Chapter 1

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(OED)

“Hinglish”, the portmanteau word, refers to the arbitrary usage of Hindi and English, combining both into one sentence. This is seen commonly in the urban and semi-urban centres of population. Its roots are gradually reaching the rural and remote areas via television, cinema, music, films songs, mobile, internet and oral communication. Its presence goes undetected both by the users and the listeners because it has asserted as a special vernacular of the urban youth who find themselves comfortable in its lexicon. English which once was the invader’s language has now become a language of global communication. Most of the urban youth study in English medium school and when they join multinational companies for employment and interact with non-Hindi speaking Indians or foreigners they tend to use only English as a language of communication. The English newspapers, magazines news channels, fashion channels, sports broadcasting and English literacy products have dominated the urban scenario so much that the English medium trained urban youth begin to stumble when they are required to speak in their mother tongue. In an attempt to complete the conversation in their vernacular most youth started using English substitutes which then later become fashionable trade mark of the language of the educated young people of India. Imitation of pop music made song producers to mix English and Indian vernacular words and blended them artistically that such songs became very popular. The advertisement began to use Hinglish as a way of attracting a wide range of consumers, Pepsi ‘Yeah Dil Mange More” was one such attempt. Upamanu Chatterjee cooly writes, “I have hazaar things” in his English August. This method of borrowing Hindi words in English
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communication was not only the practice of the present day English speakers, but also of the early Colonial Masters who desperately wanted to communicate with the native speakers.

"The true Indian English was what the Europeans spoke when talking with the natives during the British domination of India."

(Shri. Anand)

The variety of Indian English included 'Boxwallah English' (trade or commercial speak), 'Baboo English' (used in offices) and 'Bearer English' (the sahibs' discourse with the domestics). The common and the ancient process of taking a word or phrase from one language into another was unwittingly labeled as the law of Hobson Jobson which meant, "the alteration of a foreign expression to fit the speech and spelling patterns of a borrowing language usually English" (The Hindu Word Speak). Colonel Sir Henry Yule compiled a Dictionary in 1886. It include on account for most of the lexical material borrowed into English from the language of India. Some of the words are as follows- 'juggernaut', 'bandanas, 'cummerbund', 'calico' (from Calicut cloth), 'chint' (from Hindi cheent- to spray), 'dungari', 'erimson', 'lakh', 'mandarin', 'punch', 'thug', 'raj', 'pyjama', 'candy' and so on. English language always freely borrowed loan words to enrich its vocabulary. The alchemy of amalgamating French, Italian, Roman, and Scottish and Irish words had already lent English its peculiar characteristic of discrepancy between spelling and pronunciation. The term 'Hinglish' therefore should refer only to the process of borrowing and mixing Hindi and English words which are not recorded by the early dictionaries. These are used in everyday casual conversation used mainly by Indians. (Gazieva)

"India is the most talkative country in the world, it often seems, and it comes at you in almost 200 languages, 1,652 dialects and a million signs and slogans screaming out of every store and taxicab."

(Iyer)

To begin with the basic question: What is Hinglish? It is obviously a mixture of Hindi and English - but it is the use of Hindi words and syntactical elements in English, or the use of English words and syntax in Hindi? The word Hinglish sounds far more like English than like
Hindi. In terms of orthography, of its eight letters, it has six in common with English and only two with Hindi. In terms of pronunciation, it is just like English, with just the “H” of Hindi prefixed to it. It is the mixture of Hindi and English widely spoken in India.

“About 350 million, the world’s Hinglish speakers may soon outnumber native English speakers.”

(Crystal)

“Hinglish has been around for some time now, but it tends to be dismissed as the preserve of those who know neither English nor Hindi well. It now deserves its due as the popular idiom; one that has helped us shed our colonial hangover and appears to be emerging as a sort of link language.”

(Kothari 94)

“Hinglish a form of subversion – you subvert the language of the previous generation and ideology that a pure identity exists.”

(Sharma XXVII)

“The kind of English spoken by the Hindustanis of India is jeeringly known as Hinglish as per me Hinglish is my intellectual vehicle of communication just like Meitei on, my mother tongue.

(Singh)

“Young people told us they felt more comfortable mixing. It expresses who they really are; therefore this thesis is a research to explore the presence of Hinglish in global scenario and to prove that the “Bridge Language i.e. Hinglish” is going to conquer the world. It will also focus on new spoken trend popular in the society. Hinglish – it’s not the easiest word to say out loud. You need to put the stress firmly on that initial ‘h’. Spit it out most. Not to distinguish it from English, but also because Hinglish is a hybrid language with the emphasis on Hindi – it’s mostly Hindi with a generous pinch of English sprinkled over the top like salt n pepper – or chaat masala.”

(Pillai)

“Hinglish, as a portmanteau of the words Hindi and English, usage of Hindi and English words, combine both in one sentence.”

(Manipuroline)
Hinglish - a hybrid of English and south Asian languages, used both in Asia and the UK - now has its own Dictionary. Is it really a pukka way to speak? (Sean Coughlan)

Incorporating English words into Hindi sentences or Hindi words into English sentences, Jhakkas Movie - meaning a very nice movie - is an example of Hinglish.

(macmillandictionary)

A variety of English incorporating elements of Hindi. (Collinsdictionary)

This language uses interwoven Hindi and English terms that often mean different things to each language or that do not have meaning in the transposed language. Hinglish is widely spoken in metropolitan regions. Origins from trying to cope with two languages where one have maternal influence and other showcasing pseudo-ego. Example: achcha -okay, Is that so arrey - exclamation matlab - meaning. (Unword)

A variety of English incorporate elements of Hindi. (Dictionary)

Literature as a mode of using Hinglish started when writers felt the need to use the word from regional language because they could transmit the regional flavour better by doing so. Mulk Raj Anand used many regional terms and also tried to transcreate the Indianness of the regin and language by bringing in syntactical variation in the order of a structure formation writers like Nehru ji, Ghandhi ji, Aurobindu, Radhakrishnan and many more never attempt to compromise the purity of the languages, a few included regional words because of the inevitablity situationm of portraying the locality and idiosyncracies of the individuals. Then came Salman Rushdee who popularly introduced Hinglish as a attempt to strike back the empire. It was a linguistic tool held aesthetically as well as politically to portray the post colonial resistance to the western influence. The hesitant and tentative code switching and code mixing of the languages now swiftly took a bold and assertive stand in recreating a variety of English which come to be known as the Indian English.
Anurag Mathur, the author of *The Inscrutable Americans*, uses this variety of English to distinguish the Indians who visit America. The humor and laughter induced by such portrayed encouraged many more writers to use Hinglish, though only as a mark of distinction which formed a boundary between the Indians and the native users of English.

Hinglish as natural and spontaneous mode of literary production soon started with the new group of writers such as Chetan Bhagat and the chick lit writers. The language is not a purpose blending of any different languages but rather a single variety of English or rather a dialect of English known as ‘Hinglish’.

**Examples**

Dad, time "kya hua hai?"
I have "hazaar" things on my mind right now.
"He's a post"walla"
"Beta", slowly slowly "jaana"
"What, "yaar"?"
"Bechara" fail "ho gaya".
"Kya karoon yaar," contro "nahn hota!"
Aaj" mood "nahn hai".
Stupid "jaisi baat mat kar".
Come "na"!
T.V. on "kar".
Bore "mat kar".
Head is paining
Mother serious

Dad, what's the time?
I have a thousand things on mind right now.
He's a postman;"walla"= person
Son, go slowly
What, man?
The poor guy failed.
What to do, man, can't control it!
I'm not in the mood today.
Don't talk like you're stupid.
Don't be shy, come!
Turn on the T.V.
Don't bore me.
A headache
Mother is very ill
Dial “kiya gaya” number “abhi vyast hai” The number you've dialled is currently busy

“Kripya prateeksha Karen”, “aap” queue “mein hain” Please wait, you are in a queue

“Toh” wait “kis baat ki?" So what are you waiting for?

“Aaj” rally “mein” crowd “kam tha” Today, there was a little crowd at the rally

On a serious note, is film “se bahut umedden then” On a serious note, there were high hopes for this film

English came to India along with the colonizers. They wanted to communicate with the native as a result of which they mixed up the native words. This created Babu English, the Boxwala English and Butler English. There was a Dictionary called Hobson and Jobson which include a list of native terms in this way code mixing was started by the English speaker themselves. Motivated by this the native also started the mixing two languages so freely that it gives birth to Hinglish.

India is multilingual nation. Given the history of its slavery for more than two centuries, the language of its colonial masters has made inroads into its cultural existence. Often English has acted as bridge of communication between two state speaking two different regional languages. But since into independence, from time to time some have lobbied to declare Hindi as the national language as it could act as the cultural bridge between different state having the same colonial history and bring the nation closer to its roots but mass resistance has led it to be declared only as the official language along with English being the other. Every nation has a national language and national language brings nation closer to its integral essence and marks individual existence for the country. But India has never taken pains to change its imperial mindset. Hence, at times, Indian is looked down upon by others as being cultural slave of English. No doubt, English acts as a global bridge to the world, but importance of Hinglish as an inherently
easier tool for communication cannot be undermined as all the regional languages are sister languages of Hindi, having the same root in Sanskrit. The result of emergence of new variety of language in India that is mixing up of Hindi and English which can be determined as Hinglish. Somewhere in the world – a language dies every two weeks. Half of the world’s languages may not be spoken in the next century. This is an extremely serious concern. Hindi is the second-most widely spoken language in the world, trailing behind Mandarin Chinese. It is the dominant language of India, which is also the world’s second largest nation in terms of its population. Despite Hindi not being a universally spoken language in India, the majority of its population has knowledge of this language. Native speakers of Hindi dialects account for 41 per cent of the Indian population.

English has enjoyed a special status in India because of the country’s colonial history and still continues to be a widely spoken language in India. With the growth of international trade and formation of the United Nations Organization, the world, increasingly felt the need for one language to converse in. English took over this role, and many newly-independent nations were also forced to adopt the language. As the scenario in the country changed, we deviated from Hindi. The deviation may be accredited to globalization, Internet and various other factors. This holds true not only for tier II cities but also for metropolises where the use of English has become a class-defining factor. It cannot be denied that there is a greater affinity toward English rather than Hindi.

Hindi is being popularized by the global phenomenon that is Bollywood, the internet and the Hindi press. The Hindi press is more popular than the top notch English newspapers amongst the masses – so claims a recent survey. The Hindi blog-sphere is at the moment, a vibrant space. Bloggers comment on a range of things and it has become a space for innovation and discussion. The other interesting aspect of Hindi is that new form of the language (Hinglish) is creating waves in the country. This form of Hindi has created compatibility between a Hindi speaker and English/Hindi speaker. For example, in Mumbai, one is very much aware of the word ‘tension’.
My maid one day told me, “Aajkul humko bahut tension hai” (Nowadays, I feel a lot of tension). She understands, and I understand. It really works that way. As Hinglish is gaining popularity, people belonging to states where different dialects are used, are creating their own unique brand of Hinglish.

Examples

- “It was very good, but hum nervouslyiya gaye they.” (Bhaiya English).
- “App ka mind toh nahi karab ho gay hai.”
- “Appka game over ho jaayega aaj.”
- “Beta slowly slowly jaana.”
- “Are you a badmass.”

These are examples of Hinglish, in which English and the languages of south Asia overlap, with phrases and words borrowed and re-invented. It’s used on the Indian sub-continent, with English words blending with Punjabi, Urdu and Hindi, and also within British Asian families to enliven Standard English. "It's also sometimes a secret language, which is being used by lots of British Asians, but it's never been picked up on in past decades." It is widely popular in youth as it has a tendency borrowing from any language, accent, dialect that seems fashionable.

