

## A Socio-Linguistic Study of Code Switching and Code Mixing at the Ghats of Varanasi

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### **Introduction**

Varanasi is a city of Lord Shiva. Shiva means truth and beauty. It is also a living city; people call it "city of life". The main attractions of the city are its wonderful Ghats, its cultural activities, its rituals, etc. People believe, death in Kashi get salvation. Every year people come here not only from different parts of the country but from all over the world. They come for different purposes; some people come to see the Ghats, Temples, etc., and some, to learn Sanskrit, Music, Yoga, Painting, etc.

In nut shell, we can say that Varanasi is a point where languages from the different parts of the world come into contact with the locals of Varanasi and make a splendid multilingual platform. Native speakers of English, French, Japanese, Chinese etc. and speaker of Hindi, Bhojpuri, Bangla, Tamil, Telugu, and Marathi also come to visit the city in bulk. Visitors from various countries, different regions of India, and the local community enjoy this environment because it fosters interaction and cultural exchange. This interaction allows visitors to connect with local people, making it easier for them to access 2 local goods and services. In turn, the local community often develops a code-mixed language that facilitates effective communication and serves as a tool for educational and social engagement.

### **Research Methodology**

This study adopts a systematic and authentic approach to data collection to examine code-switching and code-mixing at the Ghats of Varanasi, with a specific focus on Assi Ghat. The data has been collected primarily

through natural linguistic interactions observed in the sociolinguistic environment of the Ghats. Additionally, periodic consultations and verification with informants were conducted to ensure the reliability and accuracy of the data.

## **Data Collection**

The data for this study was gathered through audio recordings of conversations at Assi Ghat. These recordings captured spontaneous language use in natural settings, reflecting the dynamic sociolinguistic environment. The researchers specifically chose informants across a diverse demographic, including both educated and uneducated individuals aged between 15 and 60 years. This selection aimed to capture a comprehensive view of the linguistic behaviors prevalent in the area.

## **Analytical Approach**

In addition to examining linguistic data, the researchers analyzed the informants' use of code-switching and code-mixing from the perspective of their communicative competencies. This included exploring how speakers navigate different social and cultural interactions using multiple languages, even with limited formal education.

By focusing on both linguistic structures and sociolinguistic contexts, this methodology provides a comprehensive understanding of how code-switching and code-mixing operate in the multilingual environment of Assi Ghat, reflecting broader patterns of language use in Varanasi.

## **Sociolinguistics Study**

Sociolinguistic is the study of relationship between language and society or in another words you can say that different functions of a language in society. "The study of language in relation to society" (Hudson, 1996: Pg. No. 04)." Society is formed from groups of people and people use a language for different purpose or purposes. When people communicate with each other they form a system and definitely this system needs a

medium to accomplish the purpose, this medium is called code. People use different codes differently which refers to various forms of a language triggered by social factors. Language changes from community to community, individual to individuals and situation to situation. This change results in varieties within society through language.

## **Code Switching & Code Mixing**

In Sociolinguistics, study of code switching and code mixing is one of the complicated tasks because, giving a cut to cut differences of both the concepts is not possible, yet some scholars tried to differentiate between them. Tira Nur Fitria (Tira Nur Fitria: 2014) has mentioned some view on the phenomena of Code-Switching and Code-Mixing of different scholars in his work. Tira Nur Fitria mentioned so many scholars and Ronald Wardhaugh, Victoria and Rodman and Muysken are four of them. He mentioned Wardhaugh (1986: p. 100) and said, a code switching is a conversational strategy used to establish, cross or destroy group boundaries; to create, to evoke or change interpersonal relations with their rights and obligation. Victoria and Rodman (1983) also talk about code-switching that code-switching refer to using more than one language or dialect in conversation. Code-switching can be distinguished from other language contact phenomena such as loan translation (calques), borrowing etc.

