives in Delhi

**Mother tongue:**

father: Hindi

mother: Hindi

siblings: Hindi

**Language/s that your parents/siblings can speak**

father: Hindi and English

mother: Hindi and a bit of English

siblings: Hindi and English

**Which language/s they speak/spoke with you: (please specify):**

father: Hindi

mother: Hindi

siblings: Hindi and sometimes English

**Education:**

father: post graduate

mother: graduate

siblings: postgraduate

### 8.2.7.2. Samit Jain (M) - Transcript of the Interview

#### Respondent Number 7 (R7)

**Recording of the Interview:** 14.3.2008

**Duration of the Interview :** 15:50 minutes

**Language of the Interview:** Hindī

**Linguistic Description of the Interview :** CS, CM

I: Yes, Is it Samit? Hello, Blanka speaking- the one who sent the M.A.questionnaire.

*Samit: Yes, that's me.*

I: OK. I will firstly tell you the instructions in English. Please, speak slowly, clearly and loudly as you are being recorded. And so that I could understand what you are saying when I am doing the transcription of our interview.

The interview will be conducted in Hindi but you can use Hindi or English or both, whatever you feel comfortable with. O.K?

*Samit: hā, mujh ko mālūm hai, brajēs se. us ne mujh se kahā āj subah ko.*

*(Yes, I know, Brajesh told me this morning.)*

I: acchā, maī ne us se bāt kī, āj subah ko.

*(OK, I spoke with Brajesh this morning.)*

*Samit: acchā, merā dost hai, tum ko mālūm hai?*

*(OK, he is my friend. Do you know?)*

I: hā, mujh ko mālūm hai. aur us ne mujh se kahā ki vah tum se batā degā ki maī tum ko lag' bha chah baje bhārat samay phon karūgī. us ne tum se bāt kiyā?

*(Yes, I know. And he told me that he would tell you that I was going to call you at 6 pm Indian time. Did he tell you?)*

*Samit: What? No, he didn't tell me that you would call. I mean I spoke with him this morning but he didn't tell me. Why didn't he tell me that you would call me today at six. I am at home and my relatives are here, so it is very noisy. Is he stupid or what? <sup>141</sup>*

I: O.K. Calm down. Let's start, shall we? Just please speak loudly, there's lots of noise.

---

<sup>141</sup> This part was used in 4.2.1.3.3.2. CS used as a device to express anger

Samit: I know. That's the relatives' children who are running about in my flat. I will try.

I: थिंक. तुम्हारे बारे में मुझ से कुछ बताओ.

(Ok, tell me something about you.)

*Samit: mujh ko mere kām ke sāth śurū kar' nā hai?*

*(Should I start with my work?)*

I: तुम पर निभार है, जब तुम चाहते हो....

(It is up to you, how you feel like..)

*Samit: acchā, merā nām samit jain hai aur merī umr tveṅṭi seven hai. maī dillī mẽ rah'tā hū aur bhī kām kar'tā hū. bhī dillī mẽ paidā huā thā.*

*(OK, my name is Samit Jain and I am twenty-seven. I live in Delhi and also work here. I was also born in Delhi.)*

I: थिंक, और तुम्हारे मा-बाप?

(And what about your parents?)

*Samit: merā familī dillī mẽ nahī rah'te hai.<sup>142</sup> ve yū pī mẽ rah'te hai. aur mere pās sirf mātā hai, kyōki mere deḍ zindā nahī hai, jaise maī ne kves'caṅer mẽ saccī tarah se likhā.*

*(My family, parents don't live in Delhi. They live in U.P. And I have got only mother because my father is not alive any more as I had written you truthfully in the questionnaire.)*

I: थिंक, मुझ को मालूम है. Don't worry I am not testing you from what you had filled in, I just need to make you speak. That's why I am asking. So, I am sorry if it annoyed you.

*Samit: No, I am sorry, I am a bit annoyed that Brajesh didn't tell me. Because I don't have the quiet I would need with these guests in my flat.*

I: OK, I understand. So, should I call you back in some time?

*Samit: No, let's go on. āge calo.*

*(No, let's go on. Continue.)*

I: थिंक, हम को अगे चलना है. और तुम्हारे भाई-बहिन? क्या करते हैं?

(OK, we will continue. And what about your siblings? What do they do?)

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<sup>142</sup> This part was used in 4.3.1.1.3.1. Neutrality in terms of relationships, private life and certain family conditions.

*Samit: mere pās ek baṛe bhāī hai. bas. koī bahin. vah bhī dillī mẽ rah 'tā hai aur kām kar 'tā hai. mere pās, mere daf'tar ke pās.*

*(I have only one elder brother. He also lives and works in Delhi. Close to my office.)*

I: aur kyā kām?

(And what does he do?)

*Samit: vah bhī sistem aṇalist hai, magar dūs 'rī kompeṇi mẽ.*

*(He is also a system analyst, but in a different company.)*

I: acchā, to tumhārā job kyā hai? aur tum tumhāre job ke bāre mẽ bol sak 'te ho ki tumhārā respon'sibilitīs kyā hai vahā? kompeṇi mẽ?

(OK, and what about your job. Could you tell me what your responsibilities are?)

*Samit: māī bhī sistem aṇalist hū, us kā matlab ki māī kompyūtar ke sāth kām kar 'tā hū, programs ke sāth, use cek kar 'tā hū aur programs ke ker kar 'tī hū aur māī bhī veb dizāin kar 'tā hū.*

*(I am also a system analyst, which means I work with computers, with programs, I check them and take care of them. And I also do the web designing.)*

I: aur vahā par tum kaun sī bhāṣā kā prayog kar 'te ho?

(And which language do you use there?)

*Samit: sirf aṅgrezī kā yūz kar sak 'tā hū.*

*(I can use only English.)*

I: sirf aṅgrezī kā yūz kar ' sak 'te ho? uskā matlab kyā hai? ki tum hindī kā yūz manā hai, tumhāre kām par?

(You can use only English? What does it mean? Does it mean that you are not allowed to use Hindī at your work?)

*Samit: hā, manā hai, yah to leṅvij polisi hai.*

*(Yes, it is prohibited, it is language policy.)*

I: us kā matlab?