Bollywood has always embraced Hinglish and nowadays we see a greater number of songs in Hindi + English. There was a time, when Kishore Kumar and Nutan played Tom and Jerry against “C-a-t, cat mane billi, R-a-t, rat maane chooha”, in Dilli Ka Thug. Today, we have so many ad jingles that use Hinglish – for example, Domino’s ‘Hungry Kya?’ or Sprite’s, ‘Clear hai’. In England, the growth of Hinglish expressions has undoubtedly been accelerated by the popularity of hit movies such as Bend it like Beckham (2002), and East is East (1999), which feature protagonists from the Asian community in Britain. Such films have contributed to the popular use of ‘inmit?’ for (isn’t it?)
Emails, chats, Orkut scraps and other alternatives adopted by Indians to communicate on the Internet are dominated by the Hindi-English hybrid. So, a language that has survived the test of centuries by marrying with different dialects and masters, is bouncing back (yet again) in India - this time in a new alliance with its (former) greatest threat, English. It's also the language of globalisation. There are more English-speakers in India than anywhere else in the world - and satellite television, movies and the internet mean that more and more people in the sub-continent are exposed to both Standard English and Hinglish. This collision of languages has generated some flavoursome phrases. If you're feeling "glassy" it means you need a drink. And a "timepass" is a way of distracting yourself. The mix of Hindi and English is the language of the street and the college campus, and its sound sets many parents' teeth on edge. It's a bridge between two cultures that has become an island of its own, a distinct hybrid culture for people who aspire to make it rich abroad without sacrificing the sassiness of the mother tongue. And it may soon claim more native speakers worldwide than English.

Once, Indians would ridicule the jumbled language of their expatriate cousins, the so-called ABCDs - or the American-Born Confused Desi. (Desi means countryman.) Now that jumble is hip, and turning up in the oddest places, from television ads to taxicabs, and even hit movies, such as "Bend it Like Beckham" or "Monsoon Wedding."

"Before, advertisements used to be conceived in English and then just translated into Hindi almost as an afterthought," says Ashok Chakravarty, head of the creative division of Publicis India, an advertising firm outside New Delhi. But that method doesn't work for the vast majority of Indians who know only a smattering of English. "You may be understood, but not vibed with. That's why all the multinational corporations now speak Hinglish in their ads." Pepsi, for instance, has given its global "Ask for more" campaign a local Hinglish flavor: "Yeh Dil Maange More" (the heart wants more). Not to be outdone, Coke has its own Hinglish slogan: "Life ho to aisi" (Life should be like this). Domino's Pizza, which offers Indian curiosities such as the chicken tikka pizza, asks its customers "Hungry kya?" (Are you hungry?), and McDonald's
current campaign spoofs the jumbled construction of Hinglish sentences with its campaign, "What your bahana is?" (Bahana means excuse, as in, "What's your excuse for eating McDonald's and not home-cooked food?") None of this would have happened 10 years ago, says Sushobhan Mukherjee, strategic planning director for Publicis India. My grandfather's generation grew up thinking, 'If I can't speak English correctly, I won't speak it,' says Mr. Mukherjee. Now, power has shifted to the young, and they want to be understood rather than be correct. Hinglish has a buzz now, adds Sanjay Sipahimalani, executive creative director of Publicis India. “Ten years ago, if somebody used Hindi in an otherwise perfect English sentence, I don't think that we would have hired him. It would be a sign of a lack of education. Now it's a huge asset.”

The turning point that made Hinglish hip, say cultural observers was the introduction of cable television in the mid-1990s. Eagerly anticipated music channels like MTV and its competitor, Channel V, originally provided only English music, presented by foreign-born Indian video jockeys who spoke only in English. Outside metro areas, the response was not encouraging. Then Channel V started a new campaign that included comic spoofs on the way Indians speak English. By 1996, Channel V's penetration of the Indian market went from under 10 percent to over 60 percent. "There are two trends going on here," says Vikram Chandra, a TV newscaster for NDTV news channel in New Delhi. "One is that [businesses] have to Indianize in order to survive in this market.... At the same time, most Indians recognize that to succeed and do well, English is where it's at." In effect, Indians are trying to have it both ways.

English coaching institutes are now burgeoning nationwide. Yet what Indians speak at work is not necessarily what they speak at home, with their friends, or on the bus. While most of the Indians who come to the West to work in the information-technology sector speak English, the sheer numbers of Hinglishmen in IT makes it almost inevitable that some Hinglish words will get globalized.
The sub continental tug of Hinglish is already being felt abroad. In Britain, the No. 1 favourite meal is an Anglo-Indian invention called Chicken Tikka Masala. Recently, Microsoft announced the company's decision to launch local versions of Windows and Office software in all 14 of India's major languages, including Hindi, Tamil, and Telugu. Indians have always had a way with English words. Sexual harassment, for instance, is known as "Eve-teasing." Mourners don't give condolences, they "condole." And then there's "pre-pone," the logical but non-existent opposite of "post-pone": "I'm busy for dinner. Can we pre-pone for lunch instead?" Different Indian cities have their own Hinglish words. In Bombay, men who have a bald spot with a fringe of hair all around are called "stadiums," as in "Hey stadium, you're standing on my foot." For the vast majority of Indians who have never studied English, and indeed, who may be barely literate, Hinglish is a foreign language that allows them to connect with their immediate world.

As the name indicates, Hinglish is basically English, but with traces of Hindi. Indian English is derived from British English, though it includes some elements of American English. The main difference between British English and Hinglish is its pronunciation. You will certainly have difficulties understanding Indian English in the beginning, as its pronunciation is strongly influenced by Hindi. Indians tend to stress the pre-last syllables of words, so words as liquidity will be pronounced li-qui-DI-ty, instead of li-QUI-di-ty. Indians also have a hard time pronouncing w and v as distinct letters. Words such as weather and volleyball will be pronounced using one and the same sound somewhere in the middle between w and v.

The probably most uncommon construction in Indian English concerns the use of only. It is used to express limitation, just as in British English, but can also be used to emphasize a phrase. An expression such as "Ask him, he is from here only" would be translated to British English as: "Ask him because he was born here and knows what to do". In this case, only refers to the entire phrase and stresses its meaning.

Another peculiarity in Hinglish is the way of referring to small or insufficient amounts of something. Your waiter at a restaurant may ask you "Was your lunch enough, or less?" By that,
he means whether you have had enough food or not. Although this use of less needs some time to get used to it should be easily comprehensible. A typical example of how Hindi influences Indian English is the way of using the personal pronoun you in plural. Since singular and plural forms are identical, Indians have simply adapted the Hindi construction.

There are far more differences between Indian English and British English than stated here, but most of them are fairly self-explanatory. For example, since family bonds are very important to Indians you will hear word constructions, such as cousin-brother and cousin-sister. These are used when referring to male or female cousins simply adding gender information through brother and sister. There are also minor changes when it comes to words that are strictly plural words in British English. Indians might say “We need more cattles”, pluralizing a word that is already considered plural. On the other hand, words, such as scissors, might be singularized. “I need a scissor” is a perfectly acceptable sentence in Hinglish.

Hindi is not the only factor that has influenced the development of Hinglish. Even though Indians put high value on politesse, many requests, suggestions and advice will be very direct. It is common in India to express urgent requests by repeating a catch word. If you are waiting for your drink order in a restaurant, for example, and you haven't gotten it even after politely asking the waiter, you may walk up to him and say drinks drinks. This will remind the waiter of your order and is not considered rude in India. Suggestions are usually expressed without using the subjunctive, as is common in British English. Whenever you ask Indians for help, you may be told “You do like this”, instead of “You could try to...”. While you may be tempted to dismiss Hinglish as little more than an underdeveloped (and less polite) mish-mash of Hindi and English, you might be better off considering it an emerging English dialect. Because of Hinglish, India now boasts more English-speakers than any other country in the world, including the United States! (Justlanded)

Its popularity is even increasing among the urban youth. It is the widely used form of informal communication among people. Films and advertisements use it even in a formal
situation. Many film songs use the hybrid language and journalism, advertisements, media, tourism and cultural studies have encouraged the mixing of the two language. The increased use of Hinglish in the global scenario poses a new challenge (in a purely academic atmosphere) in the language learning situation where English is taught as a second language. Ignorance of the apt vocabulary for the required situation often encourages the learners to substitute it with a Hindi word. In many occasions, the learners consider the hybridity as a modern trend in fashion. Hinglish is also widely used in the literary products. Many Indian writers like Chetan Bhagat, Anurag Mathur, Anuja Chauhan write with flourishing ease. They switch the codes and mix them so rapidly that Hinglish seems to emerge as an independent language with the identity of its own. Many translated works retain some essentially cultural words which cannot be conveyed in a foreign language. So we get words like ‘coolie’, ‘karma’ etc. there are writers like Arundhati Roy, Salman Rushdie, Khalid Husaaine, Amitav Ghosh who use Hindi terms, phrases and sentences as a stylish devise, these writers can use chaste English without any hybridity and mix the two language only as a unavoidable situational requirement. The young people of modern India, especially in the urban areas are motivated by the popular culture as reflected through films, songs, books, advertisements and media are inspired and encouraged to use Hinglish. The objective of this project is to critically analyze this situation.

People who favour the use of Hinglish consider it as a specific feature of Post-Colonial subversion of the Colonial Master’s language. By distorting the purity of the language, the users of Hinglish interrogates the linguistic hegemony of the erstwhile while masters. It is a way of asserting the presence of the once marginalized native language. Hybridity in language is also a postmodern feature where pidgins, creoles crept into the language use due to cultural assimilation, industrialization, colonialization and the present day globalization. With the demolition of confining boundaries, the blending of races and nations there arose the inevitable and natural mingling of any two or more than two languages. The birth and growth of English itself is a proof of the constant growth and change in a language. The influences of various
languages like Latin and French have made permanent marks in the evolution of English language.

Indian expertises in writing computer software make sure that English will spread via the internet. Indians who work in the field of Information Technology popularize certain phrases in the global scenario. India has more than 14 official languages and more than 16,000 dialects. If Hindi has the advantage of being freely mixed with English, the other languages also will prove with evidence the existence of the other variations of English such as Spanish & English, Chinese & English etc. In such a state of affairs the communication networks will definitely tumble down like the Biblical Tower of Babel. Hinglish as it exists' today can only be a variety of English and it can be used by certain people at certain times but not by all the people at all times.

The collision of languages is the result of globalization. Satellite television, movies and the internet expose many people to both the Standard English and English. Through its presence as acknowledged by the legitimate authority of dictionaries, yet Hinglish is still not fully acceptable in the academic atmosphere as concern to written aspect. Teachers giving lectures, writing articles, publishing books, or student answering exams, facing interviews, giving presentation have started the use of Hinglish. Government circular, new paper articles, magazines, journals and other publications strictly adhere to the use of Standard English in the past is now liberal with this new language. News reports the audio visual media use Standard English with this flavoured language. Many a time Hinglish is more a hurdle than facilitation because it hampers the spontaneity of the spoken or written skill of the learner when it is directly proportional in competitive exam where English grammar is compulsory. (Coughlan)

"Young people told us that they felt more comfortable in mixing the languages. It expresses who they really are; therefore this thesis is a research to explore the presence of Hinglish in the global scenario and to prove that the "Bridge Language i.e. Hinglish" is soon going to conquer the world. It will also focus on the new spoken trend popular in the society."
Social English is the language of everyday communication in oral and written forms.