Wardhaugh (1986: p. 103) says about code-mixing, code-mixing occurs when conversants use both languages together to the extent that they change from one language to the other in the course of a single utterance it means that conversants just change some of the elements in their utterance. According to Tira Nur Fitria, Muysken (2000: p. 109) defines code-mixing as any situation in which lexical items and grammatical traits from two different languages are used in the same phrase. Additionally, he claims that code-mixing occurs when a speaker essentially uses one language while including fragments of another.

There are some examples below through which we can imagine the contact situation of the Ghats of Varanasi

## Code Mixing

### English + Hindi

1. your prarthna will help her
2. S.Acc prayer FUT help 3SF.Acc  
"Your prayer will help her".
2. saNdh is a religious animal  
bull aux article religious animal  
"Bull is a religious animal."
3. you should learn some geet sangeet
2. S should learn Quant song singing  
"You should learn some songs to sing."
4. chalak ke this side  
jump PAR this side  
"Jump this side."
5. he waters my diyaa and it stop blowing  
3SM water.3S my candle Canj 3SN stop blowing  
"He waters my candle and it stops blowing."

In examples (1) to (5), we can observe how the speaker inserts lexical items from another language, predominantly Hindi, into their speech. These inserted words such as *prarthna*, *saNdh*, *geet sangeet*, *chalak ke*, and *diyaa* carry cultural and religious connotations, reflecting the habits, spiritual associations, and cultural phenomena of the speakers. By using these terms, the speakers aim to highlight the spiritual and cultural significance of their city and traditions.

1. "your prarthna will help her"

Code-mixed structure: English possessive pronoun ("your") and auxiliary verb ("will") with a Hindi noun ("prarthna").

The noun "prarthna" (meaning "prayer" in Hindi) is retained in Hindi, while the supporting structure is in English, perhaps because "prarthna" has specific religious or cultural connotations that feel more authentic in Hindi.

2. "saNdh is a religious animal"

Code-mixed structure: Hindi noun ("saNdh") with an English predicate ("is a religious animal").

"SaNdh" (meaning "bull" or "ox" in Hindi) is maintained in Hindi, likely due to its unique cultural or religious significance. This shows a tendency to use Hindi for culturally significant nouns.

3. "you should learn some geet sangeet"

Code-mixed structure: English pronoun and modal ("you should") with Hindi nouns ("geet" meaning "song" and "sangeet" meaning "music").

This phrase shows a preference for using Hindi words related to traditional arts. "Geet sangeet" brings cultural authenticity, possibly making the sentence sound less formal and more conversational.

4. "chalak ke this side"

Code-mixed structure: Hindi noun phrase ("chalak ke," meaning "driver's") with an English spatial reference ("this side").

Here, "chalak ke" aligns with Hindi syntax, where possessive relationships are often formed with "ke," and it's followed by an English locative expression. The use of "this side" in English adds clarity, as directional phrases are common in English code-mixing.

5. "he waters my diyaa and it stop blowing"

Code-mixed structure: English pronouns and verbs with a Hindi noun ("diyaa").

"Diyaa" (meaning "oil lamp" in Hindi) holds cultural and contextual significance. The verb "stop" should ideally be "stops" to match English grammar. However, this type of minor inconsistency is common in code-mixed speech.

## **Code Switching**

### **Hindi + English**

- 6 see my taddy, nayaa hai  
see my teddy new aux  
"See my teddy, its new".
- 7 dauro nahi you will slip  
run NEG 2.S FUT slip  
"Do not run, you will slip."
- 8 Let him come sath calenge  
Let 3.SM.Acc come with go  
"Let him come we will go together."
- 9 I am going tum bhi aao  
1S Aux go.PROG 2S PART come  
"I am going, you come too."
- 10 chodo I am not interested  
leave 1.S Aux NEG interested  
"Leave it, I am not interested."

In examples (6) to (10), the speaker alternates between English and Hindi clauses. In examples (6), (8), and (9), English clauses are followed by Hindi clauses, while in (7) and (10), the order is reversed. This type of code-switching is often used to create a comfortable, familiar environment and to demonstrate to visitors that the speaker is proficient in English and capable of assisting them. Exposure to and use of a new language in conversation also aids in language acquisition.

