

## CHAPTER-3

### CODE MIXING

#### 3.1 Code Mixing:

A language is a person's medium of expressing their thoughts and feelings. During a typical conversation, most of the time, people usually mix up different languages along with their native language. When a person becomes bilingual or multilingual, the native language, along with various languages, frequently strikes the person's mind. Living in enormous diversity, culture, and languages, they become bilingual or multilingual. So, a person starts adding different languages in a normal conversation. When a person uses other languages along with his or her native language to express his or her feelings, then it's called "Code Mixing." Phukan Chandra Basumatary has stated that *"In a multilingual situation sometimes mixing the code of a language has been noticed during interaction or discussion. That is called Code Mixing."*<sup>8</sup> According to Wardhaugh (1986:103) *"code mixing occurs when conversant uses both languages at the same time to show that they change from one language to the other in the course of a single utterance."*<sup>9</sup> Another linguist, Suwito (1996:96), explains that *"code mixing is the use of two or more languages by taking elements of the first language to the others consistently. The limit of code mixing located in clause-rank. So, the existence of code in every society and the other are very possible to be mixed"*<sup>10</sup>

The moment people do not get words to express their feelings and thoughts, they adopt words from different languages to complete the sentence. A person always wants to express their emotions within a few words, so other languages' words are

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8 Basumatary, Phukan Chandra, Raobigianni Phora, Nilima Prakashani, Barama: Baganpara, Baksa, p.67

9 Anas, Abdul Haq: *A descriptive study on the code mixing of English and Javanese found in chatting clan features of supercell's clash of clan*, p. 17

10 Anas, Abdul Haq: *A descriptive study on the code mixing of English and Javanese found in chatting clan features of supercell's clash of clan*, p. 17

picked to make the sentence shorter. Commonly, code-mixing takes place in a situation of bilingual and multilingual. Code mixing takes place in every conversation of a literate, illiterate, foolish, or intelligent person.

example:

dinui za **gorom** (here gorom is a Hindi word)

masi **t<sup>h</sup>anda** dinui (here t<sup>h</sup>anda is a Hindi word )

aŋk<sup>h</sup>uo **disturb** dak<sup>h</sup>lam (here disturb is a English word)

The above sentences are in Bodo language, but the word 'gorom' t<sup>h</sup>anda, disturb are not a Bodo words. These words are a Hindi, English word, and while talking in the Bodo language, these words are used as code-mixing.

To convey the thoughts and emotions instantly, code-mixing takes place. Mostly code-mixing words which take places are noun, pronoun, adjective and other scientific terms. Code mixing takes place mostly in such talks. Apart from that, code-mixing occurs faster in nouns rather than adjectives and verbs. During a typical conversation of bilingual and multilingual persons, this code-mixing takes place. In comparison, code-mixing happens more to those who are literate rather than the illiterate persons. Besides that, more than a literate person, code-mixing takes place faster to those engaged in business activities, nomads, travelers, and those who are in touch with people from different places. It also takes place in the youth of every generation. Code mixing can be a fusion of many languages like Bodo, Assamese, Hindi, English, Bangla, etc. When people live in diverse languages, cultures, and traditions, they learn each other's language and become multilingual and Bilingual. In such cases, code-mixing takes place. Some examples of code-mixing in Bodo language are given below:

**Current** t<sup>h</sup>anbai ( Here, current is an English word and t<sup>h</sup>anbai is a Bodo Word)

**Breakfast** zabaida?(Here, Breakfast is an English word and zabaida is a Bodo word)

### 3.2 Reason for code-mixing in Bodo Language:

Code mixing takes place in every language. The main reason for this is the deep connection with culture, society, and language. Like the languages of different countries and communities, code-mixing in the Bodo language also arises with the young-child, literate-illiterate, poor-rich, weak-strong, etc. When research in depth and analyse of society and languages, one can find various reason as follows:

i) **Social relationship:** Social relationship is the main reason for code-mixing in every aspect. Especially the Bodo people or the Bodo speakers are seen to be code mixing in Kokrajhar. The main reason for this is the social relationship with people who speak different languages. Kokrajhar is a place where other people reside, such as Bodo, Assamese, Bengali, Santhali, Nepali, Garo, Rabha, Rajbongshi etc. The different communities of people living together in harmony learn each other's languages by socializing. They learn the Bodo language and the Bodo people learned their languages. To live peacefully, it is essential to learn and understand each other's language. In the same way, Bodo people living in a multilingual society socialize with other communities and become multilingual. For this reason, people intentionally or unintentionally code mix the words of different languages while having a chat. Thus many Bodo speakers mix up the words of different languages while talking with each other. example:

- a) ma k<sup>h</sup>ɔbɔr. ( Here k<sup>h</sup>ɔbɔr is a Hindi word)
- b) aŋ duk<sup>h</sup>anaw dɔŋ ( Here duk<sup>h</sup>an is a Hindi word)
- c) aŋnu belek gɔsla labw (Here belek is an Assamese word)
- d) aŋ office aw t<sup>h</sup>aŋgasinu (Here office is an English word)
- e) Morning awnu t<sup>h</sup>ap<sup>h</sup> p<sup>h</sup>uide (here morning is an English word)
- f) aŋ rasgulla zaja (here rasgulla is a Bengali word)

The given above sentences are examples in which code mixing occurs by mixing up the words in different languages. k<sup>h</sup>ɔbɔr, duk<sup>h</sup>an, belek, office, morning and rasgulla are the words from Hindi, Assamese, English and Bengali languages. But by living

close with other communities as well socializing with them, Bodo people learned their languages. They used different words along with Bodo language to express themselves in a faster way. So, people become multilingual and adapt to code-mixing.

**ii) Education:** Education is another reason for code-mixing while talking with each other. Kokrajhar was the old capital of B.T.A.D, and now B.T.R. The education sector is developing in Kokrajhar fastly. Also there are various education centers for English and Hindi medium schools. In this way, by going to different medium schools, they learn to speak and write other languages, and they become a multilingual person. That is the reason when they talk, they mix-up different languages along with the native language. Apart from that, through education and learning, people adopt the knowledge of different nations. Either knowingly or not, they code-mix the words while they talk to express their thoughts and feelings.

example: aṅnu bek<sup>h</sup>uu naṅa, **belek** labuu ( Here belek is an Assamese word )

**Sorry** de ( Here sorry is an English word )

aṅha **exam** doṅ ( Here exam is an English word )

**zoldi** p<sup>h</sup>wi ( Here zoldi is a hindi word )

**iii) Giving high priority to other languages:** Today's generation is mainly consists of prior competitiveness among youths. In this generation, people give more importance to the languages of high value, fashion-oriented and famous. They often grab such language within a short period. Learning such languages is a sign of success, respectable and smart in today's generation. In the same way, Kokrajhar and other places learn other languages like Hindi and English and term themselves more intelligent and standard than the others. Because today it is believed that people who don't know those languages are seen to be less educated with limited knowledge and the rest who knows are lavelled as a smart and intelligent person. For this reason,

Bodo people code-mix the language while they talk. More often, these code-mixing of languages can be seen widely in today's young generation.

example: aŋ t<sup>h</sup>aŋa gɔrɔm p<sup>h</sup>raw (Here gɔrɔm is an Hindi word)

aŋnaɔ **hundred rupees** dɔŋ (Here hundred rupees is an English word)

aŋ za **problem** aw dɔŋ ( Here problem is an English word)

**iv) To express the meaning of the word:** To express the exact purpose of what they think or feel with words is also what arises code-mixing. When a person becomes multilingual and bilingual, then the words of different languages always strike the person's mind. When such words frequently come into the mind, then the person learns the meaning of the word. Thus, they use such kinds of words as code-mixing with the native language to express faster. People always want to convey emotions without any delay, and sometimes it feels like it's not possible to complete the sentence in the native language. So, for this reason, people become bilingual and multilingual and mix-up different languages with native language while they speak.

example: **Current bɔndɔ** k<sup>h</sup>alam (Current is an English word and bɔndɔ is a Hindi word)

**Pɔrikshaya** ma baidi zak<sup>h</sup>u? (Pɔriksha is an hindi word)

The given above words like current, bɔndɔ and poriksha are English and Hindi words. In exchange for these words, native language words like 'mwblib' and 'anjad' can be used. But, to express the thoughts and emotions shortly, such words of different languages are used as code-mixing.