Examples include:

- when the students are talking to their friends on the playground or in the school bus
- when teachers and students are having an informal face-to-face conversation
- when the students go to the grocery store and read the shopping list

This is the 21st century sound of urban India. In a republic of 122 languages with more than 10,000 speakers, we have entered into a new kind of multilingual anarchy, where a colon-dash-bracket on the keypad has become shorthand for a smile.

Our conversational language has disintegrated into a mess of jargon, idiom, acronyms, abbreviations, cuss words and symbols. When a college girl in Delhi mocks her classmate, saying her “chamki (shining) shoes are so aunty-type”, or an executive in Mumbai tells his colleague that “Your PowerPoint was just jhakaas (superb)”, or a teenager in Chandigarh sings “Zara zara (little little) touch me, touch me”, little do they realize that what they are saying comes from a cocktail of new influences. The language that we use in our daily lives is an amalgamation of every aspect of modern living. Deep historical and cultural transformations have reshaped the landscape in which it is evolving—from politicians trying to control the language that must be spoken to intellectuals attempting to adjudicate the style; teachers explaining how literature must be understood; book publishers deciding what works with the masses; writers exploring new idioms; radio jockeys magnifying the reach of local slang; and words being shaped for technology. All these forces are merging with us. We are shaping the language, the language is shaping us.

Some celebrate the transformation; others see a crisis. (Unknown)

“Language mirrors society and so there is correct language in so far as there is correct society,” says US-based Vikram Bhaskaran, who last year co-founded Samosapedia, an online guide to South Asian lingo. In an email chat, he wrote: “At Samosapedia, we celebrate language
and all its modifications and imperfections. The multifarious and the nefarious all have a home here.

_Samosapedia_ invites readers to sign up as volunteers by exhorting: “Join us, yaar! Create an account, share your words, and maaja maadi! Or else, just linger around, checkout the Daily Chutney and yenjoy!”

Purists might flinch. “Language is the storehouse of memory,” says Hindi poet Ashok Vajpeyi, who heads Lalit Kala Akademi, a premier art institution in Delhi. “The linguistic mix-up that is happening today is stripping our language of its past. It is reducing us to an eternal present, which is now, as if nothing happened or was thought before.” So is language in decline?

“Earlier, people were fluent in at least two languages. Today, they can’t speak one full line even in Punjabi,” says Swati Pal, associate professor of the English department in Delhi’s Janki Devi Memorial College. “The SMS lingo has invaded the way we think. The exam sheets are littered with ‘u’ instead of ‘you’.” One of Maheshwar’s students, Isha Gupta, says: “Our language is as casual as our attitude. Nobody dresses formally in colleges; it’s shorts, sandals and T-shirts. Similarly, there’s nothing official about how we speak and write. It’s our zamana (age).”

“The social changes reflect in our everyday language,” says Aligarh-based Urdu poet Akhlaq Mohammad Khan Shahryar, the lyricist for Muzaffar Ali’s film _Umrao Jaan_, who received the Jnanpith Award in September. “Inhibitions are disappearing. There is more tolerance for ishq (love affairs). The word ‘sexy’ has become a popular adjective.” Jaskaran, a class XI student in a south Delhi school who didn’t want his full name used, says, “If my mother has made a good meal, and I compliment her saying, ‘Mummy, rajma-chawal is sexy’, it’s not thought rude.” Within his circle, Jaskaran is known for peppering every sentence with cuss words. “Everyone says ‘chootiya’ all the time,” he says. “When the first of the recent quake tremors hit Delhi a few weeks ago, Jaskaran’s classmate, a girl, SMSed him, saying, “Bhais ki aankh!” This slur is like a nursery rhyme compared with the chartbuster song _Bhaag DK Bose_ from Aamir Khan’s _Delhi_
The chorus keeps repeating *DK Bose* until the reverse pattern loops into the Hindi slang meaning “of the vagina”.

Although earlier generations may have punctuated their speech with swear words, it’s only recently that they have begun encroaching on to popular culture through cinema, music and what we read at our breakfast table. Journalist Indrajit Hazra’s columns in *Hindustan Times* (Mint is published by *HT* Media Ltd, which also publishes *Hindustan Times*) are frequently filled with cuss words such as “KLPD”. “Swear words are like beggars on the street, part and parcel of our lives,” says Hazra. “They are as much of our vocabulary as exclamations like ‘Oof!’ and ‘Hey Ram!’ and verbal ropes like ‘Um’ and ‘You know’. To deny their existence, whether in the garb of propriety or in the form of disapproving shock tactics, is being illogically righteous, both aesthetically and politically. Life, especially public life, is too fucking serious to be left to being talked about through only proper vocabulary.”

“‘Sexy’ and ‘fuck’ are used so indiscriminately that today they are almost non-sexual words,” says Nikhil Yadav, an English professor at Delhi’s Sri Venkateswara College. “Does this mean we are having more sex? I guess so. Are we loosening up in language? Definitely not. There’s no wonderful ‘chutnification’ happening here.” The term chutnification, implying a certain alteration that produces a taste of truth, was coined by Salman Rushdie in *Midnight’s Children*, a novel littered with Hindustani swear words.

The only memorable chutnification of urban India’s language took place decades ago. The pioneers were two authors who would perhaps not like to be compared with each other: Shobhaa De and Arundhati Roy. As founder-editor of the *Stardust* film magazine in 1971, De would add common Hindi words to her popular English gossip column Neeta’s Natter. “I enjoyed the liberties we took with language,” she said in an email interview. “When we coined names like Garam Dharam (to describe hot-blooded actor Dharmendra), they became the rage. At the time, we were mocked but it was a zippy, irreverent, wicked masala column that spawned countless clones.”
In 1989, Arundhati Roy wrote the screenplay of the film *In Which Annie Gives It Those Ones*, which won the National Award in the category “Best Film in Languages Other Than Those Specified in Schedule VIII of the Indian Constitution”. The most important character in the low-budget production was English as it was spoken in Delhi University in the 1970s. In the film, a flirty college student tells her professor: “Hai sir, I’m so confused, pata nahi kuch samajh me nahi aa raha what to do.” Years later, Roy wrote an introduction to the script, saying, “It was an enterprise that deliberately and almost by definition excluded most people and most of the ‘market’.” Today that jumble of English, Hindi, Urdu and Punjabi leads the market.

Ask author Anuja Chauhan, whose last novel, *Battle for Bittora*, was described by reviewer Ira Pande as legitimizing “a new vocabulary emerging from the violent collision between Bharat and India that has all the promise of a new lingua franca”. Is it an enriching fusion or a hodgepodge? “The content of what you say is more important than the language you say it in,” says Chauhan. “You could say something very crass or violent or rabble-rousing in perfect Hindi/Urdu like the lunatic fringe in many political parties. And you could say something very pure and reverential in tootaa-phoota (broken) Hinglish.”

There is increasing irreverence for the correctness of a language. “Grammar is for grammarians,” says De. “Language rules are there to be broken at will. I’m all for throwing antiquated usage out of the window and speagging, wridding, thingging like this only!” The “only” has uneasy vibrations for many. “I detest words and phrases like ‘we do this only’ or ‘anyways’ or ‘I am having a very nice dress’, even if it’s in a direct quote,” says Sanchita Guha, the copy-desk head of *Marie Claire*, a women’s magazine with target readership in the age band of early 20s to late 30s. “When a young woman is quoted in an article, the way she speaks adds a lot of energy to the piece. While I keep the writing as chatty as possible, it cannot slide into ‘Inglish’ (Indian English). Being chatty does not mean sacrificing style and elegance of language.”
"The idea of correct English is changing," says Neelini Sarkar, editor at HarperCollins India, who edited Chauhan’s novel. "It’s now acceptable for a character in a novel to say, ‘I’m from Delhi only’. The market is interested in such writing. Readers want a book with a good story, low price and something that’s a light read. Earlier, Indian novelists wrote to prove that they are Indians and yet could write a book in good English. Today, the language of urban India is becoming less self-conscious."

In the popular Dil Se column in HT City, a supplement of Hindustan Times, college students write love messages in which each sentence is an artwork of various languages woven into a mesh of film titles, SMS terms, acronyms, keyboard symbols and Internet slang. One such message should be a compulsory read for linguist professors:

"Kavita, Hope jaan u had taken decision? And jaan take risk but be carefull u dont get caught. Jaan i need exact date if not time when u will come to me. Jaan never take tension of mine m fine, u take care of urself. love you hamesha chukiya pagal idiot. i need u hugg n kiss. come sweethrt. Rajesh"

"It shows a complete lack of imagination. We are at a stage where we are trying to find new identities for ourselves but clearly we can’t find it in one language," says Rupleena Bose, a college lecturer at Delhi University who is working on an independent documentary called English-India, which aims to explore the sounds of urban India. "Today everyone is in a hurry, so every word has to be connected to productivity. There is a substitute for every emotional expression of silence; smiley, hugs, brb..."

Mobile-phone texting and Internet chatting is changing the way we think and visualize our language. Thanks to this parallel mode of communication, we are writing and reading more than we did in the past, but our ability to express feelings has been reduced to jargon and abbreviations. The information and technology overload has greatly affected the ability to concentrate; it is harder to pick up the finer nuances of a language by listening to others speak.
"The notion that we can do with fewer words is making us a little less human," says poet Vajpeyi. "This is intellectual lethargy. Language is becoming a fast food because we are forgetting how to cook."

Some could be enjoying this food. "SMSes and emails have given us abbreviations and everything sounds like a railway PNR number or the initials of a hit Hindi movie," says Chauhan. "One new phrase I love is the 'main'. 'We will have other items also, par biryani main hoga.' Or, 'Ram Teri Ganga Maili' mein, waterfall shot was the main. But I'm not an unabashed fan of the khichdi language."

"As we sit in our offices eating lunch at desk, indulging in a bit of Social 'Not'working—tweets, likes and wall writing—it is easy to see that the English language has changed," says Steven Baker, who works with the British Council in India as a language trainer and has appeared in Bollywood films. "In this 24x7 culture, we should not waste time blamestorming these changes, but accept that language growth is a constant and complex evolutionary project. When sociologists look back at some of this new vocabulary that has entered into daily use like carbon footprint, credit crunch, staycation, and subprime, it will provide a snapshot of our times."

That language could also be beautiful—and not merely a tool to communicate—is becoming an idea for Luddites. In the past, a painter might have depicted our speech as a meadow of trees, streams, waterfalls and rainbow. Today, it would most likely be a high-rise with glass cabins. "Language is becoming consumerist, to be used more as a module for specific career choices than a web of words and expressions," says Prof. Yadav. "It's this premium on a fixed, limited kind of communication skill that is the danger. Students are dropping out of accredited courses to take calls in funny accents."

Many young Indians effortlessly switch between two or three languages, or combine the vocabulary of both in the same sentence. In India's linguistic history this has been a tradition and
continues today—“a phenomenon reflected in Bollywood releases like *Double Dhamaal, Always Kabhi Kabhi* and *Mere Brother Ki Dulhan,*” says Baker. “Tulsidas’ *Ramcharitmanas* is an epic in Awadhi, a Hindi dialect, but it has more than a thousand words in Arabic and Persian,” says Vajpeyi.

The irony is that today people are unable to speak even one language really fluently. And English has been raised to an elevated position at the cost of other vernacular languages.

“This is not a bad thing,” says Aatish Taseer, an English novelist who speaks Urdu in a perfect Old Delhi accent and is taking Sanskrit classes. “The Indian linguistic scene has for 20 centuries been composed of many languages. The idea of a hyper-glossia, or a high language, has existed from the advent of Sanskrit. That place was filled by Persian, and is now occupied by English. What is different is what Sheldon Pollock describes as English’s ‘scorched earth’ relationship with the languages operating below it. Many people have ended up bezubaan today that is without a language they can read easily in, one to whose music they are sensitive. An entire generation of Hindi/Urdu readers, my grandparents’ generation, produced children who could no longer read or even speak those languages.”