These examples showcase code-mixing, where English and Hindi elements are blended in a single sentence. While English structures often dominate, Hindi is used to add familiarity, emphasis, or emotional nuance. Below is an analysis of each example:

## 6. "see my taddy, nayaa hai"

Code-mixed structure: English verb and possessive pronoun ("see my") with Hindi noun ("taddy") and adjective phrase ("nayaa hai").

"Taddy" (likely a colloquial or personal term for a toy or object) and "nayaa hai" (meaning "is new") retain a casual, informal tone. The Hindi phrase "nayaa hai" completes the thought in a way that could sound more familiar to Hindi speakers.

## 7. "dauro nahi you will slip"

Code-mixed structure: Hindi command ("dauro nahi," meaning "don't run") with an English clause ("you will slip").

The Hindi imperative "dauro nahi" is used to establish urgency, with English for explaining the reason. This construction reflects a common conversational approach where Hindi is used for commands, and English provides additional context.

## 8. "Let him come sath calenge"

Code-mixed structure: English phrase ("Let him come") with a Hindi clause ("sath calenge," meaning "we will go together").

"Sath calenge" expresses a collective intention in Hindi, which may feel more inclusive and natural in the language. The sentence mixes English for the initial action and Hindi for the shared response, creating a friendly tone.

## 9. "I am going tum bhi aao" 7

Code-mixed structure: English clause ("I am going") with a Hindi imperative ("tum bhi aao," meaning "you come too").

The use of "tum bhi aao" in Hindi maintains a conversational feel, softening the command to a friendly suggestion. This combination allows the speaker to express both their action in English and an invitation in Hindi.

## 10. "chodo I am not interested"

Code-mixed structure: Hindi verb ("chodo," meaning "leave it" or "forget it") with an English negative statement ("I am not interested").

The phrase "chodo" functions as a casual dismissive statement, setting the tone, with the English clause clarifying the speaker's disinterest. The sentence expresses an informal, straightforward dismissal.

### **Bangla-Hindi-English**

- 11 Dada Kothay jacci idhar aao  
Big brother where go here come  
"Big brother where are you going? Come here."
- 12 amaar opekkha koro naa I am going  
1.PS.EN wait do NEG 1.PS aux going  
"Do not wait for me, I am going."
- 13 choti ta khule aye samne mandir hai  
slipper NH remove come infront temple aux  
"Remove your slipper, it is temple ahead."
- 14 Give me my things aami ghore jacci  
Give 1.S.Acc GEN thing.Pl 1.S house go.PROG  
"Give me my things I am going to home."
- 15 kaise ho, maa baba kemon achen?  
How Aux mother father how H.Marker  
"How are you? And how are your parents?"

These code-mixed sentences demonstrate a multilingual blend of English, Hindi, and Bengali, reflecting the fluidity and creativity of speakers in a multilingual environment. Below is a revised breakdown of each example, focusing on the patterns of code-mixing and grammatical structures:

11. "Dada Kothay jacci idhar aao"  
Code-mixed structure: Bengali ("Dada" meaning "brother," "Kothay" meaning "where," "jacci" meaning "going") combined with Hindi ("idhar" meaning "here") and English.

Bengali sets the context by addressing "Dada" with a question, while Hindi completes the command. This mix is common in multilingual speakers, where Bengali initiates the topic, and Hindi wraps up with direction.

12. "amaar opekkha koro naa I am going"

Code-mixed structure: Bengali phrase ("amaar opekkha koro naa" meaning "don't wait for me") with an English clause ("I am going").

"Opekkha koro naa" softens the tone with a friendly Bengali request, while the English clause clarifies the speaker's intention to leave. This blending allows for natural code-mixing, expressing both action and reasoning.

