Chapter -IV

Code Mixing in Indian English Speech: Analysis and Assessment

4.1 Introduction

This chapter deals with the analysis and assessment of the code-mixed instances that occur in the spoken texts of ICE-IND. As mentioned in earlier chapter, the instances of Code Mixing and Code Switching are classified as per the working definitions adopted for this study. The total code-mixed instances include content words, phrasal expressions and structure words. The code-switched instances include clauses, sentences and discourse markers. The category-wise frequencies of CM and CS instances in our data are given in Table- 5 below.

<table>
<thead>
<tr>
<th>Text Category</th>
<th>Code-Mixing count</th>
<th>Code-Switching count</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>S1-A Dialogue –Private</td>
<td>624</td>
<td>959</td>
<td>1583</td>
</tr>
<tr>
<td>S1B Dialogue–Public</td>
<td>417</td>
<td>231</td>
<td>648</td>
</tr>
<tr>
<td>S2-A Monologue–Unscripted</td>
<td>613</td>
<td>50</td>
<td>663</td>
</tr>
<tr>
<td>S2-B Monologue–Scripted</td>
<td>506</td>
<td>07</td>
<td>513</td>
</tr>
<tr>
<td>Total</td>
<td>2160</td>
<td>1247</td>
<td>3407</td>
</tr>
</tbody>
</table>

The calculation of the code-switched count considers the code-switched clauses or sentences or stretches of sentences uttered in one exchange of the conversation regardless of the number of sentences occurred in the switch. For instance, if the code-switched utterance consists of seven sentences, the switched count is one, and not the seven.
4.2 Register-wise Classification

We have located 2160 code-mixed instances in our data. They are classified as per their ‘register’ feature. The register-wise classification of the code-mixed instances occurring in different speech categories is as follows:

1. Numerical Terms
2. Terms of Measurement
3. Kinship Terms
4. Terms of Dress and Wearing Objects
5. Terms of Manners/Habits
6. Festival Terms
7. Criminal Terms
8. Food Terms
9. Terms for Categories of People
10. Religious Terms
11. Terms for Buildings
12. Terms for Parts of House
13. Terms for Parts of Town
14. Proper Names of Places
15. Title Terms
16. Terms of Music
17. Terms of Exercise
18. Honorific Titles
19. Terms in Government Administration
20. Terms for Health Services
21. Terms of Gandhian Philosophy
22. Sanskrit Terms
23. Structure Words
24. Miscellaneous Terms
4.3 Register-wise Analysis of Code-mixed Words

The following analysis pertains to the code-mixed words belonging to the different registers. It refers to the register type, the words belonging to the register, their frequencies (provided in the brackets), the basic semantic components, the examples from the data, the wider context of the situation, the sociolinguistic/pragmatic impressions and the grammar peculiarity, if any.

4.3.1 Numerical Terms
Crore(s) (117), lakh(s) (68)

Basic Semantic Components:
+ Indian numerical term
+ Language (Hindi)
+ Regular use
+ English equivalence

Representative Examples from the Data:

1. *We have left all our property there, worth* lakhs of rupees .....<ICE-IND:S1A-054#69:1:A>
2. *And uh… the population I think somewhere around three point five to four* lakhs. <ICE-IND:S1A-076#136:1:A>
3. *From this you can find out sir, more than seven thousand five hundred* crores has been put on the farmer's shoulder already. <ICE-IND:S1B-051#13:1:A>
4. *Crores of rupees of paddy is still lying under water.* <ICE-IND:S2B-003#39:1:C>
5. *Out of these the majority of English medium schools account for two point four…. four lakhs schools followed by uhm zero point nine nine lakh that is less than one lakh of Hindi medium schools* <ICE-IND:S2B-046#101:1:A>

Context of the Situation:
**Sociolinguistic/Pragmatic Impressions:**

These are the Indian numerical terms most frequently used in relation to Indian currency and population. The above examples illustrate their use in various speech categories. The English equivalence for one **crore** is ‘ten millions’ and for one **lakh** it is ‘hundred thousand’. Though the English equivalence ‘million’ and ‘billion’ are available, the Indians tend to use **crore** and **lakh** in high frequency.

In our data the frequency of **crore** in the Private Dialogues is (10) in Public Dialogues (55), in Unscripted Monologue (3) and in Scripted Monologues (49). The Numerical term **lakh**(s) is used more in Scripted Monologue (29) than in Unscripted Monologue (6). It is used (22) times in Public Dialogues such as Parliamentary Debates and Business Transactions and (11) times in Direct Conversations.

The Indian words **crore** and **lakh** do not have the plural ‘-s’ suffix. The use of plural ‘-s’ in **crores** and in **lakhs** is peculiar to the Indian English usage.

### 4.3.2 Terms of Measurement

- **acres** (s) (7), **bigha** (1)

**Basic Semantic Components:**

+ Indian measurement of land /area
+ Regular use
+ English equivalence

**Representative Examples from the Data:**

6.  *I have got some fifty-two acres of land there.*  
   <ICE-IND:S1A-067#203:1:A>

7.  *He has donated ninety acres of land.*  
   <ICE-IND:S1A-067#61:1:B>

8.  *The maximum amount of land which an agriculturist can hold is fifty bighas out ....*  
   <ICE-IND:S1B-053#16:1:A>

**Context of the Situation:**

**Sociolinguistic/Pragmatic Impressions:**

_Acre and bigha_ are the Indian non-metric terms of measuring the area or land. Though the metric term ‘hectare’ is available, the terms _acre and bigha_ are still in use especially in the spoken form. The above examples show their usages. One _acre_ is equivalent to 0.405 hectare and three _bigha_ are equivalent to one _acre_.

In our data, _acre_ is used in Private Conservation four times and in Unscripted Monologues three times. Only one occurrence of _bigha_ is located in our data. It is used in one of the Parliamentary Debates. Compared to the use of the term _acre, bigha_ is less in use. The use of plural suffix ‘–s’ in _acre(s)_ and in _bigha(s)_ is peculiar to Indian English.

**4.3.3 Kinship Terms**

There are many Indian Kinship terms found mixed in the spoken texts of our data. They are classified and analyzed in the following way:

i) _mausi (1), khala(1)_

**Basic Semantic Components:**

| + Indian kinship term |
| +Female |
| +Language specific |
| +Culture-specific |
| -English equivalence |

**Representative Examples from the Data:**

9. _A representation and picturisation of _uh_.._ <ICE-IND:S1A-006#126:1:A>

_khala and mausi for human's sake ...._

**Context of the Situation:**

Private Dialogues: Direct Conversation

**Sociolinguistic/Pragmatic Impressions:**

Though the basic meaning of the Hindi word _mausi_ is ‘mother’s sister’, it is used normally to address a woman who is of mother’s age.
In our data, **mausi** is used once in Direct Conversation with reference to picturisation. **Khala** is a Punjabi term for mother’s sister. It also occurred only once in Private Dialogue. The above example illustrates the use of both terms.

**ii) baijo (2) , Jija (2), didi (2), akka (2)**

**Basic Semantic Components:**
+ Indian kinship term to express respect to elder sister
+ Female
+ Language vernacular
+ Cultural specific
+ Regional specific
- English equivalence

**Representative Examples from the Data:**

10. And we call our elder like girls who are elder to us our friends or so we call them jijas....I see and we call the name like Madhumita here so we call it Madhumita jija ....

11. Like we say baijo.  

12. How much are you charging didi for the yoga? 

13. Archana akka how are you? 

**Context of the Situation:**
Private Dialogues: Direct Conversation

**Sociolinguistic/Pragmatic Impressions:**

These are terms of respect for elder sister used in different Indian cultures. **Baijo** is used to express respect to the elder sisters in Urdu culture and elderly women in North Indian Culture. There are only two instances of the term **jija(s)** located in our data. It shows the Rajasthani culture of expressing respect to elder lady by using this term followed by the proper name. In Indian culture, generally the elder sister is addressed not by the proper name, but by the respectful term **didi**. Any girl who is of equal age of elder sister is addressed as **didi**. Originally it is a Hindi term, but now used in many other regional
languages in India. It reflects the Indian culture. It can not be translated in English. Here the term *didi* is used to address the demonstrator of yoga classes.

In Kannada culture, the elder sister or any girl or woman of equal age of the elder sister is addressed by her name followed by the suffix –*akka* (to show respect), or many times only ‘*akka*’ is used without the proper name of the elder sister. There are two instances of this term in our data.

The above examples are taken from Conversation which deals with various ways and manners to show respect for elder sisters in Indian Culture.

iii) *baba* (3)

*Basic Semantic Components:*
+ Indian kinship term
+ Male
+ Language specific (Hindi, Marathi)
+ Cultural specific
+ Region specific
+ English equivalence

*Representative Examples from the Data:*

14. *See no the scene exactly happened you know* <ICE-IND:S1A-052#211:1:A>  
    *the other day... what happen I was uh reading baba uhm I don't want to get up till seven O'clock then he is asking me go and water that compound wall.*

*Context of the Situation:*
Private Dialogues: Direct Conversation

*Sociolinguistic/Pragmatic Impressions:*

The term *baba* is used to address ‘father’ in Indian Culture. It is also used to address any male person while persuading him. This term occurs three times in Direct Conversation to address ‘father’.

iv) *bhaiyya* (2)

*Basic Semantic Components:*
+ Indian kinship term
+ Male
+ Language specific (Hindi, Marathi)
+ Cultural specific
+ Region specific
+ English equivalence

**Representative Examples from the Data:**

15. Go and complain …. Garampani bhaiyya…. 

   <ICE-IND:S1A-054#184:1:B>

**Context of the Situation:**

Private Dialogues: Direct Conversation.

**Sociolinguistic/Pragmatic Impressions:**

*Bhaiyya* is a term of address used to address brother or any male person of the equal age in Indian society. In the example above, the person has been treated as a brother. It shows the Indian Culture of expressing affinity. The two instances in Direct Conversation illustrate it as an address term with the extended meaning.

v) *kaku* (2)

**Basic Semantic Components:**

+ Indian kinship term
+ Female
+ Language specific (Marathi)
+ Cultural specific
+ Region specific
+ Near Synonym in English

**Representative Examples from the Data:**

16. You go to your *kaku’s* place and eat there.  
   <ICE-IND:S1A-096#315:3:B>

17. No, I do eat I went to *kaku’s* place.  
   <ICE-IND:S1A-096#313:3:A>

**Context of the Situation:**

Private Dialogues: Distanced Conversation
**Sociolinguistic/Pragmatic Impressions:**

In British English, ‘aunt’ is the common term used for mother’s sister, father’s sister and also for the wife of father’s brother and for the wife of mother’s brother. But in Marathi language, ‘*kaku*’ is the term used precisely to address the wife of father’s brother. However, many times, the familiar elder lady is addressed not by name but by the respectful term *kaku* in the Maharashtrian culture. In our data, this term occurs twice in Distanced Conversation. The above examples illustrate its use with extended meaning referring to the lady owner of the mess.

The possessive suffix ‘-s’ in *kaku*’s is an Indian English usage.

**vi) kaka (3), mama/mamaji (4)**

**Basic Semantic Components:**

+ Indian kinship term  
+ Male  
+ Language specific (Marathi)  
+ Cultural specific  
+ Region specific  
+ Near Synonym in English  

**Representative Examples from the Data:**

18. : Who am I?  
   : *Patil kaka* .....  
   <ICE-IND:SIA-096#229:3:A>

19. You know my *mama*, marriage... is we will be celebrating in Delhi only.  
   <ICE-IND:SIA-070#149:1:A>

**Context of the Situation:**

Private Dialogues: Distanced Conversation

**Sociolinguistic/Pragmatic Impressions:**

In the Indian regional Marathi language the term *kaka* is used for father’s brother. However, it is also used to address any familiar elderly person of father’s age. In our data, it is used in Private Dialogue conducted on telephone. It occurs only three times. The above example shows its use as a term of address with extended meaning. There are separate terms in Indian languages for mother’s
brother and father’s brother. *Mama* is used for maternal uncle and *kaka* for paternal uncle. In Kannada speech community, sometimes sister’s husband is also addressed as *mama*.

In our data, *mama/mamiji* (Hindi) occur four times in Private Dialogues. In the above example, it is used with its basic meaning, i.e. Mother’s brother.

The plural form *mamā* is an Indian English usage.

### 4.3.4 Terms of Dress and Wearing Objects

1) Terms of Dress
   
i) **Salwar** (2), **Ghagara** (1)

**Basic Semantic Components:**
- Indian dress term
- Language specific (Hindi)
- Culture-specific
- Region specific
- Traditional
- English equivalence

**Representative Examples from the Data:**

20. *Then the rest of the girls come in uh salwar* [ICE-IND:S1A-049#33:1:B] *and some in ghagra.*

**Context of the Situation:**

Private Dialogues: Direct Conversation: Wearing Dresses for Function

**Sociolinguistic/Pragmatic Impressions:**

*Salwar* is light loose trousers that are tight around the ankles, worn with *kameez* (shirt) or *kurta* (long shirt). In old days, only the Muslims and the Punjabi women used to wear *salwar kameez*, but nowadays most of the girls and young women wear this dress instead of *saree*.

The two instances in our data are from Direct Conversation, dealing with ‘wearing dress for function’. The above example is one such instance in which both dress terms are used.
**Ghagara** is a Gujrathi wearing dress. It is a long decorative silk skirt having many plates worn by women and girls. It is used especially while performing traditional dance in a festival. It has a cultural significance.

This term occurs only once in our data in Direct Conversation.

ii) **Saree /sari (52)**

*Basic Semantic Components:*
+ Indian clothes wearing term
+ Culture-specific
+ Language specific (Hindi, Marathi)
+ Region specific
+ Traditional

± English equivalence (now borrowed in English)

*Representative Examples from the Data:*

21. *Then two of her sisters also wanted sarees* <ICE-IND:S1A-033#234:1:A>

so I now I have to buy about four six

sarees from here.

22. *I want to submit that circumstances may not lie Your Honour because two sarees are there why two sarees are there Your Honour.* <ICE-IND:S2A-066#177:1:A>

*Context of the Situation:*

Private Dialogues: Direct Conversation, Public Dialogue: Legal Presentation, Monologues: Unscripted Speech

*Sociolinguistic/Pragmatic Impressions:*

*Saree* is associated with wearing-cloth in India. It is a traditional wearing term. It is a long piece of cloth wrapped around the body by women as a main piece of clothing. It is a very famous, traditional piece of clothing, worn by Indian and South Asian women. In the religious festivals and traditional ceremonies, wearing *saree* is considered prestigious in India. It has the cultural significance.
In our data, it is used in Direct Conversation (23), Legal Presentations (26), and Unscripted Speeches (3). The above examples illustrate its use in different contexts.

The use of the plural suffix ‘–s’ in *sarrees* is a peculiarity of Indian English.

iii) Narayan Peth saree (1), Gujrathi saree(1), Malyali saree(1), Coorgi(3)

**Basic Semantic Components:**
+ Indian clothes wearing term
+ Culture specific
+ Region specific (Maharashtra, Gujarat, Kerala, Karnataka)
+ Traditional

- English equivalence

**Representative Examples from the Data:**

23. Important quality that is this tex... texture of *this saree* particular saree Narayan Peth saree what a big good.

24. You all come in any type of saree yeah traditional Coorgi Malayali then uh Gujrathi and Indian...

25. You all come in any type of saree yeah.. traditional Coorgi Malayali then uh.. Gujarathi and Indian ....

**Context of the Situation:**
Private Dialogues: Direct Conversation

**Sociolinguistic/Pragmatic Impressions:**

*Narayan Peth saree* is a famous Maharashtrian Pure silk *saree*, having specific typical rich design on the borders and on the ending piece of the saree. It is costly and is worn at the time of religious functions and marriage ceremony.

*Gujrathi saree* - Gujrathi women have a particular way of wearing *saree* which is different from Maharashtrian way. The term specifies the Gujrathi way of wearing *saree*. Nowadays it is a fashion to wear the *saree* in different way for the function. Though wearing *saree* is common practice in India, every region
has its specific way of wrapping and particular wearing style. *Malyali saree* means having particular Malyali style of wearing *saree*. *Coorgi* is again a specific kind of silk *saree* especially worn in Karnataka State.

The above examples occur in our data in Direct Conversation dealing with purchasing. The specific nomenclature refers to the specific design attributed to the specific region and culture.

iv) **Purdah (2)**

*Basic Semantic Components:*
+ Indian clothes wearing term
+ Language specific (Hindi, Marathi)
+ Culture specific
+ Traditional

- English equivalence

*Representative Examples from the Data:*

26. *P W number six is also a purda nasheen* woman. <ICE-IND:S2A-064#98:1:A>

27. *They were started the purdah system uhm.. not giving exhibition to the women and during that in the home only not giving outside them permission to go outside...* <ICE-IND:S1A-088#89:1:B>

*Context of the Situation:*

Private Dialogues: Direct Conversation

*Sociolinguistic/Pragmatic Impressions:*

In the above example, the word ‘*pardah*’ is associated with the *pardah*-system.

In the *pardah* system, women cover their head and face with a separate cloth, especially in the presence of men and when they are move in public. It is a tradition in the muslim community. *Pardah naseen* woman means a woman who has used *pardah*, not saree.
v) mundu (1)

**Basic Semantic Components:**
+ Indian clothes wearing term
+ Language specific (Malyali)
+ Region specific (Kerala)
+ Traditional
- English equivalence

**Representative Examples from the Data:**

28. *Yeah that is the inevitable reality for example in our childhood you know even uh my own I mean the school where I studied our I mean usual uh uniform was the very much traditional Kerala mundu and uh shirt.*

**Context of the Situation:**

Private Dialogues: Direct Conversation: School Uniform

**Sociolinguistic/Pragmatic Impressions:**

It is a dress term used in Kerala state. It is a piece of cloth, worn by men around the waist. The above example is the only one occurrence of this term in our data in relation to the school uniform of old days.

vi) shawl (1)

**Basic Semantic Components:**
+ Indian clothes wearing term
+ Language (Hindi)
+ Traditional
± English equivalence (now borrowed in English)

**Representative Examples from the Data:**

29. *The award consist of a swarna kamal a cash prize of one lakh rupees and a shawl.*

**Context of the Situation:**

Unscripted Monologue: Spontaneous Commentary of Award Function
Sociolinguistic/Pragmatic Impressions:

*Shawl* is an Indian and South Asian term used for cotton or woolen piece of cloth. This cloth is used as a pull-over on a regular dress. It is also customary in Indian Society to felicitate a guest or an awardee by offering *shawl* as symbol of love and respect.

vii) Lungi (10)

Basic Semantic Components:
+ Indian clothes wearing term
+ Region specific (South India)
+ Traditional
- English equivalence

Representative Examples from the Data:

30. I also noticed that a **lungi** was tied around his neck and his face was covered. <ICE-IND:S1B-067#238:1:B>

Context of the Situation:

Speech Event: Public Dialogues: Legal Cross Examination

Sociolinguistic/Pragmatic Impressions:

*Lungi* is a long piece of cloth wrapped around the waist by men. Mostly, it is used by the south Indians as a common wear. Here, the mention of this term is made in a murder case, where *lungi* was used to strangle a person.

viii) chikan (6)

Basic Semantic Components:
+ Indian clothes wearing term
+ Language specific (Hindi, Marathi)
+ Region specific (Uttar Pradesh)
+ Traditional
- English equivalence

Representative Examples from the Data:

31. The Women Welfare Corporation of Uttar Pradesh has started many centres in the state to impart training in **chikan** embroidery to
women of weaker sections.

