CODE-SWITCHING AND CODE-MIXING: AN ENDANGERING TREND TO THE MOTHER TONGUE (TENYIDIE) IN URBAN AREAS OF KOHIMA AND DIMAPUR DISTRICTS OF NAGALAND

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DECLARATION

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CHAPTER- 1
INTRODUCTION

1.1   Introduction

Nagaland is a land of diverse culture and languages. There are eighteen major tribes in Nagaland where every tribe has a language of its own. Besides these languages, there are other different languages used and spoken even in a single tribe. Moreover, there is a vast number and wide usage of dialectical variation in the Naga society among the tribes. These varied languages exert the need of a common standard language which would be appropriate and convenient for the multilingual society as a whole. Prior to the advent of Christianity, the people do not care much about the existence of other people and languages besides there's. However, in the seventeen century the dawn of proper civilization and modernization shines on the people and a new era evolved with different concepts and complication as well as development in their languages. With the British Empire spreading its wing to the North-East of India the American Missionaries in collaboration with the East India Company subsequently spread the religion with education and invasion. The missionaries then, started to educate the people of the land with English as a medium of education, though native language development does take place. Those with better education and knowledge ultimately live better life which tempts the people of different tribes and in different angles flock to the centers for education that creates towns and cities. Thus, the need for a language to communicate occurs, which give rise to the importance of English and its learning. The Angami is one of the major tribe in Nagaland where the people embraced Christianity in the late 19th Century from the American Baptist Missionaries and subsequently education was introduced and imparted hand in hand with religion. Tenyidie is a language from Tibeto-Burman language group which is spoken by approximately 1,32,000 speakers in the districts of Kohima and Dimapur. According to UNESCO's Language Vitality and Endangerment framework, Angami is at the level of "vulnerable" (languagehttp://www.unesco.org/culture/languages-atlas/en/atlasmap/language-id-1140.html). Angami is a major tribe in Nagaland that speaks the language Tenyidie, and the academic implementation of the language has reached PhD level, and so there is no feeling of the language at the level of "vulnerable" as it is spoken by most children. But there are some ancient words which are difficult to understand in poetry and ritualistic recitation.

Code-switching and code-mixing is a phenomenon which generally occurs in any bilingual or multilingual society in the world. In the context of urban Angami society, this phenomenon is very common among the Tenyidie speakers, since different people with different language comes in contact with the society as the capital and commercial centre are situated in its region. Moreover, the non-usage of indigenous language as official language compels the people to shift to English as the official language and Nagamese, a creole language as market language in urban Naga society in general and Angami society in particular. Language is a unifying force and a common ground for people to communicate. It is a key in communicating with other people which is impossible without a good language. Communication sometimes is only for a group or a section of people which oblige the speaker to shift the language from present language to another language by way of code-switching or code-mixing. Moreover, bilingual or multilingual speakers tend to communicate with different languages for their own convenience in their sub-conscious mind or due to technicality and unavailability of word, clause or phrase in their language, or to stress and emphasize a point to the hearer, or depending on the mood of the speaker or by repetition and interjection.

Multilingualism and medium of education is a general factor that contributes to the use of code-switching and code-mixing in urban Angami society. Though there are factors like, urbanization, alienation of L1 or mixed culture and modernization. Angami community is in contact with multilingualism and using of English as a medium of education is at a high rate. Therefore, the level of code-switching and code-mixing is increasingly alarming particularly among the youth and younger generation.

The study pursues a detailed account on sociolinguistic aspect of code-switching and code-mixing among the urban Angami community. Various areas like church, school, conversation, family and social media are analyzed by the way code-switching and code-mixing are applied. Urban Angami are basically bilingual or multilingual with familiarity in English, Nagamese and Hindi as well, though there is no script and very little is known about writings in Nagamese. English language is more prominently used in speaking as well as writing than Tenyidie. They master these languages both in oral and written forms except Nagamese as settling in urban areas. Meanwhile, English is used as the academic language starting from their first day of education till the last. Since the concept of multilingualism or bilingualism is in everybody's mind in urban

settings all the other areas in the study are undeniably influenced by code-switching and code-mixing in their communication.

Based on the explanation above, the purpose of this study is to find out the definitions and types of code-switching and code-mixing by various experts and example data of both code-switching and code-mixing by different speakers in their communications. The paper also presents the objectives of the research with regard to the different type of code-switching and code-mixing involved and the factors that influence its utterances, with its impact on the development and existing threat. Thus, concluded with the findings of types and reasons for code-switching and code-mixing, factors that contribute to code-switching and code-mixing and the frequency of code-switching and code-mixing.

1.2 Background of the Study

The hegemony of English language is a main factor for code-switching and code-mixing among Angami Naga, though other factors also contribute to the cause. Since there is complexity in languages among the Nagas, the people resort to the use of another language which is a creole language Nagamese. The creole Nagamese is used basically for commercial and interactional purposes initially by less educated which contacted to the general community slowly and gradually, but that does not serve the purpose of a standard language which is required in governance and education. English, by virtue of being the official language of Nagaland, is the medium of communication in both formal and informal by majority of modern generation.

Comparing to rural areas, people born and brought up or living in the urban areas code-switched or mixed more in their conversation and discourse than those living in the rural areas. Therefore, the research work is focusing more on the speaker's first language or language 1 (L1) i.e. mother tongue where they use code-switching and code-mixing with English in their discourse in urban Angami society.

The aim of this research is to deal with the practice of code-switching and code-mixing which is widely in use, generally in Nagaland and Angami community in particular. Though, the use of code-switching or code-mixing is gradually invading the rural areas the root cause can be traced to the urbanization and intermingling of different language speakers. It is something contagious and sort of epidemic that is causing the extinction of languages in urban society. Urbanization brought about many advantages

for humanity but linguistically the local language or L1, that is Tenyidie, could be on the verge of extinction. The objective is to bring out the root cause of code-switching, the elements which bring about code switching and the remedies to contain the cause of code-switching in urban areas. It is an evaluation research which aims to move beyond 'just getting the fact' in order to make sense of the myriad human language elements involved.

1.3   Dialects of Tenyidie

Tenyidie is a language spoken by ten different major tribes in Nagaland, Manipur and Assam, who shared the same genealogy called as Tenyimia. The tribes in Nagaland that uses this language are Angami, Chakhesang, Pochury, Rengma and Zeliang. Though there are major differences in the dialects of these five tribes in Nagaland, further breakdown in the languages of each tribe reveals some variations in the dialect. Likewise, Angami is a Tenyidie speaking tribe with varied dialect. The Angami tribe is divided into four sections depending on the geographical locations as; Southern Angami, Western Angami, Northern Angami and Chakhro Angami for the convenience of administration. Every village has slight phonemic or morphemic dialectical differences in all the first three Angami regions but interestingly dialectical variations are comparatively less in the fourth region i.e. Chakhro Angami region because this region consist of citizens migrated from the other three regions. There is vast difference in the dialect among the Angami that some portion of a region couldn't understand the dialect of another region and vice versa. This is also a factor that gives rise to the need of a common standard language i.e. Tenyidie, though of the same genealogy.

Tenyimia is a group of people with rich culture and traditional values as well as rites and rituals are strictly followed for their well-being and future endeavors. The culture of the Tenyimia is that, if a new village is to be set up by some vested interest, they have to identify themselves by a uniqueness in their language be it phonemic or morphemic differences. And so every new village is set up by performing the rites and ritual, and has to undergo slight changes in their languages from the language which they spoke in the previous settings before their settlement in the newly set up village. This type of practices contributes to the vast dialectical usages and variations among the Tenyimia group.

1.4 Urban Area Define

There are different views in explaining the meaning of urban area. It is a clustered dense settlement with a certain number of populations, which is characterized by urban ways of living, economic activities, identity and social organization.

The Indian State Government definition of urban states that:

"Governor of the state declares by public notification an area as "urban" based on certain parameters, such as population of the area, the density of the population therein, the revenue generated for local administration, the percentage of employment in non-agricultural activities, the economic importance or such other factors."

National government (census office) definition:

(a)   All administrative units that have been defined bu statute (i.e., settlements declared based on state government definition).

(b)   Administrative units satisfying the following three criteria:

(i)   A minimum population of 5,000 persons;

(ii)   Seventy five percent (75%) and above of the male main working population being engaged in non-agricultural persuit; and

(iii)   A density of population of at least 400 persons per sq. km. (1,000 per sq. mile)

Thus, as per the approach followed by the state governments, India technically has 4,041 statutory towns (as per census 2011) where some 323 million persons live, and the share of urban population in India's total population is about 27%. In Nagaland Dimapur is the biggest urban city and Kohima is the capital city where the research work is concentrated. Growth rate of urban population as per 2011 census stands at 67.38% in Nagaland, which is much higher than national growth rate at 31.80%. Also, the proportion of rural-urban distribution of population of census 2011, the rural population declined from 82.77% to 71.03%. Nagaland has eighteen recognized languages with thirty-nine (39) urban local bodies as per the record of Government of Nagaland.

CHAPTER- 2

METHODOLOGY

2.1   Technique of Data Collection

This research study is concentrated on the use of code-switching and code-mixing in urban society of Kohima and Dimapur districts, where data collection is conducted on various aspects of the society. The different areas covered are church, school, conversation, media and family. Data are collected from ten (10) prominent schools and churches with five (5) each from both the districts, while ten (10) regular families and ten (10) mixed marriage families are observed. Conversations observed are analyzed by way of discourse and dialogue. Data collection in this context is the process of gathering information on the field of interest systematically through interview, questionnaire and observation that enables the researcher to answer stated research questions, test hypotheses, and evaluate outcomes.

Various techniques are used to collect data as:

1.   Downloading videos and recording of programs conducted in Tenyidie.

2.   Visiting different churches, Schools and families.

3.   Making list of people's conversation in social media and in the community.

4.   Transcribing people's utterances.

5.   Classifying data into several parts.

2.1.1   Observation

Observation in this context is the process of recording audio or visual of the speech behavior of people without questioning or communicating with people. It is performed in the natural setting of the people to be observed. There are two general ways where observation can be conducted, participative observation and non-participative observation.

In a non-participative observation, I do not involve in the activities of the people being observed. I merely record whatever is happening among the people, including their utterances and speech behavior, and anything worth recording. This type of observation is primarily used in major parts of the data collected.

According to Fetterman, participant observation "combines participation in the lives of the people being studied with maintenance of a professional distance that allows adequate observation and recording of data" (Fetterman, 1998, pp. 34-35).

In participant observation, the researcher actively interacts and participates in their activities, study their behavior and acquire data. Participant observation can further be divided into two types, overt and covert. When the researcher reveals his identity and asks permission to participate in the observation, it is overt. Whereas when the researcher without showing his real identity and participate for observation is called covert.

The study applied both participant and non-participant method in observing and acquiring data. In Churches, Social Medias and Social Functions, non-participant observation method was used in collecting data. While in Families, Schools both overt and covert participant observation are implemented.

2.1.2   Interview

In Quantitative research (survey research); interviews are more structured than in Qualitative research. In a structured interview, the researcher asks a standard set of questions and nothing more (Leedy and Ormrod, 2001). Structured and semi-structured interviews are conducted on some elderly people, however, due to its narrow scope in obtaining data the researcher switched to unstructured interview in conversation and discourse while collecting data. Interview was also conducted on teachers, preachers and Sunday school teachers in collecting data. Face-to-face interviews and telephonic interviews were conducted on selected individual from church, families, leaders etc. Face-to-face interview response rate is found to be higher in the survey research as comparing to telephonic interview. Telephonic interview is also a useful tool in interviewing the participants as majority of the population uses mobile phones, and the researcher could use this mode in acquiring data. These telephonic interviews are then recorded which is further transcribed. In the context of the study, face-to-face interviews are almost the same with the interviews being recorded with audio recorder. The matter of interview is sometimes not revealed to participants, thus normal conversation is conducted, and the data are collected according to their utterances. While in some cases the subject of interview is pre-informed to the participants and their views and opinions on code-switching and code-mixing is collected.

2.1.3   Questionnaires

A questionnaire is a series of question for gathering information from respondents in research. In the context of this research; questionnaires were provided to individual who attends church services regularly, teachers, and members of different families and individuals. In all the questionnaires the format is almost the same; it was design in closed-ended and multi-choice question. The study is only based on paper-pencil-questionnaire and there is no implementation of web based questionnaire if not for data collection in social media. Different sets of questionnaire are prepared for teachers, church and family members while each set of questionnaire is distributed to 25 participants for assessing the use of other language by way of code-switching or code-mixing besides Tenyidie in their environment. While, not expecting hundred percent of response from these questionnaires, the study is analyzed on 20 questionnaires received by the researcher.