13. "choti ta khule aye samne mandir hai"

Code-mixed structure: Hindi and Bengali combination, with Bengali ("choti ta" meaning "the hair tie") and Hindi ("aye" meaning "come") along with an English locative structure ("samne mandir hai" meaning "the temple is in front").

This structure maintains a familiar and respectful tone, with the noun phrase in Bengali to establish focus, while Hindi completes the directive. The combination keeps the sentence casual and clear in instruction.

14. "Give me my things aami ghore jacci"

Code-mixed structure: English imperative phrase ("Give me my things") combined with a Bengali clause ("aami ghore jacci" meaning "I am going home").

English initiates the request clearly and directly, with the Bengali clause expressing the speaker's destination, creating a smooth bilingual expression of both action and purpose.

15. "kaise ho, maa baba kemon achen?"

Code-mixed structure: Hindi question ("kaise ho" meaning "how are you") combined with Bengali phrase ("kemon achen?" meaning "how are you" in a formal context), addressing both parents.

This example uses both languages to convey respect and familiarity to different listeners. "Kaise ho" is an informal Hindi greeting, while "kemon achen" is a respectful Bengali form, which adds nuance based on the relational context.

### **Marathi-Hindi-English**

16 majhe haat dharto, you will not slip

My hand hold 2.S FUT NEG slip

"Hold my hand, you will not slip."

17 aai! to aajaarii aahe, ham challenge

mother he ill aux 1.S go

"Mother! He is ill, I will go with you."

18 aavaaj karoo nakaa, bhid hai

noise do NEG. rush aux

"It is rush don't make noise."

19 to cangla mulga aahe par baat nahi hoti

He good boy Aux but talk NEG be

"He is a good boy but we don't talk."

20 mi caah peet nahi aap lo

I tea drink NEG 2.PSH take

"I don't take tea, you take it."

At Assi Ghat, the use of Indian languages is widespread, and speakers often display multilingual proficiency beyond just Hindi. From examples (11) to (20), we observe interactions between different Indian languages, showcasing linguistic diversity. These examples reflect how speakers use multiple languages to connect with others and adapt to their audience, often blending languages for familiarity or clarity. Below is a revised analysis of the sentences, focusing on the patterns of language contact and grammatical structures:

## 16. "majhe haat dharto, you will not slip"

Code-mixed structure: Marathi clause ("majhe haat dharto," meaning "hold my hand") combined with an English clause ("you will not slip").

The Marathi phrase initiates a request, while English clarifies the benefit or outcome. This structure is common in multilingual speech where one language directs an action, and another language elaborates on its purpose or effect.

## 17. "aai! to aajaarii aahe, ham challenge"

Code-mixed structure: Marathi expression ("aai!" meaning "oh!" and "to aajaarii aahe," meaning "he is sick") combined with a Hindi-English statement ("ham challenge").

Marathi introduces an emotional or exclamatory remark, while Hindi-English emphasizes the speaker's intent ("challenge"), adding an informal yet direct tone.

## 18. "aavaaj karoo nakaa, bhid hai"

Code-mixed structure: Marathi imperative ("aavaaj karoo nakaa," meaning "do not make noise") combined with Hindi ("bhid hai," meaning "there is a crowd").

Marathi delivers the command, and Hindi provides the reason. This code-mixing style is practical in bilingual settings, where commands are given in one language and explanations are offered in another.

## 19. "to cangla mulga aahe par baat nahi hoti"

Code-mixed structure: Marathi description ("to cangla mulga aahe," meaning "he is a good boy") combined with a Hindi phrase ("par baat nahi hoti," meaning "but there is no conversation").

Marathi is used to provide a description or opinion, while Hindi introduces a contrast. This mix enables speakers to express sentiments more fluidly and naturally in a bilingual context.

## 20. "mi caah peet nahi aap lo"

Code-mixed structure: Marathi-English combination, with Marathi ("mi caah peet nahi," meaning "I don't drink tea") and a Hindi-influenced English statement ("aap lo," meaning "you take").