32. For centuries Lucknow has been the cradle of chikan craftsmanship.

**Context of the Situation:**
Monologue: Scripted: Training Embroidery

**Sociolinguistic/Pragmatic Impressions:**

The term chikan is used for a kind of a cloth material of which design is not printed, but made with special weaving system. This type of cotton material is thought good for wearing. In Uttar Pradesh (North Indian State) especially Lucknow city is famous for chikan craftsmanship.

The above examples occur in our data in the Scripted Monologues in relation to the imparting of training in chikan embroidery to the women of weaker section, as one of the measures undertaken for the social upliftment of the weaker sections of the society.

2) **Terms of Wearing Objects**

i) mangalsutra (5)

**Basic Semantic Components:**
+ Indian term for wearing object
+ Language specific (Sanskrit, Hindi)
+ Culture specific
+ Religion specific (Hindu)

-English equivalence

**Representative Examples from the Data:**

33. The jeweller that you go to because I wanted to take a new mangalsutra from... for me and...

34. What type of mangalsutra you want to buy?

**Context of the Situation:**
Private Dialogues: Direct Conversation: Purchasing jewelry
**Sociolinguistic/Pragmatic Impressions:**

Originally, it is a Sanskrit compound word. *mangal* stands for purity, holiness and goodness. *Sutra* is a thread. It is kind of a necklace made up of black small beads and few golden beads woven in a thread. This is the marriage string. It has special significance in the Indian society. There is a special ritual in the marriage ceremony, of the bride wearing the *mangalsutra*. It is worn only after the marriage and not by the unmarried women or widows. Thus, it signifies purity associated with marriage in Hindu religion.

It occurred 5 times in the data in Private Conversation. The Lady wants to purchase the *mangalsutra* from the *jeweler* shop. The above examples illustrate its use in conversation.

**ii) bindi (1)**

+ Indian term for wearing object
+ Language specific (Hindi)
+Culture specific

-English equivalence

**Representative Examples from the Data:**

35. *Putting on all these bindis matching it...*  

**Context of the Situation:**

Private Dialogues: Direct Conversation: Purchasing Jewelry

**Sociolinguistic/Pragmatic Impressions:**

*Bindi* is one of the Indian traditional ornaments worn by girls and women especially in wedding and such other functions. It is also a decorative mark worn in the middle of the forehead. Wearing *bindi* is considered sacred; it has cultural significance in Hindu Community.

The above example is located in our data in Private Dialogue dealing with purchasing of *jewelry*.

Plural form ‘–s’ in *bindis* shows the Indian peculiarity of using English.

**iii) mehandi (6)**

**Basic Semantic Components:**

+ Indian term for herbal powder
Representative Examples from the Data:

36. Then who has put on this *mehndi* … <ICE-IND:S1A-044#152:1:A>
37. If you are interested in *mehndi* my *mehndi* class yeah one of my friends is expert in putting on *mehndi*.

Context of the Situation:
Private Dialogues: Direct Conversation

Sociolinguistic/Pragmatic Impressions:

Basically, *mehandi* is the herbal powder. Its paste is applied on hands in a decorative manner; so, the skin turns into dark red colour. There is traditional practice in India of applying *mehandi* at the time of marriage and such other cultural events. Mostly, women participate in the *Mehandi* programme.

We have six occurrences in our data in Private Dialogues dealing with applying *mehandi*. The above examples indicate the way the word *mehandi* is mixed.

The phrase ‘put on mehandi’ is an Indian expression.

iv) *chappal(s)* (3)

Basic Semantic Components:
+ Indian term for foot-wear
+ Language specific (Marathi)
± English near synonym (slippers)

Representative Examples from the Data:

38. When you go on the roadsides you see some of *chappals* some torn shirts and all that they lie
down and they are so filthy from top to bottom
that is the picture you have.

Context of the Situation:
Private Dialogues: Direct Conversation, Monologue: Unscripted Speech.

Sociolinguistic/Pragmatic Impressions:

Chappal is the Indian traditional foot-wear used by common men and women. Chappal is low-heeled flat airy leather slippers. In Indian climate, its use is considered more suitable.

4.3.5 Terms of Manners/Habits

mujara/mujaro (2), khammagani (2), namaskar (2)

Basic Semantic Components:

+ Indian term of etiquette
+ Language specific (Hindi, Marathi, Sanskrit)
+ Culture specific
+ Region specific
+ Traditional

± English near synonym (salute)

Representative Examples from the Data:

39. But the one word seems to be Her Highness
Rajmata Gayitri Deviji Saheba and they still
follow those uh ..like like uh.. you call it when
we go out we say khamma gani or mujro like
uh the way of uh what you call respect haan
respect khamma gani means uh.. like
namaskar we say.

Context of the Situation:
Private Dialogues: Direct Conversation: Manners of Greetings

Sociolinguistic/Pragmatic Impressions:

In Indian culture, Muajara/ Mujaro is an act of greeting performed with bowing salute, especially it has been practiced in royal dynasties to show respect to His/ Her Highness.
**Mujra** is also a form of dance originated by tawaif (courtesans) during the Mughal period. **Mujra Mehfil** was traditionally carried out in houses called Kothi.

**Khamma gani** is the Rajasthani way of greeting people, as *good morning, good evening* in English. The above examples occur in our data used in Direct Conversation. The topic of conversation is ‘Various Ways of Greeting in Old Days.’

The term **namaskar** also has the traditional and cultural meaning in Indian society. It is an act of greeting with joining two hands together while bowing the head slightly. The same gesture is observed even while performing the prayers and worshipping the deities.

In this data, these terms are used in Private Dialogues dealing with etiquettes and manners of greeting in old days.

### 4.3.6 Festival Terms

i) **Idd (4)**

**Basic Semantic Components:**
- Indian term of festival
- Language specific (Urdu)
- Culture specific
- Religion specific (Muslim)
- English equivalence

**Representative Examples from the Data:**

- **40. Sunday is Idd.**  
  <ICE-IND:S1A-003#144:1:B>

- **41. Fifth is Ramzan Idd.**  
  <ICE-IND:S1A-003#178:1:B>

**Context of the Situation:**

Private Dialogues: Direct Conversation

**Sociolinguistic/Pragmatic Impressions:**

It is an Urdu term of Muslim festival. **Ramjan** is a holy, auspicious month according to the Muslim calendar. **Ramjan Idd** is celebrated after the completion of the Ramjan month.
The above examples occur in Private Dialogue dealing with the preparation for the *Idd* festival.

ii) **Padva/Gudi Padva(3)**

**Basic Semantic Components:**
+ Indian term of festival
+ Language specific (Hindi, Marathi)
+ Culture specific
+ Religion specific (Hindu)

-English equivalence

**Representative Examples from the Data:**

42. *Padva* is on fourth that is Saturday.  

43. *Fourth is Gudipadva.*

**Context of the Situation:**
Private Dialogues: Direct Conversation

**Sociolinguistic/Pragmatic Impressions:**

*Padva* or *Gudi Padva* is one of the important festivals in Hindu culture. It is the first day of the year according to the Indian calendar, celebrated in traditional fervor throughout the country.

The above examples occur in Private Dialogue. The conversation deals with the day and the date of this festival.

iii) **Rakhi(3) Raksha Sutra(5) Raksha Bandhan(6)**

+ Indian term of festival
+ Language specific (Hindi, Marathi, Sanskrit)
+ Culture specific
+ Religion specific (Hindu)

-English equivalence

**Representative Examples from the Data:**

44. *Before he set out his queen Shachi put the* sacred *tilak on his forehead and the sacred thread the raksha sutra or rakhi on his right wrist which made Indra unconquerable on*
the battle field.

45. Subsequently we do not know exactly when and how sisters started tying this sacred raksha bandhan around their brothers wrists.

Context of the Situation:
Public Dialogue: Broadcast Talks: Text on Raksha Bandhan

Sociolinguistic/Pragmatic Impressions:
Raksha Bandhan is originally a Sanskrit term of Indian festival: Raksha means protection and Bandhan is the bond. Raksha Sutra is a sacred thread tied by the sister on the brother’s wrist. With this ritual, the brother is supposed to protect his sister in all critical situations. Rakhi is a decorative thread tied on the wrist usually with some design at the centre. This ritual is performed on the full moon day of month Shravan, as per the Indian calendar.

The instances in our data are from Broadcast Talks, dealing with the story in the context.

iv) Makar Sankranti (2)
+ Indian term of festival
+ Language specific (Hindi, Marathi, Sanskrit)
+ Culture specific
+ Religion specific (Hindu)
- English equivalence

Representative Examples from the Data:
46. And just like Makarsankranti which was uh Shiv ceremony idea.

Context of the Situation:
Private Dialogues: Direct Conversation

Sociolinguistic/Pragmatic Impressions:
In Indian culture, this term has particular reference to astronomy. On this day, sun crosses the Capricorn. On this day, the winter season comes to an end and the summer starts. Various rituals, related to this climate change, are performed on this day. It is celebrated on 14th January every year.
v) Dassera(6), Navaratri(1), Tipari Dandiya (1)
+ Indian term of festival
+ Language specific (Hindi, Gujrathi)
+ Culture specific
+ Religion specific (Hindu)
- English equivalence

Representative Examples from the Data:

47. At present the Dassera dress is ready. <ICE-IND:S1A-044#44:1:A>
48. Some.. yeah, only for Navaratri we go like... uhm.. but present we don't have holidays only my mother is going.... <ICE-IND:S1A-044#56:1:B>
49. Then you go on upto tenth. Dasara is tenth. <ICE-IND:S1A-093#37:1:A>
50. With their tiparies in their hand they have all those western dances. <ICE-IND:S1A-093#61:1:A>

Context of the Situation:

Private Dialogues: Distanced Conversations

Sociolinguistic/Pragmatic Impressions:

Navaratri is a religious festival celebrated all over India. Navaratri means a festival of nine nights. During these nine days, Goddess Durga is worshipped. Dassera is the tenth day that comes after these nine nights. It is associated with traditional myths. People celebrate Dassara, wearing new clothes that explain the reference to the Dassera dress in the example cited above. Tipari Dandiya is a kind of group dance performed by women to the rhythm of the beating of the strokes of sticks (i.e. tipri). It is performed in praise of Goddess during the nine nights of Navaratri. It is famous more in Gujrathi community.

These terms occur in our data in Telephone Conversation. The mention of tipari in the above example is with reference to the recent change, i.e. the mixing of Western dance with the traditional Indian dance.
vi) Diwali (5), Dipawali (8)
+ Indian term of festival
+ Culture specific
+ Religion specific (Hindu)
- English equivalence

Representative Examples from the Data:

51. So they light the lighting of the lamps with water uh.. on diwali made him very much famous.

52. Okay now when are you are you going for home for Dipavali or something.

53. So Deepawali will be a grand programme in our house.

54. Yeah but Diwali is there come on Diwali is supposed to be a bit of gamble a bit of paisa money here and money there you know.

Context of the Situation:
Private Dialogues: Direct Conversation

Sociolinguistic/Pragmatic Impressions:

Diwali festival is celebrated all over India with traditional fervor. It is a festival of lights. It is also called Dipawali. It is a Sanskrit term which means the rows of lights.

There are 13 instances in our data in Private Conversations dealing with celebrating the Diwali festival and enjoying the Diwali vacation. The dialogue also deals with how to make money during this festival by selling sweets and edibles.

vii) Urus (2), Mela(2)
+ Indian term of festival
+ Language specific (Urdu, Hindi)
+ Culture specific
+ Religion specific (Muslim, Hindu)
- English equivalence
Representative Examples from the Data:

55. The six hundred and eighty fifth annual urus of great poet saint Hazarat Amir Khusro concluded in New Delhi yesterday.

56. Hindi writers poets patrakars so many people. I met in Delhi.

It was like a mela.

Context of the Situation:

Public Dialogues: Broadcast News

Sociolinguistic/Pragmatic Impressions:

Urus is kind of fair organized by the Muslim community during the celebration of the festival Idd. There are two occurrences in our data in Broadcast News dealing with the organization of urus especially named after the great Muslim poet saint Hazarat Amir Khusro.

The term Mela is used in a Hindi and Marathi for a public gathering or a meet on particular occasions i.e. religious, commercial, cultural or sports gatherings. In rural traditions melas or village fairs were (and in some cases still are) of great importance. Our data includes two instances of this term in Broadcast Interviews where mela is figuratively referred to a big gathering as in the traditional mela, where writers, poets, reporters were present in big number.

4.3.7 Criminal Terms

i) goonda/gunda(s) (8)

Basic Semantic Components:

+ Indian criminal term
+ Language specific (Hindi, Marathi)
+ Semantic extension

± English near synonym (rowdy)

Representative Examples from the Data:

57. They would send their other gundas there in
that locality to settle everything.

58. He doesn't want their help because I've heard that he himself claim to be a goonda or something he was a goonda.

Context of the Situation:
Private Dialogues: Direct Conversation, Monologue: Unscripted Legal Presentation.
Sociolinguistic/Pragmatic Impressions:
Gunda/goonda in the Indian context is considered as a rowdy or terrorist that creates horror and causes fear in locality.
Our data has eight occurrences of this term in Private Conversation and in Unscripted Monologues.
Suffix ‘–s’ in gundas is an Indian English expansion.

ii) pancha(s) (28), panchnama (33)
+ Indian criminal term
+Language specific (Hindi, Marathi)
+ Semantic extension
+English near synonym (arbitrator)

Representative Examples from the Data:
59. Yo., on did you recall the two panchas and took that body in your cust. charge.
60. Trademarks, so that I I trade mark trade.. tra if it is really taken under panchanama they might pointed out before, in the panchanama… this is nino mark that it is not so mentioned in the panchanama.
61. Shirt was not taken in the hand of in the presence of two two panchas.

Context of the Situation:
Monologue: Unscripted Legal Presentation.
**Sociolinguistic/Pragmatic Impressions:**

These are Indian terms used in investigation made in the presence of an assembly of arbitrators. They are usually five. *Panch* means five. The primary investigation of the crime where the incident took place is usually done by police. This is treated as important evidence in the context of law.

*Panchnama* is the detailed record of the primary investigation, attested by the *panchas*. There are (33) instances in our data occurring in Legal Cross-examination and in Legal Presentation in the High Court.

### iii) chawki (4), bandobast(1)

+ Indian criminal term
+ Language specific (Hindi, Marathi)
± English equivalence (borrowed in English)

**Representative Examples from the Data:**

62. *The complainant has alleged that on .. he was detained for duty at Shastri Nagar Chawki beat number three.*

63. *Because he's gone for the C M's bandobast you know.*

**Context of the Situation:**

Private Dialogue: Distanced Conversation, Unscripted Monologue: Legal Presentation

**Sociolinguistic/Pragmatic Impressions:**

The word *chowki* is used as a short form of ‘Police *chowki’ which means the police station. Common men generally use the short forms of the words. *Bandobast* means providing police security to the VIPs or at a particular area. This word is now borrowed in to English.

There are four instances of *chowki* in our data in Legal Presentation related to the police on duty. There is one instance of *bandobast* in relation to providing security to the Chief Minister.
iv) Lathi(s)(1)
+ Indian criminal term
+ Language specific (Hindi, Marathi)
+ Semantic extension
+ English equivalence (borrowed in English)

**Representative Examples from the Data:**

64. Carrying of arms *lathis* or any other material for creating lawlessness has been banned.

**Context of the Situation:**
Scripted Monologue: Broadcast News

**Sociolinguistic/Pragmatic Impressions:**

*Lathi* is a wooden bar or rod used many times to hit a person. *Lathi* is mostly associated with the *lathi*-charge of police. It is a Hindi word now borrowed in to English.

Suffix ‘-s’ for plural form in *Lathis* is an Indian English usage.

v) rampuri(4), koyata(1)
+ Indian criminal term
+ Language specific (Marathi)
+ Semantic extension
- English equivalence

**Representative Examples from the Data:**

65. That charge is that you accused number one two three along with the absconding accused Umesh Kadam on about third April on the same day at about eleven thirty-five in presence of common intention did an act of causing with *Rampuri* knife and koyta causing heart attack.......

**Sociolinguistic/Pragmatic Impressions:**

*Rampuri* a special kind of a knife made at the place of *Rampur* known for big sharp-edged knives. *Koyata* is an Indian term for a kind of big curved knife used for cutting grass, crop etc., similar to the English word ‘scythe’.
Context of the Situation:

There are 4 instances in our data in Legal Cross-Examination of an accused who caused the death of a cook by using Rampuri knife and koyata.

vi) dada(4)
+ Indian criminal term
+ Language specific (Marathi)
+ Semantic extension
- English equivalence

Representative Examples from the Data:

66. No it means it in dada 's house there. I haven't...

Context of the Situation:

Private Dialogue: Distanced Conversation

Sociolinguistic/Pragmatic Impressions:

Dada is, in general, a respectful term of address for the elder brother in Indian culture. It is also used to address any elderly person of the age of the elder brother. In most of the Indian families, the elder son is also addressed not by name but as dada. However, the instances in our data communicate the other negative shade of meaning. In the above example, dada is a rowdy of particular area who creates terror in the residential colonies through harassment.

The term is also used in Private Dialogue (4 times), dealing with the hostel boys with the rowdy instinct. The usage of this word illustrates semantic extension.

vii) hafta(2)
+ Indian criminal term
+ Language specific (Marathi)
+ Semantic extension
± English equivalence

Representative Examples from the Data:

67. Whether the police used to visit the.. the liquor den during this period for drinking or for uh..
hafta or something.

Context of the Situation:
Public Dialogue: Legal Cross Examination

Sociolinguistic/Pragmatic Impressions:
Originally, hafta is an Indian term for the installment of payment. However, the two instances in our data connote the meaning related to taking the bribe in installment for not initiating police action against the law breakers.