(What does it mean?)

*Samit: us kā matlab hai ki hamārī meṇej'meṇṭ bhār 'tīy log nahī hai, emerikans hāī, un 'ko hindī nahī ātī, isī lie ham 'ko iṅglīs kā yūz kar 'nā hai. lekin kabhī kabhī māī kolīgs ke sāth bhī hindī mẽ bol 'te hāī, lekin bahut kam, bahut kam oportuṇīti mil 'te hāī. aur kām bahut tek 'nikal hai to iṅglīs zyādā acchā hai- iṅter 'naṣaṇal terms ke lie.*

*(That means that our management are not Indian people, they are Americans and they cannot speak Hindī, so we have to use English. But sometimes I speak with my colleagues in Hindī, but very little. There are not many opportunities. And anyways, there are many technical things, so English is better, for international terms.)*

I: aur kit'ne ghaṇṭe haf'te mẽ kām kar'te ho? lag'bhag?

(And how many hours per week do you work?)

*Samit: I have regular working hours from nine to six but kabhī kabhī mujh 'ko zyādā samay ṭahar'nā paṛ'nā hai, jab bahut kām hai<sup>143</sup>.....*

*(I have regular working hours from nine to six but sometimes I have to stay longer, when I have a lot of work.)*

I: ṭhīk. aur kuch tumhāre bac'pan se. tumhāre bac'pan mẽ tumhāre mǎ-bāp ne tum se kaun sī bhāṣāẽ bāt'cīt ko kiyā?

(And when you were a child, which language did your parents speak with you?)

*Samit: pitā ne mujh se hindī aur inglis bāt kī aur mātā ab tak sirf hindī mẽ, kyōi un 'ko inglis it'nī acchī nahī ātī.*

*(My dad spoke with me in Hindī and English and my mum only in Hindī because she doesn't speak English that well)*

I: aur tumhāre sibliṅgs ke sāth bhī?

(And with your siblings as well?)

*Samit: hā, bhī. unhōne us se donō bhāṣāõ kā prayog kī.*

*(Yes, too. They also spoke in both languages with him.)*

I: aur tum ne aṅgrezī ke sāth to kab śurū kiyā? pray'meri skūl, sekoṇḍeri?

(Yes. And when did you start with English? At primary or secondary school?)

*Samit: kab śurū kiyā? sekoṇḍari skūl mẽ. lekin mā ne tum se kahā ki mā pablik skūl<sup>144</sup>mẽ gayā, na? bahut ikspensiv thā, ṭyūsāṅ is kā. mere dost bhī vah jāte the, mere sāth.<sup>145</sup>*

*(When did I start? At secondary school. But I have told you that went to a public school, haven't I? It was very expensive, its tuition. My friend also went to this school with me.)*

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<sup>143</sup> This part was used in 4.2.1.1.1.2. Inter-sentential switching where the first clause/sentence is in code B (English) and the second clause/sentence in the code A (Hindī).

<sup>144</sup> Note that because India has the British educational system, the British English term "public school" means a high school for which you pay. This is in contrast with American English, where "public school" means a state high school that is for free. Thus, whenever me or my respondents state or say "public school", it is always meant in its British English sense.

<sup>145</sup> This part was used in 4.3.1.1.1. Eliteness.

I: nahĩ, tum ne mujh se nahĩ kahã. kves´caᅇer mẽ sirf likhã jãtã hai ki inglis mĩᅇiyum mẽ thã.  
(No, you didn´t tell me. You had written in the questionnaire that you studied in English medium, that´s it.)

*Samit: Oh, I am sorry. mālũm nahĩ thã. bhũl gayã. maĩ ne socã ki tum ko is ĩmel ko bhejã do dinõ se pah´le, didn´t I?*<sup>146</sup>

*(Oh, I am sorry. I didn´t know. I have forgotten. I thought I sent you the email two days ago, didn´t I?)*

I: kaun´sĩ mel?

(Which email?)

Samit: maĩ ne kuch aur ᅇĩtels kves´caᅇer mẽ likhã. aur socã ki tum ko bhejã thã, lekin nahĩ.

*(I have added some more details to the questionnaire and I thought I sent it to you but I didn´t.)*

I: ou key. koĩ bãt.

(OK, no worries.)

*Samit: thĩk.*

*(OK.)*

I: aur jab tum tumhãre mitrõ ke sãth ho, hã to tum hindĩ yã angrezĩ ka yũz kar´te ho- yã donõ?

(And when you speak with your friends, do you use Hindĩ or English, or both?)

*Samit: donõ kã yũz kar´te haĩ. kabhĩ inglis kabhĩ donõ. nirbhar hai.*

*(We use both. Sometimes English, sometimes Hindĩ, it depends)*

I: hã, thĩk, aur yah to u.k.l. aisã hai tumhãre mitrõ ke sãth kuch viᅇᅇᅇ ᅇopik ke bãre mẽ sirf aᅇgrezĩ mẽ bãt karte ho? kyõki ek ādmĩ ne mujh se kahã jab vah (yah to puruᅇ hai thĩk. / meᅇ) jab vah u.k.l. ap ne mitrõ ke sãth se larᅇiyõ ke bãre mẽ yã rilesaᅇᅇip ke bãre mẽ bãt kar´te hai, to vah sirf aᅇgrezĩ kã yũz kar te hai. aur tumhãrĩ zindagĩ mẽ to kuch aisĩ sthiti bhĩ hai yã nahĩ?

(OK, and e.g. is there any special topic with your friends that you discuss only in English? Because I have spoken to a man and he said that e.g. when he spoke about girls with his friends, or about relationships, he used only English. And in your life, is there any such a situation or not?)