2.2   Scope of the study

The general purpose of the study is to investigate the application of code-switching and code-mixing in urban Angami society which is endangering the mother tongue. The scope of the study covers the urban areas of Angami community with major concentration on Kohima and Dimapur town. Therefore, two districts of Nagaland, inhabitant of Angami community namely, Kohima and Dimapur districts are covered for the study. The Angami is one of the major tribe of Nagaland where the people embraced Christianity in the late 19th Century from the American Baptist Missionaries and subsequently education was introduced and imparted hand in hand with religion. Angami is a language from Tibeto-Burman language group which is spoken by approximately 1,32,000 speakers in the districts of Kohima and Dimapur, though the study extends to wider use of the language which is Tenyidie. The study investigates the application of code-switching and code-mixing in churches, schools, conversation, media and families of urban Angami community. Selected churches and schools from both the districts are investigated with five (5) churches and schools from Dimapur and five (5) churches and schools from Kohima. While in the study of conversation, various discourse and dialogue are observed both in urban and rural for comparative study in both the districts. Moreover, print and social media in Tenyidie language are covered in the study. Different families from urban Angami community in Kohima and Dimapur

with different settings as, ten (10) regular and ten (10) mixed language families are investigated. The geographical location of the study is limited to these two districts of Nagaland i.e. Kohima and Dimapur districts of urban settlers.
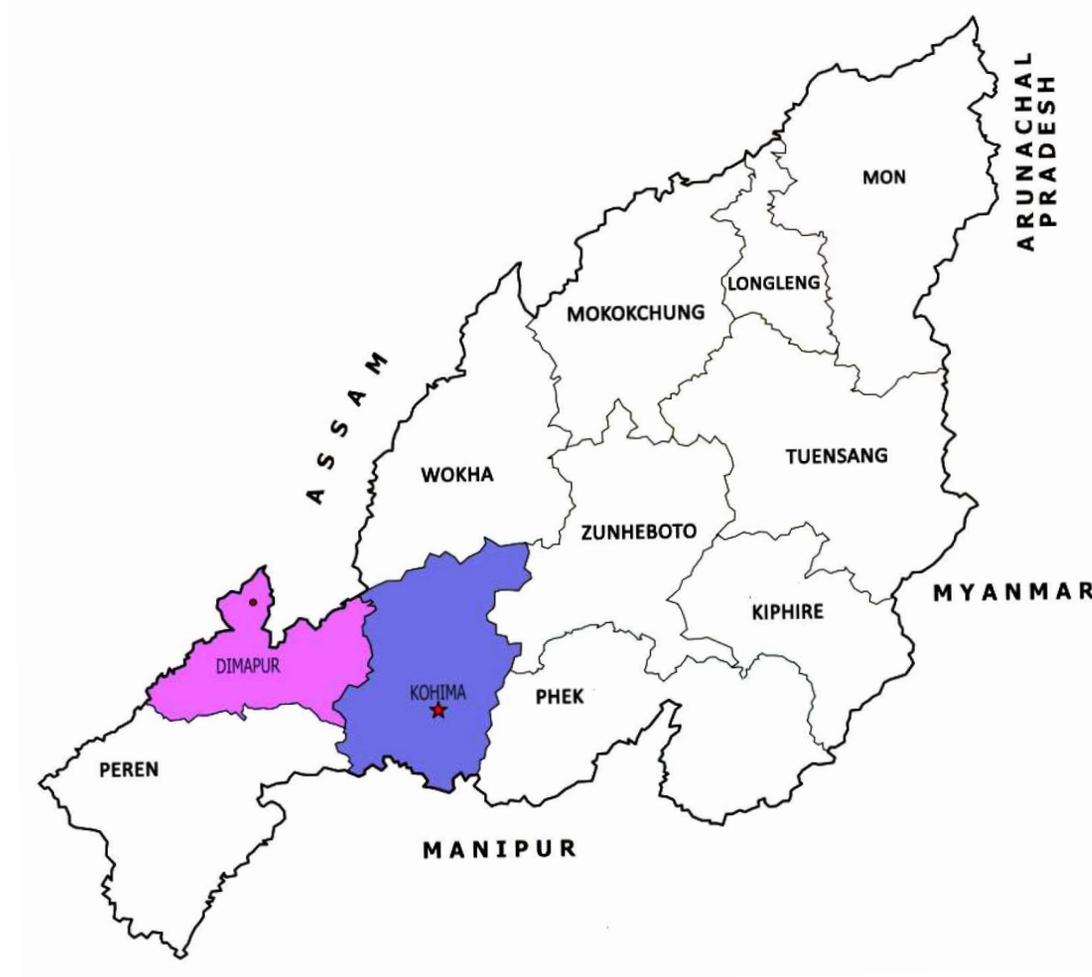
2.3 Objectives

Since Angami Naga society is inhabitants of Kohima which nestle the capital of Nagaland State, there are varieties of languages spoken by different tribes which can be rightly said as a multilingual region of the State. Though English is used as the official language, the creole language of Assamese and Bengali called Nagamese is widely used in every walk of life. The mixture of languages affects the constant use of a single native language, as the environment compels the speakers to adjust with their surrounding which give rise to code-switching or code-mixing and use of non-native languages. This study deals with the practice of code-switching or code-mixing which is widely in use in the urban society in Nagaland and Angami settlement in particular. Though there are cases of this practice even in the rural areas, it is a contagious type

that is threatening the endangerment of native languages in urban society which is spreading to the rural as well. Urbanization brought about many merits for humanity but linguistically the native language or L1 is on the verge of extinction because of it. With the wide use of code-switching and code-mixing in the urban Angami Naga society, the study is to seek and addresses the following questions:

a)   To examine different types of code-switching and code-mixing in different platform of urban Angami Naga society.

b)   To identify the factors that influence code-switching and code-mixing in urban Angami Naga society.

c)   Identifying the reasons for code-switching and code-mixing

d)   To establish the impact of code-switching on the development of Tenyidie in urban Angami Naga society

2.4 Problem

This research topic was initially to study the practice of code-switching in urban Naga Society, whereas on investigating the author find the need to include code-mixing in the study as code-switching and code-mixing are well known traits of speech in average multilingual societies in the whole world which is a widespread phenomenon. Another problem faced by the author is the extensive area of study covered in the topic. The proposed topic was to cover the whole urban society of Nagaland State whereas the researcher finds it adequate to concentrate only in a particular tribe whereby Tenyidie language which the author speaks was picked for the study. There is a vast prevalence of code-switching or code-mixing in urban Naga societies in regards to Tenyidie, which supplements the degrading use of L1 or the mother tongue to the extent of nearing the extinction of some native languages. Another problem face by the author is the inalienable feature of rural code-switching or code-mixing from urban in the study.

2.5 Delimitation

With the objectives in mind, various delimitations are defined to set the scope of the study. Initially, the study is focused only on code-switching but since code-switching and code-mixing are inseparable while dealing with the study and the practice of code-switching is limited, thus code-mixing is included in the study.

Pertaining to the case of area coverage, Nagaland has eighteen recognized languages with thirty-nine (39) identified urban locality as per the record of Government of Nagaland. Considering these two major points, it appears an impossible task to complete for a quality research work by a single research scholar within the specified period. A research work covering a district and a language is worth of study at research level. This research work, however attempted the coverage to Kohima and Dimapur districts of Nagaland. In a similar nature, language scene is also delimited to Tenyidie. Although Dimapur is known to be the commercial hub of Nagaland and Kohima by virtue of being the State Capital of Nagaland, the two urban localities are multi-lingual localities. Dealing with the eighteen languages as a single course in addition to languages of English, Hindi and Nagamese for code-switching and code-mixing study is practically not feasible. Under such impracticable circumstances, this research work has been delimited to Kohima and Dimapur localities which are significant to all other linguistic communities.

2.6 Chapterization

Chapter 1 introduces the beginning of education and the advent of Christianity in Nagaland and Angami community. This is followed by language status of Angami community with brief discussion about language adulteration by way of code-switching and code-mixing. Furthermore, the background of the study, dialects of Tenyidie and definition of urban area are stated.

Chapter 2 provides a theoretical review of bilingualism and multilingualism, meaning and types of code-switching and code-mixing.

Chapter 3 presents the research design and data collection method   employed in the study. These include: delimitation, scope of the study, data collection instruments and their administration, the problems encountered during the data collection.

Chapter 4 presents impact and risk of code-switching and code-mixing in endangering the mother tongue. Various aspects such as: Multilingual societies, commercial, religious, economic and educational impacts in endangering the mother tongue are covered in the chapter.

Chapters 5 present the current trend of code-switching and code-mixing in different fields as: academic expansion, religious influence, technological application and socio-political influence are discussed.

Chapter 6 present and analyze data for the study. It covers the different types of code-switching and code-mixing occurs in schools, churches, different kinds of conversation, media and families along with definition of borrowing and its occurrences in Tenyidie language.

Chapter 7 deals with the interpretation of different types and reasons of code-switching and code-mixing and the factors that contribute to its application. Frequency of code-switching and code-mixing is present with chart of different types. Conclusion and recommendation on code-switching and code-mixing in endangering the mother tongue are included in the chapter with limitations and implications for further research.

CHAPTER- 3
THEORETICAL REVIEW

3.1 Bilingualism and Multilingualism

Bilingualism is the practice of speaking one's own language i.e., first language (L1) and another language by a speaker. Bloomfield (1933: p, 56) defined bilingualism as "native-like control of two languages" However, there are some speaker who could speak more than one languages but cannot speak 'native-like' in either languages or any one language. Haugen (1953: p, 7) defines bilingualism as the ability to produce "complete meaningful utterances in the other language". Another definition of bilingualism states that "an individual (who) possesses more than one language competence" (Valdes and Figueroa, 1994: p, 8)

Multilingualism is the ability of an individual or a community who can speak and communicate effectively in three or more languages. According to Jendra (2010: p, 69) multilingual refers to the people who can use more than two languages. Li (2008: p, 4) defines multilingualism as "anyone who can communicate in more than one language, be it active (through speaking and writing) or passive (through listening and reading". In a definition by European Commission (2007: p, 6) multilingualism is defined as "the ability of societies, institutions, groups and individuals to engage, on a regular basis, with more than one language in their day-to-day lives".

3.2 Code-switching and Code-mixing

Code-switching is generally defined as the shifting that occurs "between two or more languages simultaneously or interchangeably within one conversation" (Grosjean, 1982: p, 145).

Code-switching in itself is perhaps not a linguistic phenomenon, but rather a psychological one and its causes are obviously extra-linguistic. But bilingualism is of great interest to the linguist because it is the condition of what has been called interference between languages (Vogt 1954, p, 368). In Kohima and Dimapur cities, Tenyidie language is commonly mixed or switched with English or Nagamese in conversation, churches, schools families etc.

Example

God so loved the world, süla puo nuo pfuliu ketseshü.

God so loved the world, so he sent his only son.

This is an example of code switching; the sentence is being switched with English language at the intra-sentential level. The clause *'God so loved the world'* is embedded to the matrix language that is, Tenyidie.

Code-mixing is the term used when a linguistic unit such as phrases, words and morphemes are embedded from one language into the utterance of another language. Maschler (1998) defines code mixing or a mixed code as "using two languages such that a third, new code emerges, in which elements from the two languages are incorporated into a structurally definable pattern" (p.125). Bloom and Gumpers as quoted by Gibbons (1987: p, 80) they say that code mixing is behavior element from one code become to some extent integrated into another. One code, the base code, is normally dominant, and speakers use the second code in additive fashion. Elements from the latter code tend to be some extent assimilated and consequently are used less consciously. Whereas, Gumperz (1982) define as, in code- mixing pieces of one language are used while a speaker is basically using another language. The concept of code – mixing is used to refer to a more general form of language contact that may include cases of code-switching and the other form of contacts which emphasizes the lexical items. It is a mix of code that occurs when conversant uses both languages together to the extent they change from one language to other in the course of single utterance.

Example:

1ˢᵗ child	-	No ndu **Park** nu vo rüzhü me? (No ndu pherechü nu vo rüzhü me?)
		You play in the park yesterday?
2ⁿᵈ child	-	Ule hieko **Park** nu vo rüzhü derei **sunlight** la tei lethor. (Ule hieko pherechü nu vo rüzhü derei niaki la tei lethor)
		Yes we played in the park, but it was too hot because of sunlight.

In the above example, the first child asks a question in Tenyidie and the second child answers the question. We can make out from the example the words which they mixed in their conversation that is not base language but derived from another language which is English language or the supra/source language. Comparing to the children in rural areas, the urban community tends to get other words which is not familiar to them. The given code-mixing example is produced out of their conveniences, and so they are not aware of the word they used in English.

Various scholars like Halliday (1978), Atoye (1994) and Muysken (2000) attempt to define code-switching and code mixing. While Bokamba (1989:281) defines code-switching and code mixing as "Code-switching is the mixing of words, phrase and sentences from two distinct grammatical (sub) system across sentence boundaries within the same speech event… code-mixing is the embedding of various linguistic units such as affixes, (bound morphemes), words (unbound morphemes), phrases and clauses from a corporative activity where the participants, in order to infer what is intended, must reconcile what they hear with what they understand".

3.3   Types of Code-switching and code-mixing

This research focused on the three major types of code-switching identified by Poplack (1980: p, 613-615) as "tag-switching," "inter-sentential switching," and "intra-sentential switching." Tag-switching is phrased by Romaine (1989: p, 112) as the insertion of words that can be put anywhere within the boundary of a sentence or speech without violating the grammatical rules of that sentence. Inter-sentential switching involves "a switch at a clause or sentence boundary" (Romaine, 1989: p, 112) where, for example, the clause or sentence might have been in L1 before changing to L2 (Yletyinen, 2004: p, 15). Intra-sentential switching occurs when words or Phrases from another language are inserted into a sentence of the first language (Yletyinen, 2004: p, 15). When two different languages are utilized in a sentence, proficiency in both languages is a prerequisite in avoiding structural errors.

According to Suwito (1983: p, 76), code-mixing can be divided into two types:

(a)   Inner code mixing, in which happens because elements insertion from original language with all its variation.

(b)   Outer code mixing, in which occurs because of elements insertion stemming from foreign language.

It means that the first language of the speaker in this case, national language is inserted with his or her own language (original language) or inserted with a foreign language from the speaker background. Types of code mixing, according to Muysken (2000: p, 1) divided into three main types:

(i)   Insertion (word phrase) Approaching that depart from the notion of insertion new to constraint in terms of the structural properties some base or matrix structures. Here the process of code mixing is conceived as something borrowing.

Example : No thie ***meeting*** nu vortuo me?

(Are you coming to the meeting today?)

(ii) Alternation Approaches departing from alternation view the constraint on mixing in terms of capability or equivalence of the language involved at the switch point.

Example : No vor tsota mu ***I moved out***.

(The moment you reached, I moved out)

(iii) Congruent lexicalization (dialect), The notion of congruent lexicalization underlies the study of style shifting and dialect/standard variation rather than bilingual language use proper.