The above example occurs in Legal Cross Examination where the visit of police to liquor den is in question. The police visit to the den for drinking or for collecting (bribe) hafta is the point raised in the cross-examination.

4.3.8 Food terms

There are various kinds of food terms used in our data. We have grouped them as per their common feature. They are as follows:

4.3.8.1 Related to Bread
Chapatti /chapati (36), bhakari/roti (16), puri(2), makke ki roti (3), bajare ki roti (1)

Basic Semantic Components:
+ Indian food term for bread
+ Language specific (Hindi, Marathi)
+ Regular use
+ Traditional
+ English near synonym (bread)

Representative Examples from the Data:

68. Yeah okay we'll have bhakri or we'll have uh  <ICE-IND:S1A-003#205:1:A>
    chapati whatever...

69. Actually I found much difficulty in swallowing jowari <ICE-IND:S1A-004#101:1:A>
    that means that bhakri what you call bhakri ...

70. But chapatis you know it's a common food all over <ICE-IND:S1A-004#108:1:B>
    India even all over the world you know it's common yeah yeah ....
71. So uh we prefer more on *makke ki roti* and *sarson ka sag*....

72. Place the potato ball in the centre flatten it on the *puri* and now gradually cover it up with the dough.

**Context of the Situation:**
Private Dialogue: Direct Conversation

**Sociolinguistic/Pragmatic Impressions:**

*Chapati* is circular flat bread, made up of flour of wheat and is a genuine Indian dish. It is an integral part of Indian meal. *Bhakri* is like *chapatti* but made up of jawar food grain. *Roti* is common name used for both *chapatti* and *bhakari*. *Puri* is smaller than *chapatti* and it is fried in oil. All these items form integral part in Indian meal.

In our data these terms occur in Direct Conversation and in Demonstrations of Food Recipes.

**4.3.8.2 Related to Sweets**


**Basic Semantic Components:**

+ Indian food terms for sweets
+ Region specific (Bengal, Maharashtra, Uttar Pradesh, Kerala)
+ Recipe specific
+ Traditional
+ Regular use

- English equivalence

**Representative Examples from the Data:**

73. Yeah the Bengali *rasagullas* are there ....

74. Now but we are saying you are not used to *puran poli* maybe that's why you are feeling that is very heavy and lethargic.
75. She eats pedas, meat, bread... 

76. It's puran poli or jilabi or gulab jamun that... 

77. I said no, all those ladoos, things or what ever is at home you know leftovers will be the menu. 

78. When I bring you your appointment order you must feed me with coconut payasam. The teacher explains. 

Context of the Situation: 
Private Dialogue: Direct Conversations

Sociolinguistic/Pragmatic Impressions: 
The rasgullas are originally Bengali sweets, but now very famous all over India. Puranpoli is a traditional sweet preparation from Maharashtra, Gujrath and South India. It is in thin circular pancake shape, stuffed with the blending of lentils and jaggery. It is eaten with ghee and milk. 

Pedha(s) is a sweetened khawa into small ball shape. Gulabjamun is a popular Indian sweets made up of khawa mixed with a little flour. It is in small ball shape deeply soaked in sugar syrup. Jilebi is traditional Indian sweets made up of fermented base and in coil shape fried in ghee and soaked in sugar. Laddo(s) is also traditional Indian sweets. It is a ball-shaped dessert made by frying a mixture of flour and sugar. Payasam is a traditional south Asian sweet dish made by boiling rice or crushed wheat with milk and sugar. It is flavored with raisins and almonds. It is popularly known as kheer. Kahjur is dates used in sweets. 

All these sweet food items occur in our data in Direct Conversations based on preparation of such dishes.

4.3.8.3 Related to Kitchenware- Pans 
kadai (3), handi(1), tawa(1) 
Basic Semantic Components: 
+Indian terms for cooking pot
Representative Examples from the Data:

79. To cite an example the tikka of kid or lamb can be roasted in the tandoor, cooked on a grilled, shallow fried on a girdle or in the Rajastani style cooked in a handi or pot.

80. And I think you must be frying in uh this iron kadai.

81. Once you have rolled it out properly into the shape of a chapatti, you may put it on to a heated tawa.

Context of the Situation:

Private Dialogue: Direct Conversations, Unscripted Monologue: Demonstrations

Sociolinguistic/Pragmatic Impressions:

These are the special Indian terms for cooking pots. Kadai is an iron pot used for preparing vegetables or for deep frying food items. Handi is earthen pot especially used in Rajasthan for cooking. Tawa is an iron pan and essential item in every Indian family for baking roti. In our data handi is used in the context of cooking non-vegetarian items. The fry pan is the near synonym in English for tawa.

In our data these terms are used in Private Dialogue and in Direct Conversations and in recipe demonstrations in the context of cooking non-veg items.

4.3.8.4 Related to Grains and Pulses

jawari (12), bajara(s) (4), chawal (4), moongfali (1), chana dal (1), udad dal (4), channas (4), mugdal (1)

Basic Semantic Components:

+ Indian terms for grains and pulses
+ Language specific (Hindi, Marathi)
Representative Examples from the Data:

82. We have bajras we have gatte from the so many preparation, made out of basen and all those things chakki big magatte is one of the famous... and the famous thing is daal baati.

83. Uh there we take uh sugarcane then cotton jawar bajri and uh.. moongfali that way ...

84. Here usually what happens.. no.. in your area most of the people they will have that jowar.. uhm ..for their food.

85. Ah , so if he has the .. a.. all of them like chapati and daal or chawal they are well cooked not overcooked sometime or not uh ....

86. The chanas must be pre boiled and after all the ingredients have been cooked well, there should be no smell of the onion remaining , raw onion ...

87. These are what are known as bhaturas and with the chanas they form the dish chole bhature...

88. It can be made out of the mung dal or the udad dal that is one is yellow in colour the other is white....

Context of the Situation:

Private Dialogue: Direct Conversations, Unscripted Monologue: Demonstrations

Sociolinguistic/Pragmatic Impressions:

Jawari, bajara and chawal are the Indian food grains. The flour of Jawari and bajara is used to prepare bhakari or roti in Maharashtra and Karnataka regions. Chawal is rice grain used for rice. Moongfali are oil seeds which are used in preparing dishes. Chana dal, udad dal, mugdal are the various terms of lentils and pulses used in Indian meals.
The above examples occur in Direct Conversation in Demonstrations on preparing dishes.

4.3.8.5 Non-Vegetarian Dishes
i) biryani (8), khima (2), khimapuri (1), rogan/murga Koli chikan (3), mori curry(1), lal maas(3), kabab(s)(19),shrikanpuri kabab (2), tandoori kabab (1), tikka(2)

Basic Semantic Components:
+Indian term of food
+Language specific (Hindi, Urdu, Marathi)
+Non -vegetarian
+Traditional
±English equivalence (borrowed in English)

Representative Examples from the Data:
89. We shall make mutton biryani.  
90. Shall I make that keema pulav along with it.  
91. So you want the chicken and keema.  
92. Of course the rogan cannot be used again and again but just once again which is not to say that this series is even for one solitary moment, recommending that to use a gram or a millilitre of extra fat ...
93. He is going to make us the spice chop called lal maas translated that means red meat.  
94. The second dish on our menu today is Pepper Chicken or mori curry.  
95. You know what we are eating is murgakoli when translated what that means is Pepper Chicken.  
96. Yet it is the tandoori kabab especially tandoori chicken which helped Indian cuisine build its
international reputation.

97. To cite an example the tikka of kid or lamb can be roasted in the tandoor cooked on a grilled shallow fried on a girdle or in the Rajasthani style cooked in a hundi or pot.

**Context of the Situation:**
Private Dialogue: Direct Conversations, Unscripted Monologue: Demonstrations

**Sociolinguistic/Pragmatic Impressions:**

*Biryani* is a non-vegetarian dish made up of chiken as well as mutton. *Khima* is also a non-vegetarian dish prepared with mutton. *Khimapuri* is a dish in which *khima* is accompanied with *puri*. *Lal maas* is a dish of chopped spicy red meat. *MurgaKoli* is other non-vegetarian dish, prepared with pepper chicken. It is also called *mori curry*. *Kabab* is a non-vegetarian dish consisting of small chunks of marinated meat of lamb roasted on skewers, wrapped in bread with a salad. *Tikka* is a small piece of mutton of lamb roasted shallow fried on girdle. In our data, these Indian terms of non-vegetarian items occur in Private Dialogues and in Demonstrations on preparing Indian non-vegetarian dishes of international reputation. The examples cited above illustrate their use in Indian English.

**ii) Wadungi/Hilsa(Elisa(Elisha)(7) ,Tanduri Zinga(1),Kaliya(2),Putthi(4)**

**Basic Semantic Components:**
+Indian food term for fish variety
+Language specific (Hindi, Marathi vernacular)
-English equivalence

**Representative Examples from the Data:**

98. *Because the Hilsa itself is a very I mean easily cooked fish.*

<ICE-IND:S1A-007#165:1:C>

99. *As more expensive than uh wadangi or mutton Roast...*

<ICE-IND:S1A-003#129:1:B>

100. *Yeah we may get rom and of course we don't get elisha and eel that...*

<ICE-IND:S1A-007#32:1:D>
101. Kaliya I mean it's a very tasty Fish. <ICE-IND:S1A-007#118:1:A>

102. We have we call it semi putthi and we have different putthi semi putthi and it's very sweet. <ICE-IND:S1A-007#195:1:A>

**Context of the Situation:**
Private Dialogue: Direct Conversations

**Sociolinguistic/Pragmatic Impressions:**
These are the various food terms for fish varieties. Some of the terms for example, *Elisa, Hilsa, Zinga* and *Wadangi, Putthi* have vernacular touch in pronunciation. *Kaliya* is popular for its taste; *hilsa* is an easily cooked fish variety. *Zinga* is also kind of fish. *Wadangi* is a fish which is easily available.

The above examples occur in Private Direct Conversation that deals with a variety of tasty fish.

**4.3.8.6 Related to Spice/Oil**

- **haldi** (3), masala (2), besan (4), ajwain (5), chutney (1),
- **garam masala** (1), ghee (4), desi-ghee (7)

**Basic Semantic Components:**
+ Indian food term for spice/oil, vegetable
+ Language specific (Hindi, Marathi)
+ Regular use
- English equivalence

**Representative Examples from the Data:**

103. Then we put all those coriander and something uh – tomato, tomato and everything all the masalas we put. <ICE-IND:S1A-007#68:1:C>

104. You keep some basen of.... <ICE-IND:S1A-007#75:1:A>

105. Then put some haldi powder and some little bit of chili as per the taste. ICE-IND:S1A-007#95:1:C>

106. But the main thing is we stress upon butter and desighee. <ICE-IND:S1A-007#71:1:C>

107. To this add two tablespoons of gram flour half <ICE-IND:S2A-052#31:1:C>
teaspoon *ajwain* one teaspoon white pepper

powder, clove powder, and mix again stirring

108. Along with these it is always better to have chutney…

**Context of the Situation:**

Private Dialogue: Direct Conversations

**Sociolinguistic/Pragmatic Impressions:**

These are Indian terms for spices, associated more with the food terms and spicy dishes. *Haldi* is a turmeric powder, *chutney* a chili powder, *besan* the flour of pulses, *ajwain* one of the spices, and *ghee* the boiled butter. *Desi-ghee* means home-made boiled butter not a dairy product. *Masala* is prepared by mixing the fried spice ingredients. It is a seasoning made by blending dry roasted ground spices, used in day-to-day Indian cooking. *Garam masala* is the fresh preparation of *masala*. The regular *masala* is prepared once and used for many days; on the contrary, *garam masala* is prepared while cooking for a dish.

The occurrences of these spice terms are found in our data in Direct Conversation and Demonstration for preparing various dishes.

4.3.8.7 Vegetables

*alu* (4), *palak* (2), *methi* (2)

**Basic Semantic Components:**

+Indian food term for leafy vegetable
+Language specific (Hindi, Marathi)
-English equivalence

**Representative Examples from the Data:**

109. This is your *alu ka parontha.*

110. They may be with the help of ..... cottage cheese or even with the help of green leafy vegetables like *palak*....

111. And the similar method is used for green leafy vegetables like *palak* or *methi*.
Context of the Situation:
Unscripted Monologue: Demonstrations

Sociolinguistic/Pragmatic Impressions:

Palak and methi are the green leafy vegetables, regularly used in Indian meals. In our data, it has reference to the recipe of paratha. The paratha can also be made with the help of radish, onion, cheese or green leafy vegetables like palak and methi.

These terms occur in the Demonstration of the Punjabi recipe.

4.3.8.8 Related to Oven
angethi (1), choola (1), desi Oven (2), gobar gas (1), tandoor (5)

Basic Semantic Components:
+ Indian term for stove and oven
+ Language specific (Hindi, Marathi)
+ Traditional
+ Rural use
+ English near synonym (stove)

Representative Examples from the Data:
112. We've got a.. uhm.. angeethi what you Call... <ICE-IND:S1A-007#64:1:C>
113. And then at least in my house like we have got a choola. <ICE-IND:S1A-007#63:1:C>
114. Uh granny has an old desi oven. <ICE-IND:S1A-040#112:1:A>
115. Or even the gober gas that you hear so much about is biotechnology, .... <ICE-IND:S1B-046#168:1:B>
116. It is commonly believed that the only way to cook kabab is in a tandoor or on a grill .... <ICE-IND:S2A-052#1:1:A>

Context of the Situation:
Private Dialogue: Direct Conversation, Public Dialogue: Broadcast Interviews

Sociolinguistic/Pragmatic Impressions:

Angethi and choola are the Hindi terms for stove. Desi Oven means Indian cooking mould made up of mud; it is different from the machine-made
steel stove. **Gobar gas** is the gas made out of dung. In Indian villages, nowadays, this kind of gas is used in kitchen for baking and heating. **Tandoor** is made available by placing burning coals for baking and for roasting the food items. All these are Indian vernacular terms for oven or stove. We have included them here, because they are very much associated with the preparation of food items, dishes and meals. Since these are kitchen appliances, we have listed them under the food term heading.

The above examples occur in Direct Conversation, Broadcast Interviews dealing with the preparation of Dishes.

### 4.3.8.9. Related to Consumable Edibles

**pan** (13), **tambakhu** (1), **chaipatti bandi** (5), **parag** (1)

**Basic Semantic Components:**
+ Indian term of consumable edible / others
+ Language specific (Hindi, Marathi)
± English equivalence

**Representative Examples from the Data:**

117. *There even our college students you know they take that tambaku.*

118. *But but now a days what is happening no, children, even children are found of parag.. and all these things... really it will spoil their health.*

119. *Ah yeah Vidarbha side we see less paan shops here anywhere addicted and all drunkards and all.*

120. *And you have a chaipatti also think near that tracks chaibandii.*

**Context of the Situation:**
Private Dialogue: Direct Conversation
Sociolinguistic/Pragmatic Impressions:

*Tambakhu* means tobacco and *pan* is a betel leaf. *Chai* means tea. *Parag*, here is the name of scented chewing tobacco. These items are regularly consumed by many people in India, which causes them to become addicted.

These terms occur in Private Conversation where speakers and participants are commenting on the drug addicted younger generation. The examples, cited above illustrate the usage of these terms.

4.3.8.10 Spicy Dishes/Snacks

samosa (2), chatpatakahana (1), idli (3), dosa (5), samari (1), churmur (1), sabji (3), paratha (4), panir tikka (4), dahi balle (5), kachori (2), kishmish ka raita (1), chhole bhatore (7), raita (8), chhole parathe (1), bonta/bonda (1), bhaji (8), kattimithi chutney (2), koshimbir (1), vadapav (1), dahi vada (4), pav bhaji (1), chakali (1), sarson ka sag (3), aluka ka parotha (1), gobi ka paratha (1), pani puri (1)

Basic Semantic Components:

+ Indian term for food dish
+ Region specific (Gujarat, Punjab, Maharashtra, Karnataka)
+ Spicy
- English equivalence

Representative Examples from the Data:

121. I do not know that punjabi dish and about samosas and ..... <ICE-IND:S2A-054#61:1:B>

122. Cut them finely wash them and knead them with the flour and you have a variety of paronthas either for tea or for breakfast. <ICE-IND:S2A-054#36:1:A>

123. I must confess though I don’t belong to south but still I too am fond of idli dosa. (laughs) <ICE-IND:S1A-072#126:1:B>

124. Uhm ..not much better sir. I am so fond of eating curries and chatpata khana but I couldn’t get it here. <ICE-IND:S1A-066#245:1:A>
125. So, when you have uh what you would call a
dawat you would add the kishmish ka raita as
one of the dishes to the others. Now things on the
menu...

126. So mostly we used to have that samari churmur
daal batti gatta papad all these things ghee
bhat … .

127. Now these are the simplest ones you can have uh
what is known as chole bhature which is a very
famous uh Punjabi dish.

128. Oh kachoris are uh chiefly Marawari
Dish.

129. So today's uh.. recipe is the Punjabi dish we
call alu ka parontha.

130. Then we have to.. means uh that prepare some
heavy.. food means pau bhaji ah and all that uh
bissi and twenty rupees bissi and there are fifteen
ladies are there.

131. Well just previous day know he had taken me out
to have pani-puri yeah....

132. Sabji from your hostel ...so that I too ... I too
want to feel that those old days.

133. Okay, rice, chapati ah and uh bhaji or
koshimbir.

134. In the same way the dates are being soaked, the
seeds, they have the seeds are removed and they
are mashed with your hand and you they form an
absolutely thick paste and to that you may add or
you may not add a little salt and chilli powder and
keep it aside so that when you serve the bhallas
arrange them beautifully into a dish put a little
curds over it add a little khatti mithi chutney
on the surface and a little fresh green coriander
and serve it to your guests.