I would like to share my brother story, happened in Indore only at Gurukripa – A restaurant more importantly treated than a temple by student community alike. There once, while waiting for his order to come:

**Brother:** Bhai! Kuch pyaaz vagairah laga do tab tak (Please serve some onion salad).

**Waiter** (very politely and innocently): “Sir, would you like to have pyaaz or onion” (Pyaaz is the what onion is called in Hindi).

**Brother:** *WTF!!!* “If you would be kind enough to enlighten me with the difference between the two.”
Waiter: “Sir, pyaaz is what you get served for free, onion is those small round onion soaked in vinegar, we charge for that thing.”

Brother: “Bhai, tum to fir pyaaz hi le aao. Onion hum phir kabhi khayenge.” (Please bring pyaaz only, we’ll have onion some other day).

The form of English that Indians (and other sub-continentals) are taught in schools is essentially British English. The Indian government though, accepts both forms of spellings as 'correct' English and makes no distinction. However, for most, it is desirable to emulate the brand of English that is linguistically known as Received Pronunciation or, more commonly, BBC English. In particular, Indian spellings follow British conventions to the point at which American English variations are considered untenable. However, even during the time of British imperialism (before the creation of a separate Pakistan and Bangladesh), Indian English had established itself as an audibly distinct dialect with its own quirks and specific phrases. Following the departure of the British from India in 1947, Indian English took on a divergent evolution and many phrases that the British may consider antiquated are still popular in India. Official letters continue to include phrases like "please do the needful", "you will be intimated shortly", and "your obedient servant". This difference in style, though, is not as marked a difference as between British and American English (and unlike Canadian or Australian English there is no variation in spelling whatsoever.) Older British writers who made creative (and comical) use of now obsolete forms of colloquial English, like P. G. Wodehouse, and others who were en vogue fifty years ago, like Thomas Hardy, are immensely popular in India. British writer, journalist and wit Malcolm Muggeridge once joked that the last Englishman would be an Indian.

American English, due to the burgeoning influence of American pop culture on the rest of the world, has begun challenging traditional British English as the premier brand of English spoken in the Indian subcontinent, though this is largely limited to the youth in the last decade or two. The proliferation of "MTV culture," especially through pop and hip hop, and the increasing
desire of Indians to attend US, as opposed to British, collegiate institutions for higher education, is leading to the spread of more emulation of American English among Indian youth. Also, the economic and political puissance of the U.S. often leads to heated debates as to whether or not British English or American English is the more practical accent for emigrate Indians to adopt. It must be stressed, however, that British English retains its hold on the majority of Indians, particularly those of the older generation.

In a survey it was found that “the majority of the informants (70%) felt that RP (Received Pronunciation: BBC English; Standard English in Britain) would serve as the best model for Indian English, 10% thought General American English (ed. standard American English) would be better, and 17% preferred the Indian variety of English.” (Chemistry Daily).

When did Hinglish begin to emerge and for what reason? Evidences suggested that this may have begun as soon as Hindi and English began to inhabit the same geographical space- with the coming of British in India. For language do not exist in watertight compartments; they are organic things and when placed alongside each other they always interact in fact, language feed on each other almost cannibalistically; if they did not, they would die.

A ghazal was written in 1887 by Ayodhya Prasad Khatri (1857-1905), one of the most vigorous champions that Khari Boli (Hindi) ever had.

“Rent Law ka gham karen ya Bill of Income tax ka?
Kya karen apna nahiin hai sense right now-a-days.
.... Darkness chhaaya hua hai Hind men chaaro taraf
Naam ki bhi hai nahiin baaqi no light now-a-days.” (Khatri)

Another poem, which contains the line:

“Ja ke London mein badal daalenge nation apna.” (Khatri)
To view Hinglish from the other end, from not a Hindi but an English point of view, Nissim Ezekiel (1924-2004) long-time poet laureate of Indian English or at least of a coterie of Anglophone poets in Bombay wrote a string of poems which he called ‘Very Indian Poems In Indian English’. (Trivedi XII)

English came to India along with the colonization. The invaders wanted to communicate with the natives and as a result of which they mixed the native words in their language. This created Babu English, the Boxwallah English and Butler English. There was a Dictionary called Hobson and Jobson which includes a list of native terms. In this way code mixing was started by the English speakers themselves. Motivated by this the natives also started the mixing of two languages so freely that it gave birth to Hinglish. Here types of English get clearer...

Babu English (also known as Baboo English), the name originally coming from the Bengali word for a gentleman, is a dialect of English that first developed as an occupational dialect, amongst clerks in the Bengali-speaking areas of pre-Partition India. Originally characterized as a markedly ornate form of administrative English, it is no longer confined solely to clerks, and can be found in Nepal, north India, and in some social circles in South India.

Boxwallah English was the commercial and trade English that Englishmen used when interacting with Indians (traders) during the British Raj.

Butler English, also known as Bearer English or Kitchen English, is a dialect of English that first developed as an occupational dialect in the years of the Madras Presidency, but that has developed over time and is now associated mainly with social class rather than occupation. It is still spoken in major metropolitan cities. The name derives from its origins with butlers, the head servants of British colonial households, and is the English that they used to communicate with their masters.

The true Indian English was, however, what the Europeans spoke when talking with the natives during the British domination of India. Its varieties included "boxwallah English" (trade
or commercial speak), "Baboo English" (used in offices), and "Bearer English", the sahibs' discourse with the domestics.

**Hobson-Jobson** was the first collection of Indian words borrowed by English. Another, imaginatively illustrated and more up to date, is *Hanklyn-Janklin* (1997), compiled by Nigel Hankin.

Colonel (later Sir) Henry Yule, who, with fellow Anglo-Indian A.C. Burnell, compiled this Dictionary in 1886, was discouraged from using a dull title by the example of a friend's book. The friend's book, Three Essays, Yule thought, might have sold more if it had been named *A Book, by A Chap*.

So the compilers of *A Glossary of Colloquial Anglo-Indian Words and Phrases, and of Kindred Terms, Etymological, Historical, Geographical, and Discursive*, decided to name it *Hobson-Jobson*, after the Anglo-Indian version of the Shia Muslim cry, "Ya Hassan! Ya Hussain!" heard in processions to mourn the death of the Prophet's grandsons.

Yule thus unwittingly gave a label to a variant of the common and ancient process of taking a word or phrase from one language into another. The "Law of Hobson-Jobson" is described in *The Oxford Companion to the English Language* as "the alteration of a foreign expression to fit the speech and spelling patterns of a borrowing language, usually English."

Hobson-Jobsonisms account for most of the lexical material borrowed into English from the languages of India. Juggernaut is a good example. In English, this word is used for an irresistible crushing force or a heavy, large vehicle. It is derived from Jagannath, the name for Vishnu. The word's origin dates back to a 14th-century description of a huge procession in India where devotees were accidentally crushed under the wheels of an enormous carriage transporting the image of Jagannath.

Early handkerchiefs or scarves that the European mem-sahibs (men=ma'am, sahib=sir or master) wore in India were probably tie-dyed. But that association got lost and all handkerchiefs, even plain ones, are now called bandanas in English, borrowed from Hindi *bandhana* which is a name for the tie-dying process.
Vests under the dinner jackets must have been uncomfortable to wear in the Indian heat, so the sahibs tied a bandana (bandh) around their waists (kamar in Urdu) and began calling it a cummerbund.

Terms for fabrics were among the earliest borrowed by the British. Calico came from Calicut-cloth, the city on the Malabar Coast. Samuel Pepys noted in his diary in 1663: "... Bought my wife a chint (from Hindi chheent, to spray or sprinkle), that is, a painted Indian calico, for her to line her new study." Kipling recorded in 1891 trousers made from dungari, Hindi for a fabric. Dungarees later came to denote work clothes made from a tough material.

Crimson comes ultimately from the name of a small insect from which a red dyestuff is obtained; this journey began with Sanskrit (krymi-ja) via Arabic quirmiz and Spanish cremesin. Lake, a pigment came from Hindi lakh (a reddish resin used as sealing wax), and was later adapted as shellac and lacquer.

Although it conjures up the image of an official with a Fu Manchu moustache, mandarin (a bureaucrat) is from Sanskrit mantri and mantrana. Both these terms are based on Sanskrit man (think), a distant relative of English mind through Indo-European language roots. Yellow robes worn by mandarins inspired the 19th-century English name for the loose-skinned mandarin oranges.

Punch (the drink) has nothing in common with the roots of English words meaning to hit or a tool for making holes. Made traditionally from five ingredients (spirits, water, lemon juice, sugar and spice), the term for the drink came from panch, meaning five in several Indian languages.

Many words escaped being Hobson-Jobsoned and were assimilated in their original form. Thug, a transliteration of Hindi thag (thief), was once specifically meant the bands of robbers and marauders in India who strangled their victims. It is now used in English for any ruffian or criminal. Loot and jungle have the same meaning in English as in Indian languages.

No other word evokes more memories of British rule in India than the term Raj, which goes back to Sanskrit rajati (who rules). The source is Indo-European root word reg, which also is the source of Latin rex (king), root of regal and royal.
Lest one thinks of Indian words in English as exotic and esoteric, consider shampoo from Hindi champee (knead, massage), pyjama from Urdu pai (leg) and jama (garment). Sugar was once sharkara, Sanskrit for gravel or grit, acquired by Greek as sakkharon that passed into English through Medieval Latin saccharum as saccharin. Another Hindi word for sugar is khand, the source for candy.

How borrowings from Hindi words have changed since the end of the Raj is evident from what I once saw in London's Trafalgar Square. Right in the geographical and historical heart of the former British Empire was the sign "Samosas for Take-out." Winston Churchill would have choked on his cigar at this incursion by a language from the colonies.

Hinglish’ advertising, which incorporates a mix of Hindi and English text, has proven to be both amusing and effective in boosting sales of goods and services. It is almost like India’s real national language: the language of the urban youth, i.e. the ‘youngistaan’ generation who uses Hinglish as a badge of cool.

Due to the liberalization and globalization, advertising was never so focused as it is today. It is getting focused to draw in people at retail points and advertisers have for new apertures to showcase the marketing message. Innovation is also required in the creative usage of the language, the apparent quality of advertising communication. What really matters is that the communication should drive home its point effortlessly in a way the audience can better appreciate. As a result a new trend called 'Hinglish' is emerging as a language most suited for Indian advertising. For instance, 'Thanda thanda cool cool'. Multi-language and transliteration helps people from different regions to understand the linguistic aspects of the language used in the advertisements without many difficulties. It may lead to an impact on psyche of the human being and touches the emotional equilibrium. And finally the customers succumb in this magical spell of 'Hinglish'. Thus 'Hinglish' the new trend in advertisements, tries to exploit the customers psychologically too through the usage of words in both the languages and it finally aim at the consumers in different cultures.
Hinglish really took off when Indians became self-confident enough to “give the language their own shape” without aspiring to speak perfect British English. Experts also associate the wide spread acceptance of Hinglish with the popularity of MTV and Channel V three or four years ago, when Hinglish made its way into B-category and C-category towns. The FMCG sector in particular, is proving to be one that is using Hinglish “very smartly”.