Example : Birütisü mu Gerümany

British and Germany)

CHAPTER- 4
IMPACT OF CODE-SWITCHING AND CODE-MIXING IN ENDANGERING MOTHER TONGUE

A language is said to be endangered when it is not passed to the younger generation. "A language is in danger when its speakers cease to use it, use it in an increasingly reduced number of communicative domains, and cease to pass it on from one generation to the next. That is, there are no new speakers, adults or children" (UNESCO, 2003, p.2). Language endangerment was caused by various factors. It can be caused by "external forces such as military, economic, religious, cultural or educational subjugation, or it may be caused by internal forces, such as a community's negative attitude towards its own language" (UNESCO, 2003, p.2).

Code-switching and code-mixing is a common phenomenon among the speakers of Tenyidie language in urban society which is considered a vital mechanism in contributing to language endangerment. Tenyidie language is vulnerably more exposed to other languages of Nagaland as the capital of the State and commercial centre situated in their proximity.

4.1   Sociolinguistic Impact

Urban Angami community is generally of middle class and educated people as well, since they live along with other people from different language speaking community in the society, almost every individual is capable of speaking two or more languages. The society is in such a way that whenever two persons from the same language speaking community, without knowing each other, meets and converse, they tend to opt for Nagamese or English language. The reason is that, because the society is in such a way that different language speaking community co-exists with each other and the frequent use of L2 outside the home is necessary to converse with one another. Some common languages used in the urban areas of these two districts i.e. Kohima and Dimapur are Tenyidie, English, Nagamese and Hindi. So, whenever there is deficiency of knowledge in one language, the speaker resorts to another language to fully express their thoughts. Study shows that, among 20 individuals involved with mixed age in the study, all the individuals are bilingual, which means that they can speak two languages, while in view of multilingualism, everyone except 2 individuals are multilingual. These two

bilingual individuals are aged above 70 years which can be assumed as because of the generation and lack of educational, they could not learn more than two languages.

The present generation of urban Angami society is in such a manner that, education and every system of learning is through English medium, every official gathering are conducted through English or Nagamese and there are hardly a handful of programs and occasions only conducted in Tenyidie which is also adulterated with different languages influenced by the environment. Some influential languages on Tenyidie are English, Nagamese and Hindi. Surprisingly, there is no native Naga language which affects or threatens the use of Tenyidie language, and only those languages outside of Nagaland are threatening its endangerment. This multilingual scene in the society prompted the Tenyidie speakers to develop a new lexicon with a combination of English and Tenyidie.

Example I:

No rei thie we ke***style*** se di tuo ze

(You are very stylish today)

This example is a direct impact of English language on Tenyidie where the speaker is verbalizing the English word *style* by inserting the morpheme *'ke'* which according to the sentence is *'stylish'*. This is an example of congruent lexicalization.

Example II:

Mu uko liro ***there is no opportunity for them to share their faith to other people, because*** uko ***closed country*** tacü la.

(And for them, there is no opportunity to share their faith to other people because they are closed country.)

This is a sentence from a conversation between two learned Angami individuals. Though the sentence is mostly English language with the initial and ending in Tenyidie, they can understand each other because of their multilingual behavior which exist and influenced them in the society environment.

Therefore, the impact of multilingualism in urban Angami society can be considered a huge contribution in endangering the mother tongue by starting with code-mixing and code-switching which could further lead to non-usage of language or which is at the risk of failing to transmit the language to the impending generation.

4.2 Commercial Impact

The impact of commerce in language preservation or distortion is an important issue for the urban Angami community, as business and commercial activity is taking place in their vicinity. Commercial activity is the profit activity which involved selling and buying in any form from one person to another. Since Kohima and Dimapur are the capital and commercial city of Nagaland respectively, activities taking place are engaged between different languages speaking community. Whereas, there is no native Naga languages involve in conducting business between them, the Nagas resort to Nagamese language which is a creole language mixed with Assamese and Bengalese. This language then gain its necessity because the Nagas speaks different languages, and to use a particular Naga language as common standard language is not justifiable, and so the Nagamese first came to the business establishment that slowly and gradually overrule the society. Another predicament is that, the physical appearance of the people of Nagaland is almost the same and therefore to speak to a stranger from the same language community i.e. Tenyidie, the people opt for Nagamese language in the market since they couldn't make out from their appearance about the language to communicate to. Though the use of English even prevails, the more dominant language for commercial purpose is through Nagamese. There is hardly any person in commercial field who do not understand or speak Nagamese, but almost every shopkeeper or sellers understand and speak Nagamese for their business purposes except the street vendors who come from rural villages.

This regular and frequent use of Nagamese outside the home automatically influences the language of the family by way of code-switching or code-mixing. Initially, Nagamese may not influence the family overnight but slowly and gradually it controls the family in the form of code-switching and code-mixing. Besides family, since the language has gain importance in the business establishment, it eventually contacts the society. Similarly, the urge to learn Nagamese for business has compelled people to converse in every field with Nagamese which degrades other native languages of Nagaland. This impact nurtures the use of code-switching and code-mixing at home as well as outside. Therefore, even Tenyidie speakers converse with Nagamese as codes in their interactions unaware of its impact on the mother tongue.

Example:

1.   A thie *ajanak kam* puo la *taratari polaishe.*

(Today I ran away because of an emergency work.)

2.   Phikou-u ***to sunder nohoi, hoilebi bukhibole moja ase.***

(The shoe is not nice but very comfortable wearing it.)

These examples of Nagamese code-switching and code mixing shows that Nagamese has raided Tenyidie language in an agonizing state where Tenyidie speakers, regardless of the language they use, has distorted the language in a pathetic manner that could lead to language endangerment. Since, the people are highly exposed to Nagamese, there is no concern for language preservation and sticking to Tenyidie language is a joke which seems like a rural language for them.

The commercial scene in Kohima and Dimapur is that, there are so many non-Nagas establishing their business who are not well versed with Tenyidie, which also compels the locals to communicate with them in Nagamese than in native language Tenyidie. These non-locals could not learn Tenyidie and since Nagamese is a creole language of Assamese and Bengalese, they find it easier to learn Nagamese than Tenyidie, thus Nagamese dominates the commercial scenario more than Tenyidie. Moreover, there are cases where both the speakers are from Tenyidie speaking community; they converse in Nagamese since they are more comfortable with the language. This case is prevalent even in most of the families of Angami community in urban society. Though Nagamese is the only language to resort to whenever two strangers meet, this language has impacted the application of Tenyidie and is endangering Tenyidie language in a wide range. And Nagamese is more prominent in the field of business as compared to English.

4.3   Religious Impact

Nagaland is a Christian State with roughly 90% of the population Christian and churches plays a very important role in teaching religious beliefs in the State. The Angami people are no different; there are several Angami churches even in Kohima and Dimapur cities and its adjacent semi-urban areas. Moreover, there are several denominations, though Christian, with their respective churches. Urban churches consist of congregations from different villages, backgrounds, status etc. these believers from urban society are well versed with English and Nagamese. On the other hand, the system of acquiring religious knowledge is only through English medium, and the Bible is not only confine to the Angami people, there are other numerous churches from other

language speaking community even in Kohima and Dimapur who exchange sermons amongst themselves. Though there are several nouns in the Bible which do not exist or do not have the names in Tenyidie language are written as it is in their original form, all possible way is implemented in the translation of the Bible. However, in preaching inside the church, preachers frequently imply other languages in their sermon where English language is dominantly used as code-switching and code-mixing. There are churches where priest are switched for a period of time to take charge of churches, this switching of priest sometimes allow priest from a different language speaking community to look after some Angami churches. Since the priest is not from Tenyidie speaking community or do not speak Tenyidie, they are compelled to present their sermon in English, though Nagamese is also a language which can be opted by the priest, they prefer English in their sermon more than Nagamese. These types of preachers influence the congregation with English language where the congregation imitate and code-switch or code-mix with English in their presentation in their subconscious state. Moreover, since the educational system is learnt through English medium some youth even read their Bible in English version which the uneducated and elderly people sometime find it difficult to understand it.

Example:

Thie nko kepuketuou liro ***Paul's message to Timothy "Let no man despise your youth"*** hau se kezalie nyü.

(Today we want to discuss on Paul's message to Timothy "Let no man despise your youth")

This is an example of how English had invaded into Tenyidie language in churches through preachers. This is an inter-sentential code-switching where the speaker wants to quote the topic of the sermon to be discussed with the congregation. Though, there are possibilities where this code-switched sentence can be expressed in Tenyidie as *"Paul thupie Timothi ki keshü, mia puo rei bu n khriesarüü meleta hie"*. Whereas the preacher finds it comfortable to quote in English which some people may find it difficult to understand but could not protest because of the integrity of the place as a worship place. In urban churches, majority of the congregations are multilingual and educated which allow preachers to use English language as codes in their sermons without any hesitation.

Another feature of religious impact on mother tongue is the system of Sunday school services. Sunday school services are particularly for children who attend the church where their classes are divided into different sections basing on the age differences among the children. Urban children, as compared to rural children, have more advantages in multilingual aspects because of their environment and educational system. In order to instill the true essence of Christianity among the children, the Sunday school teachers apply any language especially English in their preaching of the gospel to the children. And since the students are familiar and more comfortable with English language because the other weekdays in their classroom at school they were taught in English. And the Sunday school teachers been familiar with the students personalities, teach them with code-switching and code-mixing in their sermons.

Example:

"Romans three twenty-three nu pukecü *"For all have sin and fall short of the glory of God"* isi. *That means you, me* mu *teacher*-ko peteko *sinner* mia phrete."

(Romans three twenty-three says 'For all have sin and fall short of the glory of God'. That means you me and all the teachers are sinners.)

This is an example of Sunday school preaching by the teachers. As the teacher wanted the children to mark the importance of the sermon, had switched and mixed with code in this sentence which the children being familiar with English understand or perceived the English codes better. This system is prevalent in all the Sunday schools covered in the study which inadvertently affects the children on their awareness of learning Tenyidie. Another impact on endangerment of mother tongue is the use of Bible in churches, of all the children in urban Sunday schools, almost half of the students bring their Bible of English version which they read in English when ask to do so. They are more comfortable with English Bible reading because they practice reading in English at schools too.

Analyzing both the system of religious services in urban Angami society, it is comprehensible that code-switching and code-mixing is massively practiced in the society ignorantly and unavoidably by the preachers only for the purpose of inculcating the gospel to the congregation. Assuming the application of English language in sermons and code-switching and code-mixing been applied, it is alarming to note that this would lead to language endangerment and language distortion.

4.4 Educational Impact

According to the Government of India census 2011, the literacy rate of Nagaland stands at 80.11% where the literacy rate in rural areas in 2011 stands at 75.86% and urban areas at 90.21%. Education is considered as a serious matter by the present generation and every parent sends their children to schools regardless of their financial status. Urban Angami society is no different in treating education as a priority for their children. Since Angami is considered a vulnerable language and the language is yet to be included in the 8th scheduled of Indian constitution, development of the language is immediately needed in many aspects. Moreover, maintaining the mother tongue alongside dominant languages like English and Nagamese is a major challenge for the people.

Education plays a very important role in development and preservation of language, likewise SCERT has introduced a policy where local dialect would be taught in schools from 2018. As per the report on Eastern Mirror 2017, May 20, "90% of Naga students opt for Alt. English as many schools especially private schools have not introduced mother tongue even in places where local languages have been developed and introduced to higher levels of study; though Naga languages are in the list of endangered languages, many Naga children, according to a survey conducted by the SCERT, are unable to speak their mother tongue and communicate with each other in Nagamese or English even at home. Children can understand better if taught in mother tongues. Every child shall be encouraged and given opportunity to learn his or her mother tongue in the school. All the schools, both the Government and Private shall introduce the local language of the linguistic area where the school is located up to the primary or elementary level depending upon the level of the development of the local language starting from Class – 1 in schools where the local language has not yet been introduced from the academic session of 2018. Every school will introduce at least one local language in the school." This is an order passed by the government on local language implementation for preservation, sustenance and development of mother tongue. However, to do justice to the non Naga students, there is another option where the books used in local dialect are translated to English for their option. But this option could be another option for those who do not want to take up mother tongue as a subject even they are from the same language speaking community.

Educational impact in urban Angami society is a huge threat for the students on mother tongue. The medium of education in all the schools are through English medium and there is only one subject on Tenyidie allotted for the students. Therefore, the students are familiar with English in all the educational aspects. The time duration for a period in school is around 40-45 minutes and there is only a period for Tenyidie to be taught to the students which is too less for a child to concentrate and give importance to the language. Moreover, the students are prohibited to speak any other languages in the campus except English and whenever there is non-compliance of the rules penalties are issued to the students and the result is that the students are more comfortable with English language than Tenyidie in schools as well as at home, because the language used at school where the child spends most of his time in a day, influenced the child to practice the same at home too. Also, the Tenyidie teachers are compelled to speak in English outside their classrooms as to comply with the rules set by the schools. This is another threat and barrier for the students and the language to proceed to language concentration.

Example:

Teacher - "Kirukitsa keprei la mi se meruo chü suo".
(We shouldn't play with fire for fear burning houses.)

Student - "Kirukitsa sü kedipuo ga?"
(What is Kirukitsa?)

Teacher - "Kirukitsa puoca ***burning of houses.***"
(Kirukitsa meaning burning of houses.)

A Tenyidie teacher, while teaching in schools, there are some terms or ancient words or vocabulary which cannot be understood by the students and the teacher has to explain it by any means to the students. At this juncture, the teacher have to resort to English language to make the students understand the meaning and also the teacher may find it easier to express the meaning in English language. Moreover, since the teacher is persuaded by the practice of code-switching and code-mixing, there are habitual cases where the teacher unknowingly applied code-switching and code-mixing in the classroom out of his subconscious mind.