135. We call it **bonta** but two I mean eating two uh those batis two batis is more than enough.

136. See you know we people are so considerate that we take **alu ke parathe and gobi ke parathe and sarso ka saag makke ki roti** .. we're much more concentrated on these type of foods you know

**Context of the Situation:**
Private Dialogue: Direct Conversation, Unscripted Monologue: Demonstrations

**Sociolinguistic/Pragmatic Impressions:**
These are the terms of Indian regional spicy dishes. **Samosa** is a spicy Punjabi dish served with sauce. It is a small triangular pastry cake containing spiced vegetables. **Idli and dosa** are South Indian dishes famous for breakfast. **Idli** is a savory cake popular throughout South India. The cakes are made by steaming batter consisting of fermented lentils and rice. **Dosa** is a fermented pancake made from rice and black lentils; it is served with **chutney** and potato vegetables. **Idli and dosa** are the day-to-day diet of the South Indians. **Churmur** is a light snack food prepared out of puffed rice mixed with some seasonings of spices. **Sabji** refers to spicy vegetable dish, an important item in the Indian meal. **Chatpata khana** is salty, spicy dish like curry as against the sweet dish. **Raita** is an Indian salad made with curd and chopped vegetables or fruit such as cucumber. **Aluka Parotha** is a Punjabi spicy dish. A shallow fried Indian bread stuffed with a tasty potato mixture. **Chole Bhature** is a very famous Punjabi Dish. It is a combination of spicy chick peas (chhole) and fried bread. **Panir tikka** is a Punjabi dish made up with soft cheese used in Indian cookery. **Tikka** is a small piece of this cheese. It is spicy curry with pieces of panir. **Samosa, idli dosa, chhole bhature** these are also sold by vendors at street corners, hence have became very popular in major urban cities. **Bonta** is a typical south Indian snack made by deep frying potato filling, dipped in flour batter.

**Bhaji, chutney, koshimbir, vada pav, dahivada, pav bhaji** are famous Maharashtrian (region) dishes. **Bhaji** is the term for spicy vegetable dish.
**Chutney, koshimbir** is a green salad. **Bhaji, Chutney** and **Koshimbir** are the regular food items of Maharashtrian meal. **Chutney** is a term for a part of spicy preparations used as an accomplishment for a main dish. The hot chilly is the main ingredient of **chataney**. It is available in dry powder form and also in a pasty form. It has regional traditional varieties and diverse flavors. **Koshimbir** is green salad made up of chopped raw vegetables and added by salt and curd for taste. **Vada pav** is a dish consisting of **vada** and **slice** of bread. It is shaped like doughnut made from lentil and fried in boiling oil. **Dahivada** is a **vada** deeply soaked in thick curd. **Pav bhaji** is a dish containing spicy mixed vegetable and bread. **Chakali** is a spicy crispy food item in a round shape, fried in boiling oil. **Pani puri** is a combination of **pani** (a spicy liquid tasty soup) and **Puri**. **Dahivada, vada pav, pani puri, pav bhaji** are the very popular dishes available at various campuses across India, enjoyed as snacks or for breakfast.

In our data, these terms occur in Private Dialogues dealing with the preparation of dishes and in Demonstrations on Indian recipes.

4.3.8.11 Rajsthani Dishes

gatte(2), magatte(1), dal(12), batis(3), dal bati(1), papad, papadum(9), bhujiya(2), ghee bhat(1)

**Basic Semantic Components:**
+Indian food term
+Region specific (Rajasthan)

**English equivalence**

**Representative Examples from the Data:**

137. And Rajasthan people they Rajasthan people they eat lot of pappad. <ICE-IND:S1A-008#98:1:A>

138. Bikaner is famous for its bhujiya… <ICE-IND:S1A-008#86:1:A>

139. We have bajras we have gotte from the so many preparation made out of basen and all those things chakki big magatte is one of the famous and the famous thing is daal baati bati. <ICE-IND:S1A-008#109:1:A>
Context of the Situation:
Private Dialogue: Direct Conversation

Sociolinguistic/Pragmatic Impressions:

Dal bati is regular Rajasthani food. Dal is a spicy soup of lentils and pulses. Bati is hard unleavened bread. Papad is a thin Indian wafer, sometimes described as a cracker or flat bread. It is made up of flour of udad lentils.

Gate or magatte is another Rajasthani spicy dish made up of besan (flour of lentil) and other spicy item. Bhujia is a spicy Indian snack of fried onions and flour of lentil. It is similar to potato fritters. Gheebhat is cooked rice eaten with ghee i.e. clarified butter.

All these terms occur in Private Conversation dealing with the regional varieties of dishes.

4.3.9 Terms for Categories of People
4.3.9.1 With suffix…walah

rikshawwalah (3), threewheelerwalah (2), paperwalah (1), sareewalah(2) ,juicewalah (2),plasticwalah (1), shehnaiwalah (1), fruitwalah (1)

Basic Semantic Components:
+ Indian term for Category of people
+ Language (Hindi, Marathi)
+ Suffix –walah habitual
+ Social significance
- English equivalence

Representative Examples from the Data:

140. No even an ordinary uh rickshawallah or a Shopkeeper….

141. :What kind of shoes?
   :Rainy shoes…
   : That plastic wallah….

142. And uh I saw Sahu talking to a three wheeler wala.
143. Midnight vendor and some fruitwalas made our appetite full.

144. The book shop, the juice wallah....
   :And, Simla juice centre

145. So I went to that paperwalah uh and that I ask I asked him what has happened.

146. Then not only that he brought that Ustad uh uhm what is his name from Benaras Shehenaiwallah.

147. That sareewalah.... handsome....

Context of the Situation:
Private Dialogue: Direct Conversation, Scripted Monologue: Broadcast Talks,
Unscripted Monologue: Speech

Sociolinguistic/Pragmatic Impressions:
These are the terms for categories of people, formed with suffix ‘- walah’. It has the social significance that indicates the Indian habitual way of forming the common nouns by adding suffix ‘- walah’. Rickshawwalah means rickshaw driver. Three wheeler walah means also a rickshaw driver, Paperwala is the one who delivers newspapers door to door, sareewala is like a hawker who sells sarees on road, juicewala is the person having juice shoppy on road side, plastic wallah is a hawker that collects overused and thrown plastic garbage. However, in our data, this word used not as category of people but as a possessive suffix . i.e. plastic wallah shoes means shoes made up of plastic. Shehenaiwalah is the musician who plays shehenai, a musical blowing instrument. Fruitwallah is the fruit seller.

The above examples occur in our data in Private Conversation, Broadcast Discussions and Unscripted speeches. The examples illustrate the usage of above terms.

The derivative suffix ‘-wallah’ doesn’t exist in English. It is essentially an Indian usage that denotes an owner or possessor or master of the thing referred to.
4.3.9.2 Ancient Teaching System

Pandit (4), Rishis (1), Guru (12), Acharya (2), Shishyas (1)

Basic Semantic Components:
+ Indian term for categories of people
+ Language specific (Sanskrit)
+ Religion specific (Hindu)
+ Traditional
+ English near synonym

Representative Examples from the Data:

148. So nobody should take any field without becoming a thorough pandit in that particular field, that is the mark and that is the approach of an academic.

149. He called to one of his shisyas and also his son was there ....

150. As uh... my guru is here, I can breath more freely, uhm....

151. The first meeting of the Review Committee on National Education Policy constituted on the seventh of this month was held in New Delhi yesterday under the chairmanship of Acharya Rama Murti...

Context of the Situation:

Scripted Monologue: Broadcast News, Unscripted Monologue: Unscripted Speeches

Sociolinguistic/Pragmatic Impressions:

These are the Indian terms for categories of people. Originally, they are from Sanskrit and have religious and traditional flavor. Pandit is a scholar particularly in Sanskrit language and in Hindu philosophy. Rishi(s), a Sanskrit term, denotes the composer of Vedic hymns. Guru is, as per Hindu Philosophy regarded as having great knowledge, wisdom and authority in certain area. He is the one who guides others in achieving a spiritual union with God. Shishya is a pupil or disciple, especially one who has proven himself and formally has
been accepted by guru. Acharya is a spiritually enlightened teacher belonging to the recognized tradition. It is the earned name conferred on after becoming an experienced expert in particular subject. In the example cited above, the word ‘acharya’ is used as an honorific term. In English, we don’t have equivalent terms expressing the same meaning.

Our data shows these occurrences in Spontaneous Commentaries and Unscripted Speeches. The above examples illustrate exhibit the use of these terms. The plural suffix ‘–s’ in shishyas and rishis is an Indian English usage.

4.3.9.3 Caste and Tribes

harijan (4), adivasi (1), koli (1), madrasi (1), brahmin (1), shimpi (1)

Basic Semantic Components:
+ Indian term for categories of people
+Language specific (Hindi, Sanskrit)
+Social class
+Caste tribe
-English equivalence

Representative Examples from the Data:

152. Mahasveta Devi, I wanted to ask you please share with us and I see in not uh far away in future those who you are working for the adivasis, the neglected the uh forgotten, will come into the mainstream of life.

153. This poem is about an Indian who is not known as Indian in his uh country but known as a Madrasi or a Brahmin or a Hindu or a Muslim.

154. Gandhiji’s interest was with harijans landless peasantry and those who had been indiscriminated against in his own country.

155. The koli people ...

156. No sir, myself shimpi ...
Context of the Situation:
Public Dialogue: Broadcast Interviews, Public Dialogue: Business transaction,
Scripted Monologue: Broadcast Talks

Sociolinguistic/Pragmatic Impressions:
These are also Indian terms for categories of people, especially those indicating the Indian social class and Indian caste system. Harijan is the term used for the backward class people. It is coined by Mahatma Gandhi. Adivasis are those who stay in jungle and in the hilly area. They belong to ethnic and tribal groups. Koli and Shimpi are other backward sub-classes typical to their professions. Madrasi is the term for a person living in the Madras region. Brahmin is one of the castes in Hindu caste system. Brahmin belonged to the upper caste society, the priestly class in the Indian subcontinent.

4.3.9.4 Others
sharanarthi(s) (1), karsevaka(1), jawan(s)(2), navik(s) (1),kawwals(1), patrakar(s) (1), gramsevak(1), aajivsevak(2), dai(1), bai(1), aaya(1), zamindar(2), vaidya-Hakim (1),ustad (1), rayat (3)

Basic Semantic Components:
+Indian term for categories of people
+Language specific (Hindi, Marathi)
+Social significance
+Semantic extension

-English equivalence

Representative Examples from the Data:
157. So also our hostel uh... staff who are working including the warden the bai...
158. For example, a feudal chief a zamindar, talking to his uh kinsmen and talking to his uh, I mean servants he uses there is a kind of two kinds of uh language there....
159. According to official sources the jawans of
the P A C and C R P S are maintaining a strict vigil on the situation.

160. ...these two were the boys who were......; todays aaya who bring the school children to the school and take them back home, that kind of activity they have done.

161. It stopped, a direct collection of the dues by the tribes themselves from the rayats because it led sometimes to quarrels.

162. We’re, just helping these, uh uh...sharnarthis from, Afghanistan, ....

163. Because after all, all depends upon how many karsevak gather....

164. Many masters are vaidya hakims or bone setters

165. One such master was the late Shafi ustad...

166. And in these centres we have a dai, and a gramsevika and instructor....

167. Complementing the officers and naviks of the coast guard on their performance, the Prime Minister said India has made substantial outlays on off-shore oil exploration which must be effectively protected.

168. Noted kawwals rendered kawwalis to pay tributes to the saint visual at the background

Context of the Situation:


Sociolinguistic/Pragmatic Impressions:

These are the Indian terms referring to various categories of people. Each term has a particular social significance. Sharanorthi is a Hindi and Sanskrit term used for the surrendered person. Zamindar means a Landlord. Jawan(s) is a soldier in army. Bai is the term used for the warden of the hostel. Patrakar...
is a news reporter; *kawwal* is the person who performs *kawwai* mainly at Sufi shrines or *dargahs* throughout South Asia, which is Sufi devotional music.

*Dai* or *ayya* is a woman-caretaker of children in kinder garden (lower school). *Vaidya* and *hakim* are the synonyms for the native health practitioner. *Vaidya* is a Sanskrit term and *hakim* is a Urdu term for physician. *Ustad* is used for a senior person in wrestling; it is also a term of honour for renowned musician in the Indian music tradition. *Navik* is a person who guards coastal area in Navy force. *Rayat* (s) means the farmers or the class small producers and workers on farms and lands owned by landlords in south India.

The suffix ‘–sevak ’ in *karsevak, gramsevak, ajivsevak* has the meaning as the one who provides his services for the purpose. *Karsevak* is a person that offers his services for the religious cause. *Gramsevak* is an employee serving for a village; *ajivsevak* is a life member (employee).

4.3.10 Religious Terms

The instances of the religious terms in our data are sub-grouped as per their common features. The following is the analysis of the religious term:

4.3.10.1 Deities

Ganpati (1),Lakshmi (2),Devi (3),Vishnu (1),Narad (1),Mangesh (1), Hanuman (1),Vitthal (2), Saraswati(3), Nandi (1)

*Basic Semantic Components:*
+Indian term for a deity
+Religion specific (Hindu)
+Culture specific
-English equivalence

*Representative Examples from the Data:*

169. *Which is I can only do I think Ganpati dance.* <ICE-IND:S1A-062#188:1:B>

170. *Particularly in Diwali days they have to do Laxmi pooja and all that.* <ICE-IND:S1A-065#188:1:B>

171. *Uh it is connected uh with an old story that Lord Mukunda this Vishnu had great place in some* <ICE-IND:S1B-045#46:1:B>
good old days uhm uhm and the place is named after Lord Mukunda.

172. But I was made to understand, that Mr Balram Jakhar, he came in the way, and he wanted to bring same other, Narad, through back door

173. And one ... Irykod .... near the famous Kudvillur devi temple ....

174. A temple called Hanuman gudi ...

175. You see yega yega veethabai maze pandariche aai, Vitthal, is suppose to be a mother, and so yega yega veethabai.

176. And I have taken photographs of that Nandi Chamundi hills na

Context of the Situation:
Private Dialogue: Direct Conversation, Public Dialogue: Broadcast Interviews

Sociolinguistic/Pragmatic Impressions:
These are the names of Indian deities. Ganapati is best known as the god of knowledge and learning, widely worshipped by the Hindus and also the south Asian people belonging to various cults and creeds. Lakshmi is the Hindu goddess of wealth and prosperity. Durga is also a goddess of feminine potency and courage. Vishnu, is as per the Hindu mythology, the second of the Hindu trinity, the preserver of this earth. The other two are Brahma - the creator and Mahesha - the destroyer, of the world. Narad is one of the great rishis and also son of Brahma, known for his omni-existence in heaven, earth and hell. In the example above, however, the word Narad is used for a person who changes political parties repeatedly. Mangesh is another name of the God Shiva. Nandi is a Sanskrit name for a sacred ox which is a vehicle of Lord Shiva. Hanuman is a deity of power and strength, also known as a true devotee of Lord Rama. Vitthala is a Hindu god, predominantly worshipped in the Indian states of Maharashtra, Karnataka, Goa and Andhra Pradesh. He is considered as an incarnation of the Hindu god Krishna. Saraswati is the Hindu goddess of knowledge and wisdom worshipped in almost every Indian educational
In our data, the above examples occur in Private Conversations, Broadcast Interviews, and dealing with celebration of festivals.

4.3.10.2 Holy Persons

sadhus (2), sanyasis (4), swamiji (1), bhatjis (1), purohit (2), satidevadasi (4), aadam (4), bhakta (2)

Basic Semantic Components:
+ Indian terms for holy persons
+ Religion specific (Hindu)
+ Culture specific
+ English near synonym

Representative Examples from the Data:

177. What happened you know Pundalik yeah that's bhakta of Vithala uhm.. or Panduranga uhm uhm ...

178. So whether it is Aadam or Adam or Adham same thing .

179. So now BGP - BJP has taken orders from uh sadhus and sanyasis uhm...Yes

180. Even today a purohit can be heard chanting ...

181. And just like how we see in one word sanjeevan samadhi uhm, our, Raghvendra Swami had taken...

182. These bhatjis make it a from here ... uhn ... you just have to give them the date and the time uhm of your birthday and they'll do it for you...

Context of the Situation:

Private Dialogue: Direct Conversation, Scripted Monologue: Broadcast Talks

Sociolinguistic/Pragmatic Impressions:

These are the Indian terms used for religious holy persons. Sadhu is a Hindu holy sage; sanyasi is the one who frees himself from family life with the permission of Hindu religious authority. Swami is term of respect for a learned Hindu priest and also term of affection for great teacher. Bhatji is a chief priest
of Hindu temple who observes the rituals of worshipping. **Purohit** is a priest exclusively for the royal family or king. **Devdasi** means is a servant of God. However, in Hindu religion, **Devdasi** is married to the deity. **Aadam** is Adam in English. **Bhakta** means a devotee or worshipper of God.

The occurrences of these terms of holy persons appear in Direct Conversations, Unscripted Speeches, and Spontaneous Commentaries and in Broadcast Talks. The above examples illustrate their use in different speech categories.

### 4.3.10.3 Holy Places

**mandir** (3), **mazar**, **masjid** (4), **math**(4), **gudi**(1), **vihar** (3), **basti** (6),

**Gurudwara** (1), **Haj**(1), **Chamundi Hill** (1)

**Basic Semantic Components:**
+ Indian term for holy place
+ Religion specific (Hindu, Jain, Bouddha, Sikh, Muslim)
+ Culture specific
+ English near synonym (temple)

**Representative Examples from the Data:**

183. But we've also temples called **Mahalaxmi** temple yeah. in our Sambalpuri yeah we've **Samleshwari mandir** and where usually we find godesses are worshipped.

184. And there's one more place it's called **Shaneshwar math** from here.

185. So half flowers were taken in bunch uhm uhm and half flowers were put in **Mazar** that **Mazar** is made in like uh Shirdi.

186. Uh it is actually uh Moinuddin Chisti and Ak Akbar made that uh **mazar** and a temple there uh uh **Masjid** you call that you know uh and that's too famous.

187. So even at Malkhed also one **basti** is there Jain **basti** uhm at Malkhed.
People are visiting different Gurudwaras in the capital and other places since early this morning.

Over one thousand five hundred Haj pilgrims from India, have arrived in Jeddah, in Saudi Arabia.

And I have taken photographs of that Nandi Chamundi hills.

Context of the Situation:
Private Dialogue: Direct Conversation

Sociolinguistic/Pragmatic Impressions:

These are the Indian terms for holy places, including temples. Every culture or religion has a place for worshiping deity in India. Mandir is a temple; it is a Sanskrit and Hindi word. Mazar/Masjid is a worshipping place in the Muslim religion. Math is also a temple having facility of staying for saints for religious practice. Gudi is a Kannada term for temple. Vihar is a holy worshipping place for the Boudha community. Basti is a term for temple in the Jain community. Gurudwara is the holy worshipping place for the Sikh community. Makkah is the holy place known for the Muslim Prophet Haj. Hajji means a religious travelling to this place to perform the rituals based in the tradition of the Prophet Haj. Chamundi Hill is the holy place near Mysore city famous for the temple of goddess Chamundi.

In our data, these terms occur in various Private Direct Conversations. The discussions deal with visits to holy places, organizing the trips and tours to such places.