Popularised by Bollywood movies, Hinglish was commonly seen in urban and semi-urban centers of the Hindi-speaking states of India, but is slowly spreading into rural and remote areas of these states also via television and word of mouth, slowly achieving vernacular status. Hinglish is set to continue on its upward trajectory, particularly as it is now being used in Bollywood scripts and songs. The movie, ‘Jab We Met’ and the popular number, ‘Aur kaise koi sochde everything’s gonna be ok?’ from ‘Jaane Tu Ya Jaane Na’ are two recent examples. As Indians get more confident of their role in the global scenario, the use of Hinglish is set to increase. The same goes for other regional languages, that mix with English to form even more hybrid variations.

Another factor contributing to the spread of Hinglish is the popularity of Bollywood films. That Bollywood numbers have been peppered with English much before the yuppies could claim credit for anglicising their music is beyond doubt. In Lagaan, Vasundhara Das sang a long, shrill verse about roses pouting ‘their scarlet mouths while offering a kiss’ in O Rey Chhori. And the 2006 movie Jaan-e-mann had a song called ‘Humko maloom hai’ in which the word ‘future’ — not kalor kismet — was slipped in most breezily, and thus went: Sirf do hi mahine hai seh lo agar mera FUTURE hai teri kasam mera FUTURE hai jismein piya.

Back in the ’70s, Indi and Punjabi pop was inconceivable. Which is why the super-VERSatile Sunidhi Chauhan singing Ae hip-hopper mujhe pyar toh kar, as also the techno-English-Punjabi mix ke indi pump up the jam—from the movie Partner, is hugely popular at nightspots, but makes old-timers cringe with disdain. Thriller Johnny Gaddaar had the catchy Hindi-English track Got to move your body tonight that was downloaded with a mad frenzy. Although the one
youth anthem that ruled the charts for a week too many was *You are my sonia* from Karan Johar’s never ending family saga *K3G*. Kareena ‘Poo’ Kapoor grooving to the song in her two-piece red-sequined number wasn’t less of a rage. And for the ultimate in Bollywood’s Hinglish poetry, check out this number from *Rock Dancer*: *You are my chicken fry/You are my fish fry/Kabhi na kehna kudiye bye bye bye.*

Hinglish now deserves its due as the popular idiom, one that has helped us shed our colonial hangover and appears to be emerging as a sort of link language. The popularity of Hinglish is fast spreading within Indian and the Asiatic communities settled in foreign countries. New terms are popularized as more and more products of India become acceptable to the foreigners. Words denoting dance forms, cultural products, food items, spices, dress items, family relationship terms, philosophical and spiritual terms, terms of yoga etc. have gained currency as more and more people seek these. Visiting tourists and spreading culture are the active agents of assimilation not only of the culture but also of linguistic terms. In this modern era of fast linguistic and cultural assimilation the future of Hinglish looks very bright. This is matter of great concern for the learners as well as students of English because it threatens to place some insurmountable impediments to the students who aspire for better performance and the great achievement.

The problem of confusion of languages is one of the most important in indology. The annual field linguistic studies of the teachers and students-linguistics in India have allowed coming to conclusion that there has been a tendency of mired-up or contact languages in the biggest cities of the Indian states. It has long been established as a fact that there occurs the confusion of four languages in Delhi, the capital of India – Urdu, Hindi, English and Punjabi. There exists a rather big gap between literacy languages Hindi and Urdu and the so-called “Bazari Hindustani”. The noted professor Suniti Kumar Chatterji used to speak on this process in his famous eight lectures delivered in Ahmadabad, at Gujarat Society for a native language in 1940. 9 years later after his speech by the Constitution of the republic of India Hindi was declared as an “official language of
the Union in the Devanagari script (article 343). Beginning from the year 2000 the modern speech of the urban educated Indians specialists working in the field of information technologists, outsourcing, in the sphere of trade, services and tourism was abounded in contact languages such as Hinglish and Indlish. Today the number of users has come to more than 350 million.

The present study aims to trace the frequency of using Hinglish (the mix-up of Hindi and English in the speech of people) and Indlish (Indian English) in the speech of Indian respondents from various states covering such genres as movies, in modern and teaching literature, signs, media, in the course of teaching Hindi at the higher educational establishments and in the Internet.

English is a very productive language. Due to its versatile nature, it can undergo many different word formation processes to create new lexicon. Some of them are much lexicalised—such as derivation or compounding. However, new trends are pointing up in the productive field. This is the case of the minor methods of word-formation—i.e. clipping, blending—and conversion. As they are recent phenomena, they have not been much studied yet. Even scholars differ in their opinions about the way they should be treated. There is only one point they all agree with: these new methods are becoming more frequently used. For example, conversion will be more active in the future, and so, it will create a great part of the new words appearing in the English language. Hinglish now deserves its due as the popular idiom, one that has helped us shed our colonial hangover and appears to be emerging as a sort of link language.

It is clear that in post-globalisation India, English is an essential component of upward mobility. It is the only linguistic status-marker that counts. In this deeply screwed-up world, the adoption of English words into spoken Hindi is thus an indisputable way to display status – to establish yourself as not being a Hindi-medium-type. But Hindi, too, has done its bit to aid the rise of Hinglish.
One of the crucial problems faced by India immediately after Independence was of creating a common language of communication and official discourse. If there was to be a national language, it could not be English, which was perceived as colonial and elitist.

In the shadow of Partition, the Hindiwallas in the Constituent Assembly managed to press their claim for the first official language of the Union to be Hindi, written exclusively in the Devnagari script. This Hindi was characterised by a Sanskrit uniformity that deliberately rejected the hybridity of the people’s vernacular.

“Pure Sanskrit words are used in the same form everywhere. Therefore only that language can be acceptable all over India which is rich in pure Sanskrit words,” declared the President of the Hindi Sahitya Sammelan, K. C. Chattopadhyaya, in 1949.

As Alok Rai describes it, the years “between the unconsummated triumph of 1950 and the anticipated climax of 1960, when the enforced cohabitation with English... would come to an end” were spent by Hindiwallas like Dr. Raghuvira in grooming Hindi for its exalted “National” role. In 1960, the Commission for Scientific and Technical Terminology was set up, to provide an expanded lexicon that would match that of English.

While the non-Hindi regions’ staunch opposition to Hindi’s hegemonic claims meant that English could not possibly be dropped (it was retained post-1965 as “associate additional official language”), a lot of this new Hindi lexicon gained acceptability via the school system, bureaucratic use and state television: for example, words like ‘prayojak’ for ‘sponsor’.

But this strategy left stranded the poor who did not have a school education and whose spoken language never encompassed the high Sanskritic Hindi of the state. And it had no hope of gaining traction with the educated middle class in the rest of the country, who gained access and familiarity to Hindi mainly through the movies. On the other hand, there were the metropolitan elite – and increasingly, a wider middle class – who had easier access to that other status marker: English.
Official Hindi’s insistence on purity – a positive suppression of the Hindustani word in favour of the Sanskritic equivalent (I remember a succession of school Hindi teachers in ’80s Calcutta and ’90s Delhi insisting on samay instead of waqt, kathin instead of mushkil, deerghin instead of lamba, with no explanation) – left the Hindi-speaking public two choices: they could either learn the Sanskritic words, or adopt words from English.

But as Rupert Snell has argued, the more Hindiwallahs coined ever-more-difficult words in higher registers, disdaining Hindustani, the more effectively they drove the Hindi-speaking public towards pre-existing English words, and therefore towards Hinglish.

And it is a vicious cycle: the more the literary custodians of Hindi retreat into an ever-more-shuddh Sanskritic bastion, the more the language of popular culture appears to them too informal, too uncouth. (Snell)

Discussion on how India is remixing language tend to quite quickly devolve into lamentations about the dominance of English or about how jokes about people who don’t speak English well reveal how colonized Indian minds still are – all in English, of course.

Others worry about whether Hindi and other Indian languages are being irretrievably weakened by the popularity of English. That was the case, too, with a session on language at the Jaipur Literature Festival on Saturday afternoon. But, for a few brief moments, when Tehelka editor Tarun Tejpal wasn’t trying to conduct an impromptu reading from one of his novels, Rita Kothari, a professor of culture and communications, tried to turn the conversation in a different direction.

“What kinds of words do people choose?” asked Professor Kothari, who teaches at the Ahmedabad-based Mudra Institute of Communications and is the co-editor of “Chutneyfying English: The Phenomenon of Hinglish.” “I’m interested in that.”
The words people borrow when mixing languages can be very revealing about what their lives are like and how they’re changing, she said.

While doing research in villages in the north of Gujarat state, Professor Kothari met a woman who told her in Hindi about how someone’s mind wasn’t working properly and needed a “recharge,” using the English word. Prepaid mobile phones have become so ubiquitous in India that English words to do with their use – “recharge,” “top-up” and “missed call” – have become common, too. Now, it seems, those words are transforming to take on broader meanings in Indian languages as well as in Hinglish.

There are lots of examples of English tech words that have traveled in this way, such as “hi-fi” — although this one wasn’t offered at the panel. In Hindi/Hinglish, the abbreviation of high-fidelity is used to describe something posh, like a neighborhood.

When Hindi speakers are talking about the self or the individual, they tend to turn to English too, Professor Kothari suggested. She offered the example of a girl who told her she was going to tell her parents she needed more personal space — with the whole sentence in Hindi except for the words “personal space.” “This concept of ‘space’ would always be said in English,” she said. She offered another example from the lyrics of the Bollywood hit song “Kajra Re.” There’s a line in the song about a pair of wondrous eyes that “personal se sawal karti hain,” or that ask personal questions. Ms. Kothari said that the Hindi equivalents of “personal” just wouldn’t have worked there for what that sentence was trying to convey.

In a recent interview on the mixing of Hindi and English, Mrinal Pande, the former editor of Hindi-language newspaper Hindustan, told India Real Time that social changes, especially in the lives of young Indians, were driving the borrowing from English. “There are certain new registers which are opening in our social interaction now which were not there before,” she said. “For example, boys and girls dating. So the words, where do you look for them?”
Of course, some of the words Hindi speakers borrow tend to do with social or psychological changes that are less positive. One member of the panel in Jaipur noted that the English words “stress” and “tension” have been pretty much co-opted into Hindi. As in “Tension mat le na,” or, “Don’t get tense over this.” And maybe that’s a bit of advice worth keeping in mind when discussing Hinglish.

(Kothari 125)

‘Yeh Dil Maange More,’ ‘I have hazaar things to do,’ ‘this is a pukka filmi idea,’ ‘Money hai toh honey hai...’ This is the latest lingua franca of India’s young generation, so to speak. Totally different from the Queen’s English or grammatical English taught as a subject in schools, yet increasingly getting popular by the day.

(Sharma)

Hinglish — an urban phenomenon — is more a medley of English and Hindi words and expressions than a language itself. It has gripped the campuses, cine world, TV shows, FM channels and the disc and has swept through the world of friendship and love. However, Hinglish has come down to us as a euphemism that underscores India’s colonial past and reveals the Indian’s natural gift for assimilation.

Hinglish is, in some ways, more flexible than its parent, quite apart from the many Hindi words absorbed into English, such as sahib, lathi etc — mostly derived because of centuries of British association with India. Hinglish has the tendency to elide or repeat words in ways expressive and poetic. One is invited to a party-warty or a picture-wicture or is offered a pepsi-wespi. Fighting-witing in film is musti unlimited. In the entertainment industry, phrases like yeh dil mange more are catchwords. Besides, for a whole generation bred on a staple of glaring advertisements, English (Hinglish) spelling has become very different from the conventional kindergarten books.