**V) Scarcity of words:** Scarcity and availability of words also help in the formation of code-mixing. Today, it is a generation of science and technology. With developing in such fields, there are also inventions of different machines, technologies, and gadgets. In the same way, emerging of such innovations, new names of those machines also takes place. Those names are not available in the Bodo language, and

this arises the scarcity of words. Thus, it becomes necessary to adopt the names given by other people and thus code-mix of language takes place.

example: t<sup>h</sup>uɔ ball gelenu ( Ball is an English word)

aŋha laptop bainanɣuo (Laptop is an English word)etc.

vi) **Influence:** Another worth mentioning reason of code mixing is influence. In a mix-up society where multi lingual speakers dwell nearby to each other, anyone of the languages gets privileged and this privileged language influences on other speakers of language who are less in quantity. In this regard, from every side if the dominant language influences on the weak or less speakers, the letters are compelled to learn the dominant languages or the less speaker are compelled to use the dominant languages. Similarly if the dominant language is used regularly instead of own language, the weak language cannot progress in every side. For example being the Assamese language as state language and Hindi as national language, the Bodo speakers and other language speakers are compelled to learn these two languages. Apart from this, being English as 2<sup>nd</sup> national language, this language influences a lot on other language. Also Hindi and English language are seen, heard and read through T.V., Radio, news, school, internet, website, education. Therefore, Bodo speakers and other less speakers are compelled to learn and use these languages.  
example:

nuŋ ma school aw p<sup>h</sup>ɔraɪju?(English)

zuŋna dinwi school bɔn. (English, Hindi)

bɪju suicide zana t<sup>h</sup>uiduŋ. (English)

mansionu murkɔsu. (Assamese),etc

In the above four sentences the words of English, Hindi, and Assamese languages are used as code-mixing along with the Bodo language. These sentences are used by different groups of stages of people belonging from children to adults or old people. In these sentences, the speakers could express in his own language without code-

mixing, but by the influence of dominant languages such as English, Hindi, and Assamese and in the situation of bilingual and multi-lingual they use code-mixing.

**vii) Service/job:** If one notices in case of service or job, the reason of code-mixing can be clearly seen. These are several kinds of job in the world. For these jobs there are various offices or institution and the employees work in those institutions. Multi-language speakers work together in an office. Talking to each other is very important among them to bring unity and social relation and to work together. Communication will be successful when the two speakers understand each other. Because a mini society is created where multilingual speaker work together from sun rise to sunset. Therefore among each other every speaker of different languages has to change their own language, a little bit to understand and code-mixing is used to express their feeling. Moreover the employee needs to learn another language apart from his own language to adjust with the working environment. Thus, code-mixing takes place during the time of conversation. example:

wi **rasgulla kabo?** (Bengali)

beju za **lazy** hai.(English)

dinwi **meeting** dojna? (English)

ep<sup>h</sup>a **late ki**? (Bodo to English and Assamese)

**viii) Business:** The situation of Code-mixing can also be found through business. The medium of business also helps the Code-mixing situation. For buying selling, a person needs to keep good relation with many bi-lingual speakers. Thus, a common language is required to understand and keep a good relation between both sides and as a result a party has to learn another party's language in exchange. For business, sometimes a person has to travel a long distance and has to bring the required goods from long distance. Thus, for the requirement he needs to go long distance to bring the goods and to keep good relation with many people of bi-lingual speakers.

Therefore, a business man is required to learn other languages. Apart from this, a businessman has to learn the language of customers to satisfy them, and he has to use the language of the customers. Thus, bilingual or multilingual situation is created in case of businessman and during conversation code mixing is used automatically. Thus, Code-mixing is seen among the Bodo speakers in Kokrajhar area. Mainly in Kokrajhar area, the people of other communities are also making their livelihood along with Bodo communities for several advantages. Among them, many Bodo speakers are also making their livelihood by doing various business. Many Bodo speakers businessman learn other languages for business relation and also the businessman belonging to other communities tends to learn Bodo language as well. As a result, bilingual and multilingual situation is created and the speaker use code mixing and it is seen among many speakers. For example,