4.3.10.4 Holy Days

Chaturthi(2), Navami(1), Pratipada(1)

Basic Semantic Components:
+Indian term for holy day
+Religion specific (Hindu)
-English equivalence

Representative Examples from the Data:
191. Yes from first that is the from pratipada <ICE-IND:S1A-093#27:1:A> to navmi ...

192. Chaturthi yeah and then uh Diwali.... <ICE-IND:S1A-065#134:1:A>

Context of the Situation:
Private Dialogue: Direct Conversation, Distanced Conversation

Sociolinguistic/Pragmatic Impressions:
In the Hindu calendar, there are different numerical Sanskrit terms for the holy days of the fortnight. Chaturthi is the fourth day of period of fortnight in the Hindu calendar. Hindu festivals are celebrated as per this calendar with these specific terms. Each month has two fortnights. Pratipada is the first day; Navami is the ninth day of the fortnight.

Our data has these terms in Distanced Conversation in Private Direct Conversations about conducting functions as per the Hindu calendar.

4.3.10.5 Performing Worship
pooja(s) (18), prasad(1), rakta Gandha(2),varna(1), dharma(1),Om(2), kumkum tilak (1), haldi-kunku (1), akshata(1), bhajan (2), mantras (1), Shabat kirtans (1), samadhi(1)

Basic Semantic Components:
+Indian terms in worship
+ Culture specific
+Language specific –Sanskrit
+Religion specific
-English equivalence

Representative Examples from the Data:
193. In fact.. uh ..she is.. the prasad that uh god has <ICE-IND:S1A-012#81:1:B> given to you told his mother.. her mother actually uhm got it.

194. Even uh while doing pooja before uh sitting for <ICE-IND:S1A-043#193:1:A> pooja you do this Om, chanting of Om three times four five times.

195. Rakta Gandha Varha these are the rakta uh <ICE-IND:S1A-036#107:1:B>
dharma or the qualities of this soul.

196. Let the requisition come from the department let the people call you with a uh kumkum tilaka and haldi kunku and akshata then only you go How can I go?

197. And just like how we see in one word sanjeevan samadhi uhm our Raghvendra Swamiji had taken.

198. Shabat kirtans have been organised on the occasion....

199. I say moral timidity because, we are poor or by the , by a certain power , which has reversed most predominant and we are all very uh, this mantra of uni ...polarism is unnecessarily amongst us...

Context of the Situation:
Private Dialogue: Direct Conversation

Sociolinguistic/Pragmatic Impressions:

The above code-mixed words are the Indian religious terms related to performing worship.

Pooja is a form of worship that relates to dedication and belief in God, deity, religion. Prasad is edible things especially sweets that are first offered to a deity and then consumed. In Rakta gandha, Rakta varna, the word gandh relates to a red wet paste of sandalwood. Rakta in this context is the red colour of such paste. In Rakta Varna, Varna is the colour, which is here again red like blood. Om is kind of chanting controlled by way of breathing. Kumkum tilak is the auspicious mark drawn on forehead with red turmeric powder, especially while performing pooja or rituals. Haldikunku is turmeric powder in red and yellow colours. In most of the Indian communities, the mark of this powder is put on the forehead of the invitees while inviting them for religious celebrations. Akshta is the term used for grains of rice (uncooked), often coloured with turmeric and red powder, offered to the deities while worshipping and also used in the form of blessings for individuals of weddings and other ceremonies.
**Mantra** is chanting of the holy hymns. **Bhajan** is a Hindu devotional song in praise of deities. **Kirtan** is a religious preaching accompanied with the singing of the holy songs. **Shabat kirtan** is a singing performance of sacred songs selected from the scriptures of the Sikh religion. It is a traditional way of offering worship for the Sikh people. **Samadhi** is a trance-state of meditation practised by the concentration of mind. This term is also used for the holy place where saints are cremated. In our data, these terms occur in Direct Conversations in the context of performing worship and religious practices.

### 4.3.11 Terms for Buildings and Dwellings

**Haveli** (s) (5), **Hawa Mahal** (3), **bhavan** (1), **sheesh mahal** (1), **Apana Bazar** (1), **haspatal** (3), **ashram** (1), **dhaba** (2), **balwadi(1), zuggis(1),**

**Basic Semantic Components:**
+ Indian term for buildings, dwellings
+ Purpose specific
+ Culture specific
- English equivalence

**Representative Examples from the Data:**

200. Jaiselmer is famous for **haveli**'s
    Jaiselmer is famous for uh ..

201. **Hawa Mahal** is there and we have the
    biggest what you call **tope** you call.
    it the biggest uh in Jaipur the biggest uh in India
    and it's called **Jaiban**.

202. On the one hand and on the other hand because of
    lot of lot of labour employment there will be
    growth of uh **zhuggis**.

203. And you have this uh **Sheesh Mahal** no..

204. You have foodtime we'll not go to
    **dhaba** .

205. You , get off at the second stop that is uh
    **Apna Bazar**
In one case we create infrastructure, to reach people dispensaries hospitals sub-centre nurse midwife doctor.

Your ... that balwadi course was over no?

**Context of the Situation:**

**Sociolinguistic/Pragmatic Impressions:**
The above code-mixed words are the Indian terms used for various kinds of buildings and dwellings made for specific purposes. **Haveli** is a term for building that is used as private mansion. **Hawa Mahal** is a palace of winds. It is the major Rajput landmark built in 1799, and most recognizable monument of Jaipur (Rajasthan). **Ashram**, traditionally, means a hermitage. However, today the term denotes the residential schools in tribal areas and also the location of Indian cultural and religious activities. **Bhavan** means house; but, nowadays, it is used for large important administrative buildings. **Sheesh Mahal** is a palace where walls are carved with glass and mirrors. **Apana Bazar** is a building of departmental store. **Aspatal** is a Hindi word for hospital. **Dhaba** is a roadside inn at highways, known also as ‘truck stop’. **Balwadi** is a nursery school. **Zuggi(s)** is a hut in slum area.

**4.3.12 Parts of House**
**Verandah (2), Pyol (3), Patra shade (2)**

**Basic Semantic Components:**
+ Indian term for part of house
+ Purpose specific
- English equivalence

**Representative Examples from the Data:**

208. So here he says the man was sitting on a pyol.  

209. Mr Chandrahas you have stated in the evidence.

168
in the court that you tied accused number one and six with the rope and kept them in the patra shade.

210. She was standing in the verandah, but he was present at the ...at the game very game.. well present ...

**Context of the Situation:**
Public Dialogue: Class Lessons, Legal Cross Examination

**Sociolinguistic/Pragmatic Impressions:**
These are the Indian terms for parts of the house. Verandah is open place in front of the house which is partly closed like corridor. Pyol is small front room of the house used as a sit-out. patra shade is a temporary shade made out of metal sheets, generally used as outhouse. It is the hybridization of Hindi (patra) and +English (shade) words.

### 4.3.13 Terms for Parts of Town

nagar(3), puram (1), chowk (2), naka (2), maidan (11)

**Basic Semantic Components:**
+ Indian term for part of town
+ Language specific (Sanskrit, Hindi)
+ English near synonym

**Representative Examples from the Data:**

211. At about uh ten fifteen uh pm also while he was discharging his duties at uh Shastri Nagar uh.
chowki one person uh by name Asheer Ahmed Baduddin Kagal uh Kar Kagalkar....

212. Those twenty to thirty persons which were present in the maidan they were standing at one.
particular place or they were spread over the all all over the maidan?

213. And the Imampuri Chowk the main attraction of the city... there guys keep coming.
214. In Faridkot district two terrorists were killed in an encounter with the police naka party in Balamgad road near MukhtarPark mid-night last night.


Context of the Situation:
Private Dialogue: Direct Conversation, Unscripted Monologue: Legal Presentation, Scripted Monologue: Broadcast News

Sociolinguistic/Pragmatic Impressions:
These are the Indian terms for the particular parts of the town. Nagar is used to refer to the sub-urban area of the big city. It is suffixed to the proper name of the particular area as in Shastri Nagar, in the above example. Puram or pur is a Sanskrit word meaning village or dwelling. However, nowadays, it is a common suffix for cities in India. For example, Kolhapur, Solapur. Chowk is a place where four paths intersect or meet. Every village and city in India has such places. Naka is a check post. Maidan is ground or open space used for meetings, sports, etc.

4.3.14 Proper Names for Places
Shaniwarwada (1), Teenmurti (8), Hawala share market (22), Raj path (2), Shilanyas (3), Shantivan(1), Shakti Sthal (5), Ghats (2)

Basic Semantic Components:
+ Indian term for specific place
+ Well known
+ Semantic extension
- English equivalence

Representative Examples from the Data:
216. But actually sir the market exchange the market is seeing all the hawala market is going on.
217. The funeral procession winding its way at snail
pace towards Shakti Sthal on the banks of the Yamuna.

218. We do have a Peshwas yeah we do. have Shanivarwada which is also known for Peshwas.

219. In the capital the Vice-president Dr Shankar Dayal Sharma the Prime Minister Mr Vishwanath Pratap Singh and the Congress-I President Mr Rajiv Gandhi visited the samadhi of Pandit Nehru at Shanti Van and paid floral tributes.....

220. And now down Rajpath ....

221. Bharat Pura one of the major rivers flowing from the Western Ghats is facing the grim possibility of fading into oblivion ....

**Context of the Situation:**


**Sociolinguistic/Pragmatic Impressions:**

These are the proper names of the places that are famous and known for specific purposes. Shanivarwada is the famous monument. It is a huge palace fort constructed during the rule of the Peshwas; it is situated at Pune in Maharashtra. Teenmurti Bhavan was the residing place of Jawaharlal Nehru, the first Prime Minister of India, now treated as National Monument. Raj path originally means king’s way. It is the ceremonial avenue of the Republic Day Parade in India. Ghat is a wide set of steps descending to a river. Rajghat is the cremation-site of Mahatma Gandhi on the bank of the river Yamuna. There are also cremation sites of other great leaders- Shaktisthal, Shilanyas, Shantivan. These terms occur in our data in Spontaneous Commentary of the funeral procession of Shri Rajeev Gandhi, Late Prime Minister of India. Hawala is the share market, which became infamous due to scam.
4.3.15 Title Terms

In our data, we have come across a number of titles used for various things. For the analysis, we have classified them in the following way:

4.3.15.1 Movies

Lamhe (3), Damini (2), Kahanayak (3), Gardish (3), Junun (1), SolwanSaal (1), Kashish (1), Gumrah (1), Bejuban (1), Aaina (2), Bazigar (3), Hamrahi (2), Milan (6), Riste Nate (1), Beti Bete (1), Dulhen (1), Rajtilak (1), Yadgar (1), Noukar Bivi ka (1), Footillu (1), Maike (1), Miss Meri (1), Shatranj ke khiladi (1), Maine pyar kiya (1), Darr (1), Rudali (2), Hum hai rahi pyar ke (2)

Basic Semantic Components:

+ Indian movie title
+ Language specific (Hindi)
+ Social significance
- English equivalence

Representative Examples from the Data:

222. It is Alka Yagnik and Ila Arun choli ke and its... Kahanayak.

223. Now means uh new only I can say because I have seen those only Gumrah, I liked.

224. La latest was uh... Bejuban.

225. Latest we had uh like the latest movie this Lamhe of Sridevi that they don't the whole thing is uh picturised out there.

226. I think in Hindi film Milan is uh highest filmfare award is there for me.

227. Fifth Rishte-nate, Beti-bete and then Dulhan so many films.

Context of the Situation:

Private Dialogues: Direct conversation, Public Dialogue: Broadcast Interviews, Scripted Monologue: Spontaneous Commentaries
**Sociolinguistic/Pragmatic Impressions:**

These are the titles of Indian movies, especially Hindi movies. The conversations, in which these titles occur, are based on the old movies, latest movies, Filmfare Awards, hobbies, etc. The social significance of these movies is related to their themes, dialogue and casting. The above examples illustrate their occurrences.

4.3.15.2 Literary Works

PanchParameshwar (1), Kafan (1), Gabon (6), Godan (1), Ramayan (1), Mahabharat (1), Hazar Chowrasia ki maa (1), Jangal ke Jahagirdar (1)

**Basic Semantic Components:**

+ Indian title of literary text
+ Language specific (Hindi, Sanskrit)
+ Culture specific
- English equivalence

**Representative Examples from the Data:**

228. *Uh by this word, pre-Independence I do mean* that, *uh the characters which do occur in the novels of Premchand like Godan and some other novels like Gaban....*

229. *Very direct ideas for example uh.. in a beautiful short story Kafan. Kafan dealing with the tragic aspects of the lives of a father and his son ...*

230. *When elderly people I used to talk to them Ramayana I used to talk to Mahabharata.*

231. *A book of plays amongst which we can very happily name the uh.. Hazar Chaurasia's Maa five books for children.*

**Context of the Situation:**

Private Dialogue: Direct Conversation, Public Dialogue: Broadcast Interviews

**Sociolinguistic/Pragmatic Impressions:**

The above terms are the titles of the Indian Literary works. *Panch Parameshwar, Kafan, Gaban* and *Godan* are the novels under discussion in the
texts of Private Conversations. The **Ramayan** and **Mahabharat** are the great epics of Indian Literature. **Hazar Chourasia ki Maa** and **Jangal ke Jehagirdar** are the famous short stories.

### 4.3.15.3 Title Terms – Awards

**Amrit Puraskar** (1), **Jagataruni** (1), **Nikhila Bharat Bang Sahitya Puraskar** (1), **Bhavan Mohini Medal** (1), **Padmashri** (1)

**Basic Semantic Components:**
- Indian title for award
- Language specific (Sanskrit)
- English equivalence

**Representative Examples from the Data:**

> 232. And it is a big list to go through but let me mention the **Amrita Puraskaar** **Jagataruni** Medal **Nikhil Bharat Bang Sahitya Puraskaar** **Bhuvan Mohini Medal** and also **Padmashree** in nineteen eighty-six for her excellent work with the adivasis of India.

**Context of the Situation:**

Public Dialogue: Broadcast Interviews

**Sociolinguistic/Pragmatic Impressions:**

These are the Indian titles of awards. The languages in use are Sanskrit and Hindi. The above terms for awards occur in one of the Broadcast Interviews in our data.

### 4.3.15.4 Titles of Famous Songs

**Kadam se kadam**(1), **choli ke peechey**(2), **Ghungat ki adase**(3), **Palakope hoke sawariya**(1), **Hai apana dil to awara**(1), **Bol gori bol tera konn piya**(1), **Mast masta masta**(1), **Khud ko kya samazati hai**(1), **Mere haton me**(1), **Jadu teri nazar**(1), **Yeh kali kali aakhe**(2), **Dil hum hum kare**(1), **Bazigar oh bazigar**(1), **Bumbai se gai poona**(1), **Kadam kadam badhayeja**(1)

**Basic Semantic Components:**
- Title of Indian song
Representative Examples from the Data:

233. Nice movie yaar that song is there no…. hai apna dil to awara …. <ICE-IND:S1A-052#245:1:A>

234. Shaking and all, all, pelvic thrust …. doing that all, movement mast mast mast what is the dance she was doing uhn… <ICE-IND:S1A-059#73:1:B>

235. Yeah the song that was picturised on you bol gori bol tera kaun piya that was a very famous song. <ICE-IND:S1B-043#35:1:A>

236. And the nominations under this categories are Anand Bakshi Sahab for choli ke peechi kya hai for the film Khalnayak. <ICE-IND:S2A-011#49:1:E>

237. As the cheer goes up for a fine display we are marching as one would say kadam se kadam milaye jaa the band in attendance here is uh from the National Defence Academy uh just a few kilometres away from the sports complex. <ICE-IND:S2A-013#52:1:A>

Context of the Situation:

Private Dialogue: Direct Conversation, Public Dialogue: Broadcast Interviews, Unscripted Monologue: Spontaneous Commentary

Sociolinguistic/Pragmatic Impressions:

These are the titles of the famous Indian Hindi movie songs. They occur in the conversation in the form of citation. The situation in which these lines of the song cited are 1) Conversation on Miss World contest 2) Personal comment on the song and movie in informal dialogue 3) Interview with famous cine star. 4) Nominations for the best lyricist in film award function 5) Marching Song at the sports complex. Here the mixings are in the form of citations and purely situation-bound.
4.3.15.5 Other Title Terms
Dakshin (1), Kamat (3), Vande mataram(2), Sakal (1), Aini Akhibari(1), wakf bill (2), Agni-Missile (3), Bahujan Samaj Party (1), Shrama mantralaya (1), Angrej hatao (1), Rojgar Yojana (1), Ajay Pustakalay (1), challah(3), Tope(1), Jaiban(1), Bharatiya Janata Party (1), chaitanynidhi(1), jeevan saurabh(1), nisarga sampada(1), ekta yatra(1), Vidya prasarak mandal (1), kaudi(1)

Basic Semantic Components:
+Indian title term
+Language specific (Hindi, Sanskrit)
+ Object specific
-English equivalence

Representative Examples from the Data:
238. The Nehru Rozgar Yojana then other programmes other employment oriented programmes. <ICE-IND:S1B-059#37:1:A>
239. Ajay Pustakalay near uhn in second lane <ICE-IND:S1A-075#33:1:B>
240. And I reached here I came by Dakshin Express from Delhi. <ICE-IND:S1A-013#3:1:B>
241. I think Sykes Extension there is a photograph in today's Sakal <ICE-IND:S1A-093#15:1:B>
242. From angrezi hatao Down with English at one extreme to English as the sole medium of education at the other. <ICE-IND:S2B-046#60:1:A>
243. Sir the achievement of scientists the achievement of in our research field sir the the the launching of the Agni is something which is tough and fearless. <ICE-IND:S1B-059#39:1:A>
244. And a new Wakf Bill nineteen ninety-three will definitely help in deciding the matters of wakf. <ICE-IND:S1B-057#10:1:A>
245. For playing the game of Challa eight <ICE-IND:S2A-063#140:1:A>
kaudis  small stones and cardboard are are required.

246. And in fact , uh.. Same people sometime they favour uh.. Congress- I and sometime they favour Bharatiya Janata Party but they're but in fact there uh.. Politics is based there uh... on uh some sort of principles.

247. They call it as chitanya nidhi's programme .

248. Then you moved on to method of science to Jeevan Saurabh to radio date and so on

249. The programme series was known as Nisarg Sampada social forestry

250. To identify some of the issues ...... Look at the unfurling of the National Flag on the twenty-sixth of January ending in the fiasco of the ekta , ekta yatra .