*Samit: hã, ho sak´tã hai, lekin maĩ kah nahĩ sak´tã ki isĩ sthiti yã ᅇopik inglis kã yũz kar´tã hũ. hã, kãm mẽ zarũr, jab maĩ ᅇek´nikal cĩzõ ke bãre mẽ bãt´cĩt kar´t hũ, to bhĩ inglis...jab maĩ sekoᅇderi skũl mẽ thã bhĩ nglis, kyõki pab´lik skũl thã inglis mĩᅇiyum*

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<sup>146</sup> This part was used in 4.2.1.1.3.1. Tag-switching where the underlying sentence is uttered in code A (i.e. Hindĩ) switched with a tag from the code B (English)

*(Yes, it is possible but I cannot tell when I use what, or if there's a special topic when I use English. Yes, I use English at work when I speak about technical things. When I was at secondary school, so it was also English because it was a public school in English medium.)*

I: aur maĩ ne sunā ki jab tum dillī mẽ metro kā yūz kar´te ho, yā mahāge restoraᅇt mẽ tab sab log vahā sif aᅇgrezī bāt kar´te haĩ. kyō? jab ve log hindī bol´ne vāle haĩ aur aᅇgrezī kā prayog kar´te hai, kyōki ve dikhānā cāh´te haĩ ki ve zyādā acche haĩ, sᅇᅇᅇas yā eᅇyukeᅇaᅇ? to tumhārā vicār kyā hai? sah´mat ho? yā?

(And I have heard that when you are e.g. in the metro, or in an expensive restaurant, all the people there use only English. Why? When they are Hindī speakers. Do they speak speak English because they want to show their status or education or that they are better? What is your opinion? Do you agree? Or?)

*Samit: koĩ sᅇᅇᅇas kī bāt nahĩ hai. yah to aisā haĩ bahut baᅇ ᅇaharō mẽ, dillī yā bambaĩ jaise ki log donō kī bhāᅇā kā prayog kar´te haĩ. iᅇgliᅇ aur hindī. koĩ bāt. mere lie nor´mal hai. maĩ bhī isī tarah bāt kar´tā hū.*

*(It is not a matter of status. It is like that in major cities, such as Delhi or Bombai that people use both languages. No worries. It is normal for me, it is the way I speak.)*

I: hm, ᅇhĩk aur jab tum soc´te ho, kyōki maĩ merī thīzis hiᅇgliᅇ ke bāre mẽ likh´tī hū ᅇhĩk, yah to ek, we can say new style, OK, yah to aisā hai ki log hindī kā prayog kar´te haĩ ᅇhĩk lekin kabhī kabhī iᅇgliᅇ mẽ svic kar´te hai, aisā hai.yah to koĩ miks, jambal. hā?

(Hm, OK. When you think so because I am writing my thesis on Hinglish. It is, we can say a new style, when people use Hindī but also English and switch it. It is a mix, a jumble.)

*Samit: Funny, but I have never heard this name Hinglish. I have just heard about Indian English. Hm, interesting. mujh´ko mālūm nahĩ hai but I can ask my friend.<sup>147</sup> He might have heard this term.*

(I don´t know but I can ask my friend)

I: Don´t worry. I was just curious whether you have heard this term ever before.

*Samit: No.*

I: koĩ bāt. ᅇhĩk, alag viᅇay. tum kabhī kabhī to aᅇgrezī kī filmō dekh´te ho? cinemā mẽ yā to ᅇī vī??

(OK, different topic. Do you sometimes watch English films? In the cinema or on TV?)

*Samit: sinemā mujh´ko pasand nahĩ.*

*(I don´t like going to the cinema.)*

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<sup>147</sup> This part was used in 4.2.1.1.1.1. Inter-sentential switching where the first clause/sentence is in code A (Hindī) and the second clause/sentence in the code B (English).

I: acchā. aur filmō dekh' ne ke alāvā to tum' ko kyā pasand hai?

(OK, and what else do you like except for watching films?)

*Samit: mujh'ko tī vī dekh'nā pasand hai, myūzik pasand hai bas.*

I: aur bhī tī vī par dekh' te ho yā nahī?

(And do you also watch TV?)

*Samit: hā, lekin bahut kam. zyādātar dī vī dī dekh'tā hū pī sī par.*

(Yes, but very little. More often I watch DVDs on my computer.)

I: acchā, yah to zyādātar aṅgrezī mẽ hai, na?

(OK, it is mostly in English, isn't it?)

*Samit: donō, iṅglīs aur hindī bhī. iṅglīs mẽ mujh'ko dīskaveri cenal bahut pasand hai aur vah iṅglīs mẽ hai. But you know that, sac na? <sup>148</sup>*

(Both, English and Hindī. I like Discovery channel which is in English. But you know that, don't you?)

I: hā, mujh'ko dīskaveri canal mālūm hai.

(Yes, I know Discovery channel.)

*Samit: māi tum kā āvāz iṅṭar'neṭ se sun nahī kar saktā, kuch spīk ap, risīvar mẽ. śāyad māi heḍfons kī zarūrat hogī...<sup>149</sup>*

(I cannot hear you, please speak up into the receiver. May be I will need headphones.)

I: māi ne kahā ki mujh'ko dīskaveri canal mālūm hai.

(I said that I know Discovery channel.)

*Samit: acchā, kuch sekand ke lie koṅekṣaṅ kharāb ho gayā lekin ab thīk hai.*

(OK, the connection was bad for a few seconds. Now it is OK.)

I: thīk, yah to sab hai. bahut bahut dhanyavād.

(OK, that's it. Thank you very much.)

*Samit: ho gayā?*

(That's it?)

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<sup>148</sup> This part was used in 4.2.1.1.3.2. Tag-switching where the underlying sentence is uttered in code B (i.e. English) switched with a tag from the code A (Hindī)

<sup>149</sup> This part was used in 4.3.1.2. Register-identification, 4.3.1.2.2. Science a Technology

I: hā, ho gayā. It'nā muśkil nahī thā, kyā?  
(Yes, that's it. It wasn't that difficult, was it?)

*Samit: nahī.*  
(No.)

I: thīk. jab mere pās kāī praśn ho, to maī tum'ko īmel mẽ likhūgī, thīk?  
(If I have any questions, I will write you an email, ok? )

Samit: No problem. Bye

I: OK, Bye.