The Marathi clause establishes a personal choice, while the Hindi-influenced phrase suggests an alternative action. This style reflects a casual tone, commonly found in informal spoken contexts.

### **French-English**

- 21 je dois aller, you guys carry on  
I have to go 2.S guys carry on  
"I have to go, you guys carry on."
- 22 regardez à ma maison so small  
Look at my house so small  
"Look at my house, it is so small."
- 23 Votre chamber est libre, enjoy now  
2.S.ACC Your room is free enjoy now  
"Your room is free. Enjoy now."
- 24 il vient ici and meet me  
3SM come here Conj meet 1.S.Acc.  
"He comes here and meets me."
- 25 Je baigne but not everyday  
!S bath but Neg everyday  
I bath but not every day."

In examples (21) to (25), speakers often incorporate French expressions with English, showcasing inter-sentential code-switching. This linguistic feature, as outlined by Astuti, Dias, Cakrawarti (2011), takes place at the clause or sentence level, where different segments are expressed in separate languages. French phrases bring cultural richness and nuance, while English contributes context and clarity for actions or instructions. Here is a closer examination of these examples:

21. "je dois aller, you guys carry on"  
Code-mixed structure: French phrase ("je dois aller," meaning "I have to go") combined with an English clause ("you guys carry on").

French is used to express the speaker's action, while English follows to encourage others to continue without them. This mix allows for a natural transition from a personal statement to a directive. 12

22. "regardez à ma maison so small"

Code-mixed structure: French phrase ("regardez à ma maison," meaning "look at my house") with an English adjective phrase ("so small").

The French phrase introduces the focus of the sentence, while English offers a descriptive assessment. This structure leverages the French command for attention, with English providing an informal tone in the observation.

23. "Votre chamber est libre, enjoy now"

Code-mixed structure: French phrase ("Votre chamber est libre," meaning "Your room is free") combined with an English imperative ("enjoy now").

French sets the context of availability, while English adds a casual encouragement. This combination maintains a polite yet informal tone, blending formality with friendliness.

24. "il vient ici and meet me"

Code-mixed structure: French phrase ("il vient ici," meaning "he is coming here") followed by English phrase ("and meet me").

The French statement conveys information, and the English clause completes the action, emphasizing the speaker's role in the interaction. This mix enhances conversational flow.

25. "Je baigne but not everyday"

Code-mixed structure: French clause ("Je baigne," meaning "I bathe") combined with an English contrasting phrase ("but not everyday").

French expresses the speaker's habit, while English offers a qualifier, adding nuance to the frequency. This combination is casual and conversational, balancing structure and informality.

## Chinese-English

26 ni hau, how are you

hello, how AUX 2.S

"Hello! How are you?"

27 wo hen hao, what about you

I am happy QUES about 2.S

I am happy, what about you?"

analysis of each example, highlighting how languages-Mandarin, English, and possibly Hindi or other South Asian languages-are interwoven.

Example 26: ni hao, how are you

Language Combination: Mandarin + English

"ni hao": This is a Mandarin greeting, which means "Hello" or "How are you?"

"how are you": This is an English greeting, commonly used to ask someone about their well-being.

"ni hao" is a standalone Mandarin greeting.

"how are you" is a question in English.

The code-mixing occurs because the Mandarin phrase "ni hao" (which is used to greet someone and can mean both "hello" and "how are you") is followed by the English phrase "how are you." This structure might indicate that the speaker is switching languages mid-sentence, possibly to accommodate the listener's language preferences or because the phrase is commonly used in English.

Example 27: wo hen hao, what about you

Language Combination: Mandarin + English

"wo hen hao": This is Mandarin, where "wo" means "I," "hen" means "very," and "hao" means "good" or "well." Together, it translates to "I am very good" or "I am fine." 14

"what about you": This is an English phrase commonly used to inquire about someone else's state after answering a question about oneself.

"wo hen hao" is a complete statement in Mandarin.

"what about you" is a question in English, asking for a reciprocal response.