251. Professor Kamath, professor Dixit, professor Joshi other members of the Vidyaprasarak Mandal, members of the staff of both the Kannada and the English high school, my dear students ladies and gentlemen ....

Context of the Situation:

Sociolinguistic/Pragmatic Impressions:
These are the Indian titles of various important things. Since they are closely related to a number of social affairs and specific walks of life, irrespective of their nature as titles, they are included and focused on here. Dakshin is in this context the name of Express Train. Kamat is name of famous Hotel in Goa. Sakal is the title of the best selling leading Marathi Newspaper, Aini Akhabari is a 16th century document of Mughal Emperor. Wakf Bill is
title of Muslim Board of law, Agni is a missile, Bahuajan Samaj Party and Bharatiya Janata Party are the names of Political Parties. Shrama Mantralaya is the office of one of the ministries, Angreji Hatao is the slogan, meaning down with the English, Rojgar Yojana is the title of government employment scheme, Ajay pustakalaya is bookshop. Challah is the name of an old game playing with the cardboard and small stones called kaudis. Jaiban is the biggest cannon at Jaipur, which is also called Tope. Chaitanya Nidhi is a name of the fund raised by tribal women. Jeevan Sourabh and Nisarg Sampada are the titles of the Radio program series. Vidyaprasarak Mandal is the name of educational cell, working for dissemination of education.

4.3.16 Terms of Music
Shadja (4), madham (3), pancham (3), Nishad (3), Rishabh (2), Gandhar (1), Dhivat (3), madyasaptak (2), Tivra spatak (1), ragas (1), Komal (6), Tivra (1), shubhaswaras (1), Re,ga,ma,da,ni (1), shudhha (1), Shruti(s) (7), Swarita (1), Prathama, dwitiya, tritiya (1), Gharana(1),

Basic Semantic Components:
+ Indian terms of Music
+ Language specific (Sanskrit)
+ Culture specific
+ Traditional
- English equivalence

Representative Examples from the Data:
252. There are five more notes in between these basic notes called komal and tivra notes. <ICE-IND:S2B-028#18:1:A>
253. In Indian music the seven musical notes are called Shadaja, rishabha, gandhar, madhyam pancham, dhaivat and nishad. <ICE-IND:S2B-028#61:1:A>
254. Before fixing the position of the seven notes one believed in twenty-two shrutis. <ICE-IND:S2B-028#65:1:A>
255. The middle octave is called madhya saptak the <ICE-IND:S2B-028#83:1:A>
lower octave is called mandra saptak and the 
higher octave is called tivra saptak

256. Different permutations and combinations of these 
musical notes produce different moods different 
ragas different music all very pleasing to the 
ear.

257. The noted violinist of the Delhi gharana text mutilated.

Context of the Situation:
Scripted Monologue: Broadcast Talk

Sociolinguistic/Pragmatic Impressions:
These are the terms of Indian music. Shadja, Rishabh, Gandhar, madham, Pancham, Dhivat and Nishad are the names of the seven basic notes. Indian basic notes are sa, re, ga, ma pa, dha, ni. The sounds useful to create music were first called Shruti(s). There are 22 shrutis. Madhya saptak or tivrasaptak or mandra saptak are names of lower, middle and higher octave that contain 22 shrutis. Raga is a specific musical composition. Udatta, anudatta and swaritta are names of musical notes used during the Vedic period; they are also called prathama, dwitiya and tritiya. Komal (soft) and tivra (strong) are music notes in between the basic seven notes. Tala is rhythm or beat in music. All these terms are from Sanskrit language. They have traditional and cultural background. Gharana is a house or a place where musical ideology originated. The term occurs in Broadcast News related to the death of a noted violinist of Delhi Gharana. The other terms referred to above occur in our data in the Broadcast Talk that deals with Indian music.

4.3.17 Terms of Exercise
Our data locates the terms of spiritual and physical exercises. They are analyzed as follows:

4.3.17.1 Yoga
Yogasan (2), Asana (7), Tadasan (5), Dandasan (3), Parshwa Uttasana (8), pada (1), Prasadita padashansan (4), Paduttsan (1), Trikonasana (1),
Shirshasan (3), Skandachalan (2), Bharadwajasana (1), Pawanmuktasan(1), Vakrasan(1), Ardhamtesendrasan (2), Supta hasta padgosthasan (1), Vajrasan (1), Dhyan(1), Suryanamaskar(3)

Basic Semantic Components:
+ Indian term of Yoga
+ Language specific (Sanskrit)
+ Culture specific
+ Traditional

- English equivalence

Representative Examples from the Data:

258. For that you should uh do one thing one uh Surya namaskara is there. <ICE-IND:S1A-043#163:1:A>

259. He sit, in the Vajrasana ..... <ICE-IND:S1A-043#215:1:A>

260. When we do tada asana remember that the bottom feet should be very very active, the skin should be very sensitive at the bottom. <ICE-IND:S2A-055#62:2>

261. Prasadita this is prasadita padasthana asana Prasadita means extended, pada means leg as the legs are extended it is called prasadita. Pada uttana asana means the head is brought down the floor with an intense stretch.... <ICE-IND:S2A-055#125:2>

262. All skanda chalan can shoulder shrouds or skanda chalan can take off stress from your head and shoulders which come under heavy attack especially after prolonged driving. <ICE-IND:S2A-056#143:2:C>

263. Very useful asan for relieving stress and strain from your entire back besides it also can take off extra flesh from your abdomen. <ICE-IND:S2A-056#148:2:C>

264. This is called vakra asan the simple spinal twist or the first position or preparatory exercise for ardhmasendra asan. <ICE-IND:S2A-056#159:2:C>

265. This is one of the constituent of surya namaskar <ICE-IND:S2A-056#162:2:C>
called *ashwa sanchalak* one of the best *yogasan* to relieve stress from your back head and neck and shoulders.

**Context of the Situation:**
Private Dialogue: Direct conversation, Unscripted Monologue: Demonstration

**Sociolinguistic/Pragmatic Impressions:**
These are the Indian terms of spiritual and physical exercises used in *Yoga*. *Yoga* is the traditional Indian way of maintaining health by practising spiritual and physical exercises. *Asana* is a required typical posture of a body. The terms, mentioned above, are the Sanskrit terms for various postures assumed while performing the exercises. These names are given as per the appearance of the positions. *Tadasan*, for example, is the standing position that resembles a tree. These terms occur in our data in Direct Conversations and in Demonstration on *Yogasana*.

4.3.17.2 Judo

**Karata (5), Judo (14), Salami (10), Chadar (1), Lathi, bandish (Judo) (1), Kaata (4)**

**Basic Semantic Components:**
+ Indian Judo term
+ Origin Japanese (method of fighting for self-defence)
- English equivalence

**Representative Examples from the Data:**

266. *The salami* usually is done before and after each exercise in all the traditional art.  

267. *These are a few kaatas from the Udaygiricheda school or the Udaygiri style of stick fighting*  

268. *But for those of you who do not know the word kaata. Katta* is a fixed prearranged form of exercise done in many marshal arts.  

269. *These are known as bandish or let’s call them locks.*
Context of the Situation:
Unscripted Monologue: Demonstration

Sociolinguistic/Pragmatic Impressions:
These terms have Japanese origin. Judo is a Japanese method of fighting for self defense; now Judo became famous all over the world and also learnt and taught as physical exercise. Karate, like judo is a martial art. These terms are borrowed in English. Kaata is prearranged form of exercise done in Judo or other martial arts. Salami is a traditional salutation. It is done before and after each exercise. Chaddar is an exercise in judo. Lathi is a stick used in Udaygiri Judo style exercise to immobilize the opponent without hitting him. Bandish is again Judo term, meaning locking the opponent in Udaygiri Judo style.
In our data these terms occur in Unscripted Demonstration on Judo Karate.

4.3.18 Honorific Titles
The code mixed honorific titles in our data are grouped in the following way:

4.3.18.1 Nomenclatures (Specific)
Rajmata (3), Deviji saheba (1), Kanwarsahib (1), Kanwarji, sa-ji (2), Sardarji (2), Saab/Saheb (6), Chhatrapati (1), Rashtrapati (3) (designation), Mahatma (1), Seth (6), Baisa (1), Maharaja– Mysore (5)

Basic Semantic Components:
+ Indian title term of respect
+ Culture specific
+ Social significance
- English equivalence

Representative Examples from the Data:
270. But the one word seems to be Her Highness [ICE-IND:S1A-008#189:1:A]
Rajmata Gayitri Deviji Saheba and they still follow those uh like.. like uh.. you call -it when we go out, we say khamma gani or mujro like uh the way of uh what you call respect haan respect khamma gani means uh like namaskar we say....
271. And for elders we say **Kanwar Sahab** or **Kunwar Ji or sa**.

272. It’s also a great privilege that later in the evening respected **Rashtrapati**ji Dr Shankar Dayal Sharma will be here to present award and also to address us.

**Context of the Situation:**
Private Dialogue: Direct Conversations, Unscripted Monologue: Spontaneous Commentaries

**Sociolinguistic/Pragmatic Impressions:**

These are the Indian terms used for showing respect with specific nomenclatures. They are language specific and culture specific. **Rajamata** is used for King’s mother; whenever she is addressed, the term **Rajamata** is prefixed to her name. **Deviji, Sahiba, Kanwar sahi, Kunwarji** and **Seth** are Hindi, **Rajasthani** and **Gujrathi** terms of respect, especially used in royal households and rich higher class families. The term **Mahatma** indicates respect, reverence, and affection towards the great personality. In India and all over the world Gandhi is known more by the nomenclatures **Mahatma** and **Rashtrapita** than as by M.K. Gandhi. On the other hand **Rashtrapati** is the nomenclature for the President of India. **Chhatrapati** is the term of honour for the Maratha king Shivaji Maharaj.

In our data these terms occur in Direct Conversations and in Spontaneous Commentaries dealing with various ways of showing respect to the elders in Indian community.

**4.3.18.2 Nomenclatures (Common)**

**Puratchia (5), Parampujya (2), Shri/Shree (173), Shrimati (20), Kumari(3)**

**Basic Semantic Components:**
+ Indian term of respect
+ Language specific (Sanskrit, Hindi)
+ Culture specific
+ Social significance
English equivalence

**Representative Examples from the Data:**

273. **Our Madam Puratchia** Jayalalitha also about that is also following that states relations.

274. **However Shri Suvarna is informed the** house that due to some personal problem **Shri Gopal Mulgaon** had gone out of station and hence he had... he was not come for the meeting.

275. **The following members were present Shri K S Bhujang Dr P M Kamat Professor G D Joshi Shri V Y Shetty Smt K B Bapat Miss Grace Narona Smt Geeta Chakravarty Smt Pratibha Parsekar....**

276. **Kumari Fernandes producer of** Gumta, gets a cash award of the one thousand five hundred rupees....

277. **Shrimati Gauri Khanna principal City Montessoriy School Aliganj branch Lucknow receives the prize...**

278. **Remember we are here at uh the Shri Shiv Chattrapati Sports City in Pune for the seventh addition of the International Permit Meet.**

279. **I also extend a very warm welcome to the past Dada Saheb Phalke awardees Shree Jairaj Shree Ashok Kumar and Shri Bhupen Hazarika.**

280. **And till his last, he had his blessings with us and even in his absence our present Parampujya Vidyasimhacharya is at the back of the institution, invisibly and he has been blessing us all along....**

**Context of the Situation:**

Sociolinguistic/Pragmatic Impressions:

These are common terms of respect used by the Indians. Generally, on formal occasions, Indians are addressed or mentioned with respectful terms. Shri/Shree is such term for male person and Shrimati for a female person. Kumari is for an unmarried girl/woman. In English, Mr, Mrs and Miss are the equivalents for these terms. Puratchia and Parampuiya are also terms of respect for reverend personalities; for them, there are no English equivalent terms.

4.3.19 Terms in Government Administration

Kendriya (3), Taluka (2), Tahasil (2), Grampanchayat (1), Kheda(3), Vimuktajati (1), Loksabha (29), Mahasabha (1), Rajyasabha (23), Dharmasansad (1), Lokkalyan samiti (2), Mandal praja Parishad (1), Gramswaraj (3), Panchayat raj (3), Mandal (2), Vidhansabha (1), Zilla parishad (1), Pro-pradesh parishad (1), Gram (1), arkari (2), Prasarbharati (3), Doordarshan (32)

Basic Semantic Components:
+Indian term in Govt. administration
+Language specific (Hindi, Sanskrit)
+Socio-political significance
-English equivalence

Representative Examples from the Data:

281. Uh partly uhm nearby, well, here villages are all so near to the uh taluka place you know....

282. Because we all depend on tap water supply from our grampanchayat and it's very irregular and many a time we get water once in a week...

283. Well, let us presume that the idea is to go ahead with the Prasar Bharati Act.

284. But still our rural women are in majority and I must say that, I am glad to say that this
panchayat teer rajasthani and I think that they were give a a real opportunity to women because a women has two things we have not still achieved that is inheritance and then women have no place in the municipality or in the Assembly.

285. So let us say by rural I meant very small towns or uhm probably you would understand Taluka better at the subdivision levels.

286. Actor, Producer Sanjay Khan of the serial has expressed happiness over Doordarshan's decision.

287. The Congress-I members in the Rajya Sabha staged a walk out at the fag end of the last day of the monsoon session in Parliament.

288. The Rajya Sabha has appealed to the officers of the oil sector to postpone their today's one day proposed strike.

289. This will be applicable also to employees of the Zilla Parishads and Municipalities and teachers and non-teaching staff of aided educational institutions.

290. This will be applicable also to employees of the Zilla Parishads and Municipalities and teachers and non-teaching staff of aided educational institutions.

Context of the Situation:


Sociolinguistic/Pragmatic Impressions:

These are the Indian terms related to the Government Administration. The above examples illustrate their use vividly. They have Sanskrit and Hindi
origin. In Indian administration, Kendriya means central; Taluka or Tahasil is the term for provinces under district control. Kheda is a village. The term grampanchayat is used for the administration at village level. Loksabha and Rajyasabha are the Parliamentary Houses. Mahasabha is a big organization; samiti is used to mean committee. Mandal Praja Parishad is the commission; Gramswaraj, Panchayatiraj and Rajgar Yojana are the names of government schemes for the village community. Vidhansabha is the state legislative assembly. Mandal means cell or committee; Gram means village. Sarkari means of the government. Zillaparishad is the government body working at district level; it is a district-council. Prasarbharati is department of Radio and Television of Central Government of India. Doordarshan is the government television channel.

4.3.20 Terms for Health Services
Kanchan kalp (2), Ayurvedas (3), Unani(1)

Basic Semantic Components:
+ Indian term of health services
+ Culture specific

Representative Examples from the Data:

291. They also have their own publication called Kanchan-Kalp.

292. We would like to discuss indigenous health services such as Ayurveda Acupuncture Unani system.

Context of the Situation:
Public Dialogue: Broadcast Discussions

Sociolinguistic/Pragmatic Impressions:
Ayurveda and Unani are the indigenous health services in India, having their own original systems of medicine. Kanchan Kalp is the journal related to the health services.
In our data these terms are used in Public Dialogues and Broadcast Discussions dealing with Health Services.

4.3.21 Sanskrit Terms

4.3.21.1 Religion and Philosophy

Satvik (5), Rajasik (2), Tamsik (2), Dhairy (3), Vidya (2), Sanskriti (1), Shastras (2), Kshatriya (1), Niyoga (4)

Basic Semantic Components:
+ Indian term for religion and philosophy
+ Language specific (Sanskrit)
+ Culture specific

± English Equivalence

**Representative Examples from the Data:**

293. Satvik, rajasik and tamsik.  

294. And uh.. really, if we read it no uh.. I feel that vegetarian food and uh.. that satvik what you called satvik food no.. that will be very good to health.

295. And the greatness in Indian philosophy is dhairy that is patience.

296. Which they said, they say sanskriti.

297. What were the uhm… inseparable uh inadequacies of Hinduism Sati child marriages and various other irrational forms of worship….

298. Uh at the same time the adversaries also used the Shastras to state that the uh the practices were actually indigenous they were an inherent part of Indian tradition.

299. Now this is a practice and uh lot has been made of niyoga as a positive right that women had.
Context of the Situation:
Private Dialogue: Direct Conversation, Unscripted Monologue: Spontaneous Commentary, Unscripted Monologue: Broadcast Talks

Sociolinguistic/Pragmatic Impressions:

Satvik, Rajasik and Tamsik are the Sanskrit terms related to the Indian Philosophy used for the three attitudes of human nature, with no English equivalence. Satvik means of divine nature; Rajasik means of ordinary nature and Tamsik of brutal nature. In our data, they are used in Private Dialogues in relation to the kinds of food that create these attitudes.

Dhairya means courage and bravery. Vidya is knowledge and education. Sanskriti is the culture. In our data, these words, with English equivalence are used in Public Dialogue related to the greatness of Indian philosophy. They illustrate the focus of Indian Philosophy on knowledge and courage together contributing to the culture of the society.

While commenting on sati practice, the speakers use the Sanskrit words in relation to the Vedic time. The above terms occur in Broadcast Talk dealing with the practice of sati in Indian society. Sati refers to the practice in which a Hindu widow had to die on the funeral pyre of her husband. Shastras are the Indian philosophies about ethics and about the dos and the don’ts. Kshatriya is one of the four social systems (Varna’s) in Indian culture. Niyoga was the provision made in the Vedic time to rear a son of dead husband by appointing somebody in his place.

4.3.21.2 Mythology
Shravani (1), Shravan (1), Rishi-tarpan (1), Yadnya (1), Daitya, Daityaraj, Daityaguru (1), Swarglok (1)

Basic Semantic Components:
+Indian term in Mythology
+Language specific (Sanskrit)
+Culture specific
-English Equivalence
Representative Examples from the Data:

300. It is celebrated on the full moon day of Shravan and that is why it is also called Shravani.

301. The rituals of yadnya were performed and the heads of ashramas tied sacred yellow thread around the wrists of the people while chanting vedic hymns.

302. Daityaguru Shukra gave his blessings to Bali with a holy tilak on his forehead and a sacred thread or raksha sutra around his wrist this made Bali strong and invincible on the battle field.

Context of the Situation:

Unscripted Monologue: Broadcast Talks

Sociolinguistic/Pragmatic Impressions:

In this monologue, the speaker is giving details about the origin of the Raksha Bandhan festival in Vedic period. That is why frequently he is referring to the Sanskrit words. This festival has great cultural significance for the Hindus.