### 8.2.8.1. Brajesh (M, 33) - Filled Questionnaire

#### Respondent Number 8 (R8)

**Surname/Family name:** Mahto

**Middle name:** Kumar

**First name:** Brajesh

**Sex:** M

**Marital status:** single

**Address:** c/o Daulat Pawar, Vth Floor, NoF-19,Sarai, Nea IIT Gate, Hauz Khas, New Delhi

**Religion:** Hindu

**Age:** 33

**Date of birth:** 22.12.1975

**Place of birth:** Sitamarhi, Bihar

**Where you are currently staying :** Delhi

**Nationality:** Indian

**Your mother tongue/s:** Hindi

**Other languages you can speak:** Hindi, Maithili with all. English for friends and job

**When do you use English the most when speaking/writing/reading:**

When I was at university,a lot. Now, at work, when I read, watch TV, DVD, chat with friends

**Education:**

**Primary school:** Govt.School Hindi medium

**Secondary School:** Govt.School Hindi medium

**High School:** Govt.School Hindi medium

**University:** Govt.School English medium

**Occupation:** I have two jobs, insurance Advisor and Test Engineer with Hindi and English

**Salary:** 1800USD

**Your hobbies:** watching movie, listening old and new songs, outing and reading a good book

**Your family:**

**Names:(family name, middle name, first name)**

father: Pitambar Mahto

mother: Ram Sakhi Devi

siblings: one brother and two sisters

**Age:**

father: 66

mother: 60

siblings: 25, 30, 32

**Religion:**

father: Hindu

mother: : Hindu

siblings: : Hindu

**Place of birth:**

father: Sitamarhi, Bihar

mother: Sitamarhi, Bihar

siblings: Delhi

**Nationality and where they live:**

father: Indian, lives in Bihar

mother: Indian, lives in Bihar

siblings: Indian, live in Delhi

**Mother tongue:**

father: Hindi and Maithili

mother: Hindi and Maithili

siblings: Hindi and Maithili

**Language/s that your parents/siblings can speak**

father: Hindi, Maithili and English

mother: Hindi and Maithili

siblings: Hindi and Maithili and English

**Which language/s they speak/spoke with you: (please specify):**

father: Hindi and Maithili and regional languages

mother: Hindi and Maithili and regional languages

siblings: Hindi and Maithili and English

**Education:**

father: graduate

mother: graduate

siblings: brother studying uni, and sisters graduate

**8.2.8.2. Brajesh (M, 33) - Transcript of the Interview**  
**Respondent Number 8 (R8)**

**Recording of the Interview:** 14.3.2008

**Duration of the Interview :** total time of this interview was 58:20 minutes. It was, however, very monotone and very difficult to understand as Brajesh did not pronounce clearly.

For this reason, I have shortened this extract and I have chosen only some parts from this interview that were understandable in the total length of 12:03 minutes.

**Language of the Interview:** Hindī

**Linguistic Description of the Interview :** CM, CS, diglossic CS, very bad pronunciation both in Hindī and English, possible interferences from Bihārī, thus dialectal CS.

I: Yes, Is it Brajesh ? Hello, Blanka speaking- the one who sent the M.A.questionnaire and the one who sent you the info about this interview via mail yesterday.

*Brajesh: namaste jī, āp kaise hai? mujh 'ko hindī yā an'grezī kā prayog kar 'nā hai? kyā āp ke lie zyādā suviddhā ho? āp kā vicār kyā hai?*

*(Good morning, how are You? Should I speak in Hindī or in English? What will be more suitable for You? What is Your opinion?)*

I: Hi, as I wrote in the email. The interview will be conducted in Hindī but you can use Hindī or English or both, whatever you feel comfortable with. Just please, speak slowly, clearly and loudly as you are being recorded. And so that I could understand what you are saying when I am doing the transcription of our interview. O.K? thīk hai?

*Brajesh: fāyn. to maī donō kā yūz kar sak 'tā hū, jab tum se bāt kar 'tā hū. <sup>150</sup>*

*(Fine, so I can use both languages when I speak with you.)*

I: hā, tum par nirbhar hai. jaise tum cāho, vaise bhāṣā mẽ bolo.

(Yes, it is completely up to you. Use any language that you like.)

*Brajesh: thīk, samajh 'tī.*

*(OK, I understand.)*

I: acchā, to brajeś, tumhāre bāre mẽ mujh se kuch batāo.

(Ok, Brajesh, tell me something about you.)

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<sup>150</sup> This part was used in 4.2.1.2.1.1. diglossic CS

*Brajesh: aur kyā kyā?*

*(And what exactly?)*

I: kuch na kuch, tumhāre parivār ke bāre mẽ, mitrō ke bare mẽ....kuch na kuch.

*( Anything you would like to tell my about yourself, about your family, friends, anything...)*

*Brajesh: merā nām braješ hai, aur merā umr teīs hai aur maī dillī mẽ rah ´tā hū, lekin oriġinali maī bihār se hū, I mean I was born in Bihar, you know.*

*( My name is Brajesh and I live in Delhi but I am originally from Bihar, I mean I was born in Bihar, you know.)*

I: aur tumhārā parivār, mātā-pitā kahā rah ´te hai?

*( And what about your parents? Where do they live?)*

*Brajesh: mere mātā-pitā dillī mẽ nahī rah ´te, ve bihār se hai aur bihār mẽ rah ´te hai.*

*(My parents don ´t live in Delhi, they live in Bihār.)*

I: aur tumhāre pās bhāī yā bahin hai?

*(And do you have brothers or sisters?)*

*Brajesh: hā, mere pās ek choṭā bhāī hai aur do bahin hai. ve sab dillī mẽ rah ´te hai. bhāī je en yū mẽ hai aur bahin ke donō bacce hai, to ghar par hai.*

*(Yes, I have one younger brother and two sisters. They all live in Delhi. My brother studies at J.N. University and sisters have children, so they are at home.)*

I: ṭhīk, tumhāre job ke bāre mẽ mujh se kuch bol sak ´te ho?

*(OK, can you tell me something about your job?)*

*Brajesh: mere do job hai. ek to hai in ´sarens eḍ ´vāyzar jaise aur dūs ´rī ṭest inġenīr hindī aur aṅgrezī mẽ.*

*(I have two jobs. The first one is insurance advisor and the second one test engineer with Hindī and English.)*

I: acchā, aur vah pah ´lī job- tum vahā kyā kar ´te ho?