Example:

1.   Nko thie ***chapter five, page twenty-six*** hau zetuo.
(Today we shall take chapter five, page twenty-six)

2.	Nieko leshü *page 25* nu hielie mu ***Roll No. 5*** sietha di phrüshülie. Thie nko ***lesson*** liro shüzha ***crow*** puo dze keputuo.

(Turn your book to page 25 and Roll no. 5 read it. Today our lesson is about the story of a crow)

These are some instances of educational system in Tenyidie language and the reality of classroom application of code-switching and code mixing. Though, there are incidences where the use of Tenyidie is possible, the teachers and the students express it in the form of code-switching or code-mixing in their subconscious state, and sometimes it is applied for the convenience and benefits of both the parties. Moreover, in the field of education the technological and technical terminologies in Tenyidie are very less, and therefore it is a necessity and needs to be used as it is in their original term which causes more of code-switching and code-mixing in education.

The educational impact of code-switching and code-mixing on mother tongue as in the case of Tenyidie language is so vast, that the English language has dominated the mainstream of education. Though, there are some instances where code-switching and code-mixing are unavoidable, enormous practice has threatened the language to its endangerment. And the trend, if continues, would be a threat in promoting and preserving the mother tongue of the Naga languages in general and Tenyidie language in particular.

CHAPTER- 5
CURRENT TREND OF CODE-SWITCHING AND CODE-MIXING IN ANGAMI SOCIETY

The contemporary society in Angami community applies code-switching and code-mixing consciously or unconsciously due to certain factor. The following major factors had been drawn. The factors are based on historical evolution and continue to practice till today. Looking at the social scenario in the use of code-switching and code-mixing, a brief measure also has been enlightened.

There is an urgent need for research in code-switching in urban areas as many people are not aware of the impact that has on the native speaking community. The society is facing a huge challenge linguistically as variety of community and tribes coexist side by side with their own unique and different languages which create the problem of the research.

Those factors impel the need of the study of code-switching and code-mixing in urban Naga societies in general and Angami society in particular.

5.1   Academic Expansion

Education in Angami Naga society is considered a mandatory for every child as Right to Education implies under the constitution. Since urban Angami are from Kohima and Dimapur, they come into contact with different people from different language background. Thus, every child goes to school where the medium of instruction is English language which is the second language of the child. Although, every subject in the academics are taught through English medium an option for the child to take up Tenyidie. In teaching Tenyidie in the class, some teacher uses English as code-switching or code-mixing in order to express the real meaning of any particular word or phrase for instilling conceptual meaning. Indeed, the application implies the scope of widening the horizon of the children's mind in their learning process keeping in view that the child is familiar with the second language English in other subjects taken in the schools. Code-switching or code-mixing is therefore an impactful factor in teaching multilingual children. Even syllabus of Tenyidie which is the official language of Tenyidie in Honors paper and Post Graduate are arranged with part of the course in English which allow them to carry out with comparative study in the language.

5.2   Religious Influence

Nagaland is a Christian State with 90% of the population as Christian. Church is one of the most effective spread of code-switching and code mixing in the context of urban Nagas in general and the Angami community in particular. Members of urban Angami churches consist of individuals from different backgrounds and villages with varied dialects who come to form churches. There are several independent churches arising gradually in Kohima and Dimapur districts who conduct their sermon either in Tenyidie or Nagamese with occasional English services. Churches are guided by people who learn religious education through English medium and lost the sensitivity of community language. The setting of urban churches is in such a manner that majority of the congregation are multilingual who understand different languages that are spoken in the area. The need for study of code-switching or code-mixing arises as preachers in urban settings mostly care about their sermon to be understood by the congregation and think less about the language used in preaching. Therefore, the thought of preserving the language has only little or no space while preaching. Though the services conducted are switched or mixed with either English or Nagamese, there is no difficulty to comprehend since the congregations are familiar with the switched or mixed languages accordingly to their settings. This trend, if continue could endanger the mother tongue as it is applied randomly from person to person.

5.3   Technological Application

As technology is one of the fastest growing industries in the world, it can often seem like youth are using technology and internet covering the large part of the day work. From internet and social media to games, apps, phones and other types of technology, technology is undeniably becoming an essential part of our life. Urban communities and youths in particular are more prone to the usage of technology as any new developments in technology are first grab by the people in urban areas. Applications from technology are massively used with benefits or without benefits and great risk to career as well as the mother tongue language. Studying of technological application in language preservation is an essential task in urban areas as the question of what language is used in text messaging in social media or mails arises while pondering. The language use in social media is generally of English language with seldom use of Tenyidie language and code-switching or code-mixing from either English or Nagamese. It shows the

degrading use of Tenyidie language in urban areas and prioritizing English language which is a threat to the mother tongue.

5.4   Socio-Political Influence

Nagaland State comprise of eighteen (18) major tribes with each tribe having a separate language of its own. Therefore, there is no native Naga language used as common language, and English language is used as the official language of the State. Thus, most of the activity or social gatherings are conducted in English language, as using a particular tribal language could hinder the other language community. The authority or the government is an important entity to safeguard languages that can alter an existing language for another language to be used as official language instead of letting the native languages to die out. Angami community is considered advance tribe comparing with the other backward tribes with the capital of the State located in their land, moreover the education and literacy rate is much higher than some backward tribes of Nagaland. Social and political gatherings and circulations of information to the public in urban areas are applied basically through English language, least some of these done in Tenyidie are normally adulterated with codes being switched or mixed. Many people of educated class couldn't read and write Tenyidie on ground of their educational brought up. For the reason code-switching and code-mixing is becoming forceful in their address of socio-political gatherings. This factor is a major cause of code-switching or code-mixing after religious influence in urban Angami society.

5.5   Need of Primary Language Planning

Primary language learning in this context refers to the need of language policy in school curriculum framework as a measure to safeguard the living Naga languages from the stage of endangerment to extinction. Language education appears to be a crying need of the Naga Society as the scene of code-switching and code-mixing are randomly in operation in all fields of social life i.e. education, socio-political, economic, commercial etc.

All schools curriculum are enforced uniformly in other discipline of studies. Pertaining to Nagaland State, no specific planning had being so far made to encourage the promotion and learning of mother tongue. Although an initial strategy introduced by the State government had been drawn to learn mother tongue by all school children

at the elementary level, standing policy for that compulsory subject under the aegis of Naga Heritage Study. Medium of that particular subject still remains optional.

To save the indigenous languages from the stage of endangerment to extinction, a compulsory study in the community languages, even as a subject will certainly safeguard the living languages of the Nagas.

CHAPTER- 6
DATA ANALYSIS

6.1   Code Switching and Mixing in Schools

With the advent of Christianity to the Nagas in the 19th century by the American missionaries, English language has gain huge popularity in the Naga society. The American missionaries in collaboration with the East India Company came to the land for their mission in converting the people to Christianity and education. Medium of teaching started with English language by the missionaries. Schools were established to impart education along with religion to dominate as well as contain the barbarity of the local people who create inconveniences to the East India Company in Assam. The first missionary to the Tenyimia community was Charles DeWitt King, who came from Assam to Chümoukedi in 1879 and set up a school with the under the banner of American Baptist Mission Society and assisted by G. H Damant. But they were unable to proceed as the war between the indigenous people and the British East India Company was at its zenith. Later on when the conflict subside C D King advanced his mission to Kohima the present center of Angami community and continues with the system of education which he previously started in Chümoukedima and imparted Christianity. Initially Assamese was the medium of Education in the school which C D King established but gradually and ultimately English language dominate in the system. An American Missionary by the name Rivenburg had experimented the language implementation with the help of 12 boys in the first place (Shürhozelie 1989, U Niedimia p, 11-30). Thus, Code-switching or code-mixing in schools became a necessity as English is the second language of the local people. English teaching in schools progresses massively after Christianity came to the land as the medium of education was English and only a subject or paper, which is Modern Indian Language (MIL) is taught in Tenyidie the official term for Angami language. Classes in native language are more prone to switch or mixed with English because taking example of a school, out of seven (7) classes in a day, a child is taught maximum six (6) classes in English language, which allow the students easier to learn or know any meaning in English. Code-switching or code-mixing is sometimes necessary for a teacher because by doing so the teacher could explain the meaning of some ancient Tenyidie word, phrase or sentence to the satisfaction of the students. The objective of the teacher is to impart true education to the students which compel the teacher to use any language for the purpose.

Code-switching or code-mixing in schools can be explained in two different approaches, code-switching or mixing by teachers and code-switching or mixing by students. Code switching or code-mixing by teachers is a frequent process, since most of the time in the classroom the teacher teaches and the students are given less time, code-switching or mixing by the students inside the classroom depends on the time given to the student for participation, presentation or expression of ideas. In Tenyidie classes, if a teacher is teaching in Tenyidie, there are cases where the students could not comprehend the meaning in Tenyidie and so it is English which has to be taken for explanation. The aim is to investigate why, where and how is code-switching or code-mixing used in the teaching of Tenyidie language in schools in urban Angami society. In order to get these solutions certain questions are placed in the research.

1.   In what situations do Tenyidie teacher code-switch or code-mix?

2.   For what purpose do Tenyidie teacher code-switch or code-mix?

3.   What are the benefits and drawbacks of code-switching in Tenyidie classrooms?

Everywhere in the world when there are two languages used for communication there is high tendency of giving space to code-switching or code-mixing between there is always a way out when the knowledge from one language runs out. From a socio-linguistic view, code-switching or code-mixing is the path to convey both social and linguistic aspects and its functions. Through code-switching and code-mixing in schools, the students can easily grab the meaning of any particular complex word which they are unable to understand in Tenyidie but the reverse rarely occurs. English, being the medium of education and the intermingling of different language speakers in the classrooms compels the teacher to stick to the English language strictly which is a hindrance to code-switching or code-mixing in urban schools. The aim of this research is basically to deal with the use of other languages such as English or Nagamese language in the teaching of Tenyidie which is endangering or distorting the Tenyidie language.

 Here are some sentences used by teachers in explaining inside the classrooms:

Example:

1.   Teacher   -   "Kirukitsa keprei la mi se meruo chü suo".

(We shouldn't play with fire for fear burning houses.)

Student   -   "Kirukitsa sü kedipuo ga?"

(What is Kirukitsa?)

Teacher   -   "Kirukitsa puoca ***burning of houses***."

(Kirukitsa meaning burning of houses.)

2.	Teacher	-	"U thuo u kibvü nu theza thulie".
			(Write the names in your own colony.)
	Student	-	"Kibvü sü kedipuo ga?"
			(What is kibvü?)
	Teacher	-	"Kibvü **meaning colony** moro **ward."**
			(Kibvü meaning colony or ward.)
3.	Teacher	-	"Terhü nunu Thacü kralieya."
			(Thacü is earned from war.)
	Student	-	"Thacü sü kedipuo ga?"
			(What is Thacü?)
	Teacher	-	"Thacü liro **made of hair to put around the neck as necklace."**
			(Thacü is made of hair to put around the neck as necklace.)

The above sentences are some recorded conversation between students and teachers inside the classrooms. In example one the teacher was teaching about the danger of fire and preventive measures where a student inside the class found the word *'kirukitsa'* strange and new word. In order to let the student know the meaning the teacher explains in English. This compels the teacher to mixed English word for the meaning in the sentence. Example 2 also shows the clarification and the meaning for the word *'kibvü'*, which is an unknown word for the student. Both example 1 and 2 are insertion type of code-mixing where the code is inserted in the sentence boundary. Whereas example 3 is a different type of code-switching, this data shows the meaning of *'thacü'* being explained completely in English language in the form of intra-sentential code-switching because the student could not understand its meaning in Tenyidie. Observing the above given data, code-switching or code-mixing by the teachers are more frequent and are mostly used to clarify the doubts or elaborate the meaning of difficult words. Though the teacher can continue with Tenyidie in explaining the meaning of difficult words, they find it more helpful and convenient for the students to explain those difficult meaning in English language. Since English is the medium of education, the students or teachers finds it more comfortable and easy to opt for English meaning than explaining everything in Tenyidie.

The urge to educate compels the teacher to explain and brief the students in English language in Tenyidie classrooms become an important issue. This tradition, thus, practices till date where teachers explain a meaning or refer to any important or hard meanings to the students in English language or rarely Nagamese while teaching native language. Any question raised by the students should be clarified and make clear to the students which triggers the teacher to code-switch or mixed with a different language that the child will be more perceptible.

Code-switching or code-mixing in classrooms by students is not as frequent as code-switching or mixing by the teachers, since most of the time in the classrooms are spent in listening by the students, but there are cases where the students while interacting with the teachers in Tenyidie, tends to code-switched or mixed, depending on their comfort and unaware of the language they used. Even the teachers sometimes unknowingly mixed and switched codes while explaining in the classrooms for their own comfort. These cases are more frequent in the urban areas than in rural areas which could be influence by the environment in which they are teaching. Students in the urban areas are bilinguals or multilinguals, and they are familiar with other languages besides Tenyidie and are easy for them to understand the codes being mixed or switched by the teachers which give more advantages to the teachers in applying codes to be mixed and switched in the classrooms. Interviewing several Tenyidie teachers in different schools reveals that, in a span of forty and forty-five minutes of a period, they never missed the chance to switch or mix codes in their teaching rather they do it frequently. Recording the teaching session of Tenyidie period which is forty to forty-five minutes on 5 schools, it was revealed that an average of one hundred (100) code-switching and code-mixing take place between the teachers and the students, which is a shocking revelation that is facilitating the alienation of Tenyidie and its risk of endangement.

Example:

Nieko leshü *page 25* nu hielie mu ***Roll No. 5*** sietha di phrüshülie. Thie nko *lesson* liro shüzha *crow* puo dze keputuo.

(Turn your book to page 25 and Roll no. 5 read it. Today our lesson is about the story of a crow)

This is a two sentence example of a teacher's utterances that contain twenty-two (22) words. Though short, the sentences consist of seven (7) code words that are

inserted in the form of code-mixing. This short example could show the vulnerability of Tenyidie and the invasive character of English language in schools.