Shravani is the celebration conducted in the month of Shravan according to the Indian calendar. Rishi-tarpan is the old name for the festival. Yadnya was the ritual performed in old days in ashrama. Daitya, Daityaraj, Daityaguru are the mythical personalities known for their satanic attitude. Daitya stands for a satanic person. Tretayug is the ancient period according to the Hindu mythology when satan was living. Swarglok is the term used for heaven, the abode of gods and goddesses.

4.3.21.3 Poetic Expressions

Vriksha(1), Tishthati(1), Taruha(1), Vilasati(1), Agre(3), neeras(2), Shusko(1), Purataha(1)

Basic Semantic Components:

+ Poetic expression
Representative Examples from the Data:

303. And I have given the two responses one of Bana's disciple who said *shusko vrikshaha*

    *tishthati agre agre in front of us agre*

    *shuskai dried up withered vriksha is tree*

    *tishthati is standing .*

304. And he said *neeras taruhu iha vilasati*

    *puratha purataha is again uh uh that's almost the same as agre .*

Context of the Situation:
Unscripted Monologue: Unscripted Speech

Sociolinguistic/Pragmatic Impressions:

These are Sanskrit words used in speech. The speaker in this speech is explaining the poetic and the prosaic ways of saying the same thing. He refers to two different Sanskrit expressions in which the above terms occur. Here *Shisyas* means disciple. *Shusko* means dried; *Vriksha means tree; Agre means ‘in front of’; tishthati means standing. *Neeras* means dried; *Purataha* is standing ‘in front of’. *Taruha* is a synonym of tree. *Vilasati* is standing. Here, mixing of the Sanskrit words is the demand of the topic.

4.3.21.4 Indian Criticism

*Auchitya (18),dhwani (2), anumana (2), guna(5), alankara(1 ), riti(1), pada (2),vakya prabandha(1), vyakarna(1 ), pada kriya karaga linga vachana visheshana upsarga nibhava (1), kala(2), dhavnyaloka (1), ashirwad(1), swabhava(1), satva(1), tatva (1),swabhava( 1), sandarbha(2), patra(2), satva abhipraya (1) prameya(2), kavyangas(1), rasa(4)*

Basic Semantic Components:

+Indian Criticism

+Language specific (Sanskrit)
Representative Examples from the Data:

305. So we have the three major theories dhwani rasa and anumana or anumiti anumiti waad or anumanaya inference.

306. That is without auchitya neither dhwani nor rasa nor anumiti by itself can deliver the goods.

307. The smaller triangle. guna ... guna Theory, the alankara theory and riti theory these are of different schools.

308. These may be brought under five or six broad heads these twenty-seven or twenty-eight aspects which he has listed under names, for instance, pada vakya prabandha, uh I have a list of uh, these items and their translations.

309. Under vyakarna which is the major concern of these uh.. scholars we have pada kriya karaga linga vachana visheshana upsarga nibhava and kala or uh words level verb level case, gender-- the appropriate gender has to be used.

310. Interpretation of critical works also has to be done, that is what uh Abhinav Gupta did to Anandvardhana when he wrote Lochana as a commentary on uh... dhanvaloka.

311. Then uh tatva satva We have the uh.. the principles observed the level of consciousness of satva abhipraya or the intention swabhava or character and characterization, which becomes uh... very important substance.
312. And under kavyangas, which are not totally listed, three have been identified patra, prameya and sandarbha. Characterisation or rabatra or patra and prameya or theme and sandarbha or context.

**Context of the Situation:**
Unscripted Monologue: Unscripted Speech

**Sociolinguistic/Pragmatic Impressions:**
This particular text, in which above Sanskrit terms occur, deals with a lecture on Auchitya, which is a criterion of literary assessment in Indian Poetics. These Sanskrit terms are related to Indian Literary Criticism. The term Auchitya (appropriateness) belongs to the ‘Rasa Theory’ in Indian Poetics. Since the ‘Rasa Theory’ is basically in Sanskrit language, this discussion includes a number of Sanskrit words from the original texts. The contextual meanings of the above words are as follows: dhwani-sound, rasa-the aesthetic pleasure, happiness and anumana-inference. Guna, alankara and riti are also the sub-theories of Indian criticism. There is reference to Vyakarana which means Grammar. There are also words from Sanskrit grammar. The meanings of these words are as follows: Pada-phrase, vakya prabandh-sentence construction, kriya-action, linga-gender, vachana-number, visheshana-adjective, upasarga-affixation, kal-tense. There are also Sanskrit words used in the interpretation of critical words. For example, satye means real, tatva-principle, swabhava-character, patra-characterization, prameya-theme, and sandarbha-context. Thus the entire monologue is full of Sanskrit terms dealing with Indian Poetics.

4.3.21.5 Stage Performance
Yakshagana (15), Raga (7), Tala(6), Thai thak thai thai thak thai thai thak thai (1), Shringara(3), Guru(2), Rakshasa(3)

**Basic Semantic Components:**
+ Sanskrit Term regarding Stage Performance
+Culture specific
+Domain Specific (Folk Song)
Representative Examples from the Data:

313. What does not appeal to me is the cleverness of the display of a raga or a tala or any technical element.

314. We are not concerned with Karna or Kaurava or any rakshasa any saint.

315. In every classical form you see thai thak thai thai thak thai and the song is shringara.

316. The guru seems to be a ghost for chasing people and artists to the length of her entire transformation of souls.

Context of the Situation:
Scripted Monologue: Broadcast Talks

Sociolinguistic/Pragmatic Impressions:

These terms occur in a speech on Yakshagana, which is kind of a folk song performed with dance in the theatre. The song is based on one of the incidents of the classic epic. This folk art is very famous in South India. In this speech, the speaker uses many Sanskrit words. Raga is the particular classical way of singing; Tala consists of the rhythmic beats. Thai thak thai thai thak thai - are the rhythmic beats confined to the leg while dancing (classical dance). Shringara here is a folksong danced to the classical rhythmic beats mentioned above. Rakshasa here is demon as against saint; Guru in this context is the choreographer. Here code-mixing is very much topic-oriented.

4.3.21.6 Dance Performance

Abhinaya(1), nritya (4),natya (4), atam (1), Bhavatmaka, Padarthabhinaya (3) , Aarsika (2) , Aahariya(3), Wachica (3), Satvika (3), paccha (1), Ininika (1),Katt(1), tadi(1),kari(1),Hastamudras(5),Natyashashtra (1), hastalakhana deepika (3), balarambharatam (3), samyuta mudra (1), asammita mudra
Basic Semantic Components:
+ Sanskrit Term regarding Dance Performance
+ Culture specific
+ Domain specific (Kathakalli Dance)
- English Equivalence

Representative Examples from the Data:

317. Actually the first term used for Kathakali was Aatam.  

318. As far as the technique of Kathakali is concerned it is a combination of the three forms of abhinaya nrita nritya and natya.

319. There are four types of abhinayam aangika aahariya wachica and satvica.

320. Hastalakshnadeepika contain of course it is a Kerala text on gestural language uh this hastilakshnadeepika gives a very good evidence for the aangika abhinaya technique employed in Kathakali.

321. For example pataka tripatakam mudra kadagamnagharam shukatundam singara karuna shoka hasya pada are employed in this gestural language.

322. We take valour singara karuna shoka or hasya all these rasas are being depicted in Kathakali but the presentation is on basis of bhavas.

323. The actor is presenting his action on the basis of this pada.

324. This sopana style is being adopted in Kathakali singing even though there are ragas common to Carnatic music and sopana.
style of singing the method of singing the rendering of singing is very different in sopana style.

325. This manjutala is a first portion of a pada in uh Geetagovinda manjutala kunjatala kelisadane that portion is being sung at the beginning of every performance of Kathakali

326. Ponani and Sengadi with uh instrumental music cymbals chengala or eluttalam are being used by the singers...

327. Another aspect of the story is kudiattam and kuttu we find vidushaka character

328. We are having dhirodatta dhirodhadata dhiralalita dhirashanta characters.

329. We are having individual presentations like putanamorcha or some other story.

Context of the Situation:

Scripted Monologue: Broadcast Talks

Sociolinguistic/Pragmatic Impressions:

This Scripted Talk deals with the Indian classical dance style ‘Kathakali’. It has a number of Sanskrit words about the performance of the Kathakali dance form. The contextual meaning of the words is as follows: Abhinaya means stage performance or acting; nritya means dance and natya means drama. The Kathakali dance is the combination of these three things. Aatam is old term used for Kathakali. Bhavatmaka Padarthabhinaya means acting as per the relevant emotion while dancing. Aarasika, aahariya, wachica and satvica are the types of acting namely body gesture, costumes, singing and emotions. The costumes in Kathakali are as per the human temperaments-satva, raj, tamoguna. Paccha, ininika, katti, tadi, kari are the different Kerala terms of costumes used in the Kathakali dance. Hastamudra is the specific action pose of hands employed in the dance. It has a great importance in Kathakali. Natyashastra, hastalakhana deepika and balaramabharatam are
the texts on gesture language employed in the dance. *Samyuta mudra asammita mudra, pataka tripatakam, mudra kadagamngharan, shukatundam* are specific poses in gestural language in *Kathakali*. In the text, there are Sanskrit terms for emotions: The term *singara* is used for love, *karuna* for pity, *shoka* for sorrow, *hasya* for laughter. These emotions are depicted in the dance performance. *Pada* in this context is a song sung by the musician. *Sopan sangeeta* is the style of singing a song. *Meappada* or *Manjulata* is a first portion of a song. *Ashtapadi* is the prayer song with special singing method in Kerala tradition. *Manodharmatam, sarparshirsham, mrigshiram* are the different postures resembling the head of snake or the face of the deer. *Kodiattam, Mohiniyattam* are the other styles of classical dancing in Kerala. *Ashtakathas* is the composition of this art form. *Idakya, chanda and muyav* are the names of major instruments of music in Kerala. *Maddialan, iluttalam, kaimani* are also musical instruments used in the *Kathakali* performance. *Kutu* is the aspect of the story wherein the comic character called *Vidushaka* participates. *Dhirodatta, dhiralalita, dhirashata* are characters or heroes participate in the *Kathakali*. *Padakachari, puttanamarcha* are the terms of individual performers in *Kathakali* art form of dancing.

In the discussion of *Kathakalli*, the code-mixing of Sanskrit words is just inevitable.

### 4.3.21.7 Ancient Coins

swastika (1), ankush(1), thareem(2), sadachakra (1), nandi patha (1), chakra (1), satmana (1), Pana (1), janpada(s) (1)

**Basic Semantic Components:**

+ Term for Ancient Coin
+ Language specific (Sanskrit)
+ Culture specific
- English Equivalence

**Representative Examples from the Data:**

330. *It also clearly mentions about various types of* <ICE-IND:S2B-022#34:1:A>
coins like *pana nishka* and *satamana*.

331. **During eighth to sixth century B.C. our country consisted of many tribal states or janapadas.**

332. **Even though these coins had various symbols four common symbols that were found on these coins are the hollowcross tarin swastika and the...**

333. **Coin on the left side shows the script in the centre and at the upper part you see a bow and arrow symbol and slightly to its left you see a part of the sadachakra symbol.**

334. **On the right hand side you see the reverse side of the coin showing the nandipatha symbol.**

**Context of the Situation:**

Scripted Monologue: Broadcast Talks

**Sociolinguistic/Pragmatic Impressions:**

These terms occur in the Scripted Talk that deals with the Ancient Coins found in Andhra Pradesh. The coins reveal socio-cultural, economic and political life of those days. The terms *Swastika, ankush, thareen, sadachakra, nandipathachakra* and *satmana* are the symbols inscribed on the coins that were issued by different rulers in the ancient India. *Pana* is also a term for punched coin issued in the 4th century B.C. *Janapada(s)* means the tribal state ruling during 8th to 6th century B.C. in ancient India. Some coins were issued during that period also. Here, the mixing of Sanskrit words is the demand of the topic.

4.3.21.8 **Lord Buddha**

Wahan (1), balavastha (1), praudha(1), dehant(1), siddhant(4), Mahesha (1), yukata (1), yoga(1), bodhi vruksha (2), payas (2), Vaishaka Purnima (1), durlabh(1), marahauns (1), yagas shilanayas (4), Parnivantkas (1), Nirvan (2), Brahma Nirvan (2), Dukha(1), peepal (1)
Basic Semantic Components:
+ Language specific (Sanskrit)
+ Domain specific (life of Gautama Buddha)
+ Culture Specific
- English Equivalence

Representative Examples from the Data:

335. Of course his wahan a coach or riding properly on a horse chariot was going he found some people suffering with intense pain.

336. The lone and sinister old age they may be young people who would have a difficult match but normally people grow from Balavastha one word then praudha then old age then dehant that is the usual procedure.

337. Transformation siddhant ... not be every one as it called ...

338. That night when he decided is called mahaesha .... very significant word.

339. Moderation never means what happens it destroys all kinds of dukha suffering

340. After having taken that payas he comes to that Bodhi tree there was no temple at that time only tree was there.

341. He sat under the tree it's called the Bodhi vriksha or Bodh tree in English it is called.

342. Then again his bodhi this illumination that happen on the same day vaisakha purnima just exactly forty years later.

343. In our Hindu tradition also we have this type of Brahma nirvana vrikchse.
Context of the Situation:
Unscripted Monologue: Unscripted Speech

Sociolinguistic/Pragmatic Impressions:

The text, in which the above terms occur, is a speech on the hardships and illuminations of Lord Buddha. The context of the Sanskrit terms used by the speaker is as follows: Wahana here is a vehicle, the chariot used by Gautam. Balavastha is childhood; Praudha is adulthood; dehant is the death. These are the usual stages of man’s life. Siddhanta means a theory. Here, the reference is to the four stages of man’s life, one stage transforms into other that is the theory of siddhant. Mahaesha is the night when Goutam decided to leave. Peepal is the famous Ashoka tree under which Lord Goutam received spiritual knowledge. This is also called Bodhi Vruksha. Payas is the sweet porridge given by village girl to Goutam. After having this, he sat for deep meditation. Vaisakha Purnima is full moonday of the Indian month vaishakah in Indian calendar. Durlabh means difficult to get; marahauns means temptation. Yaga(s), shilanyas are the religious duties and rituals performed in the Vedic period. Gautam found these rituals meaningless. Parnivantkas means those who spent a lot of time and energy in performing Yagas. Nirvan, in Hindu tradition, is referred to as leaving everything after getting the highest knowledge. It is known as Brahma Nirvan. Dukha here refers to the suffering with pain. Gautama observed the unhappy people in his kingdom. In this text, the speaker uses original Sanskrit words and then simplifies them by paraphrasing in English.

4.3.22 Gandhian Philosophy
ahimsa(2), bandh(2), satyagraha(1), morcha(2), upohan(1), charkha(3), khadi(1), ambar charakha(2), dharana(3)

Basic Semantic Components:
+ Term of Gandhian Philosophy
+ Language specific (Hindi, Sanskrit)
+ Social significance
+ English near Synonym
Representative Examples from the Data:

344. Uhm,, so **ahimsa** is the most important principle. <ICE-IND:S1A-036#143:1:A>

345. So each and every party is uh,, having a **bandh** Everyday. <ICE-IND:S1A-057#42:1:A>

346. And we know that, Mahatma Gandhi's weapon for freedom was **ahimsa**.. <ICE-IND:S1B-011#3:1:A>

347. So and he has expounded his own concept of **satyagraha** in socialism <ICE-IND:S1B-074#18:1:B>

348. At the same time they participated in a **morcha** and **dharna** organised by the <ICE-IND:S1B-077#49:1:A>

349. The, spinning wheel or the **charkha** had its own symbolic value. <ICE-IND:S2A-023#34:1:A>

350. But simply by producing say **khadi** we would not survive in the world of competition. <ICE-IND:S2A-023#36:1:A>

351. And therefore for a even, such a small thing as a **charkha** he introduced the mechanized type of **charkha** which is known as the **amber charkha** or it was known as the **amber charkha** in those days. <ICE-IND:S2A-023#37:1:A>

352. The Congress-I president Mr Rajiv Gandhi has begun a dawn to dusk **dharana** at Raj Ghat in Delhi this morning. <ICE-IND:S2B-011#53:1:A>

Context of the Situation:

Sociolinguistic/Pragmatic Impressions:

Mahatma Gandhi, also known as Rashtrapita, the father of the nation was a great leader and humanitarian. Our data includes the above terms related to the
Gandhian philosophy. The meaning of these terms is *Ahimsa* means non-violence, no harm to anyone. *Satyagraha* means insistence on truth, force of truth. The non-violent resistance, civil-disobedience and force of truth were like weapons to Mahatma Gandhi in the Struggle of Freedom for India. *Bandh, morcha, dharana, uposhana* are the other practices employed by Mahatma Gandhi with the help of mass-agitation. *Bandh* is a form of Protest used by the political activists, in which shops, markets, public transports remain closed. *Morcha* is a gathering or rally of people organized for protesting for social cause, or for some basic demands. *Uposhana* is the practice of exacting justice by sitting and fasting till the demand is granted and *Dharana* is also the sit-down strike or demonstration.

‘*Khadi*’ is kind of special cotton cloth. *Charakha* is a spinning wheel. In the Gandhian period, the *Khadi* cloth was spun on *Charakha*. ‘*Amber charakha*’ is a mechanized type of charkha. It was Pandit Nehru who, in order to provide better technology for rapid progress, introduced the mechanized ‘*Amber Charakha*’.

The above examples illustrate the usage of these terms in different speech categories.

**4.3.23 Structure Words**

Irrespective of the mixing of the content words, our data has located the mixing of structure words also.

ke (11), ki (14), to (2), lekin (1), yane (1), yeh (1), manhje (14), aata(2), mag(1)

**Basic Semantic Components:**

+ Indian structure words
+ Language specific (Hindi, Marathi)
+ Grammar
+ English equivalence

**Representative Examples from the Data:**

353. *If ever we went to her with our problems* ke  

<ICE-IND:S1A-003#255:1:A>
so and so is you know she used to say just rise above all that.