Here, the speaker starts with a Mandarin phrase to express their well-being ("wo hen hao") and switches to English to ask the listener about their condition ("what about you"). This type of code-mixing might occur when speakers are fluent in both languages and want to shift to the language they feel more comfortable with for the second part of the conversation.

Example 28: ni ju har, I am also coming

Language Combination: Possibly a mix of Mandarin + Hindi + English

"ni ju har": This phrase appears to be a mix of Mandarin and possibly Hindi or a South Asian language. "Ni" could be Mandarin for "you," and "ju" and "har" may not make sense directly in Mandarin, but could be words from another language, potentially from Hindi ("har" meaning "every," "ju" might be a misheard or miswritten word).

"I am also coming": This is a clear English phrase.

The first part "ni ju har" does not follow standard Mandarin grammar, but could be an attempt at combining Mandarin with another language (likely Hindi or a regional South Asian language). The "ni" (you) could be in Mandarin, and "har" could be Hindi.

The second part "I am also coming" is English and is grammatically correct in that language.

This sentence seems like a more complex example of code-mixing, where elements from Mandarin (ni) and Hindi (har) are combined with English (in the phrase "I am also coming"). It appears the speaker might be blending multiple languages, possibly due to regional language practices or personal linguistic habits.

## **Japanese + English**

29 watashi wa bazaar e iki masu.

I prt market to go is.

"I go to market."

30 kore wa daigoku is very famous.

15 that prt university Aux very famous.

"That part of university is very famous."

31 toki doki kare wa English movie watching.

some times he prt English movie watching

"He watches English movie sometimes."

32 ishhoni book wa buy masu.

together book prt buy is.

"Buy a book together."

33 jiten sha de I am going to ghat.

bicycle by I am going to ghat.

"I am going to Ghat by bicycle."

In examples (29) to (33), the speaker alternates between English and Japanese. The Japanese sentences are all simple in structure. At the Ghats, multilingual individuals are relatively few, with most being younger people. Their curiosity to learn additional languages stems from the potential opportunities it creates-making them valuable as interpreters or local guides.

These examples showcase code-mixing between Japanese, English, and possibly Hindi or other South Asian languages. Below is an analysis of each example, highlighting the integration of languages along with a detailed breakdown of the grammatical structures and patterns.

Example 29: watashi wa bazaar e iki masu

Language Combination: Japanese + English/Hindi

"watashi wa": This is a Japanese phrase. "Watashi" means "I," and

"wa" is the topic particle in Japanese.

"bazaar": This is an English word, although it comes from Persian and is commonly used in Hindi and other South Asian languages to refer to a market.

"e": This is the Japanese particle "e," which marks the direction or destination of an action. 16

"iki masu": This is a Japanese verb phrase meaning "to go" in the polite form ("iki" meaning "to go" and "masu" is the polite suffix).

The sentence follows Japanese grammar, where the subject is marked by the particle "wa," the direction is marked by "e," and the verb "iki masu" indicates the action.

The word "bazaar" is inserted directly into the sentence. It functions as the destination noun and is not conjugated according to Japanese rules.

This sentence is primarily in Japanese, with "bazaar" (the English word) used in place of the Japanese word for market ("ichiba" or "b?z?ru" in more Japanese-influenced contexts). This type of code-mixing happens when speakers are familiar with multiple languages and borrow words from one language to fill gaps in another, often for cultural or lexical convenience. The use of "bazaar" may reflect a regional preference for the term.

Example 30: kore wa daigoku is very famous

Language Combination: Japanese + English

"kore wa": "Kore" means "this" in Japanese, and "wa" is the topic marker.

"daigoku": This appears to be a Japanese word (possibly misspelled or misused). "Daigoku" could be a mistaken attempt to refer to "Daikoku" (a place name, such as Daikoku Station), or "daigaku" (university).

"is very famous": This is an English phrase that describes the subject ("daigoku").