Code switching and code mixing by students in Tenyidie in their conversation amongst themselves in school is very rare in almost all the schools because the school authority restricts using of other languages except English in their premises and sometimes impose punishment to the students in order to improve English language amongst them. This sometimes results to student converse in broken English or mixed modified Tenyidie with English language. The urge to use English or the enforcement of English language during the prime learning stage by an authority on the students result in declining usage of Tenyidie or mother tongue since they are forced by an authority with conditions.

There was a time amongst the Nagas where parents send their children to school without any other reason but just to let them learn English language. Nagaland State does not have any particular tribal language to be used as a common standard language because of its multilingual feature and so every school in Nagaland uses English language as a medium of education which makes English a language that can be resort to in times of desperation while speaking or teaching Tenyidie language.

6.2   Code-switching and Code-mixing in Churches

Church is a platform where massive use of code-switching and code-mixing takes place among the Nagas. The religion of Christianity was introduced to the people of Nagaland and the Angamis in particular by the American Missionaries. Prior to the advent of Christianity the people follow not a particular religion or God but were of animistic belief. But by embracing Christianity in the later part of the 19th century AD which was a foreign religion, comes along with development and education. The American Baptist Missionaries during the time of C. D King first taught Assamese in schools which was not very successful in implementing among the non Assamese speaking community i.e., the Nagas. The medium of studies thus bounced back to the native language Tenyidie which has no written literature. And so English was the only medium to be taught in schools. The American Missionaries' primary objective was to spread the gospel to the people, but necessity compels them to impart education, which is another privilege for them to spread the gospel. Likewise, education and religion during this era are like two sides of the same coin for the Americans as one helps the

other in both ways. During the time of Rev. S. W Rivenburg, it was learnt that the first five years of his mission to the Angami community was of zero conversion from the natives, but he conducts church services for the British Soldiers which was ultimately conducted in English language.

This is the beginning of the set-up of church or religious institution by the American missionaries in the Angami region. The tradition, thus, follows till date that there are occasional church services conducted in English language among the Angami churches. Moreover, since Nagaland is a multilingual state and there is not any particular tribal language as common standard language and the people resort to English language whenever there is a communication complication because of language differences. Churches can be categorized into two major settings, one in the rural areas and the other is the urban area churches. In Christianity almost all the beliefs of the churches are based on a common destiny although from different denominations. But there is a major demarcation between rural and urban churches in the use of language. Churches in the rural areas use less English language or code switched or mixed less comparing to the churches of urban areas.

Some Urban churches occasionally organizes exclusive services to be conducted in English and Nagamese languages which could be a reason that second language influences the local language by switch and mix in services conducted in local language. Interviewing some church leaders revealed that there are occasions where guest speakers who are not native speaker are invited to their church where the sermons are presented either in English or Nagamese. This is also another reason behind the use of codes in the church, since Nagas are very fond of imitations. Churches in rural setting are less privilege to invite guest speaker or to conduct services in English language. Moreover, majority of the congregation only understand their native language and so comparing to the urban churches, rural churches organize less of this kind. Speakers in the church quote passages from the Bible to stress more in their speeches as well as mixed English more in their speech than Nagamese.

Code-Switching or code-mixing in churches also differs from age, which means that the youth speakers use much more of other languages especially English than the elderly or senior citizen speakers. The advancement of education system and the rapid use of English language among the younger generation urge them to frequently use English language in every walk of their life, which is not just leisure, fun or a fashion

but a necessity in the society today. Interviewing ten (10) youth preachers in churches reveals that, they are more comfortable preaching in English language than preaching in Tenyidie. Almost all the interviewees give the reason that while preaching, the English Bible commentaries provide elaborate meaning but since there is less Bible commentaries in Tenyidie they couldn't express fully in Tenyidie, also the religious knowledge was acquired through English medium, they are more attached to English language. Moreover, by code-switching or code-mixing English words, sentences or phrases while preaching in Tenyidie, it gives more meaning or is easy for the hearer to perceive the meaning and understand it better. Interviewing ten (10) elderly preachers above 60 years of age for the reason of using English language as code-switching or code-mixing in their sermons reveals that all of them knowingly or unknowingly practice this phenomenon of code-switching or code-mixing as a habit. Whereas, on the reason for implementing less code-switching or code-mixing in their sermons, three (3) preachers reply with the reason for not being well acquainted with the language and the other seven (7) preachers answer was to preserve and stick to the Tenyidie language and also improve themselves and other congregation about the importance of using Tenyidie language in churches. There are even cases when a youth preacher delivered a sermon some elderly people would complain about the language usage that they could only understand one third of their sermon because of the practice of code-switching and code-mixing.

There is an old humour about a prayer being or mixed with English language that goes like this:

"A Niepuu n *unending* mu *unceasing love* ko la n peziethorle derei, no a ngumezhie di a ***problem*** hau *solve* chüpie a tsücie. A ***burden*** pete no si süla n bu ***answer*** chüshünu chaya".

The humour continues that, if God was a monolingual or knows only English or Tenyidie then the prayer would go in vain since all the head words of the sentences are inserted in English.

In some cases the preacher use code switching by repetition, emphasizing or stressing on some important phrases as:

Example:

1.   "Nieko penuo kesa la morosuo, hau meyie se. ***You must be born again.***"

(*You must be born again, this is very important, 'You must be born again.'*)

2.   "Ukepenuopfü Puo nuopfuliu ketseshü, ***'His only begotten son'*** isi, English nu liro."

(God sent His only begotten son, 'His only begotten son', as in English)

3.   "Ukepenuopfü kiu-e teigei, süla Bible nu pukecü ***'Our Father in Heaven'*** isi."

(God's house is in heaven, so the Bible says 'Our Father in Heaven')

4.   "Jisue kesia nunu rheilasiete, ***Jesus has risen from the death.*** We rei süla rheilie vite."

(Jesus has risen from the death, Jesus has risen from the death. So we can live.)

In the given examples, the codes are used in inter-sentential type of code-switching. The above examples shows that the preacher, in order to get the attention of the congregation and put more stress on the key phrases or repeats the same phrase or sentence from Tenyidie to English. This is a common practice among bilingual or multilingual preachers in their sermons but which also depends on the environment of the congregation. Conditioning code-switching or code-mixing with the settings could alter the method of preaching where preachers rarely apply it to the octogenarians and utilize it more often with the youth congregations.

Another important factor for code-switching or code-mixing in churches is the swapping of priests in churches. In some churches especially Roman Catholic Churches which I attended, there are some priests who are from another language speaking community being assigned to some Angami speaking churches. These priests usually stay in any particular church for some years where the duration depends on the higher authority. The only medium of communication for the priests and the congregation is through English language since the preist is from a different language speaking community, where the uneducated or illiterate finds it difficult to comprehend the sermon and an interpreter has to be provided for the congregation. Though there are some churches in urban areas where the congregation could be able to comprehend the sermon but even in urban areas certain people are assign to interpret the sermon for the congregation since everyone cannot understand English. Interviewing some uneducated church members reveals that preachers preaching in English or applying code-switching or code-mixing in the sermon makes them helpless as they couldn't understand the sermon well. In some cases there are some priests who are not very well acquainted with the language but could speak some basics of the native language, sometimes present their sermon in half Tenyidie and half English. This method of preaching with half

Tenyidie and half English has a great negative impact on the people who couldn't understand it.

Example:

"Nieko kelhou se menuolie. ***Your life is a temple of God. You cannot waste it to your will because the punishment awaits you after death***. Süla menuoliecie."

(Live your life properly. Your life is a temple of God. You cannot waste it to your will because the punishment awaits you after death. So be careful).

This example explains how it would be for a monolingual or a person who do not understand English. The first and the last sentence are fabricated with Tenyidie, whereas, the embedded sentence is in English code-switching of inter-sentential code-switching.

6.2.1   Code Switching in Sunday Schools

Attending Sunday school classes is another interesting experience where code switching and code-mixing are used frequently by the teachers and the students. Since almost all the children are school going kids, there is no difficulty in understanding English words and huge occurrences of codes arises in the class. The teacher, who knows every child, is confident that everyone is viable to English since English is the medium of education in their schools, thus, switch and mixed in his/her sermon. Religion being a serious concern for the Nagas, every possible method is applied to it in order to instill the true belief of Christianity to the children. Therefore, the teacher code-switching or code-mixing in English to convince the child in the process.

Example I

1.   "Jisue kelakelie ***salvation*** khashü u tsüshü."

         (Jesus gives us salvation, salvation.)

2.   "U nhicu ki ***camp***-ko ***attend*** chülie ro vi."

         (It is good to attend camps during our childhood.)

3.   "Nko ***program*** nu tsali puo ba."

         (We have a song in our program.)

4.   "Jisue ***officer***mia mhie di lhou vor mo derei puoe ***humble*** se di ***mistry*** mhatho rei chükecü dze ngulieya."

         (We came to know that Jesus did not come like an officer, but He was very humble and do coarpentry works too.)

5.   "Kepenuopfüe u bu *mission* nu tuoshünu di u kieya."

    (God is calling us to go for mission.)

Example II

1.   *"Color* hau liro *Red,* hau *black. Red color* liro Jisu zie mu *Black color* liro kephouma."

    (This color is red, this black. Red color is Jesus's blood and black color is sin.)

2.   "Kepenuopfüe u *judge* chütuo. U *deeds*-ko nunu u *judge* chütuo."

    (God will judge us. Judge us according to our deeds.)

3.   *"Romans three twenty-three* nu pukecü *"For all have sin and fall short of the glory of God"* isi. *That means you, me* mu *teacher*ko peteko *sinner* mia phrete."

    (Romans three twenty-three says 'For all have sin and fall short of the glory of God'. That means you me and all the teachers are sinners.)

4.   "Keze di *Luke sixteen nineteen to thirty-one,* mia peteko keze di *'the rich man and Lazarus'* hau phrütuo ho. Nieko miapuo *second Corinthians five one* phrüshütuo me."

    (We shall read together Luke sixteen nineteen to thirty-one, the rich man and Lazarus. One of you read second Corinthians five one.)

5.   *"Now,* nko keze di *heaven* liro kedipuo ga? icüu mehotuo. Süu liro *Revelation twenty-two* nunu ngulietuo."

    (Now we shall see what heaven is. It is written in Revelation Twenty-two.)

6.   *Heaven* nu liro *perfect satisfaction* ngulietuo shie. *River*ko rei, *the tree of life* süko bakecü ngulie.

    (In heaven there is perfect satisfaction. There are even rivers, tree of life.)

7.   Thie *topic first*-u liro *'Saved by Grace'* mu *second*-u *'Created to do good work'.*

    (Today, the first topic is 'Saved by Grace and the second is 'Created to do good work.)

The above given data are collected from different Sunday school classes in different churches. By analyzing the given data, it shows that code-mixing is lesser in Example I and much more in Example II, depending on the environment and age group of the participants. Example I is collected from lower classes of Sunday School, whereas Example II is collected from higher classes of Sunday School. Analyzing the types of code-switching from the above given data, we can make it clear that in Example I,

single word codes are used in the form of code-mixing under the category of insertion while *camp-ko* and *officer-mia* are examples of congruent lexicalization where the lexemes inserted within the words to signify plurality in *camp-ko* and noun repetition in *officer-mia.* Whereas, in Example II, inter-sentential and intra-sentential occurs frequently with tag-switching of code-switching and insertion of code-mixing. Lower Sunday School children may find it difficult to understand and adjust with the higher Sunday School children if altered but since the higher children are more familiar with code-switching or code-mixing, they easily know and understand the meaning even though code-switching and code-mixing is widely used. Since children in urban areas are more exposed to different languages and English speaking is strictly followed in schools, they are well acquainted with English and Nagamese languages. So even if the speaker uses any of these languages they can understand the speaker with satisfaction. Some question and answers by Sunday School children in classes are recorded as follows:

1. Teacher   –   "David-e **Lion** puo mu **Bear** puo dukhriwa shie."

     (David killed a Lion and a Bear)

     Student   –   "Puo nhicumia zo ro kimhie di **Lion** mu **Bear** dukhrilie vi ta?"

     (How can he kill a Lion and a Bear if he was a child?)

2. Teacher   –   "Jisue **leprosy** kechümia mu **blind**-ko rei chü pevilie."

     (Jesus healed the lepers and the blind.)

     Student   –   "Jisue **Doctor** me?"

     (Is Jesus a Doctor?)

These are examples of imitating the teachers in code-mixing in Sunday schools by the students which the child learns and repeat in their conversation that could hamper the development of Tenyidie language.

Therefore, comparing the sermons in mass congregation with Sunday schools, the implementation of code-switching or code-mixing differ with the complexity and simplicity of the code used. There is more switching or mixing in Sunday school than mass congregation sermon. Here the age difference plays a very important role because the sermons for the elders though switched or mixed with codes are lesser than the Sunday school sermons. The necessity for the teacher in teaching the children by code-switching or code-mixing compels the teacher in doing so. Moreover almost all the Sunday School lesson books are prepared and procured in English language and the

teacher in preparing their lessons underscored the important quotes and sentences in their preparations which they emphasize those marked meanings in English while teaching in Tenyidie. Interviewing two categories of teacher i.e senior and junior teachers disclosed that they have different views in code-switching or code-mixing in Sunday Schools. First category consist of teachers who teaches in Sunday Schools for more than three years which I termed it as senior teachers and the other category are the teachers with less than three years experience as junior teachers. Senior teachers' view of code-switching or code-mixing in Sunday School is that, they considered it a habit in order to let the children understand their teaching without doubt and this practice doesn't bother them as it from their subconscious state. Whereas the junior teachers are struggling deliberately using codes in order to let the children understand their teaching undoubtedly in their sermons.