**dɔs t<sup>h</sup>ɔk<sup>h</sup>a lo.**

**sat<sup>h</sup> hazar beju.**

**Twenty five zabai**

**dinwi duk<sup>h</sup>an k<sup>h</sup>ulia.etc**

t<sup>h</sup>oka is an Assamese word and dɔs is a Hindi word that express numbers or counting words. But now a days, in Kokrajhar area and also in other areas, it is seen that all Bodo speakers use the Assamese-Hindi words such as bis t<sup>h</sup>ɔk<sup>h</sup>a, sat<sup>h</sup> hazar etc. instead of using Bodo words nuizi raj, sni ruza etc.

Thus, duk<sup>h</sup>an is a Hindi word and its meaning is a place of buying and selling. But now a days, instead of using 'gola' Bodo words, Bodo speakers use code mixing during conversation.

Similarly, twenty, forty, etc. are English words. But now a days, many Bodo speakers use English words twenty five rupees, thirty rupees etc. as code mixing instead of using Bodo words nuiziba raj, t<sup>h</sup>amzi raj etc.



### 3.3 Different types of code mixing in the field of Bodo Language

#### 3.3.1 Code-mixing in Bodo literature:

Literature is an impartible part of everyone's life. So people tends to focus more on code mixing in a normal conversation. Similarly, code mixing is widely used in literature through writing. Examples of literature like a poem, story, short story, tales, etc., can be seen code mixing by the writers to clearly express the thoughts and emotions by adding the words of different languages. Some examples of code mixing in Bodo literature are given below:

##### i) Code Mixing in Bodo Poetry

“dinwi ma aizup<sup>h</sup>ura  
 nasozajw manu ese ?  
 subk<sup>h</sup>ozajw sanga sanga  
 lama sama, no esij  
 gari mator  
 deha p<sup>h</sup>ahamsali  
 gola, **shopping mall**  
**park**  
 zeraok<sup>h</sup>i zaja  
 got<sup>h</sup>ok<sup>h</sup>i guurlwi  
 gɔjak<sup>h</sup>wi  
 gilubalu zinahari.”

(Boro Indira: Aizuw, page no.1 )

“.....raga sulai bai guban  
 ɔblabw be munp<sup>h</sup>arini  
 andua zebw sulaiak<sup>h</sup>wi

swulaiak<sup>h</sup>ui zuṅni **mindset**..”

(Boro Indira: Aizw, page no.13 )

“.....gusumnip<sup>h</sup>rai gup<sup>h</sup>ursim bese guzan-  
bisur bek<sup>h</sup>uw mit<sup>h</sup>ia.  
manuna, bisur **colour-blind**..”

(Brahma, Brajendra Kumar: Akhrang Gongse Nangou, page no.7)

“...**injection** ni giri—

**Doctor** hunbla guzuṅgra

T<sup>h</sup>aot<sup>h</sup>elep<sup>h</sup>a babua

sanu agan t<sup>h</sup>aip<sup>h</sup>a.”

(Brahma, Prasenjit: Aang Thoia, page no.13 )

ii) Code Mixing in Bodo Novel

“**Simple, Smart** aru sik<sup>h</sup>un sak<sup>h</sup>un Alaishri.”

(Lahary, Manaranjan: Alaishri, page no-4)

“Basiram, Laodum, Mangal, Raju munha zai zerui haguw gosla **shirt fitting tight longpant insert** k<sup>h</sup>alamna dedla dedla t<sup>h</sup>aṅduṅ **puja** nainu.”

(Basumatary, Probin: Khamglihwnai Gsw, page no.26)

“Samaishria mahazunnip<sup>h</sup>rai Sabt<sup>h</sup>a munseni **suthi** lana noaw p<sup>h</sup>uiduṅ aru  
Gwmbwra **test** anzaḍ baik<sup>h</sup>aṅna Simla aw **final** anzadk<sup>h</sup>uw hunu  
t<sup>h</sup>ak<sup>h</sup>ai no **bhara** lana doṅhwiṅmumun.”

(Basumatary, Probin: Khamglihwnai Gsw, page no.32)

“**advance** ruzase raṅa gannai **longpantni pick-pocket** awnu doṅk<sup>h</sup>aju.”