The second part, "is very famous," is English and functions as a descriptive phrase.

This example combines Japanese syntax with an English phrase. The speaker begins by introducing the topic in Japanese and follows it with an English description. The use of "is very famous" instead of a Japanese equivalent ("to iu koto de yuumei desu") is an instance of borrowing English vocabulary for efficiency or ease. This type of code-mixing is common when speakers switch to English for terms or phrases they consider more concise or familiar.

Example 31: toki doki kare wa English movie watching

Language Combination: Japanese + English

"toki doki": This is a Japanese phrase, meaning "sometimes" or "occasionally."

"kare wa": "Kare" means "he" in Japanese, and "wa" is the topic particle.

"English movie watching": This part is English. "English movie" is a common way to refer to movies in the English language, and "watching" is the gerund form of the verb. 17

"English movie watching" is a direct mixture of English words, though the construction is unusual because it does not follow standard English grammar. In English, you would expect the phrase to be something like "watching an English movie."

This example is a more complex code-mixed sentence. The first part ("toki doki kare wa") is Japanese, but the second part ("English movie watching") blends English into the Japanese structure. The choice of "watching" over a verb like "miru" (??) might suggest an influence of English syntax or an attempt to simplify the sentence structure. This could reflect a bilingual person's preference for mixing languages based on convenience or the availability of certain expressions in each language.

Example 32: ishhoni book wa buy masu

### Language Combination: Japanese + English/Hindi

"ishhoni": This is a Japanese word meaning "together."

"book": The English word for "book."

"wa": The Japanese topic particle.

"buy masu": The English word "buy" is followed by the Japanese polite form "masu" (used in verbs to make them polite).

"ishhoni" (together) introduces the action and is followed by the verb phrase "buy masu."

The sentence follows Japanese grammatical order, but the English word "book" is used in place of the Japanese word "hon" (?).

This sentence uses Japanese syntax with the insertion of English vocabulary. The word "book" is inserted in place of the Japanese "hon." The use of "buy" in English, followed by the Japanese verb ending "masu," is a mixture of English and Japanese verb forms. The sentence construction could be influenced by the speaker's familiarity with both languages and their comfort with borrowing English words when speaking Japanese.

Example 33: *jiten sha de* I am going to ghat

### Language Combination: Japanese + English + Hindi

"jiten sha": This is likely meant to refer to "jiten-sha" (???), which is the Japanese word for "bicycle."

"de": This is the Japanese particle that indicates the location or means of an action.

"I am going to": This is an English phrase that indicates movement towards a location. 18

"ghat": This is a Hindi word referring to a series of steps leading down to a river, typically used in South Asian contexts.

"I am going to" is a standard English expression for indicating future direction.

"ghat" is a Hindi term used to specify the destination.

This sentence begins with Japanese for describing the transportation method, uses English for the directional verb phrase ("I am going to"), and ends with a Hindi destination ("ghat"). The use of "ghat" could be because it's a culturally specific term not easily translated into Japanese or English. This type of code-mixing might occur in a multilingual context where the speaker switches languages depending on the cultural and contextual relevance of certain words.

## **Conclusion**

The discussion highlights that at the Ghats of Varanasi, code-switching and code-mixing among various languages are highly prevalent. These linguistic practices foster meaningful interactions between locals and visitors, creating a vibrant linguistic environment. The Ghats serve as an international platform, benefiting both the local community and tourists.

As the number of visitors continues to rise, local businesses are thriving, and communication barriers are diminishing. Tourists find it easier to connect with locals, thanks to the multilingual environment, while locals gain the opportunity to learn new languages. Currently, many individuals at the Ghats can speak foreign languages, and with time, they are likely to develop reading and writing skills as well.

The multilingual opportunities at the Ghats are opening doors for locals in terms of business growth and job prospects. This dynamic exchange of languages and cultures is driven by the frequent use of code-mixing and code-switching, which has become a cornerstone of the thriving linguistic and cultural interactions at Varanasi's Ghats.

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