6.3 Code-Switching and Code-Mixing in conversation

According to Cambridge Dictionary, conversation is a "talk between two or more people in which thoughts, feelings and ideas are expressed, questions are asked and answered or news and information is exchanged". A talk, be it verbally or through action, between two or more individuals to express thoughts or feelings are discussed informally can be called a conversation. Code-Switching and Code-Mixing is a common practice among the Angami community as modernization and urbanization mainly takes place in this area since the community nestle the capital city of Nagaland State. People of this community are living in contact with other different tribes of Nagaland as well as people from neighboring States and elsewhere. In communicating with these people is a different issue because they are from different language community, whereas communicating between same people from Angami community also sometimes gives rise to different language besides Tenyidie, which is the official language of the community. Though from the same language speaking community the Angami sometimes tends to converse purely in other language such as Nagamese or English. The study under conversation is dealing with both rural and urban society as comparative study because by illustrating the use of code-switching and code-mixing in rural areas, the intensity of urban Angami society in using code-switching and code-mixing can be easily identified.

David W. Angel grouped conversation into four types based on direction and tone: debate, dialogue, discourse, and diatribe.

If you are in a one-way conversation, you are talking at someone, rather than with someone. If you are in a two-way conversation, participants are both listening and talking. In a competitive conversation, people are more concerned about their own perspective, whereas in a cooperative conversation participants are interested in the perspective of everyone involved.

* **Debate** is a competitive, two-way conversation. The goal is to win an argument or convince someone, such as the other participant or third-party observers.

* **Dialogue** is a cooperative, two-way conversation. The goal is for participants to exchange information and build relationships with one another.

* **Discourse** is a cooperative, one-way conversation. The goal to deliver information from the speaker/writer to the listeners/readers.

* **Diatribe** is a competitive, one-way conversation. The goal is to express emotions, browbeat those that disagree with you, and/or inspires those that share the same perspective.

Conversation is a free expression of thoughts or interaction between two or more people where different topics and issues are discussed. This is a platform where the person in conversation doesn't care about the language usage or the grammar and vocabulary have no restriction. The use of language in conversations among the educated and learned people are slightly different from conversation among the less educated and illiterate people. Well-educated and learned people apply massive code-switching and code-mixing in their conversation comparing to less educate and illiterate people since they are bilinguals and multilingual. There are even some cases where less educated and illiterate people who mingle with well-educated and learned people tend to express their thoughts with codes from other languages to their mother tongue. Some people even go to the extent of using codes of different meaning with similar pronunciations. Angamis are very fond of English, though not very fluent; almost every conversation includes one or two English language. Conversational code-switching or code-mixing is a popular trend even among the youth and the younger generation. Elderly peoples do mixed or switched codes in their conversation but the usage is far more existent among the youth. Youth feels more comfortable switching and mixing with English or Nagamese and are easy to express their feelings and emotion. An educated youth uses

more of this kind than the uneducated or illiterate youths. Conversation is a talk, especially an informal one, between two or more people; in which news and ideas are exchanged (Oxford Dictionary). This is a state where the minds are free and easy to speak out anything which the speaker is comfortable with, so the speaker tends to side with English or Nagamese very often.

The environment does affect the speaker in code-switching and code-mixing in urban inhabitants. Urban inhabitants consist of different people from different languages communities which compel them to converse either in English or Nagamese as there is no other means to communicate. On the other hand rural inhabitants switched or mixed less of other languages since the environment in which he lives consist of just a single community or sometimes two where one community is lesser. In some rural communities the ethos of speaking in one's own language is so high that switching or mixing of other languages becomes a laughingstock which helps the inhabitants in retaining their mother tongue.

A speaker tends to switch or mixed fewer codes from other languages in conversation with elders than with his peers. Interviewing some youths reveals the reason that it is because they have respect for their elders. There are also some participants who say that elderly people may not understand the codes used by the speaker which compels them to use mother tongue.

Conversation among the elderly is much healthier in sticking to the native language and shows much ease in their conversation. There is another reason that their lack of modern education that limit them to use switching and mixing in their conversation. Present generation is fast in learning and competing with one another as compared to the elders which is why the younger generation tends to imitate and try different tastes in the context of language usage.

Code switching and mixing in conversation also depends on the status a person holds. A person of high status tends to switch or mix more often from other languages besides their mother tongue than a person from low status. Though there is no class distinction among the Nagas, highly educated and well-to-do personalities are considered to be of better and higher status than the common people. Likewise, the common people are considered better than the laborer or daily wage earners.

This shows that conversation is a major cause of codes-witching and code-mixing amongst the present generation which rarely exists before. The Angamis love

conversing with one another whenever they are free or whenever they get opportunity. This informal discussion by amongst bilinguals and multilingual give rise to code-switching and code-mixing as they care less about the language they are using, and their only concern is to communicate with one another.

6.3.1   Discourse in urban Area

Urban inhabitants consist of different people with different personality and status and from different walks of life. In the context of Angami community urban area is a setting of educated inhabitants from different culture and tribes with different language, huge population with fine buildings and locations of offices schools and colleges, where the educated and wealthy personalities are majority. So in communicating with these people in their day-to-day life the Angami uses either Nagamese or English as their second language.

Example of a conversational discourse between two learned people regarding a Christian missionary works goes like this:

Example I

Hieko ro, *we listen to their stories* ndie. Süko se la vor di hatsatie pu la, uko *church*-ko ki pu la sicüko *mobilize* chü layale. ***So, what we are doing right now is*** uko *church*-ko *visit* chücü *underground church* kro puo nu vo sicü *leadership problem* ba se mucü. Kehou cütacü krüta kesu mu huonienuo ze ke*mila*lie mota süla tsieuva *Parent body* ze kerüchü di *leadership training* puo keseshüketuo nu bale. Mu uko liro ***there is no opportunity for them to share their faith to other people because*** uko *closed country* tacü la mu kehoumia kidepuo ba shicü *population* rei silie kenjüta *because* u thuo *confess* chü michietacü la. Hieko vo di *leader* kro puo ze kese sidi *music* nu *interes*t bacüko bu hatsatie music store kropuo ze mhachülieketuo rei kerüchü, hau ro *level one* nu khorliete mu *next level* nu liro uko bu keze *business* chü di hatsatie vorlie mu sidi *opportunity* khapie uko tsüshü di uko *faith share* chülieketuo *project* puo rei chüzhie. *Leadership training* liro next year tatuo mu süu la *sponsor* rei nguliete. Mu *college* puo thuo *sponsor* chüshütuoüzhie. Uko ro situo ücü sie hie ***we will help with fifty thousand rupees*** idi pu thate. Süsie tsie *missionary*-ko pete meho vocü nhicumia *education* cüu *challenging* se batemu, ***because in their country if they send them to government schools they will raise them in communist mentality*** ndie. Süsie

international school-ko liro *missionary*-ko la *fifty percent discount* ngulieya derei si zoü rei *week* puo nu *thirty thousand* lata *after discount*. Derei mia kro puo liro *books* rei mu kekrei huo rei kekhruohishü ba. Süsie hieko *parent body*-u ki *missionary* pfü puo dze rei ketsoshüle, *for one reason they don't know what she's doing.* Leshüki puo nu pethayaü si mhie idi puta. Mu *we realize that there was a communication gap between them.*

The above data is an example of conversational discourse between two learned or educated bilingual or multilingual people discussing missionary works in a particular country. The above given italic words and sentences are the codes which the speaker switched or mixed in their conversation which I called it a discourse considering the definition given by David W. Angel. It is a cooperative one way conversation where the speaker is delivering the information from that country to the listener who is agreeing with the speaker but have nothing to say in the discourse. The conversation shows different codes used by the speaker in relaying the activities to the listener. There is no sentence where the speaker doesn't mix or switch in the above given conversation. Different type of code-switching and code-mixing are used in the conversation, but insertion and alternation occurs more frequently than other types of code-switching or code-mixing. The second frequently used type of code-switching or code-mixing is the intra-sentential code-switching followed by inter-sentential code-switching.

In the context of insertion code-mixing, English noun and verbs are only used as embedded language and mixed in the conversation if not for the word *kemila* which is a verbalized word from lexical level which is a congruent lexicalization of Hindi but used by the speaker as a Nagamese word *mila* since Nagamese is a creole language. The insight of the speaker in using inter-sentential and intra-sentential code switching in the conversation is to stress more to illustrate the importance of those codes and to relay freely what is perceived from the source since the speaker is more content with the second language, and is confident that the hearer can comprehend the codes used. An example of conversational discourse in urban school children with his mother is also different from learned adults:

Example II

Hieko thie *Teachers' Day* bakecü *over* unei, *students* pete vor *hall* nu balie mu *Principal prayer* chülie di *leader* thuo seta. *Lower section*-ko pete bu tsali puo chü mu

class Ten-ko *'Heal the World'* tsaliu chüshü. ***Class Eight***-ko rei *dance* puo chüshü süsie rei ***Beat-Box, fashion show*** hakemhieko rei chü pevi seshü. ***Speaker***-u liro ***outside*** nu vor, mu ***'Values of a Teacher'*** icüu pushüle. ***Importance of teachers, qualities of teachers*** süsie ***teacher***-ko ro ***backbone of the nation*** shie, mu ***role model of the students*** icüko rei pu pevi seshü zole. Süsie ***last*** tsatie mia pete ***school anthem*** chülie di ***khotom***. ***Function*** tseita mu mia pete ***refreshment*** ngu phrelie. ***Teacher***-ko kekra ***gift*** ngu selie ho, huomia lawe ***taxi hire*** chü moro ***gift***-ko pfülie lho nhie. ***Over enjoy*** mu ***exciting*** se thie ***program*** lawe.

This conversation is between a school student and the mother; it is a one-way conversation and is co-operative where the child is narrating to the mother about the event taken place in the school. The aim of the speaker i.e. the student's purpose is to deliver the information of the Teachers' Day held in their school to the listener i.e. the mother who is listening to the happenings of the event conveyed by the student. Since the conversation is a one-way conversation the mother quietly listens to the speaker. Analyzing the sentences and words used by the student in the conversation the codes used by the student is mixed with English words and sentences very frequently which is alternation, followed by phrase switched of the topics shared by the resource person on the occasion. All the codes used in the discourse are of English language except the word *khotom* which is a Hindi word used in Nagamese.

Distinguishing the different type of code-switching from the above example II, we can make out as follows:

Comparing Example I with Example II, there is a difference in English usage in the conversation between learned or educated adults and school children. The type of code-switching and code-mixing used by a learned adult speaker is more complex than the school children. Moreover, the frequency of codes used by the speaker in Example I, is much more comparing to the codes used by the speaker in Example II. The speaker in Example I, is a theologian whose educational history trace back to urban English school where the medium of education was English in school as well as in religious studies. In the discourse in Example II, the child is a student in a prominent English medium school in an urban area where all the subjects taken are taught in English language which is the second language though. The codes used by the speaker in Example II are simpler with more insertion and no intra-sentential or inter-sentential code-switching. Moreover, the phrases '*Values of a Teacher,*' '*Importance of teachers,*'

'qualities of teachers,' 'backbone of the nation,' 'role model of the students' are just repetition of phrases from the speech delivered by the speaker on that particular day and the other codes used by the speaker are just simple codes unlike the codes used by the speaker in Example I. There is a resemblance from both the Examples where only a single code from Nagamese is used by both the speakers in the discourse i.e. *mila* and *khotom*. This shows that though Nagamese is used as codes to some extent, English codes are more prominent for speakers to resort to, regarding mixing and switching while discoursing in Tenyidie.

Interviewing both the speakers on the matter of code-mixing and code-switching, it is disclosed that both the speakers code-mixed and code-switched in their subconscious state and is unaware of the usage of English language or Nagamese in the discourse. It also surprises them when the data are revealed after they insist.

6.3.1.1 Discourse in Rural Area

As is the fact, rural inhabitants are much more attached to the originality of the society than the urban inhabitants in language usage. Rural speakers use fewer codes in their discourse without any intention to avoid from using second language as it is their habit of discourse in everyday life.

Here is an example of an adult expressing his views to a friend regarding the present situation in Nagaland;

Example I

Azeu, no Nagamia la kedipuo le baya ga? A we Nagamia meho bacü rülili di Indiamia khrükhro letazhie nhie idi le bayale. Mu mhanuü *independent* ngulie zo shierei nko Nagamiako ha kimhie zotuo mu, *supply* pete chazou nu vor moro u thuo *factory* mhiecüko ba di diesüla sei yopuo rei chülieketuo ba mo zole ndie. Nko pherüna nu bakecüko la sü thiethie se morokesuo pete ngulie vi mecie derei *town* nu kelhouko leshü ro mia *depend* chü moro lhoulie kenjü zole. Derei *student*-ko rei leshüphrü sier mu *college* nu vo morosuota siro *college* nu volie di u shüphrüko tseilie ro *kam* chüta mu sidi *town* nu lhoutatate. Nagamia-e kedi chaya üdi *faction* kekreikrei di u thuo u donu ketekegeikecü rübeita, haita ro *independent* rei ngukelie puo moe. Keze kenourhelie di *unity*-u balie kemochie independent cha ba rei kezesuo la zotie mu no we leshüya mo ga?

From the above data it is shown that there is only one type of code-switching or code-mixing used by the speaker in the discourse i.e. insertion. Though literate, the speaker is not highly educated or below matriculate but knows the meaning and usage of the codes he uses in the discourse.

The codes used by the speaker are:

Independent	-	Noun
Supply	-	Noun
Factory	-	Noun
Town	-	Noun
Depend	-	Verb
Student	-	Noun
College	-	Noun
Kam	-	Noun (Nagamese)
Faction	-	Noun
Unity	-	Noun

Analyzing the codes used by the speaker in the discourse, it is discovered that, except the verb word *depend*, all the other codes are Noun words which is presumably learned by the speaker from other conversations and used in the discourse, since the speaker is just literate. There are altogether 13 codes with 10 different codes used in the above discourse. The codes applied in the discourse are only insertion type of code-mixing. Therefore, we can assume that rural native language attachment is richer than from urban community. The discourse is a one-way conversation and co-operative with no interference of other speaker in between the conversation, the listener is agreeing with the speaker.