In a similar way as American rap-speak, speaking Hinglish has become the order of the day. Nay, it has made its way into literature and drama, too. There are words and phrases in Shobha Dey’s novels used for deliberate affect. In Amitav Ghosh's *The Hungry Tide*, there are words
and expressions from Bengali, too. In Anglo-Indian writing there are literal translations of underlying metaphors from the local language. Once translated into English it establishes a cultural and emotional bond with the Indian reader. In Mulk Raj Anand’s Untouchable we find so many Hindi words splattered generously that a Western reader may feel that the author is looking through a frosted glass: “He is proud of his Izzat”; “He gets sallams from everybody”. R.K Narayan’s English also bristles with typical Indian idioms. In VS Naipaul’s A house For Mr Biswas, this utterance of the hero’s mother is typical: “Stop the bickering ickering and let us go to look for the boy.” This is just borrowing and transmuting a Hindi idiom. It bears recall that for centuries French and Latin have been the dominant foreign influences on the English language. It was as early as 1890 that the British government started using such words as swami and bandobast. Interestingly, in the early 20th century, purists had objected to the inclusion of French and Latin words in the English language. And now the introduction of Hinglish is hailed as an interesting phenomenon, thanks to the popularity of mainstream TV programmes like “The Kumars At Number 42” and “Life Isn’t All Ha Ha Hi Hi”. Those who had seen the hilarious TV serial “Mind Your Language” know better.

However, the full credit goes to Bollywood, as Mumbai’s film industry is often referred to. It has even managed to sneak in around 700 Indian words into the Oxford English Dictionary. Respectability has been accorded to words like filmi, badmaash and jhuggi. Recently, jai-ho made the English language celebrate the million word march.

Contemporary politics also made its mark. Words like chamcha and hawala have a political undertone. Popularly used Indo-English words like eveninger, buck, prepone, freshy etc have also been incorporated. English cuisine is spiced up with chutney and bhel puri. The pucca Angrez is one who attends adda on burra din with his batchmate at a parishad. Even in England, many of the popular words in Hindi have entered the local vocabulary. Masala, mooli, balti etc are widely used. If England has developed Hinglish in its own way, the reverse trend seems to be fishier. An Indian is always found to use no here and there to confirm something in a typical
Indian style: "You are going there, no?" The expression, "Meet my Mrs", is cent per cent (meaning 100 per cent) Indian. A taxiwalah often indulges in cheating baazi when he knows English well, which is his jeene ka funda. Shortened English words also startle — intro, appo, demo et al.

"Indian English Dialect which will one day prove to be as distinctive and colourful as the Irish or the American." (Rao)

He was right and his words have stood the test of time. But he could perhaps never visualise that in lieu of Standard English, Hinglish would, one day, lay claim as an independent language. The philology of the English language suggests that it is a mixture of French, Scandinavian, German, Swedish etc. The low Germanic dialects came to be known as, what Defoe called, "Roman-Saxon-Danish-Norman English". But unfortunately English is on a roll in our country. The new avatar of English — Hinglish — has, however, just street-credit and in no way helps one find a toehold in the job market. We rarely find this kind of language being spoken in Japan, Germany or France. In fact, Hinglish and Pidgin English are no different. "They gave us the language, but it is only we who know 'how to use it," observes a character in Hanif Kureishi's novel The Black Album. As speakers of the language we are its custodians, too. Any attempt at correcting it — George Bernard Shaw's rationalising English spellings — may fail. But it must be realised that both English and Hindi are rich and internationally recognised languages. Today's youths are a confused lot. Ignorant of the beauty and individuality of the languages, they end up with a kind of hybrid like Hinglish.

"You can have brilliant ideas, but if you can't get them across, your ideas won't get you anywhere." (Iacocca)

Those of us raised in India speak very different English than the one spoken in Europe or North America or Australia. And it is natural, we are creations of our surroundings, we are
always influenced by our mother tongue. As a result, the influence of Hindi language is naturally present in our English speech, hence the term Hinglish.

Speaking Hinglish is not a mistake or something to be overly concerned about, it is just a habit – the way we speak in our own neighborhood. Think about it, even Australian spoken English is far different than the American English. The local factors and the local slang are bound to influence the way we speak. Hinglish usage is quite common in India, it is natural. No one cares, and no one should, as long as two parties can understand each other.

According to speech-voice consultant Sabira Merchant, "Indians have excellent control over written English, yet when it comes to pronunciation, we do not always sound right. The problem is while Americans think in English, we think in our mother tongue and translate it while speaking. As a nation we do speak good English. That is why most Indians score easily over people of other nationalities. But it will still take time for Indians to speak with a polished accent and fluency."

"The basic idea of any language is communication and expression of ideas. It is a fact that English has emerged as a universal language but it does not mean that we should blindly stick to the parameters of the British English alone." (Joshi)

Predictably though, influenced by the regional vernacular, the English spoken in India is a breed of its own. Often referred to as Hinglish (a mix of Hindi and English), Indian English is a metamorphosed entity that often appears all its own.

Examples of hybrid words and even vernacular words that have now found their way in spoken and even written English in India are countless. The latest edition of Collins English Dictionary offers some examples. Several distinctly Hindi words that form the vocabulary of a large section of English-speaking Indians have been incorporated in this Dictionary. They include aunti- ji and uncle- ji, freshie (a new immigrant), filmi (dramatic), gora (Caucasian), kutta (dog) and kutti (bitch), haramzada and haramzadi (bastards or obnoxious/despicable) and
yar (friend). In a statement the Dictionary has officially acknowledged the role of Hinglish in the evolution of English.

Last year's edition of the 94-year-old *Concise Oxford Dictionary*, considered the world's favorite word bank, turned eclectic and incorporated several Indianisms. Adda (local joint), langar (community eatery) and dicky (car) have become bona fide 'English' words, adding to the Indian storehouse, which also includes Hindutva, history-sheeter and others. Many words of daily use in English are of Indian origin, including words like shampoo, bangle, bungalow, jungle, mantra, pundit and cot.

Collin's has taken the process further. Other words include badmash (bad person), changa (fine), chaddie (underwear), desi (native) and machi chips (Hinglish for the very English dish, fish n' chips). These words, reflecting the Punjabi-flavored English spoken by many South Asians in Britain, denote a meeting of cultures. Commonly used words in popular Asian soaps such as *The Kumars at Number 42* and *Silver Street,* which are watched by mainstream audiences, have been picked up. According to a statement by Collins, "the inclusion of Hinglish words in the Dictionary marks an exciting development and a new phase of borrowing by English."

"The beauty of English is that from the earliest times it has been able to incorporate and adapt words from other languages," noted editor-in-chief Jeremy Butterfield. "Already, we probably can't get through the day without using several words derived from Indian languages. In the long run, we can expect Hinglish to influence English in many fields, in the same way that Latin and French have over several centuries."

(Srivastava)

All Indians, who have paid attention in their history classes, cannot easily forget the derogatory remarks made by Macaulay about Indian languages and literature. It is indeed ironic that nearly 700 Indian words have earned a place in the vocabulary of the very language of its colonizers. Indian and Indo-English words are steadily finding a place in the *Oxford Dictionary.*
English has borrowed freely from Indian languages, following its general pattern of borrowing as much as possible from other languages. A study of English vocabulary will reveal the fact that English has borrowed freely and called its own, words from several African, Asian and European countries.

The inclusion of Indian terms in the *Oxford Dictionary* is due to a number of causes. The *Oxford Dictionary* makes it a point to include all new terms which are in use in the English language. The words are chosen by the *Oxford English Dictionary*’s Reading Programme, a huge project employing fifty readers. The findings of the Reading Programme are fed into a vast database called ‘Incomings.’ Indian words began trickling into English vocabulary with the establishment of trade relations between the East and West. Common words like ginger, mango and orange find their roots in the ancient Dravidian tongue, Tamil. A large number of native words like pariah, sati, purdah, chintz, catamarans, mulligatawny, pukka and others became part of the English language during the three centuries of British rule in India. Award winning Indian writers like Salman Rushdie, Upamanyu Chatterjee, Vikram Sheth, Arundhati Roy and others introduced more native terms into English. Indian cuisine has achieved a high degree of popularity in England and along with it names of culinary items like curry, ghee and kebab have become familiar and widely used. English speaking Indians, outnumbering the entire British population, form the third largest English speaking community. England now has several Indian migrants who have made native terms part of the English language.

The *Oxford Dictionary*, with every edition, faithfully records all the Indian words absorbed into the English vocabulary. English has accepted words from Sanskrit, Hindi, Tamil, Bengali, Gujarathi and Marathi. The following is an interesting list.

1. Philosophical and Spiritual terms

- Aryan (Sanskrit) – a group of people who spoke the parent language of the Indo-European group of languages.
• Chakra (Sanskrit) – center of spiritual energy in the human body, wheel or circle.
• Dharma (Sanskrit) – moral law.
• Guru (Sanskrit) – a teacher, guide or mentor.
• Nirvana (Sanskrit) – a state of perfect happiness.

2. Social and Religious terms

• Juggernaut (Hindi) – an overwhelming force that crushes everything in its path.
• Pariah (Tamil) - social outcast.
• Sati (Hindi) – the former Hindu practice of a widow immolating herself on her husband’s funeral pyre.
• Pundit (Hindi) – a learned person.
• Purdah (Urdu) – a curtain or screen used for purposes of sex segregation.

3. Terms of Fashion

• Bandana (Hindi) – a large, handkerchief brightly coloured.
• Bindi (Hindi) – a dot marked on the forehead by Hindu wives.
• Bangle (Hindi) – a rigid bracelet or anklet.
• Dhoti (Hindi) – a loincloth worn by Hindu men in India.
• Jodhpurs (Rajasthani) – long riding breeches.

4. Culinary Terms

• Curry (Tamil) – a spicy dish.
• Basmati (Hindi) – a type of rice.
• Ghee (Hindi) – clarified butter.
• Kebab (Urdu) – roasted meat.
• Chutney (Hindi) – a side dish for food.
5. Others

- Bungalow (Bengali) – a small house.
- Loot (Hindi) – stolen goods.
- Chit (Marathi) – a note or letter.
- Catamaran (Tamil) – a raft made of wood.
- Cheetah (Sanskrit) – long legged, African or South West Asian wild cat that can run at tremendous speed.

The latest edition of the Concise Oxford Dictionary has made around 80 additions. The new words that appear in this version are bhagwan, bhakti, bhajan, adda, parishad, dicky (car boot), deshi, deshi, chamcha, badmash, hawala, bandh, dhaba and others. Names of culinary delights like bhel puri, bHindin and bhuna are now English. The most recently added are bindaas, deshi, Hindlish and batchmate. Oxford Dictionary words like Hindutva and Swadeshi have created political explosions. Indo-English words like eveninger, bifurcate, prepone, buck, corporator, tank, bogie and daywise are now part and parcel of the English language. Native terms like aloo, chaddi, chotu, jati, tamasha, dharna, izzat and shabash are also now English words.

With its ability to receive the best from other languages and yet retain its unique features, English is well on its way to becoming a global language with a colossal vocabulary. According to the Global Language Monitor, a San Diego based language trend group, “the English language is closing in on the one million word mark.” It is a treat to know that a fraction of it consists of Indian words. The process is alive and continuing. (Costa)

Language is used not only in strictly formal occasions but also in informal situations. In fact the use of language in informal situation is greater than of the formal occasions. In India English is widely used and it has become very common and popularly accepted to mingle English with any regional language. The growth of English is so monstrous that it needs serious attention. The linguistic invasion is not only limited to India but also widely prevalent in America, Britain and
other countries. Emerging as a language of convenience it has now firmly established as a new branch of English spoken by the ABCD’s and the modern youth of India. Hinglish can produce productive result in the certain areas such as advertisement, landing identity to the speakers, as the style of diasporic writers so the potentialities of Hinglish are explored.