(Swargiary, Katindra: Khwmsinifrai Swrangthing, page no.3)

“....abui abui, bui zuṅni gamini hap<sup>h</sup>p<sup>h</sup>uigra lama gidir aw suurba sanui boro sengra **taxi** gazri zazanauui p<sup>h</sup>amgasinui. aṅni muṅ aru nək<sup>h</sup>uṅ swṅlaiduṅ. **Actor** badi t<sup>h</sup>arlui abui.”

(Raja, Aron: Bwrlī, page no.9)

“...muizora gamini gezer bahaguawnuu Rubi bilugui Anjima munhani nṅa. gamia bara gidir nṅa. Be gamiawnuu nuduṅbla gṅse sṅmaina haidub **assam type** ni nṅ benu Anjima munhani. ”

(Raja, Aron: Bwrlī, page no.43)

“Goibari **station**. p<sup>h</sup>isa. sap<sup>h</sup>a sanuilo **passenger** gak<sup>h</sup>uṅ. ṅk<sup>h</sup>ṅba **nill**. Geṅk<sup>h</sup>uli munha mṅna-hat<sup>h</sup>ura lanauui gak<sup>h</sup>uṅ aru aṅk<sup>h</sup>aru. **Station** ni saha gṅṅuui gṅṅ<sup>h</sup>amlṅ **railway quarter**....”

(Lahary, Monoranjan: Kharlung, page no. 7)

“....Binjakhata **L.P school** nip<sup>h</sup>rai **primary pass** k<sup>h</sup>alamnanui bip<sup>h</sup>a a Gohel k<sup>h</sup>uṅ Kamalsing **M.V school** ao **bhortig** huṅ. bijui p<sup>h</sup>ora ao muzaṅmun. **class** ni **first boy**....”

(Lahary, Monoranjan: Kharlung, page no. 8)

iii) Code Mixing in Bodo prose

“**Classical drama** aw **chorus** aru **romantic drama** aw **soliloquy** doṅp<sup>h</sup>awblabu nat<sup>h</sup>ai bep<sup>h</sup>uruu gubui **dialogue** ninu munp<sup>h</sup>a munp<sup>h</sup>a bahaguṅp<sup>h</sup>ursu.”

(Basumatary, Adaram: Shaorainai Thunlai-II, page no -97)

“zuhulau aru zuhulauzu munha **Super power** guṅṅmun. Odebani bisurha **super natural** guhuu bulu doṅmun.”

(Lahary, Manaranjan: History of Bodo Literature, page no-25)

“...gubun p<sup>h</sup>arset<sup>h</sup>ij muunse gulaw **tedious argument** ni lugwise lamani ruzunaia zabaidijwi Prufrok ni ziwni gwuk<sup>h</sup>a gwuk<sup>h</sup>wi muunzanani engid huju bibdinu sak<sup>h</sup>uun sik<sup>h</sup>uun nojwi **restaurant** p<sup>h</sup>ura nuwurari ziwni **oyster-shells** p<sup>h</sup>ura Pruprok ni unduhabna t<sup>h</sup>anai eba sut<sup>h</sup>imuunk<sup>h</sup>aj

rujwiik<sup>h</sup>uwo p<sup>h</sup>urmaiduŋ...” (Bodo to english)

(Boro, Ganesh: Fwrwnglai vol-vii, p.121)

iv) Code Mixing in Short Story

“...k<sup>h</sup>urwiik<sup>h</sup>uwo agda ak<sup>h</sup>aizuŋ **passenger** p<sup>h</sup>urnit<sup>h</sup>ij p<sup>h</sup>ulawhornu mansija bat<sup>h</sup>rak<sup>h</sup>uwo buŋnu laduŋmuun. **Busni passenger** puura mansik<sup>h</sup>uwo naiak<sup>h</sup>wibw noŋa; naizuubduŋ. Mane bini bat<sup>h</sup>rajaw **response** huuduŋ.”(Bodo to English)

(Daimari, Nandeswar: Boxing, page no.1)