*(And what exactly do you do in the first job?)*

*Brajesh: yah to ek pāṛṭ ṭāym job hai, jis ´ko maī ne sirf cār haf ´tō se pah ´le sṭāṛṭ kiyā. It is for a big Indian insurance company aur merī rispoṅsibiliṭi hai hamārī klāyaṅṭs ke lie in ´sarens servis ke sāth madad kar ´nā aur kuch informeśaṅ provāyd bhī.*

*(It is a part time job which I started only four weeks ago. It is for a big Indian insurance company and my responsibility is to help our clients with insurance services and to provide them with information.)*

I: aur kaun' sī bhāṣā kā prayog kar' te ho is kām par? hindī yā anṅrezī, yā donō?

(And which languages do you use? Hindī, English, both?)

*Brajesh: sab se zyādā anṅrezī bat kabhī kabhī hindī. I mean I speak hindī with my colleagues at work but not e.g. with my boss.*

*(Most often in English but sometimes Hindī. I mean I speak Hindī with my colleagues at work but not e.g. with my boss.)*

I: So, is your boss Indian or a foreigner?

*Brajesh: My boss is Indian, lekin to aisā hotā hai ki bos ke sāth anṅrezī bol' te hai.*

*It is just considered appropriate. mat' lab mitrō ke sāth, jo mere sāth kām mẽ kar' te hai, maī hindī yā anṅrezi yā donō bol' te hai, par bos ke sāth only English. Then we also speak mostly English at our meetings and when we have to report the evaluation of the work or a project. aisā cal' tā hai.*

*(My boss is Indian, but it is like that that you speak English with your boss. It is just considered appropriate, I mean*

*I speak both Hindī and English with my colleagues but only in English with our boss. Then we also speak mostly English at our meetings and when we have to report the evaluation of the work or a project. It is like that.)*

I: aur kit' ne ghaṅṭe haf' te mẽ is kām ko kar' te ho? lag' bhag?

(And how many hours per week do you do this work?)

*Brajesh: lag' bhag bīs ghaṅṭe haf' te mẽ. mujh' ko pasand hai. merā āfis havākulīt hai matlab vah ear-kaṅḍīsaṅḍ hai<sup>151</sup> aur mere kamyūṭar bahut acchā hai.*

*(About twenty hours per week. I like this job. My office is air-conditioned and my computer is very good.)*

I: ṭhīk, samjh' tī. aur tumhāre dūs' re kām mẽ?

(Ok, I understand. And your second job?)

*Brajesh: dūs' rā kām mere lie zyādā dil' casp hai kōyki vah it' nā ṣṭereotipikal naḥī hai, pah' lī job jaise. vahā pandrah se cālīs tak baje haf' te mẽ kām kar' tā hū aur is job mẽ koī fiks vor' king aurs naḥī hai. kabhī ham tīs ghaṅṭe kabhī cālīs ghaṅṭe kar' tā hū.*

*(The second job is more interesting for me because it is not so stereotypical as the first one. There I work anything from fifteen to forty hours a week and we don' t have any fixed working hours. So sometimes I work thirty hours and sometimes I work forty.)*

I: acchā. aur tumhāre fur' sat mẽ tum kyā kar' te ho?

(Ok, when you have free time, what do you like doing? What' s your hobby?)

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<sup>151</sup> This part was used in 4.3.1.3. Elucidation and Explanative Interpretation

*Brajesh: mujh 'ko parh 'nā pasand hai, logō ko mil 'nā pasand hai....*  
(I like reading, meeting people..)

I: acchā, aur is ke alāvā aur kuch pasand hai?  
(OK, and what else do you like except for these things?)

*Brajesh: mujh 'ko films pasand hai, film myūzik bhī.*  
(I like watching films and listening to film music.)

I: aur bhī tī vī par dekh ' te ho yā nahī?  
(And do you also watch TV or not?)

*Brajesh: bahut kam. zyādā dī vī dī, yā sinema mere mitrō ke sāth jātī hū.*  
(Very little. I prefer DVDs and going to the cinema with my friends.)

I: ou key. aur jab tum tumhāre mitrō ke sāth ho, hā to tum hindī yā angrezī ka yūz kar 'te ho- yā donō?  
(OK, and when you speak with your friends, do you use Hindī or English, or both?)

*Brajesh: donō. kabhī, kabhī inglis, kabhī hindī. jin mitrō ko maithilī ātī hai, un ke sāth maithilī mẽ bāt kar 'tā hū.*  
(Both. Sometimes, I use English, sometimes Hindī. With those friends who speak Maithilī, I use Mathilī.)

I: hā, thīk, aur yah to u.k.l. aisā hai tumhāre mitrō ke sāth kuch viśeṣ ṭopik ke bāre mẽ sirf anğrezī mẽ bāt karte ho? kyōki ek ādmī ne mujh se kahā jab vah (yah to puruṣ hai thīk - meṇ) jab vah u.k.l. ap 'ne mitrō ke sāth se lar'kiyō ke bāre mẽ yā rilesaṇ 'sip ke bāre mẽ bāt karte hai, to vah sirf anğrezī kā yūz kar te hai.

(OK, and e.g. is there any special topic with your friends that you discuss only in English? Because I have spoken to a man and he said that e.g. when he spoke about girls with his friends, or about relationships, he used only English)

*Brajesh: hā, ho sak 'tā hai.*  
(Yes, can be.)

I: aur tumhārī zindagī mẽ to kuch aisī sthiti bhī hai yā nahī?  
(And in your life, is there any such a situation or not?)

*Brajesh: hā, ho sak'tā hai. jab māī mere mitrō ke sāth hū au kām ke bāre mẽ bāt kar'te hai. to mere lie zyādātar aisā hai, when I am with my friends in a bar or so, we mostly discuss these matters in English.<sup>152</sup> lekin rilesān'sip sirf, to nahī.*

*(Yes, it can be. When I am with my friends and we talk about work, so it is mostly like that, that when I am with my friends in a bar or so, we mostly discuss these matters in English. But only relationships - no.)*

I: acchā, ṭhīk. yah to sab hai. bahut bahut dhanyavād.