The purpose of this study is to examine the existing status of Hinglish in India in the context of present day political and pedagogical situation. Indian police with regard to English in the post-independence period has been janus-like, looking in opposite directions simultaneously. It has been marked by dilly-dallying attitude and discrepancy between pious official declaration and actual behavior. The discrepancy is clearly noticeable between provision made by the constitution and that made by official language act on the status of English. This indecision is further evidence by a host of terms which been current in recent years to denote the dubious status if English as “official language”, “associate official language”, “associate additional language”, “alternative language”, “subsidiary language”, “link language”, “library language”, “compulsory language”, “optional language”, “additional optional language”, “language of wider communication”, “language of need filling” and so on. (Mehrotra 163)

Hinglish is the language of celebrities. The youth identify with and intimates the famous people. So the use of Hinglish promotes self confidence among them. It is necessary therefore to present before the youth the merits and demerits of Hinglish and the situation, where Hinglish is relevant or irrelevant.

Hinglish is not taken up seriously through it is very popular. A large number of popular literary artist have used Hinglish in their creative writing. Words of Indian origin have been borrowed by the British even earlier with globalization modernization, cultural transmission, business transaction, tourism, immigration and technology. Hinglish is growing with multiple leaps and bounds. The study of Hinglish will explore the cause of hybridity and prove India’s greatness in its counter colonial invasion in the region of language.
- The study will categorize those areas where Hinglish can be used without hesitation.
- The inevitability of Hinglish is certain situation.
- The formal situation where Hinglish is not advisable.

Instance of the use of Hinglish in literary text, media, and everyday life will be analyzed and finding will be present in the following chapters. From the year 2000 the modern speech of the urban Indians specialists working in the field of information technologists, outsourcing, trading, services and tourism was abounded in contact languages such as Hinglish (the mix-up of Hindi and English in the speech of people) and Indlish (Indian English). A new edition of the English Collins Dictionary included twenty six neologism of Indian origin in 2005. Many speakers don't realize that they are incorporating English words into Hindi sentences or Hindi words into English sentences. This mixing of both languages in the parts of northern and central India has grown from the fact that English is a popular language of choice amongst the urbane youth who finds itself comfortable in its lexicon. However, Hinglish mostly dominates in the movies; on the musical and entertainment TV's channels, mass media as well as among the modern youth and middle class Indians working at foreign companies. But there is a confusion of local dialects or state-languages with its dialects beyond the Hindi-speaking areas.

The problem of confusion of languages is one of the most important in indology. The annual field linguistic studies of the teachers and students-linguistics in India have allowed coming to conclusion that there has been a tendency of mired-up or contact languages in the biggest cities of the Indian states. It has long been established as a fact that there occurs the confusion of four languages in Delhi, the capital of India – Urdu, Hindi, English and Punjabi. There exists a rather big gap between literacy languages Hindi and Urdu and the so-called “Bazari Hindustani”. The noted professor Suniti Kumar Chatterji used to speak on this process in his famous eight lectures delivered in Ahmadabad, at Gujarat Society for a native language in 1940. 9 years later after his speech by the Constitution of the republic of India Hindi was declared as an “official language of
the Union in the Devanagari script (article 343). Beginning from the year 2000 the modern speech of the urban educated Indians specialists working in the field of information technologists, outsourcing, in the sphere of trade, services and tourism was abounded in contact languages such as Hinglish and Indlish. Today the number of users has come to more than 350 million.

The present study aims to trace the frequency of using Hinglish (the mix-up of Hindi and English in the speech of people) and Indlish (Indian English) in the speech of Indian respondents from various states covering such genres as movies, in modern and teaching literature, signs, media, in the course of teaching Hindi at the higher educational establishments and in the Internet.

In India and Great Britain such phenomenon as bilinguism is provided by two types: contact-lifestyle and socio-cultural. In contact lifestyle type lexical interference penetrates into the languages of these countries orally, in the socio-cultural type – through writing. For instance, in verbal form lexical interference has often variation in form which seems to be associated with style, regional differences in the source language and the recipient-language. It refers to phonetic, grammatical and semantic adaptation of foreign words: e.g. foreign spreads (circulations, distribution, disseminations) in English and Hindi.

The Indians can exchange some phrases in between themselves:

"Let's have a dekko! – Let's have a look!" (Baldauf)

Lexical interference of anglicisms in Hindi is observed in the combinations of nouns, adjectives with auxiliary verb karnaa – “do”: use karna, inform karna, wait karna, disturb karna, pack karna, servis karna.
The above-said examples show that modern Hindi is under constant pressure of the English language in the same manner as the latter, based on phonetics of the local languages, find itself under their influence revealing new things.

In the modern Indian Bollywood films we can hear actors’ remarks using both Indlish (Indian English in speech and literature) and Hinglish. These words are underlined:

- Cartoonist: “aaj men kaartunist huun.” – “I’m busy with the comics today”
- Cartoon: “Pehle kaartuun likhtaa thaa abhii to kitaab likhne kii koshiish karuun.” – “I used to write the comics before, now I’m trying to write books”
- To miss: “I miss you, maamaa!” – “I miss you, uncle!”
- Passport: “Passport, tiket to bhuul gayaa” – “I have left a passport and a ticket”
- To grow: “Tum kab gro karoge?” – “When will you grow up?”
- To respect: “Respekt kamaa sikho!” – “Learn to respect!”
- To change: “Is baat cheng karogi?” – “Change the theme of a talk!”
- To care: “Maa ka ker rakhna!” – “Take care of your mother!”
- Time: “Bahot taim veist kiyaa” – “Much time was wasted for nothing”
- To guess: “Men ges kartaa huun ki medam ko chaay chaahie.” – “I guess that madam wants some tea”
- Enough: “Inaf karo!”
- To avoid: “Evoid karenge!”
- Classmate: “Vah to skuul ki meri klasmeit thii.” – “During school years she used to share a room with me”
- To organize: “Shadi oganaiz kiyaa he.” – “The wedding has been organized”
- Breakfast: “Ap breakfast ke lie kuch nahin kiyaa?” – “Have you prepared something for breakfast?”
- Order: “Ardar de raha huun.” – “I am ordering”
- To cancel: “Us ne merii chuttii kensil kar di hen.” – “He has canceled my days off”
• Principle: "Ye prinsipil baat he." – "This is a matter of principle" (Hum tum, 2007).

Some other phonetic and lexical adaptation of English words:

• "Achchii lagii pentings?" – "Did you like the pants?"
• "Retaed nahiin kuch na kuch karnaa chaahiye!" – "You are not in pension, something is to be done!"
• "Joggers park jaye! Ya kisi ki soshial clab!" – "Go to the park where everybody runs or join some public club!"
• "Din bhar juctis kartaa thaa" – "The whole days he did justice"
• "Yah to sab kuch verii anrisonabli huaa thaa" – "Everything took place (was going on) in absolute nonsense"
• "Ap to verii tens dikhaayii hen!" – "You look very strained" (Jogger’s park).

Lexical interference has been found in the signboards of hotels, restaurants, sewing and repair shops, Indian barbers’ and hairdressers’ and shaped in the form of Hindi script – Devanagari:

• "Nokia. Connecting people. Hari Om communication";
• "Shiv Kirpa. Property advisor";
• "Suprim tair. Garanty 2 sail. Thandi rabar";
• "Shri Ram Agencies Distributors";
• "Stage carriage. Svaccha indhan dvara chalit";
• "Purnima Guest house aor restorant";
• "Ashvani memnotrial Public scul".

There are some expressions in the Hindi textbooks for foreign students:

• "Mohan Ji, aap aspataal men kaam karte hen?" – "Mr. Mohan, do you work in hospital?"
• "Kripayaa karke ek minat hold kijjega, Sar!" – "Be so kind as to hold a line!"
• "Ye bataaiye aaj raat ke diinar men aapki betii rahegii?" – "Will you tell me if your daughter is available at today’s dinner?"

• "Haan, vah sirf meraa dost hei, meraa mitr hei, meraa frend hei!" – "Yes he is my friend, my friend, my friend!"

• "Pichle saal mere ek mitr ko ek telivijan program men dikhaayaa gayaa thaa" – "Last year my friend was shown on TV".

• "Vah sadaa saaikal dvaaraa chaltii hei" – "He always rides a bike".

• "Merii tabiiyat achchii nahiin hei. Muje daaktar jaanaa hei."

(Snell)

The key Hindi manual which is used to teach Hindi at the faculties of oriental studies at many Moscow higher educational establishments abounds with some English borrowings which had some phonetic interference or phonetic variation in Hindi:

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Actuubar
October
Navambar
November
Disaambar
December
Klass men
In class
Hallo
Hello
Kanpani
Company
Redio
Radio
Kol karna
To call
Koch
Coach
liiv-tiizing karna
Eve teasing
lufafter karna
To look after
Rabar
Rubber
“Tum ko afis jaanaa kitne minat lagtaahe?”
How long does it take to get to the office?”
“Draivar ki ek aankh he isliye vahbus achchii tarah nahiin chlaata he.
“The driver has only one eye that’s why he drives a bus poorly.”
“Shaam ko ham filmen dekhaaklye.”
“In the evenings we see films.”

“Kalej men to bahut se vishay parhaae gae the.”
“At college we were taught different subjects.”

“Us klass men bahot kam student hein.”
“There were a few students in this class.”

“Fon karne ke liye dhanyavaad!”
“Thank you for your call!”

“Ap muje apnaa nambar bhi den, shaayad Dharmendraa aapko fon karnaa chaahen!”
“Will you give me also phone number, Mr. Dharmendra will probably want to phone you!”

“Usne kahaa ki ham miter ke hisaab se chalenge. Aie taksi men beithiye!”
“It was said that those white men had destroyed our country badly”

“Men Landan men peidaa huaa thaa aor pehle to vahiin iskul jataa thaa”
“I was born in London and first started going to school there.”

“Kripayaa sigaret na pijijiye! Sikh log sigaret nahiin piite!”
“Please don’t smoke! The Sikhs people do not smoke.”

“Eir India afis saamne to he.”
“Air India office is across the street”

“Postwaalaa merii chitthii laya.”
“The postman has brought my letter”

“yahaan saaikilen bahot hen!”
“There are a lot of bikes here”

“Din bhar akele rahte hue vah miss karne lagaa”
“He began to be bored being lonely all days”

“Pehle to car aane do phir isteishan jaanaa!”
“Let the car come first and then go to the station!”
"Draaivar ne zor se brek lagaayaa aor gaarii ruuk gaii"

"Program abhii pakkaa he!"

"Itne baagh maare gaye hen ki aajkaal ke shikaariyon ko badle banduk ke kemare se hii shikaar karne diyaajaataa he."

"Daactar ko bulaaye, merii tabiiyat achchii nahiin he."

"Pichle sal mere ek mitr ek teivijan program men dikhaayaa gayaa thaa"

"Vah ek praivit skuul men Hindi siikhtaa he."

"Uskaa pronosieshin bahot saaf he."

"Muje do tikat hariiden!"

"Har patr ki kopiyan karni paregi."

="The driver put a lot of pressure on the brakes and the car stopped"

="The programme is ready"

="So many tigers were killed that now the hunters are allowed to hunt using only camera gun"

="Send for a doctor. I feel terrible!"