“...tu **reporter** tu... dinwi zuŋk<sup>h</sup>uw **photo** k<sup>h</sup>eb<sup>h</sup>wit<sup>h</sup>aj. nuŋni numabw t<sup>h</sup>angun, nuŋni nuŋnanawbw t<sup>h</sup>angun aru be nuŋdani pisazu Haina abw t<sup>h</sup>angun...” (Bodo to English)

(Lawary, Diganta: Masterni Shifiyao Thunlai Afad, Zinahari khalam thanganwi tanw hw, page no.3)

v) Code Mixing in Drama

“Anathi: P<sup>h</sup>a ma mit<sup>h</sup>iguwo. gamini hinzawni sannaia beset<sup>h</sup>u muzaŋ zanu. bisur besebaŋ **enlightened** zanu”

(Brahma, Kamal kumar: Harbadi Khwmsi, page no.25)

“Bazuram: da horawnu t<sup>h</sup>ajnu sanbai aza. **Train** ni **reservation** a zak<sup>h</sup>abai.”

(Brahma, Kamal kumar: Harbadi Khwmsi, page no.41)

### 3.3.2 Code-mixing in Bodo songs:

In a person's life, to forget all the sorrows and to bring happiness, music is essential. Code-mixing is done to put sweetness and colour in a song, make it melodic, make person happy and express its meaning. To describe the song's purpose and emotions transparently, it becomes crucial to make it short and cover up everything within a few lines. For this reason, the writers convey the meaning of the song clear and in short, to the people, code-mixing can be seen because the main motive of the song is to entertain the people by grabbing its heart. In the field of Bodo song various code mixings can be seen. example:

- a) “Simajaw **unlimit** nuŋk<sup>h</sup>uulo manuba (English)

Simajaw **unlimit** nuŋk<sup>h</sup>uulo manuba (English)

Agda ak<sup>h</sup>si zereibu guzuo gahai zerawbu

**Unlimit** nuŋk<sup>h</sup>uulo dŋ dŋ muŋp<sup>h</sup>laŋbait<sup>h</sup>ajw...” (English)

(Modern Bodo folk song Simajaw unlimit by RB film production pvt. Ltd.)

- b) “nuŋni gawdaŋ moħorzaw, nuŋni deha swlerzaw busur gudank<sup>h</sup>wo  
sŋmai huuderbainuŋ **high power**, deglai busurk<sup>h</sup>wo k<sup>h</sup>alamderbawbai  
nuŋ **super- duper...**” (English)

(Bodo modern song, Aiyow lwi Agwi by GD production)

- c) “**Dalmia cement** zuŋ, **Ambuja cement** zuŋ, **Black tiger cement** zuŋ pas  
t<sup>h</sup>ala **building** ni k<sup>h</sup>unt<sup>h</sup>ia dalai dunai badi huŋbai aŋ nuŋnuu gusuk<sup>h</sup>uw  
sona....” (English)

(Bodo modern song, Dalmia cement jwng by Rege Regang flim Production)

- d) “**Plastic** ni goŋlab bibar daza nuŋ agwi, duŋnai muŋnai zuŋnuu goŋlilaŋnai”  
(English)

(Modern Bodo Song, Plastic ni Goŋlab bibar by GD Production)

- e) “....**down** puursu zabai nama guusuna **battery** a zolazuubbai suluwi nama **connection** pura..... aṅna.” (English)

(Bodo modern comedy song by RB Flim Production)

### 3.3.3 Code-mixing in Social Networking, Text Message, etc.:

In today's generation, social networking, electronic media etc., have reached all the corner of the planet and made it like one household. It's like a society dominated by the people of different nations and through this one can learn each other's language. In this way, every day by seeing, listening and learning the language and the efficiency of different multilingual, one considers himself a smart person. To make everyone understand code mixing in electronic media and social media is found efficient. Code-mixing is found more in young people. example:

- a) **OMG** maburwi bibdi zak<sup>h</sup>u ?
- b) **Happy Birthday** binanaw.
- c) **Breakfast**, zanuba p<sup>h</sup>wido. Etc.