(OK, that's it. Thank you very much.)

*Brajesh: koī bāt.*

(No problem.)

I: ṭhīk. brajeś, jab mere pās kāī praśn ho, toi māī tum'ko īmel mẽ likhūgī, ṭhīk?

(If I have any questions, I will write you an email, ok?)

*Brajesh: OK, if you had any problems, let me know. I know I speak quickly sometimes.*

I: Ok, thank you. I will let you know if I have problems with the transcription of this interview.

*Brajesh: OK, Bye*

I: Bye.

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<sup>152</sup> This part was used in 4.2.1.1.1.1. Inter-sentential switching where the first clause/sentence is in code A (Hindī) and the second clause/sentence in the code B (English).

**8.2.9.1. Chandeeep Singh (M, 31) - Filled Questionnaire**

**Respondent Number 9 (R9)**

**Surname/Family name:** Singh

**Middle name:** Singh

**First name:** Chandeeep

**Sex:** M

**Marital status:** single

**Address:** E – 42A, Patel Nagar, Delhi

**Religion:** Sikh

**Age:** 31

**Date of birth:** 22.12.1976

**Place of birth:** Delhi

**Where you are currently staying :** Delhi

**Nationality:** Indian

**Your mother tongue/s:** Punjabi

**Other languages you can speak:** Punjabi, Hindi and English

**When do you use English the most when speaking/writing/reading:**

Mostly at work when I speak both to Indians and clients from abroad, watching sports on TV, watching DVD, reading books, speaking with my friends etc.

**Education:**

**Primary school:** Hindi medium

**Secondary School:** English medium

**High School:** English medium

**University:** English medium

**Occupation:** I own a business and a travel agency in Delhi

**Salary:** it depends, but generally between 100 000-200 000 INR a month

**Your hobbies:** driving a car, going to the gym, reading, sleeping

**Your family:**

**Names:(family name, middle name, first name)**

father: Singh Chandeeep

mother: Kaur Devi

siblings: Singh Dileep and Kaur Sita

**Age:**

father: 66

mother: 60

siblings: 26 and 24

**Religion:**

father: Sikh

mother: Sikh

siblings: Sikh

**Place of birth:**

father: Ravalpindi

mother: Ravalpindi

siblings: Delhi

**Nationality and where they live:**

father: Indian, lives in Delhi

mother: Indian, lives in Delhi

siblings: Indian, live in Delhi

**Mother tongue:**

father: Punjabi

mother: Punjabi

siblings: Punjabi

**Language/s that your parents/siblings can speak**

father: Punjabi, Hindi and English

mother: Punjabi, Hindi and English

siblings: Punjabi, Hindi and English

**Which language/s they speak/spoke with you: (please specify):**

father: Punjabi

mother: Punjabi

siblings: Punjabi and when we were older English

**Education:**

father: graduate

mother: graduate

siblings: both have a university degree

**8.2.9.2. Chandeeep Singh (M, 31) - Transcript of the Interview**  
**Respondent Number 9 (R9)**

**Recording of the interview:** 5.3.2008

**Duration of the interview :** 20:34 minutes

**Language of the interview:** Hindī and English

**Linguistic Description of the interview :** CM, Hinglish, CS a lot, especially when speaking about his job, very little Śuddh Hindī.

I: Hello Chandeeep, that's me, Blanka speaking. I am calling you prior our arrangement. I will firstly tell you the instructions in English. Please, speak slowly, clearly and loudly as you are being recorded. And so that I could understand what you are saying when I am doing the transcription of our interview. The interview will be conducted in Hindi but you can use Hindi or English or both, whatever you feel comfortable with. O.K?

*Chandeeep: O.K. no problem. I know you have already told me these instructions in your last email.*

*It is no problem, you can speak. I am not at work. isī lie ham vah bāt'cīt śūrū kar sak'te hai.*

*So, what would you like to know about me? <sup>153</sup>*

*(..... I am not at work. Therefore we can start with the interview. So,...?)*

I: O.K. Let's start then, shall we?

*Chandeeep: OK, we can start.*

I: ṭhīk, pah'le se mujh se tumhāre bare mē kuch batāo, tumhāre parivār ke bāre mē, mitrō ke bare mē...kuch na kuch.

(First of all, tell me something about you, about your family, friends, work.... anything.)

*Chandeeep: ṭhīk, mujhe merā inṭroḍakṣaṇ kar'nā hai. lekin, blanka, tum sab' ko jān'tī ho mere bāre mē!*

*(OK, I have to introduce myself, but Blanka, you know everything about me!)*

I: ṭhīk, lekin abhī yah to mere ṭizis ke lie hai, maī ne tum se kahā. to isī lie karo jab ki maī tumhāre bāre mē kuch nahī jān'tī thī. kyōki is kām ke lie bahut zarūrī hai ki tum bāt'cīt kar nā.

(OK, but this time it is for my thesis, I have told you. So, e.g. just act as if I didn't know anything about you because for this thesis it is very important that you speak.)

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<sup>153</sup> This part was used in 4.2.1.1.1.2. Inter-sentential switching where the first clause/sentence is in code B (English) and the second clause/sentence in the code A (Hindī).

*Chandeep: thīk, samajh 'tā. to, merā nām can 'dīp hai, dillī mẽ rah 'tā hū, aur merī umr ṭirṭi van kī hai. mere ek bhāī aur ek bahin hai, ve donō dillī mẽ bhī rah 'te haī. aur.... kyā....mālūm nahī, kyā aur kah 'nā mat 'lab what else to say about me?*

*(OK, I understand. So, my name is Chandeep, I live in Delhi and I am 31. I have one brother and one sister, both of them live in Delhi and.....what.....I don't know what else to say.)*

I: ou key, aur tumhārā ḡhādhā kyā hai? tum is ke bāre mẽ mujh se kuch kah sak 'te ho?

(OK, and what is your job? Can you tell me something about it?)

*Chandeep: Sure, I work here in Delhi. I own a company with my brother and besides I have one more business I run. You know, you saw the company when you visited Delhi last time in August, right?*

I: acchā, mujh ko patā hai. thīk. aur kaun 'sā kām hai?