Here is another data of a child below 10 years having conversational discourse with his friends:

Example II

Hey, nieko kinu *TV* ba mo ga? A nzhü ***Doreamon*** mu ***Mickey Mouse*** mhiecüko mehole. Sidi kenuo zhütaketuo ki apuo ***Mobile*** nunu ***nursery rhymes*** rei sa meho ba di zhüte. Apuo ***phone*** nu nhicumia ***video***-ko ba seyale. Süsie rei ***game***-ko rei ba di rüzhü unei seya, apuo ***Candy crush*** rei rüzhü keba zo rei ngupie unei seyale. Vaduo puo Kewhira vo ro meruonyako mu ***mitha***ko rei kekra khrü se vor a tsüshüya.

This is a discourse between two rural children below the age of 10, where the speaker told the friend about his leisure time with technology to his friend, the listener who is of his age and is quietly co-operative and listening without any arguments. Conversational discourse between these types of children is basically short with not much inference but usually out of excitement. In example II, all the codes mixed by the speaker are noun words in English except the word *mitha* which is a Hindi origin of Nagamese word. The type of code-mixing is of insertion which is the same as example I.

The codes used by the child are:

T V	-	Noun
Doreamon	-	Noun
Mickey Mouse	-	Noun
Mobile	-	Noun
Nursery Rhymes	-	Noun
Phone	-	Noun
Video	-	Noun
Game	-	Noun
Candy Crush	-	Noun
Mitha	-	Noun (Nagamese)

Examining the above given words and comparing with the Tenyidie term for each word, it is clear enough that none of the words exist in Tenyidie except *game* which in Angami is *rüzhü.* Or, though they can be implied in the conversation, either the term or the literal meaning cannot be express in a single word like English or the word in Tenyidie is a new word which the child is not aware of. TV is another word which is borrowed recently and used as Tivi in Tenyidie but is originally from the word Television. The child implies these code words only on last option basis because all the other words in the discourse are fluently spoken in Tenyidie with these non-existing or non-recurrent words which he finds it convenient to resort in the conversation. Except for the word *game* which is *rüzhü* in Tenyidie all the other words mixed in the discourse are modern words or words which is not relevant with Angami language.

Analyzing the discourse of urban area Example I and Example II, the frequency of codes used by the speaker in Example II is much higher than Example I though the length of discourse is doubled in Example I. This shows the usage of code by the

younger generation is much higher than the older generation. Whereas the words used in the code-switching and code-mixing by both the speakers are grammatically the same. In Example I, except for the word *Depend* all the other codes are from the noun family and in Example II, all the codes used are from noun too. Another interesting thing found in both the data is the fact that both speaker uses one word each from Nagamese in their conversation i.e. *kam* in Example I and *mitha* in Example II. Both the example of discourse from rural areas shows that there is no phrase, clause or sentence being switched or mixed in the discourses but since they are more connected with the language heritage, they only mixed with single words or words that are not in the native language.

6.3.1.2 Frequency of Codes used in discourse by adult and children
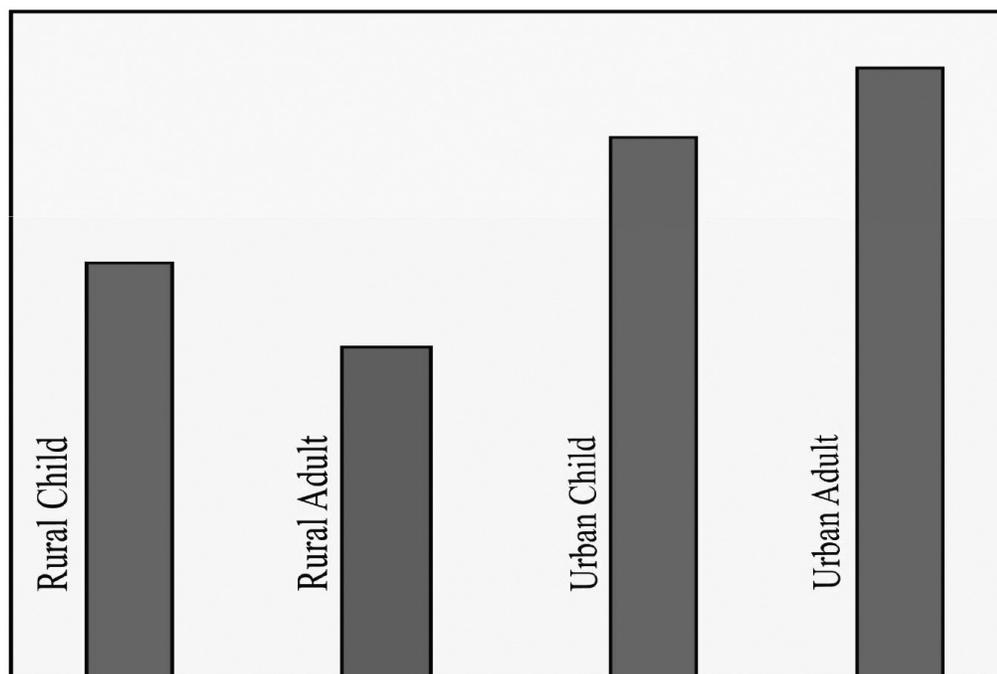
In the above shown illustration we can clearly understand the difference in frequency of code-switching and code-mixing used in a discourse by different speakers depending on the setting or their environment. Comparing a rural child with an urban child, the codes used by an urban child is much higher than the rural child whereas the rural child speaker uses more codes than the rural adult where the environment of their settlement is the same, which is because of the impact of modern education, modernization and technologies encountered by the present generation. As obvious as

it is, adult speaker from urban area uses massive codes in the discourse as compared to the adult speaker in rural areas. Linguistically rural inhabitants are less privilege than urban inhabitants so also the use of codes by rural adult is lesser than the adult from urban area. Comparing the child discourse with adult discourse in urban area, the application of codes by adult is much more than the child. Though there are some educated rural inhabitants, majority of the population are just literate or illiterate and vice versa in urban area.

Investigating the Nagamese usage in discourse in different area of habitation, there is very rare use of Nagamese codes in one-way conversation. And apparently there is only a single code word used in all the discourse by different speakers except the speaker from urban adult speaker though they are from different age and settings. So comparing the English language from Nagamese, there is less risk of Nagamese language threatening the extinction of Tenyidie with regard to conversational discourse.

6.3.2 Dialogue

As define by David W. Angel, dialogue is a cooperative, two-way conversation. The goal is for participants to exchange information and build relationships with one another. The term dialogue means "two" (di) "speak" (log). Dialogue can be divided into inner dialogue and outer dialogue. In inner dialogue, the characters speak to themselves and reveal their personalities whereas outer dialogue is a simple conversation between two persons directed towards a particular subject.

Tenyidie language is a refined language with different dialectical variation, depending on their geographical locations. They are a group of people who love conversation especially dialogue whenever they meet or are free. Homonym is another feature of Tenyidie language that boosts the ability to converse and crack jokes in their conversation. Language usage in dialogue can be classified into three categories such as, age gap dialogue, peer dialogue and gender difference dialogue where implementation of code-switching and code-mixing differs with these three reasons. Amount of applying code-switching and code-mixing also sometimes depends on the subject of the conversation in the dialogue.

6.3.3 Urban Dialogue

A dialogue between an old or sexagenarian and a youth in mid-thirties is different from the other two categories i.e. friend's dialogue and gender difference dialogue in urban

inhabitants. Angamis have a high respect for their elders or leaders whom they look upon with sheer reverence to their qualities, characters and wisdom. These cultures are being cultivated since time immemorial and are taught inside the family in their childhood by the parents. For instance whenever there is a meeting to be conducted in the village or between the clansmen and people being seated for the meeting, if an elder or an old person came late where there is congestion in seating arrangements, the younger ones shall vacate his seat to the elder or the old person out of respect. If two persons speak out at the same time in a meeting, the younger one shall remain and the older one shall take the time to speak first in the meeting. And whenever a young person wants to speak out his thoughts in front of his elders he shall show respect by wishing them and at the end of his speech, he shall end with words of respect. This is how the Angamis cultivate the habit of respect in every aspect of life. Because of this culture there are so many youngsters who out of respect used the right words and right language without adulteration of other languages or avoid using such languages as far as possible while talking or having conversation with their elders.

Here is an example of two persons having a conversation of age gap dialogue in urban area where one speaker is a sexagenarian and the other is a person who is in her mid-thirties:

6.3.3.1 Age Gap Dialogue in Urban Area

Example

Young	–	Hey! Apuo, no retieya me?
Old	–	Ule, no rei nhie ha?
Young	–	A thuo vapuo **town** nunu mhapuo mehoshünyü di parzhie.
Old	–	Oh! Si me? No kicükipuo la ura vorta ga?
Young	–	A **last week, Tuesday** nhie vorte.
Old	–	Simonyü ka avu **hotel** nu vo **ca** hie puo rei krie di kerüchü puo shü ka.
Young	–	Sicie, a rei n ki mha huo ketsoshü rei vi ba zole.

Both went to a restaurant for a cup of tea.

Old	–	No n **studies**-ko tseilie di vorte me?
Young	–	Tsie zowe **result** par moluo derei **final semester exam**-u khashüwa di vorte?
Old	–	Di siro **pass**-lie mecie zeru kimhie ga? Mhahuo chücü le ba nhie?

Young	–	A a thuo a *studies* teiki sikelieko se di mhachü di *experience* ngulie nyü ba zo.
Old	–	Si morosuo bei zo, tsie *competitive world* puo nu lhou zhütacü u thuo u meseu nu u kevitho-u se mha chüshü ro mia rei u saphrü mu *successful* parlie vi. No siro *thika* huo pie di mhachücü le ba me?
Young	–	U zo, *thikadar*-ko meho bacü u thuo u *studies*-ko nunu sikelieko se vor di mhachü batatakecü ngushü u *inspire* chü se ba zo, derei *investment*-u la huoyo thenou kemezhie za ba. Simonyü apuo, a mha huo n ki si sanyü bale.
Old	–	Kedipuo di ga?
Young	–	Nieko *senior citizen*-ko rei hau si ba meciecü la, tsie Nagamia *Sovereignty* la *NSCN-IM* [en/es/si:/en/ai/em] mu Naga *Political Groups*-ko ze kerüchü kebau kimhietou ga?
Old	–	He-i, a rei *Senior Citizen* puo üdi bakecüu moro mia va puorei si tuoya mole, *Flag* mu *Currency* tsiu *Constitution* hakemhie kropuo cha ba ükecü rei si, sürübei zokemo *Centre*-e *Autonomous* rei khashü thenyüsie üdi pu derei hako puorei puocüu pu phra par molie.
Young	–	Oh! Awe nieko huoyo si za ba nhie bacü.
Old	–	Nte mhapuorei si pechie moho.
Young	–	O, mhamole siro.

This is a dialogue between an elderly person and a youth who met in town and casually have a conversation without bothering about the language they use and where they are free to express their thoughts. The type of code-switching and code-mixing used in this dialogue are only simple words which when categorized comes under insertion and intra-sentential. The codes used by both the speakers are words which already exist in Tenyidie language but not in used frequently that is not just by these two speakers alone but by average populace. Another interesting feature of using codes in this dialogue is the use of abbreviation when one of the speakers says *NSCN-IM [en/es/si:/en/ai/em)* which in Tenyidie language should be spelt as *N Sü Cü N – I M*. It is not just the usage of these letters but in all the alphabets whenever someone spells any letters of any word, they choose to spell in English language. This could be because since childhood or from nursery the stage a child is taught and learns only how to spell and write English alphabets since their only medium of education is English. There is no place in educational system at this lower section where

Tenyidie is taken as a medium of education and only after they reach to a certain standard, Tenyidie i.e. mother tongue will be taken as a subject. This doesn't mean the medium of education changes from English to Tenyidie, but it remains the same as before and only a subject out of six or seven papers is taught in Tenyidie language. This is a very vulnerable reason which gives rise to the usage of spelling alphabets in English language though they are conversing in Tenyidie.

6.3.3.2 Male dialogue in Urban Area

Here is an example of dialogue between two friends of the same gender:

Example

Speaker 1	-	No thie kirapuo vo ga?
Speaker 2	-	***Kot jabo, ineka hi thakishe.***
Speaker 1	-	***You mean***, ci di baba me?

Both laughs

Speaker 2	-	***Exam*** penuo bata zorei ***iman alchi ase ho***.
Speaker 1	-	***Nakobi***, khunhie puo mu khunhie puo mhietou di ***ene waste kuri diy ho lara***.
Speaker 2	-	***Preparation***-ko kimhie ga?
Speaker 1	-	***Ki preparation? Chua bi nai aro. Tui kineka?***
Speaker 2	-	Keduoyo puo ***toh saishe***, derei ***namesake*** zo.
Speaker 1	-	***Misamishi*** no rei, ***iman sincere ase aro***.
Speaker 2	-	***Not like that ho***.

This is a dialogue between two male youths below twenty-five years living in urban area who are exposed to modern lifestyle. The influence of bilingualism and multilingualism has impacted their use of different language in their day-to-day conversation which is also a result of this dialogue. The languages used as codes by the speakers in this conversation are English and Nagamese which is considered the second and third languages of both the speakers. In this short conversation, only the first sentence by the speaker one is Tenyidie sentence without codes. In the dialogue, the density of codes used by both the speaker is so high that just by reading the dialogue alone is incomprehensible when one is monolingual or bilingual. Another significant word used by Speaker 1 is the tag-switching word *lara* which is a Nagamese word being used by so many youths in urban area to prefix or suffix every sentence in their conversation. This word *lara* is a slang word showing the manner of

their speech and can be assumed as an informal way of expression. This word is also sometimes used as an abusive word against somebody to show their dislike or detestation on someone or some note. Since the dialogue is a multilingual dialogue, comparison of languages use by the speakers shows that Nagamese is more frequent than English language. Types of switching and mixing observed in the dialogue are insertion, alternation code-mixing and inter-sentential code-switching.