**3.3.4 Code-mixing in classrooms:** With time, place, and reason, code-mixing occurs and is used by people in a normal conversation. Classroom is one of the places where different kinds of students from various places of varying levels gather and create a diverse educational environment. To make all the students understand at once becomes very difficult for a teacher. For that reason, the teacher in the classroom, to make all the students understand clearly and concisely, have to adopt code mixing. example:

- a) **Clear** zabaina? ((English)
- b) **Concentrate** k<sup>h</sup>alam boibu. (English) etc.

### 3.4 Code mixing in different grammatical levels:

In the Bodo language, code-mixing is used through different grammatical fields. These are:

**3.4.1 Code-mixing through phonetic change:** A language is a medium in its nature or characteristic. It's another main characteristic is it changes with time. Every language changes with time, place, reason and phonology is also one of them. Like incomplete knowledge, learning capacity, fast verbal communication, making easier, lack of words etc. in the Bodo language, due to a lack of words, different words are borrowed from other languages and by replacing the phoneme, code-mixing is done. Such replacing of phoneme words from a different language in Bodo language, code mixing can be seen in illiterate, lack of complete knowledge persons, etc. But a literate and well-educated person does code-mixing directly without changing the phonemes. example:

No	Words	Language	Illiterate	Literate
1	T.V.	English	TB (t <sup>h</sup> ibi)	T.V.
2	Glass	English	Gilas	Glass
3	Dukan	Hindi	Dok <sup>h</sup> an	Dukan
4	Doctor	English	Dak <sup>h</sup> t <sup>h</sup> ar	Doctôr
5	School	English	Eschool	School
6	Disturb	English	Dist <sup>h</sup> ab	Disturb

**3.4.2 Code-mixing through word-formation (Hybrid Compound):** In a language, different word-formation types can be seen. Hybrid compound is one of them. The formation of a word by combining two or more words is called a hybrid compound. In the Bodo language, two or more independent words are combined to make a new

word and mix the code due to the scarcity of words.

example: i) Mwisu + **Gari** = Mwisugari

(Bodo) (Hindi)

ii) Gōrai + **Gari** = Gōraigari

(Bodo) (Hindi) etc.

### 3.5 Different Terms of Code Mixing in Bodo Language

The code mixing words used in Bodo Language can be further sub-divided into different terms. These are:

**3.5.1 Numerical terms:** Numerical terms is one of the recurring terms in case of code mixing in Bodo Language. Different people whether young, old, literate, illiterate, men, women, educated mix different numerical words while speaking in Bodo language. example :

aṅnaw **ḍos t<sup>h</sup>ok<sup>h</sup>a** lo ḍoṅ. (hindi, Assamese)

aṅnaw **one lakh** naṅḡawomwan. (English)

aṅnaw **twenty rupees** hoṛt<sup>h</sup>o. (English)

gaswi **one core** t<sup>h</sup>aṅḍawṅ. (English)

In the above sentence, **ḍos t<sup>h</sup>ok<sup>h</sup>a** means zi raṅ, one lakh means se lakh, twenty rupees means nuizi raṅ and one core means se k<sup>h</sup>woṛt<sup>h</sup>i in Bodo Language. These all words are Hindi, Assamese and English. Instead of words of that languages zi raṅ, se lakh, nuizi raṅ, se k<sup>h</sup>woṛt<sup>h</sup>i can be used. But through bilingual and multilingual those words are used by Bodo people while speaking or writing.

**3.5.2 Terms of Measurement:** In terms of measurement, many code mixing words can be found in Bodo language. Specially, in case of measurement there are no words to express it. That's why Bodo people mix the code from different languages to express while speaking or writing.



example :

**Five bigha** ha

**12 km** lama

**100 miter** lama

**12 clock** zalaibai. etc

**3.5.3 Kinship terms:** In kinship terms code mixing is used in Bodo language while speaking or writing. example :

bijuw aɲni **father**.

aɲni **Brother**

bijuw aɲni **Sister**.

bini **Mother**

bijuw zuɲni **mama**

bɔha t<sup>h</sup>aɲnw **uncle** ? etc.

In the above sentences father, brother, sister, mother, mama and uncle are words from English and Hindi.