(OK, I know. OK, and what kind of a job is it?)

*Chandeep: It is a travel agency and the second business another small company near Poone. My brother and one more person helps me in the office, so we run it together. I mean it is better when I have a lot of work and travelling, I definitely need the help of my younger brother and the other person. They are nice peoples <sup>154</sup> So, this way, I have basically two vyāpārs to run at the same time. <sup>155</sup>*  
(I have basically two businesses at the same time.)

I: thīk, aur ve donō thīk haī?

(OK, and both businesses are doing fine?)

*Chandeep: mere donō vyāpārs thīk hai, ek yahā dillī mẽ hai dūs 'rā pūnā ke pās. <sup>156</sup>*

*I mean they are doing fine, so far so good, I would say.*

*(My both businesses are doing well, one is here in Delhi and the other one close to Poone.)*

I: ou key, kaun 'sī bhāṣā kā prayog kar 'te ho kām par? hindī yā aṅgrezī, yā donō?

(OK, and which language do you use at work? Hindī or English or both?)

*Chandeep: ek 'cueli, bāt aisī hai ki kabhī kabhī pañ 'jābī kā yūs kat 'tā hū but most often English because I mostly deal with English speaking peoples. So, I would say English, then Hindī.....lekin to sac hai ki parivār mẽ aur bhāī ke sāth pañ ' jābī, mitrō se, well, ḡpeṅḡ kar 'tā hai. With some friends I speak English, with some friends mix...sac hai ki kām mẽ bhī hindī magar it 'nā bahut nahī)*

<sup>154</sup> This part was used in 4.2.1.3.2. Topical CS.

<sup>155</sup> This part was used in 4.2.1.1.2.2. Intra-sentential switching where the prevailing part of the sentence is in code B (English) and the second, minor part, (i.e. words) is in the code A (Hindī).

<sup>156</sup> 4.2.1.1.4.1. Intra-word switching where the word is in code A (i.e. Hindī) with a morpheme boundary from the code B (English)

*(Actually, it is like that that sometimes I speak Pañjābī but most often English because I mostly deal with English speaking people. So, I would say English, then Hindī... but it is true that with my family and my brother I speak Pañjābī, with my friends, well, it depends. With some friends I speak English, with some mix.....it is also true that I use Hindī at work but not that much.)*

I: थिंक और.....

(OK and...)

*Chandeep: Is it OK? Or the interview should be made only in Hindī? Should I speak only Hindī? I don't know what I am allowed to do or not...*

I: Don't worry. Just speak the way you speak when we are e.g. working in Delhi, ok? Use the language you feel like. There is no "rule" for this thesis. OK? It is completely up to you, as I said. You can basically use any language, depending how you feel about it. Just speak louder, because I cannot hear you sometimes properly. And may be a bit slower. Can we continue?

*Chandeep: OK, no problem. So, what's the next question, I mean अगले वल्ले कवेस काण कानुसि है?  
(OK, no problem. So, what's the next question, I mean what is the next question?)*

I: जैसे तुम ने कहा जब तुम तुम्हारे मित्रों के साथ हो, तुम अंगरेजी या हिंदी में बोलते हैं। बात कर सकते हो कब तुम हिंदी और कब तुम अंगरेजी का यूज करते हो? स्थिति पर निर्भर है, या विसय?  
(As you said when you are with your friends, you speak English or Hindī. Can you tell when you use Hindī and when English? Does it depend on the situation or topic?)

*Chandeep : muj ko थिंक पता नहीं, मुश्किल है। कब हिंदी और कब अंगरेजी। It is the way I speak. मैं सोचती हूँ कि दोनों का यूज करता हूँ। और कब? I mean, sometimes it depends on the situation and sometimes on the topic or sometimes I just use both, मालूम नहीं.....*

*( I don't know exactly, it is difficult to tell when I use Hindī and when English It is the way I speak. I think that I use both. And when? I mean, sometimes it depends on the situation and sometimes on the topic or sometimes I just use both, I don't know.....)*

I: Can you explain it to me, tell me more, e.g. in which situations, with whom you speak and where?

*Chandeep: For example when I go to the gym with my friends, who are my business colleagues as well we mostly speak English, the same thing when we discuss relationships and love affairs with my Indian friends.*

I: Why do you discuss particularly relationships and love life in English? Any special reason?

Chandeep: I have never thought about it. It is just something I do, it feels better and it is quite common.

I: OK

*Chandeep: Or when I go to Connaught Place to a restaurant or a bar, we mostly speak English, also with Indian peoples there.*

I: Ah, you mean T.G.I.F. where we have been or Café Coffe Day etc, right? These places at Connaught place?

*Chandeep: Exactly, these places.*

I: ou key.

(OK.)

*Chandeep: lekin sac to hai bhī ki tum kuch miks sunnā sak 'te ho.*

*(But it is true that you can hear a mixture.)*

I: miks kā mat'lab kyā?

(What do you mean by a mixture?)

*Chandeep: us 'kā mat'lab hai ki āj dillī mẽ aisī mahanḡī restōrenḡō mẽ donō bolī jātā hai, sometimes you start in Hindī and finish in English or vice versa, or you use English words, especially when we talk about work.. it is inevitable.*

*(That means that in thsesse expensive restaurants both languages are spoken, sometimes you start in Hindī and finish in English or vice versa, or you use English words, especially when we talk about work.. it is inevitable.)*

I: So, why do you think it is so? Don't you think that these people want to show their status, or that they are better? to tumhārā vicār kyā hai? sah'mat ho? yā?

(So what's your opinion? Do you agree? Or ?)

*Chandeep: sah'mat nahī hū. sac nahī ki log kuch ṣṭeṭas dikhānā cāh 'te hai, I mean it is just the way we speak, we don't think about it this way. At least I don't.*<sup>157</sup>

*(I don't agree. It isn't true that people would like to show their status, I mean it is just the way we speak, we don't think about it this way. At least I don't.)*

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<sup>157</sup> This part was used in 4.2.1.1.1.1. Inter-sentential switching where the first clause/sentence is in code A (Hindī) and the second clause/sentence in the code B (English).

