



Research Paper

## Language mixing in Kannada

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### ABSTRACT

*“India is the second most populated country in the world with over 1.2 billion people, it is the seventh largest country by area (3,287, 590 square km), and a political democracy composed of 30 states and 7 union territories. The Purpose of this essay is to expand scope of studies Conducted based on information on hybrid languages. The main focus is on delegation of Language mix. Also why do bilinguals use multiple languages And what point of view is available from it. Is it possible for a mixed language to perform any task that its constituent Languages cannot perform in their pure form? Such questions are raised for this Purpose I have studied two hybrid forms of Kannada. In the first form there is a combined of Urdu based aspects in Kannada and in the second form it is English mixed in Kannada. An attempt has been made here to show that although the objectives are the same, there are difference in the tasks performed by both and the environments in which they perform these tasks”.*

**Keywords** – *bilingual, mixing, code, Dialects*

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### I. Introduction:

1. India is religiously divers' country with adherents to Hinduism, Buddhism, Christianity and Islam. It is also home to people who speak 416 Languages (SIL Ethnologies), 1635 mother tongues as counted in India, which are in turn grouped into 122 languages categories (Census,2001).Bilingualism is a fact of life for the vast majority of the world's populations. It is estimated that as much as two-thirds of the people in the world are bilingual (Crystal, 2003). There are anywhere between 6,000 and 7,000 languages spoken in the world today and only about 190 countries in which to house them, which suggests how wide spread bilingualism (or multilingualism) must be. Bilingualism involving two or more languages is quite common in many of the historically multilingual societies of Africa and Asia. For example, some 25 languages are spoken in south Africa and 20 in Mozambique (Kamwangamalu 2006), bilingualism is an integral part of the cultural fabric of India where 216 languages have at least 10,000 Speakers each and 24 of them are recognized by the national constitution (Bhatia & Ritchie, 2006b). (Wikipedia))

Pandit (1977), as cited in Gargesh (2006:91), provides an apt description of the functional Multilingualism of an Indian businessman living in a suburb of Bombay (Mumbai). His mother tongue and home language is a dialect of Gujarati; in the market uses a familiar variety of Marathi, the State language; at the railway station he speaks Hindi, the pan-Indian **lingua franca** (a common language used by speakers of different mother tongues); his language of work His Kacchi, the code of the spice trade; in the evening he watches a Film in Hindi or in English and listens to a Cricket match commentary On the radio in English. As this example illustrates, a whole range of languages are available to Indians, who choose each language purposefully to perform particular social Functions.

It can be commonly observed that in several bi-lingual and multi-lingual communities, two or more languages Known by a Speaks mutually involve in a process and results in producing a new mixed language with particular structural features and special privileges. This linguistic process is termed, as linguistic mixing by kachru, who define it as the transfer of components of one or more languages in to another, forming a new linguists process either controlled or less controlled (Kachru 1978). Even though the formation of a mixed language is as old as bilingualism, linguistic scientists are looking at its linguistic and sociolinguistic basis quite recently, Three studies are notable in this regard, Annamali. (Annamalai.E., 1971.) All these are formed distinctively from one another Annamalai say that by subjecting mixed languages to the close study of generative grammar as we apply it to natural languages many insights into philosophical questions about the word order in that grammar can be gained. (Kachru, 1978. )

Yoor States that hybrid languages have important role in developing societies by giving several examples. According to him. Dialects are not characteristic of individual language but part of social behavior. The whole society incorporates this hybridity as part of the socialization it receives through language learning as a component of its linguistic competence (P.227). While discussing about south Asian Bilingual and multi-lingual societies Kachru describes the mutual linguistic harmony and the multi-Lingual behavior. He opines that in linguistic exchange mixed language has special role and responsibilities with reference to the concept of context of situation of Perth, Kachru Propounds the Principle of language mixing.

### **Examples for Language- mixing in Kannada**

It is better to note some details about the nature of mixing before examining the patterns of linguistic mixing in Kannada. For example:

My dear boy, dowry duddu arrange madodakke thumba kasta aagtide aadre maduve embudu sacred occasion.

First there is a need to observe the features of the above extract. The mixing is not just applied to separate words. Mixing is evident at every grammatical level. Nouns (dowry) verbs (arrange, use) complementary and subordinating adjectives (commercial minded educated), and complex internal structural noun's (the sacred occasion of arranging the holy alliance of marriage) are included here. Secondly, observe that not all of the elements thus mixed are merely culturally specific. All of these have synonyms in daily use in Kannada. (Those words are used in unmixed language forms) Thirdly see that blended phrases are following the grammatical rules of the source language (here English). Thus, the internal structure follows the rules of the source language (English) and external structure of Kannada, i.e., the grammatical rules of the language being acquired. For example the noun phrase "the holy alliance of marriage" is according to the rules of English grammar, However in Kannada sentences the relative clauses come before the main noun, Here also the same rules are followed. (Sridhar, 2010) (Holy alliance of marriage arrange ಮಾಡೋ sacred occasion ಅಲ್ಲಿ) Mixing takes place at different levels of the language, mixed elements are not culturally specific and these three aspects can be observed as special features. Although the three elements are related to a highly borrowing process, mixed language is different. One of the main characteristics of mixed language is that the mixed elements do not work to fill the gaps in meaning in the receiving language but rather co-exist with commonly used words in the same language. This creates an additional level of meaning. Mixed language users thus have subtle advantages based for substituting words from another language. But the basis of difference among them is difficult to recognize which will be discussed later.

Language mixing is different from code switching. In recent social language scientific writings, Language shift has been used with reference to the use of two or more languages or language forms as alternative in some specific social occasions. (EX: Bloom and Gamperz 1971). The most important characteristic of language transfer is that the transfer from one language to another involves a transfer from one social context to another. But this does not happen in language mixing. But as per the above examples the speakers are not aware of language mixing and code switching which is taking place multiple times in one sentence. Thus it is a futile attempt to find a sociolinguistic explanation for the shift that has taken place in each case. Thus it seems more appropriate to look for a sociolinguistic explanation for the foundation between unmixed and mixed forms of language because of its nature.

Let us finally observe the aim of code-mixing from a pragmatic perspective. This is about the code-mixing used by users knowingly or unknowingly. According to this mixed language will have more capacity of expression, revision etc. These special features, May be true or just assumption. Because there will be not much importance of the borrowed aspects from the source language. As a result, "ನನಗೊಂದು favor ಮಾಡ್ತೀರಾ?" is more revised than when asked in Kannada. Because when word favor is used in Kannada it involves the feeling of gratitude towards the person who has offered the favor. Introducing, "this is my cousin" instead of using Kannada is a more refined way of introduction similarly use of English words for Kannada such as husband, missus, uncle and aunty, barber many such numerous words are used. This is not just limited to words but to some structures as well.

Thus language mixing after has subtle connotations that cannot explain why they are being used; the reason why hybrids make such subtle distinctions is their sense of discrimination between the languages they know.

## **II. Conclusions:**

In this essay, I have tried to point out that although mixed languages are held in low regard by many, including linguists as well as its speakers, they perform specific social and cultural functions in multilingual communities. Three such responsibilities have been identified here, Attitudinal (characterization), technical (terminology) and practical (cultural meaning, decided on the basis of nuances) these delegations are governed

by the prestige of the languages in the community where the languages are used, the attitude of the speakers to words their expressive potential and co-ordination with the social and cultural values distributed into different strata.

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