**3.5.4 Food terms:** At today's modern age, the names of the different food items are used as a code mixing in Bodo language. Because every name of the food items are not available in Bodo language. example :

aɲ **chowmin** zagun

**chicken lollipop** zagun

**biryani** zagun

zuɲ **cake** laiduɲ

**milkshake** luṅzaguomun

**coffee** luṅnu t<sup>h</sup>uṅ

**momo** zanu t<sup>h</sup>aṅni

**rasgulla** lainu t<sup>h</sup>uṅ

**chicken roll** zahwini

**fried rice** zahwini. etc

The above sentences are mixture of words of different languages. All the names of food items are from English and Bengali.

**3.5.5 Terms of dress code:** Code mixing is used in Bodo language in terms of dress and wearing objects too. In the present day, all communities like or tend to somewhat imitate other traditional dresses and wear it. Every traditional dress has their own names. So when speaking or writing about the traditional dress tends to mix the words. example :

nuṅkhuṅ **ghagra** gannaizuṅ somaisuṅ

aṅ dinui **salwar** gangun

dinui **salwar kameez** gan de

nuṅni **mangalsutra** a muzaṅtar

aṅ **earrings** ganla hai. etc

Ghagara is a wearing dress of Gujrathi. It is a long decorative skirt having many plates worn by women and girls. It is used while performing traditional dance in a festival or in an occasion.

Salwar is light loose pant that are tied around the ankles. It is worn with kameez means long shirt like kurta by Punjabi women and also Muslims in old days. But now a day's most of the women and girls of every community wear this dress.

Mangalsutra is a one kind of necklace made up of black small beads and few golden beads for married women. It is originated from Sanskrit word mangal which means purity and from Sutra which means thread. It is worn by women only after the marriage.

Earrings are also a part of jewellery worn by women. It is a piece of jewellery worn on the lower part of the ear.

**3.5.6 Wishing terms:** Code mixing uses in Bodo language even in terms of wishing someone. Now a day, the technologies such as t.v, mobile, internet etc. one can learn different words from different languages easily. example:

**happy birthday lui**

**congratulation de.**

**All the best de.**

**Good luck de.**

**Be happy de.**

**Hello ada.**

**Morning Abo. Etc**

**3.5.7 Illicit terms:** Code mixing uses in Bodo language even to denote illicit terms.

example:

be mansija **gunda** su

**badmise** mansi be.

ak<sup>h</sup>ol gazri **sala**.

**Ruscle sala** be. etc

**3.5.8 Festivities:** While addressing different festival code mixing is used in Bodo language as well. Now a day, every people of different communities celebrate festivals of every community. Different festival has its own name. That's why code mixing takes place while addressing about the situations. example:

dinui **Diwali** ni za rɔŋzaguun de.

zuŋha **Durga Puja** ni gosla gudan laiduŋ.

**Holy** gelenu p<sup>h</sup>ui. etc

### 3.6 Kinds of Code Mixing

Sujana and Sri Hartari(2009:11) has classified Code Mixing into two parts. These are:

- a) Inner Code Mixing
- b) Outer Code Mixing

a) Inner Code Mixing: Inner Code Mixing happens when linguistic elements derived from the native language with all its variations.

b) Outer Code Mixing: Outer Code Mixing happens when the insertion of elements occurs from a foreign language with all their variations.

### 3.7 Types of Code Mixing

Muysken(2000:1) has classified Code Mixing into three different types. These are:

- a) Insertion
- b) Alternation
- c) Congruet lexicalization

a) Insertion: Insertion Code Mixing occurs when words from one language are mixed up or incorporated into another. It is a use of words from one language to another while speaking or writing in the middle of the sentence.

example:

Ramu a zuwuud **conjuse** t<sup>h</sup>ar.

t<sup>h</sup>uɔ **Shopping** k<sup>h</sup>alamhuinu.

biju aɲni **father**.

aɲk<sup>h</sup>uɔ **disturb** dak<sup>h</sup>alam.

aɲnaw **energy** guila.

za **boring** lui nuɲ

b) Alternation: Alternation Code Mixing occurs when structures of two languages are alternated indistinctively both grammatical and lexical level. example:

aɲ zaguun and **you**? Etc.

c) Congruent lexicalization: Congruent lexicalization happens when the participating two languages share a grammatical structure which can be filled lexically with elements of either language.