I : ou key.

(OK.)

*Chandeeep: Generally I don't agree with that statement. That sounds more like India during the Raj to me.*

I: thīk, samajh'tī. to abhī kuch tumhāre parivār ke bāre mē?

(OK, I understand. And now something about your family.)

*Chandeeep: mere pās ap'nā parivār nahī hai, singl hū. pah'le mujh'ko sekyūr kar'nā hai, us ke bād parivār aur bacce.*

*(I don't have my own family, I am single. I want to be secured financially first and then I can have my own family with children.)*

I: maī ne tumhāre mātā-pitā, bhāī, bahin soc'tī thī.

(I meant your parents, brother, sister.)

*Chandeeep: ah, samajh'tī. jab maī ghar par hū, us kā mat'lab jab maī mere mā-bāp ke sāth bāt kar'tā hū, ham hindī yā pañjābī mē bāt'cīt kar'te hai, yā jab maī bāzār jātā hū, kuch frūṭ kharīd'ne ke lie, to bhī hindī.*

*(Ah, I understand. When I am at home, I speak with my parents, so we speak in Hindī or Pañjābī or when I go to bazaar to buy some fruits, also Hindī.)*

I: thīk, vahā hindī aur udāharaṇ ke lie jab sinemā ghar jāte ho?

(OK, there Hindī and when e.g. you go to the cinema?)

*Chandeeep : sinema ghar mē .. to donō, hindī bhī aṅgrezī bhī. It doesn't matter which one. maī sinema mē it'nā bahut nahī jātā hū.*

*(In the cinema- both, Hindī or English, It doesn't matter which one. I don't go to the cinema that much, though.)*

I: to tum filmē ṭī vī yā ḍī vī ḍī par dekh'te ho?

(So, do you watch films on TV or DVDs?)

*Chandeeep : hā, zyādātar ḍī vī ḍī par. You know, mere pās it'nā samay nahī hai, I am very busy and when I come back from work, I just don't want to see the "screen" again.*

*(Yes, I mostly watch DVDs. You know, I don't have that much time, I am very busy and when I come back from work, I just don't want to see the "screen" again.)*

I: thīk. aur..

(OK, and?)

*Chandeep: blanka, kuch miṇaṭ mẽ mujh 'ko jānā hogā, mere ek mīṭiṅ hai, iṃpōṭaṅṭ klāyeṅṭ ke sāṭh. to kvik 'li, ṭhīk? kuch miṇaṭ ke bād mujh 'ko pūna jānā hogā, kuch dokumenṭs erenṭ ke lie, vahā ke āfis mẽ, vahā ke oṭoriṭī yah to bahut ar 'jaṅṭ kā bij 'nis hai.<sup>158</sup>*

*(Blanka, I will have to go in a few minutes. I have to meet an important client. I will have to go in some time. I will have to go to Poone to arrange some documents, in their office and the local authority. It is a very urgent matter/business)*

I: ṭhīk, do yā tīn aur praśn pūchūgī aur ant hogā, ṭhīk, calegā?

(OK, I will ask you two or three questions and that's it, OK?)

*Chandeep: calegā.*

(OK)

I: jaise tum ne kuch miṇaṭ se pah 'le kahā....jab tum tumhāre mitrō ke sāṭh kuch viṣeṣ ṭopik ke bāre mẽ sirf aṅgrezī mẽ bāt karte ho... rilesān śip the, ṭhīk?

(As you said a few minutes ago, when you are with your friends and you discuss relationships in English, right?)

*Chandeep: hā, aisā zyādātar hai, ki to "man to man" bāt' cīt hai.*

*(Yes, it is mostly when it is a "man to man" chat.)*

I: ou key, ṭhīk. ant karūgī. to, mujh ko āsā hai ki parivār mẽ sab log ṭhīk hai aur mujh se namaste un ko kaho.

(OK, I will finish. So, I hope that everyone in your family is doing fine and give them my best regards.)

*Chandeep: hm, mere parivar mẽ sab ṭhīk nahī hai, kyōki do mahīne se pah 'le merā cācerā bhāī ḍed huī, un 'ke esidenṭ huī.<sup>159</sup>*

*(Hm, it is not OK in my family because my cousin died two months ago, he had an accident.)*

I: ou, mujh ko mālūm nahī thā. mujh ko duh 'khī hai is akh 'bār ko sunnā.

(Oh, I didn't know. I am very sorry to hear that.)

*Chandeep: hā, sthiti acchī nahī hai, I mean un 'kī pat 'nī ke lie siṭueśaṅ ṭhīk nahī hai, kyōki vah viḍo hai, akelī ek bacce ke sāṭh.<sup>160</sup> magar maī us ko madad kar 'tā hū, fāy 'nenśali bhī. You know now is not that good time, I mean in terms of the feelings in my family, relatives.....*

*(Yes, the situation is not good, I mean the situation is not good for my cousin's wife either, because she is a widow and alone with one child. But I help them also financially.)*

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<sup>158</sup> This part was used in 4.3.1.2. Register-identification , 4.3.1.2.3. Law and Administration

<sup>159</sup> This part was used in 4.2.1.1.2.1. Intra- sentential switching where where the prevailing part of the sentence is in code A (Hindī) and the second, minor part ,(i.e. words) is in the code B (English).

<sup>160</sup> This part was used in 4.3.1.1.3.1. Neutrality in terms of relationships, private life and certain family conditions

I: I see, I can understand. I am really sorry.

Chandeeep: Well, that's life, zindagī aisā hai.

(Well, that's life, life is like that.)

I: ṭhīk, yah to sab hai. bahut bahut dhanyavād.

(OK, that's it. Thank you very much.)

Chandeeep: koī bāt. You are most welcome.

(No problem, you are most welcome.)

I: jab mere pās kāī praśn ho, toī maī tum 'ko īmel mẽ likhūgī yā phon karūgī, ṭhīk?

(If I have any questions, I will write you an email or phone you, ok?)

*Chandeeep: pakkī bāt email bhejo yā phon karo. Take care and bye.*

*(Clear, of course, send me an email or phone me.)*

I: Thank you. Bye.

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