="Last year a friend of mine was shown on TV"

="He learns Hindi at some private school"

="His pronunciation is good"

="Please kindly buy two tickets for me"

="I will have to make a copy of a letter each"

As we have seen of a whole list of Anglicisms almost all the words have under gone either significant or insignificant changes. First of all, it is seen in substitution of English sounds. In Hindi there exist length and brevity of vowels a, u, y playing a semantically-distinctive role. In view of the absence of English [a], [ê], [A], [o] their substitution in Hindi is given by a short sound -a, -e or -A (long). The English diphthong -ai [ei] is substituted in Hindi for the sound e or a. Before the two initial vowels in Hindi there appears a short vowel i. Such English sounds as [w], [ë], [o] are not available in Hindi at all. They are substituted for voiced sounds v, d and the aspirate th. The combination of English vowels with the consonant [r], e.g. [ar], [Ir], [er], [ur], the consonant [r] will be pronounced in Hindi. Here vowels e or o can be a, and the diphthong ai turns into to ei. For many English words there are also equivalents in Hindi widely used in modern literary Hindi. (Snell & Weightman)
David Crystal, an honorary professor of linguistics at Wales University and the author of more than 50 books in the English languages states that the growing popularity of the Indian culture worldwide including the Bollywood films implies that Hinglish will be a spoken language beyond the continent. According to him “The certain phrases of Hinglish are to be global, as most Indians are engaged in the sphere of Information Technologies, use the Internet and send e-mails. This is still the language of the government, elite and mass media”. The advance of outsourcing and especially the concentration of the foreign firms in Bangalore (in the Indian state – Kerala) have resulted in the evolution of new words in English like “Bangalored” or “bangalorian”. For instance, in 2005 a new edition of the English Collins Dictionary included 26 neologism of Indian origin (Maxwell). Jeremy Butterfield, the chief editor of the Collins Dictionary says that “the trend towards penetration of words belonging to different cultures will grow all the time. If new words are to be used widely enough, they are included in the Dictionary and become English words. (Gazieva)

This research explores the new form of English that is frequently used by the youth in India today that may be termed as General Variety of English. GVE is a perfect amalgamation of Hinglish, SMS, Email language and other popular jargonisms. People use this new form in day to day communication but without any prescriptive grammar, thereby leading to semantic gaps between encoder and decoder at times.

This new variety has percolated into every field, from literature to journalism to ordinary speech. This new variety experiments with grammatical variations with tenses often mixed, auxiliary verbs missing from sentences and vowels missing from words. SMS and Email language have become modes of linguistic behaviour in India. The youth have informally created a structure and grammar for SMS and Email shorthand which at times trespasses into multiple meanings thereby creating ambiguities.

Indians invariably use English words often in their day-to-day discourse. They use English as a communicative tool as well. But the question is how much are they linguistically competent in
English? Indian varieties of English have always boasted of being grammatically perfect and purest forms of Queen's English since the colonial times. The reason is that the Indians used to learn the nuances of language since childhood. There has never been a gap between the linguistic competence and linguistic performance of English amongst Indians. But the past few decades have seen a new found importance being given to regional languages, especially Hindi, as if, suddenly, we have realized ourselves to be Indians. Hence today, in India a new variety of English is being spoken that has been coloured by the native languages and sociological norms. This new Variety of English can be called 'The General Variety Of English' which is completely sans real grammar rules. In this variety tenses are mixed, auxiliary verbs have lost importance and vowels are becoming appendix in language. Hinglish is just one component of this new form. Many other communicative tool patterns mix together to create the GVE.

Indian Variety of English (IVE) that is Hinglish, one need to understand the structure of new emerging variety before estimating the gap between the linguistic performance and competence of the same. Given the present India scenario of communication techniques and uses, nobody can deny that our country has witnessed a great linguistic convergence leaving to certain phonological and syntactic adjustments, on the part of both – English as well as Indian languages. Hence, English has been Indianized while there has been Englishization of Indian languages. Thus the general discourse in India today includes mixed codes of uses from English and other regional languages or Hindi in it language matrix. The Indianization of English language has led to the emergence of a variety of English albeit non-native and lexically, morphologically, syntactically and stylistically different from standard form of English. Words like “dhoti”, “Harijan”,"Namaskar" are generally used in their native structure, even in literature in English. Similarly, some Indian affixes have gone into derivation of entirely new Indian variety of new English vocabulary. For example, wallah, Ji, sahib are class maintaining derivational suffixes.

Rickshaw + wallah
Rickshaw wallah
Similarly the grammatical structure has also undergone massive transformation, not only in ordinary interactions but also in literally output. This Indian variety has given ways to a very new conception of English language, which man has tried to formulate according to his need of the communication pattern. Thus if the ruler Indian have Englishised their dialect then urban youth have tried to fashion a suitable mode of communication in English adapting the language to the technological advancements. With the mobile becoming the necessity for the youth, the short messaging system (S.M.S) has become unique form of communication. Spelling, grammar and all syntactical formalities have been replaced by the convenient coding of the language. Some of the common changes that SMS has brought can be seen everywhere, for example:

<table>
<thead>
<tr>
<th>Original</th>
<th>SMS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Of</td>
<td>F</td>
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<tr>
<td>You</td>
<td>U</td>
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<tr>
<td>Your</td>
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<td>That</td>
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<tr>
<td>Then</td>
<td>Den</td>
</tr>
<tr>
<td>From</td>
<td>Frm, 4m</td>
</tr>
<tr>
<td>See</td>
<td>C</td>
</tr>
<tr>
<td>We</td>
<td>V</td>
</tr>
<tr>
<td>Extreme</td>
<td>Xtrm</td>
</tr>
<tr>
<td>Morning</td>
<td>Mrng</td>
</tr>
<tr>
<td>Is</td>
<td>S</td>
</tr>
<tr>
<td>Sweet</td>
<td>Swt</td>
</tr>
<tr>
<td>See ya</td>
<td>C ya</td>
</tr>
<tr>
<td>Because</td>
<td>B'coz</td>
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<tr>
<td>Dream</td>
<td>Drm</td>
</tr>
</tbody>
</table>
This is not the only astonishing change that language has adapted according to the needs of the hi-tech society. With the computers becoming an essential part of our lives, its communicative mode has become our language behaviour, and its technical vocabulary has intruded into our colloquial language in such a manner that today we delete anything instead of removing. This technicality of society has given rise to jargonism in our ordinary linguistic discourse. Today jargon exists everywhere, though it doesn't actually have any negative connotation. Jargon is the special or technical language of a trade, profession or similar group. But now the respective technical language of every profession has percolated into ordinary chat for examples:

All my best wishes  AMBW
As soon as possible  ASAP
By the way  BTW
Keep in touch  KIT
Gone are the days when we used to talk to people, now we dialogue with people over a cup of coffee or participate in a heated debate on the commoditization of services. Today we pen down our thoughts in diary instead of simply writing or just table our views in front of friends. Computers have greatly contributed in initiating this new mode of language behaviour. In our normal discourse, we keep up with the tradition of cut-copy-paste. Journalism also has seen this adaptive capability of a literary language like English, and we often come across statements like 'It is a good read in the best article reviews'.

This kind of English that is spoken in the urban India can be termed as the general variety of English. Though there is great difference in the habitual make-up of urban India and rural India, but some where they meet and that is the use of English, which is the result of the intrusion of local dialects into English and the invention of English into the local languages and Hindi. Urban as well as rural youth have done some code matching and code mixing in their oral communication hence giving rise to the emergence of Hinglish as the most popular linguistic behaviour. This new variety has let the youth to achieve communicative competence in English but not linguistic competence. Today India is also facing the same problem of a large gap between performance and competence whether it is about Hindi language or English. Linguistic competence means the ability to speak and write grammatically correct language while performance is related to our day-to-day speech mechanism. Any uneducated Indian would ask "Tem kya hua" instead of time. You can see billboards saying "Child bear" by which they mean
Chilled Beer. This is the linguistic performance. In the same manner, well read, educated Indian would continue to mix-up tenses in his English. His linguistic performance is far removed for linguistic competence.

Linguistic competence is defined as the ability of the speaker-hearer to speak and understand language in a grammatically correct manner. Linguistic competence is the use of grammatical rules of a language, whereas communicative competence is the use of social language conventions. Similarly, the grammatical structure has also undergone massive transformation, not only in ordinary interaction but also in the literary output. People would speak 'I'm working in this city for five years', whereas writers would pen down -

'I am living far off in Borivli' (The Railway Clerk). The literary artists have also shown Englishization of Indian proverbs e.g.

- 'You cannot straighten a dog's tail' (Kanthapura)
- 'Through their fingers money goes pouring like water' (Kanthapura)

In the post-colonial era, some writers out rightly reject the idea of translating regional words as they may lose integral essence. Thus, we have Amitav Ghosh using bangla term 'adda' very often in 'The Shadow Lines' and Rushdie not translating 'purdah' into veil in his novels. This experimentation is not restricted to the literature, and but is more often done by 'The AAM AADMI'.

Any deviation from the rules of linguistic competence in SMS and email shorthand would result in incorrect communication. Hence there is a dire need to look into integrating linguistic competence of this 'GVE', i.e. 'General Variety of English' with its daily performance so that there is no gap between 'Linguistic Competence' and 'Linguistic Performance'; otherwise this new form of language would remain for many. Language is inherently present in our mind since childhood. A child internalizes language and its rules through social environment. This mental proficiency is governed by the descriptive grammar-the rules that govern what people do or can
say. This also determines his linguistic proficiency of communicative competence. But prescriptive rules of grammar, i.e. those rules which prescribe what people should/shouldn't say define linguistic competence. Traditionally established forms of English prescribe that a sentence should not end with preposition or should not use double negatives. Descriptive rules are natural, followed intuitively and are learnt at primary level. Prescriptive rules are not natural and need to be learned.

In India this knowledge of universal grammar has led to the discovery of 'The General Variety of English' that has Hinglish, SMS, jargonism, new email format as the new forms. The interference of the social norms of global culture and technological experimentations has provided a more conducive environment for its emergence.

The modern youth in India have invariably adapted his language to the new format. Their linguistic performance has been coloured by their skills in communicative performance. But with the lack of prescriptive rules for its usage, it leads to a semantic gap in communication many a times. Moreover no one can be said to be linguistically competent in this new form of English. If there is no distinction between encoded and decoded language, the user would be deemed competent; but then it depends upon many other situations.

The transcription of 'th' would be understood as 'Thita' by a mathematics student unless he knows transcription symbols. Similarly b/w might be deciphered as 'between' by some and 'black and white' by many who are not competent in this new language. 'S' may be 'is' or 'as' in SMS language depending upon its context of usage in the sentence. ASAP might be 'as soon as possible' for technocrats who have made it a norm in email language, but teachers could have made it the short form of 'all students are present'. Moreover 'btw' means 'by the way' technically in email shorthand and it is the accepted acronym in business communication in email language, while on the other hand it is often used as 'between' in SMS language as well thereby leading to confusion in communication. These are the technicalities of this new language which need to be addressed today. There is no denying that this new 'General Variety of English' has come to stay,
but to bridge the gap between its linguistic competence and linguistic performance is essential today. Linguists in India have to come forward and generate a new form of Grammar that can add credence to this new English of Young India. (Bhattacharya)

Sociolinguistics is a study of language variables which include age, ethnicity, social class and gender. Even though it is almost 50 years since sociolinguistics appeared in Europe and the USA, gender was not included into the subjects under discussion at once. Scholars' interest in the relationship between gender and the use of language started to grow only a few decades ago. Since then, gender has become a rather popular and controversial topic in the works of sociolinguists. (Belikov & Nikolsky)

The following chapter of this thesis will explore the role of Hinglish in various fields and its relevance in the present day scenario.


“Delhi Belly” 2011. Film

“Dilli Ka Thug” 1958. Film


“Hum tum” (2007). Film.


“Jogger’s Park” (2007). Film.