354. So people said ki water how will it burn. <ICE-IND:S1A-012#65:1:B>

355. To if the TELCO is if TELCO name is there yeah.. that should get secondary importance actually laughs. <ICE-IND:S1A-094#265:3:A>

356. Then he said at that time ke wait for five six months you have just joined then I will consider it. <ICE-IND:S1A-099#401:2:C>

357. Yeh parallel processing would you like to explain in ...in... simple uh terms. <ICE-IND:S1B-043#165:2:A>

358. And we try.. we to assess ke which are the areas where the information is required more. <ICE-IND:S1B-049#152:1:B>

359. You have stated in your examination ki that on twenty twentieth January nineteen ninety-two when you were at night station house duty at Ghatkopar police station. <ICE-IND:S1B-065#1:1:A>

360. And Vedic age was a base, manhje when we come to modern Indian history or modern civi.. uh how complex is history! <ICE-IND:S1A-088#74:1:A>

361. Aata, at Mulund East is there any building by name Kantilya Sadan? <ICE-IND:S1B-067#21:1:A>

362. Ah then and mag wh.. and what did he do just tell? <ICE-IND:S1B-070#167:1:A>

Context of the Situation:

Private Dialogue: Direct Conversation, Distanced Conversation, Public Dialogue: Broadcast Interviews, Legal Cross Examination

Sociolinguistic/Pragmatic Impressions:

The above examples are a few instances of the mixing of the structure words. They are mixed in the form of conjunctions, logical connectors, adverbials of time or the determiners. The meaning of ke and ki in the above example is ‘that’. The meaning of to and mag is ‘then’, whereas lekin refers to ‘but’ and yane and manhje means ‘means’. The meaning of aata is ‘now’. The
meaning of *yeh* is ‘this’ which functions as a determiner of *NP*. The Important thing is that the mixing of the above structure words does not change the English word order. However, there are some instances in our data, where mixing of structure words causes the switching to other language, for example- the structure words *lekin, yeh, yane* also function as switching initiators and follow the syntax of the switched language. Such instances, where structure words initiate switching, are listed and commented upon in the switching category. Sometimes the Marathi structure word *manhje* is used as a response marker in an interrogative form. Such instances are discussed in the section Discourse Markers in Chapter V.

### 4.3.24 Miscellaneous Terms

As discussed so far, we have classified the code-mixed words into various registers as per their features. However, there are many code-mixed words in our data, which could not be placed in earlier categories as each of them represents a particular separate register. Their social significance is as important as of the grouped words analyzed so far. They are described below on the basis of their analysis.

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<tr>
<td><em>Faltu</em></td>
<td>Useless</td>
<td>An expression for the immaterial thing</td>
<td>Private Dialogue: a comment on the importance of such words in gossiping</td>
</tr>
<tr>
<td><em>Gadbad</em></td>
<td>Suspicious action or hurry</td>
<td>An expression of doubt</td>
<td>Private Dialogue: personal opinion that something wrong is going on</td>
</tr>
<tr>
<td><em>Pataao</em></td>
<td>To persuade</td>
<td>Hybridized form of Hindi verb</td>
<td>Private Dialogue: a comment on the manner of gossiping</td>
</tr>
<tr>
<td><em>Bissi</em></td>
<td>A system of monthly contribution of money</td>
<td>Monthly contribution of money in group</td>
<td>Private Dialogue: a reference to arrange such bissi-party by group of women</td>
</tr>
<tr>
<td><em>Maitreyi-Gargi</em></td>
<td>Proper names of women</td>
<td>Renowned brilliant Indian women of Vedic era</td>
<td>Private Dialogue: the secondary status of women in the modern age</td>
</tr>
<tr>
<td><em>Wagera</em></td>
<td>Etcetera</td>
<td>Term for ‘and the rest’ or ‘and so on’</td>
<td>Private Dialogue: Regarding location of the road where college and such other buildings are seen</td>
</tr>
<tr>
<td>Code-mixed Terms</td>
<td>Primary Meaning</td>
<td>Register</td>
<td>Social Setting and Pragmatic Context</td>
</tr>
<tr>
<td>------------------</td>
<td>----------------</td>
<td>----------</td>
<td>-------------------------------------</td>
</tr>
<tr>
<td>Nazakat</td>
<td>taste</td>
<td>Way of taking interest</td>
<td>Private Dialogue: Style of speaking Hindi</td>
</tr>
<tr>
<td>Vichara Mantapam</td>
<td>Academic group</td>
<td>Academic activity</td>
<td>Private Dialogue: Discussion on poetry in a private group</td>
</tr>
<tr>
<td>Kuch Kuch</td>
<td>To some extent</td>
<td>Grammar term</td>
<td>Private Dialogue: Age difference between two friends</td>
</tr>
<tr>
<td>Wohi</td>
<td>This one</td>
<td>Grammar term</td>
<td>Private Dialogue: Functioning of security department</td>
</tr>
<tr>
<td>Thoda acchamark</td>
<td>Better scoring</td>
<td>Noun phrase</td>
<td>Private Dialogue: Regarding preparation of the examination</td>
</tr>
<tr>
<td>Garma pani</td>
<td>Hot water</td>
<td>Utility of water</td>
<td>Private Dialogue: Hostel facilities</td>
</tr>
<tr>
<td>Dagadi kolasa</td>
<td>Charcoal</td>
<td>Fuel</td>
<td>Public Dialogue: Class – lesson: used in the context of an essential thing in industrial department</td>
</tr>
<tr>
<td>Pucca –room</td>
<td>Permanent cement construction</td>
<td>Kind of construction</td>
<td>Public Dialogue: Legal-Cross Exam: police inquiry about the type of construction of liquor den</td>
</tr>
<tr>
<td>Varches</td>
<td>Rhythmic reduplication of ‘purchase’</td>
<td>Indian quasi-compound (Grammar)</td>
<td>Public Dialogue: Business Transaction: shifting of purchased items for function</td>
</tr>
<tr>
<td>i)Nukta</td>
<td>A sign of dot on the top of the letter</td>
<td>Particulars of Devnagari Script</td>
<td>Public Dialogue: Class lessons: A speaker is describing how to write English words in Devnagari Script.</td>
</tr>
<tr>
<td>ii)Kana</td>
<td>A straight line in front of the letter</td>
<td>-do-</td>
<td>-do-</td>
</tr>
<tr>
<td>iii)Matra</td>
<td>A slanted line on the top of the letter</td>
<td>-do-</td>
<td>-do-</td>
</tr>
<tr>
<td>Kutumb rangalay kavyat</td>
<td>Name of the stage show</td>
<td>Poetry recital</td>
<td>Public Dialogue: Discussion on one-man- stage shows</td>
</tr>
<tr>
<td>Code-mixed Terms</td>
<td>Primary Meaning</td>
<td>Register</td>
<td>Social Setting and Pragmatic Context</td>
</tr>
<tr>
<td>------------------</td>
<td>-----------------</td>
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<td>-------------------------------------</td>
</tr>
<tr>
<td>Kalakriti</td>
<td>Manifestation of art or artistic performance</td>
<td>Term of presentation of art</td>
<td>Monologue: Spontaneous commentary: a comment on the marvalleous presentation of chinese swimmer in international swimming competitions</td>
</tr>
<tr>
<td>Gadage</td>
<td>An earthen pot</td>
<td>Term of earthen ware</td>
<td>Monologue: Unscripted speech: The speaker is explaining the meaning of ‘gadge’ in the context of the saint ‘Gadge Maharaj’.</td>
</tr>
<tr>
<td>Nirjeev</td>
<td>Dead or Non-living</td>
<td>Term of non-living</td>
<td>Monologue: Unscripted Speech: Pun on a words ‘Aajeev’ (life –member) and ‘Nirjeev’ (non-active member)</td>
</tr>
<tr>
<td>Chand katukada</td>
<td>(Beautiful like ) Piece of moon</td>
<td>Praising</td>
<td>Monologue: Unscripted Speech: Appreciation of beauty in award function.</td>
</tr>
<tr>
<td>Khaki</td>
<td>Grey colour</td>
<td>Cover paper</td>
<td>Monologue: Unscripted Speech: Legal presentation of murder case</td>
</tr>
<tr>
<td>Dawat</td>
<td>feast</td>
<td>Special treat (meal) for the guests</td>
<td>Monologue: Unscripted Speech: Demonstration of dish preparation</td>
</tr>
<tr>
<td>Gonpat</td>
<td>Gunny bag</td>
<td>Jute material</td>
<td>Monologue: Unscripted Speech: Legal presentation of murder case</td>
</tr>
<tr>
<td>Challaned</td>
<td>Confiscation of documents for violation of rules</td>
<td>Term of Judicial proceeding</td>
<td>Monologue Scripted: Broadcast News: news on MP indulging in the firing incident in Amethi</td>
</tr>
<tr>
<td>Tendu (leaves)</td>
<td>Kind of a plant</td>
<td>Term for forest produce</td>
<td>Monologue Scripted: Broadcast News: about the new decision regarding forest produces</td>
</tr>
<tr>
<td>Pradhan</td>
<td>Chief or head</td>
<td>Village administration</td>
<td>Monologue Scripted: Broadcast News: Chief Minister’s visit</td>
</tr>
<tr>
<td>Code-mixed Terms</td>
<td>Primary Meaning</td>
<td>Register</td>
<td>Social Setting and Pragmatic Context</td>
</tr>
<tr>
<td>------------------</td>
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<td>--------------------------------------</td>
</tr>
<tr>
<td><em>Pasa</em></td>
<td>A handful in quantity</td>
<td>Old term for part of revenue</td>
<td>Monologue Scripted: Broadcast Talks: the payment of Compensation in the Primitive times</td>
</tr>
</tbody>
</table>

Speech category-wise Miscellaneous terms:

S1A: Dialogue Private

Azgars (2), adeshraj (1), panka(2), ekka(1), pucca(1), pakka(1), Paan dhabba(2), Kutubshahis(4), faltu(1), patao(1), gadbad(1), bissi(8), Maitreyi-Gargi(1),wagera (2), Nazakat(1), Vichar mantapum(2), Kuch kuch(1), wohi(3), thoda accha mark(1), garam pani(1)

Representative Examples from the Data:

363. And at the same time son and father-in-law are sleeping in deep slumber as if two azgars are sleeping.

364. No in Maharashtra what they say that there is Adeshraj, uhm, and as when something comes from above, it could not be challenged whether it is rational or irrational, accept it and act upon it.

365. : Because Madhuri yaar.... I'm... a great fan of hers you know :Yeah .. panka ..

366. Ekka .. we call that sort of rickshaw.

367. You know pucca.. sure that he cannot uh ..

368. Haan ..pakka , you ask uh .. this friend of you uh this .

369. Red colour. dhab .. dhabba paan.. dhabba .. also.

370. The remaining what all we find now, that is all, that was all, uhn... constructed by, the kutubshahis .
371. Uh for instance words like *faltu* and uh .. you know
372. *Patao* ... or some such things
373. Because there is sort of *gadbad*
374. Yes. Yesterday we were, we were having *bissi* for.. all our , all of our , society member.
375. Manhje though there are references to *Gadgi /Gargi* and *Maitreyi*...
376. Which road ... you know this Kamala College *wagera*....
377. Uh changed means that *nazakat* of Hindi language , that's in your....
378. Uh.. especially when you are from we were made to sit uh... in the in vichar yeah in the in the Sanjay Vichara Mantapum when then we had tea in the garden and then Dr C D N. uh talked to us about several things yeah including poetry thesis poetry yeah
379. Yeah *kuch kuch* ..... 
380. So whenever you'll be dealing in the securities please bear in mind yeah and how come your securities department is not aware that some securities are uh pledged *wohi* .... *wohi* haan pledged with some other person ..... 
381. If you study for uh .. securing *thoda accha* Mark... then you'll pass surely...
382. Go and complain... *Garam pani* bhaiyya
S1B: Dialogue Public
dagadi kolsa (1), challan(2), pucca(1), varches(1), uposhan(1), nukta(1),
kana matra,ya,na (1),ekta(1), kutumb rangalay kavyat (1)

Representative Examples from the Data:

383. Dagadi kolsa it is called as you know in Marathi ..

384. Now, what level are you translating, for example, he gives later on an example of, if you write Indian Airline you can write that in English INDIANAIRLINES or you can also write it in E and then a nukta on top, D with kana matra ya and na this is also possible.

385. Now this den, was it situated in a hut or some pucca room ?

386. Or we can ask them to you know uh.. uh.. some arrangements to be made, they can do that for example, all the certificates have to be given by the university, so for purchase varchase they should be shifted up so many thing should be done .

387. So all the material even challan is signed by our science teacher, and all the material came yesterday only

388. Uh one was that uh article show by uh ...Laxman Deshpande from Marathwada and another by Vishubai Bapat, uh .. kutumba rangale kavyat
S2A: Monologue Unscripted
Kalakriti (1), gadge(3), nirjeev(1), khaki(1), dawat(2), chand ka tukda(1),
gonpat(3)

Representative Examples from the Data:

389. : This is the Chinese... uh

   Kalakriti ..

   : Korean fall back

390. Those of you who come from rural areas

   know what a  gadage  is ? ...

391. Now the word is aajeev sevak, they said

   ajeev sevak, ajeev means nirjeev ..... 

392. Chand, chand chand ka tukda from

   Calcutta  Moon Moon Sen  music ....

393. No Your Honour, as far as gonpat is

   concerned because in F I R it is clearly
   mentioned that the accused has tried to
   extinguish the fire by uh throwing a gunny
   bag or  gonpat  on the burning person and
   therby he has tried to extinguish the fire  ....

394. So, when you have uh what you would call

   a dawat you would add the kishmish ka
   raita as one of the dishes to the others.

   Now things on the menu...

395. Article one collectively is soiled uh uh uh

   sorry with uh ... khaki  wrapper ....

S2B: Monologue Scripted
Challaned (1), Tendu (leaves) (1), pasa(2), pradhan(1)

Representative Examples from the Data:

396. The Uttar Pradesh government has  

   clarified that except for Captain Satish
   Sharma, no other M P's or Legislators or
   former members of Parliament figure
among the persons **challaned** in the prosecution case, in connection with the firing incident in Amethi on the twenty-second of November last year..

397. With the new decision, nationalised small forest produces like **tendu** leaves, **sal** seeds and gum can now be collected from the sanctuaries, by the forest department..

398. In primitive times the payment of compensation in the form of **pasa** or assignment of, a part of revenue was a system interlift by Ahom to reoncile the hill tribes on the frontiers of the kingdom.

399. According to P T I the U P Chief Minister while addressing the meeting of village **pradhans** in Kanpur said .......

4.4 Conclusion

The analysis and the assessment of the code-mixed instances in our data convincingly illustrate the various socio-cultural factors and situational contexts that make Code Mixing in Indian English Speech inevitable. We have located as many as 24 main registers and 55 sub-registers in which the code-mixed terms occur (Appendix-A). The main speech categories, in which these code-mixed terms occur, are four and the sub-categories are fifteen (Table 4). In other words, 55 socio-cultural registers and 15 speech categories have been considered. Register-wise and Speech category-wise detailed frequencies of all code-mixed words are provided in Appendix-B. We summarize below the register-wise and the category-wise figures of the code mixed words pertaining to the frequency of occurrence in the spoken texts of ICE-IND.
<table>
<thead>
<tr>
<th>Type of Registers</th>
<th>Text Categories</th>
<th>S1A</th>
<th>S1B</th>
<th>S2A</th>
<th>S2B</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Numerical Terms</td>
<td></td>
<td>21</td>
<td>77</td>
<td>9</td>
<td>78</td>
<td>185</td>
</tr>
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<td>2. Terms of Measurement</td>
<td></td>
<td>4</td>
<td>1</td>
<td>3</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>3. Kinship Terms</td>
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<td>24</td>
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<td>3</td>
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<td>27</td>
</tr>
<tr>
<td>4. Terms of Dress and Wearing objects</td>
<td></td>
<td>48</td>
<td>8</td>
<td>34</td>
<td>6</td>
<td>96</td>
</tr>
<tr>
<td>5. Terms of Manners/Habits</td>
<td></td>
<td>6</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td>6. Festival Terms</td>
<td></td>
<td>30</td>
<td>2</td>
<td>0</td>
<td>17</td>
<td>49</td>
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<td>7. Criminal Terms</td>
<td></td>
<td>11</td>
<td>14</td>
<td>31</td>
<td>30</td>
<td>86</td>
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<td>8. Food Terms</td>
<td></td>
<td>213</td>
<td>13</td>
<td>123</td>
<td>1</td>
<td>350</td>
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<tr>
<td>9. Terms for Categories of People</td>
<td></td>
<td>16</td>
<td>16</td>
<td>12</td>
<td>17</td>
<td>61</td>
</tr>
<tr>
<td>10. Religious Terms</td>
<td></td>
<td>77</td>
<td>9</td>
<td>10</td>
<td>14</td>
<td>110</td>
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<tr>
<td>11. Terms for Buildings and Dwellings</td>
<td></td>
<td>14</td>
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<td>1</td>
<td>19</td>
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<tr>
<td>12. Terms for Parts of the House</td>
<td></td>
<td>2</td>
<td>5</td>
<td>2</td>
<td>0</td>
<td>9</td>
</tr>
<tr>
<td>13. Terms for the Parts of the Town</td>
<td></td>
<td>2</td>
<td>12</td>
<td>3</td>
<td>2</td>
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<tr>
<td>14. Proper Names for Specific Places</td>
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<td>15. Title Terms</td>
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<td>16. Terms of Music</td>
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<td>17. Terms of Exercise</td>
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<td>18. Honorific Titles</td>
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<td>14</td>
<td>110</td>
<td>96</td>
<td>15</td>
<td>235</td>
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<td>19. Terms in Government Administration</td>
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<td>15</td>
<td>33</td>
<td>10</td>
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<td>20. Terms for Health Services</td>
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<td>21. Sanskrit Terms</td>
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<td>22. Terms of Gandhian Philosophy</td>
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<td>3</td>
<td>5</td>
<td>6</td>
<td>3</td>
<td>17</td>
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<td>23. Structure Words</td>
<td></td>
<td>27</td>
<td>17</td>
<td>3</td>
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<tr>
<td>24. Miscellaneous Terms</td>
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<td>36</td>
<td>10</td>
<td>10</td>
<td>5</td>
<td>61</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>624</td>
<td>417</td>
<td>613</td>
<td>506</td>
<td>2160</td>
</tr>
</tbody>
</table>

S1A – Dialogue Private, S1B- Dialogue Public, S2A- Monologue Unscripted, S2B- Monologue Scripted
From the Table 6, it is oblivious that the code-mixed words in Indian English Speech reflect the Indian culture most vividly and in a number of ways. The registers in which these terms occur with high frequency are the Food Terms (350), Sanskrit Terms (336), Honorific Titles (235), Numerical Terms (185), Terms in Government Administration (119) and Dress Terms (96). The speech categories in which the code-mixing occur with high frequency are Private Dialogues and Public Dialogues. The use of the register-oriented code-mixed words in Indian English shows that the Indian English user employs the lexico-social devices to bridge the cultural gap. The use of the register-bound words in speech has been one of the major features of World Englishes. Our analysis and assessment of Code Mixing in Indian English speech supports this observation to a great extent.