6.3.3.3 Female dialogue in Urban Area

Example

Speaker 1 - A la we ***church service khan bi iman attend nakure ho.***

Speaker 2 - Vi mo zorei ***pariya tak attend*** chücü le baya zole derei ***unavoidable circumstances*** parta ro ***attend*** chülie motaya zo.

Speaker 1 - ***Iman bhal de***, a rei ***I use to pray often but church*** nu we chülie motaya zole.

Speaker 2 - ***Come-on this year*** la we ***resolution ekta banabi***.

Speaker 1 - ***Dikdar ase ho, anyway I will***.

Speaker 2 - ***Hosa bi***, keze vo kehouhoutuole.

Speaker 1 - A rei a ***faith***-u ***build*** chü sa morosuo se ba zole.

Speaker 2 - ***That's a good news***, tsiewe süu letou batatie.

Speaker 1 - ***Chalo.***

This is a dialogue between two female youths under the age of twenty-five years having a conversation on attending church services. This is also a multilingual conversation where Tenyidie, Nagamese and English are used simultaneously by both the speaker in order to discuss their feelings and thoughts in the conversation. The conversation is not to act as to produce the data but is an example which is mostly practice by majority of the youths in their conversation in urban area. Analyzing the data, we can make out that the codes from Nagamese are more frequently used than the English codes. Since both the speaker are multilingual and familiar with Tenyidie, Nagamese and English, their conversation is comprehensible for them but if a monolingual or bilingual person overheard their conversation it would be impossible for them to understand their conversation. In the dialogue we can assume and understand that intra-sentential and alternation are more prominently used by the speakers in the conversation though both insertion and inter-sentential do exist.

6.3.3.4 Gender difference dialogue in Urban Area

Gender difference dialogue is another feature of code-switching and code-mixing, where two bilingual or multilingual different gender converse and implies codes in their conversation. Unlike peer dialogue, gender difference dialogue maintains a certain degree of language usage and respect. Since they are from different gender, finding shows that they usually avoid harsh and straightforward language like they apply in peer dialogue. An example of gender difference dialogue is given below:

Example

Male Speaker	-	A ndu n ngu ho, *I think you are going to the restaurant.*
Female Speaker	-	Oh! Ule a rei n ngucü la *like I was waving back*.
Male Speaker	-	*After such a very long time*, kese lacü unei se ho.
Female Speaker	-	*By the way,* no thiedzü bacüu nu ba zo me?
Male Speaker	-	Ule, *same place, same flat, same room.*
Female Speaker	-	Ayale! *Eman fun thakishe na?*
Male Speaker	-	Ketho rei, derei *moi laga kiba to*, niepuu ro vi sele.
Female Speaker	-	*I know that,* a bacü ki rei *they were like very friendly.*
Male Speaker	-	No *busy* ba di a n kebvü bata mo nhie? *You are like a little restless.*
Female Speaker	-	No, no, a ndie a *friend* kropuo ze kesetieyale. *Itu karne ineka he ase. You are not disturbing at all.* Tsie moluole.

This is a dialogue between a male and a female age below thirty years living in urban area who met after a long time discussing casually about their life. Unlike female and male peer group dialogue; this dialogue is way different with more English language codes than Nagamese and manner in the way they use language. The types of code switching or code-mixing used in English language are all intra-sentential, inter-sentential and alternation except the insertion word *fun, busy* and *friend.* There is a tag-switching involved in the dialogue, the word *like* is a tag-switching. In the dialogue, only three codes are used in Nagamese where two codes are inter-sentential code switching and one intra-sentential code-switching. It is an interesting finding that there is no alternation code-mixing in either language i.e. Nagamese or English in the conversation. Though the conversation starts with Tenyidie language with multilingual Tenyidie speakers, the application of both Tenyidie and English language are almost equal which show the impact of English language on Tenyidie as massive in urban different gender dialogue. The type of language used by both

the speaker is though casual, has some formal type with avoidance of direct and harsh or slang words but with respect and manners.

Study shows that dialogue in urban inhabitants have a high tendency to code-switch or code-mix regardless of age or status. Since dialogue is a free expression of two-way conversation with co-operation in the subject of discussion, any speaker involves in a dialogue in urban area finds it easily to resort to codes from other languages. Unlike discourse which is a one-way conversation where the speaker narrates the account or subject to the listener dialogue is a two-way conversation where both the listener and the speaker alter their utterances and vice-versa. There is a huge difference between urban discourse and urban dialogue in the way they use the code languages. In urban discourse majority of the codes used by the speaker is in English Language and only a handful of Nagamese are mixed in the conversation, whereas in urban dialogue the usage of both the code languages from English and Nagamese are almost equal except in gender difference dialogue where the codes in English is more frequent than Nagamese. Moreover, the occurrence of multilingual feature in discourse rarely happens with only insertion but in a dialogue conversation both codes in English and Nagamese constantly occurs with equal amount, so the multilingual feature is more vibrant comparing to discourse. Another difference between discourse and dialogue conversation is the type of code-switching or code-mixing used by the speakers. In discourse conversation the codes used by the speakers are mostly insertion whereas in dialogue conversation congruent lexicalization, inter-sentential and intra-sentential code-switching are more prominent than insertion except in age gap dialogue.

6.3.4   Rural dialogue

Rural inhabitants in Angami society is not as remote as other society in Nagaland since Angami natives are privilege to settle in the capital city of Nagaland State and the majority of the populace are educated and literate though there are some older generation who doesn't consider education as a priority. These older generations can be estimated from present seventy years and above, education in their generation is a sort of hobby or is not considered a must as two third of the population can be evaluated as farmers or unemployed. Interviewing some people shows that, it is also their mentality that education is White men's idea to subjugate the Nagas or their people which makes them reluctant to pursue education. Whereas some gave the reason that their parents are not well-off to send them for education. Their conservative mindset and poor family background retain them to

settle in rural area for some people while some could be able to manage in urban areas though uneducated, but the mass in the rural areas are not well-educated to converse with multiple languages.

Back to the younger generation, there are some rural inhabitants who are educated and working as government servants in rural areas while many are school drop-out who couldn't manage in urban settings and live back to their own rural villages. Intermingling with majority uneducated or less educated, also some illiterate inhabitants is a boon for these people in preserving their language and culture, because people living in rural areas are more attached to their culture and language than those living in urban areas who live side by side with different languages and culture. This advantages although differs from status and generations, helps the people with better understanding and unity also in preserving the identity of the society.

6.3.4.1 Age Gap Dialogue in Rural Area

Example I

Young	-	Atsa no ba zotieya me?
Old	-	Mole, a rei vapuo tsunyü tha zo.
Young	-	No tsiedoki kedipuo mhatho chü baya ga?
Old	-	Tsu di tsia keduoyo puo khashütuole.
Young	-	Tsie tsiakra teite me? **March** zoluo mu.
Old	-	**March** sü zi za ba zo derei a we khashüwata zoketuo la tuote.
Young	-	Kedipuo tsia ga sü?
Old	-	Rümo, **kobi**, shüko, **alu, carrot** mu rücü sa.
Young	-	O, zi vortacie.

This conversation is a dialogue between an eighty plus years old lady and a young girl below thirty years discussing their daily chores in the field. Comparing this dialogue with age gap dialogue in urban area, the conversation is quite different in the way they use the codes in their conversation. The application of codes in this conversation is more or less unavoidable which is more typical with the native language because the way the codes applied is commonly used by almost everyone in their speeches. There are only four codes used in this dialogue which are tag-switching and one word codes. The code *March* is the name of the month which though has its equivalent translated word in Tenyidie is *Kera* but the majority of the Tenyidie speakers prefer to use the word in English Language because

they are not comfortable or are unaware of the word in Tenyidie. While the code words *Kobi, Alu* and *Carrot* are words which does not exist in Tenyidie and the speaker has to resort to the names from the language which they are familiar with. *Kobi* and *Alu* are a noun word from Hindi language which is not available in Tenyidie language similarly the word *carrot* is an English noun which is not available in Tenyidie.

Another example with similar feature is shown below:

Example II

Young	-	Azuo no re me?
Old	-	Ule, no rei me?
Young	-	Uho, no kirapuo vo ga?
Old	-	***Duka*** nu vo di mhakhrülie di tuole.
Young	-	Oh! si me?
Old	-	Thie we mhakhrü boulie di tuo ho. (Laughs)
Young	-	Kedipuo khrülie di ga sü?
Old	-	***Sabu, Surf, Dali, Piaz, Alu*** rei sa tsiu chüsi mu ***teir*** hakemhieko khrülie ho.
Young	-	Hou! No khrü bouwata kethokhrüte sü.
Old	-	Uho, no kedipuo khrütieya ga?
Young	-	U we ***cüni*** mu mithunudzü khrütieya ho.
Old	-	O, siro kese latuo ho.

This feature in the conversation is similar with the conversation in Example I, as the codes used are noun with insertion code-mixing character. There are seven codes available in the conversation with all the codes in Hindi except the code *surf*. Though the code *teir* and *cüni* are phonologically and morphologically modified respectively and considered as Tenyidie because of their borrowing feature, they are basically from Hindi words *Tiel* and *Chini* as *oil* and *sugar* respectively in English.

Considering both the examples we can assume that unless in unavoidable circumstances both young and old speakers in the examples sticks to their own language and maintain the language heritage in rural age gap dialogue. The codes that are applied in both the dialogue are words which are non-existing in their native language or codes which are modified and borrowed from other languages.

6.3.4.2 Male Dialogue in Rural Area

Example:

Speaker 1	-	Tsiedoki kedipuo chü baya ga?
Speaker 2	-	Sei du baya zomu, no kimhie?
Speaker 1	-	Ketsie phruo baya ca. kedei sei me?
Speaker 2	-	Uca, kedei sei du moro krei mote ha, derei tsie we rüü phite ***Chainsaw***-ko selietacü.
Speaker 1	-	Uca, sidi du tsei votazhie nhie?
Speaker 2	-	Tseilie mo zaluo, ***week*** puo, ***next week*** mhiecüko sü tseilie zotuo nhie. No ketsie kimhiecü puo phruo ba di? ***Rada*** me mo ***Size Rada*** ga?
Speaker 1	-	***Rada trip*** puo phruowate, tsie ***Size Rada*** phruo ba. Hako tseilie ro ***Boulder*** latiewe.
Speaker 2	-	Peteko ta zole no rei.
Speaker 1	-	Simonyü ***Chainsaw***-ko raka kitsuo bata ga?
Speaker 2	-	Kekreikrei ba zole, kemeyieko ***Eight Thousand*** derei kerethoko sü ***Thirty Thousand plus*** baca. A vieu zowe ***Thirteen Thousand*** ki zo.
Speaker 1	-	Yha süu we rhakeliepfü mote.
Speaker 2	-	Khrüliecie rüü sete ho tsiedo hako la.
Speaker 1	-	Situo, le ba di khrüketuo sie n bu ***order*** chücü letuo.
Speaker 2	-	O, siliecie.

The above given example is a dialogue between two male friends from rural areas, discussing their day-to-day life and profession of each other. Though a simple conversation, they couldn't avoid using codes in their dialogue which in some cases cannot be ignored or altered by other similar words in Tenyidie. The subject of discussion is the profession they are undertaking at that present moment with description of their works. Comparing to the dialogue between male friends in urban areas, male dialogue in rural area is very less in using code-switching and code-mixing in their conversation. Some non-existing words in Tenyidie like *Chainsaw, Rada, size Rada, Boulder* are irreplaceable words since there is no matching words in Tenyidie. While the rest of the codes do exist in Tenyidie, but the convenient of the speaker compels him to express it in English from the subconscious state of mind. The subconscious expression from the speaker is caused due to the educational brought-up of the speaker since medium of education in Nagaland is English language. Another interesting attribute of this dialogue is the use of number, interviewing and recording

of several individuals shows that, though the number is written in digit, while pronouncing the digit, almost all the individuals pronounce it in English as is shown here with *Eight Thousand, Thirty Thousand and Thirteen Thousand*. Except for this numerical words in intra-sentential, there is no other sentence of this type or inter-sentential in the dialogue. All the other applied codes are of insertion type of code mixing features. Another reason for the expression of numbers in English is because there is no separate or different script in Tenyidie they opt for the English language numerals, this is the same case with alphabets.

6.3.4.3 Female Dialogue in Rural Area

Example:

Speaker 1	-	Hey! Kehoutuo khe.
Speaker 2	-	Oh! ***Bell*** vüte me?
Speaker 1	-	Moluole derei keze vo kehounyükecü la n kie bale.
Speaker 2	-	Situomu, nko kehou tsiedo ki unei se ba zo die?
Speaker 1	-	Kethole, ***program***-ko rei chü pevi selie di miapuorei puo meseu nu ***fail***-taya mo zole.
Speaker 2	-	Simoyü no ***Christmas program*** ngushü nhie?
Speaker 1	-	Ule, ***campfire in-charge*** avu za rei ba sa die?
Speaker 2	-	Kethole, u mhathorle
Speaker 1	-	***Item***-ko rei kimhiekecü kro puo se vortuo ga?
Speaker 2	-	Simole, avu zeko rei ze kese votiewe.
Speaker 1	-	***Skit*** kemhie huo le baliecie derei kerüchü pedei sa volietuowe.
Speaker 2	-	Silietuowe, a we a mhathor ba zomu.

The above given example is a dialogue between two women of below thirty years who had a conversation on their church activities. There are two codes from Alternation code-mixing as *Christmas program* and *campfire in-charge* while the other codes are from insertion type of mixing as *Bell, program, Fail, Item, Skit*. There is not much code used in this dialogue as compared to urban female dialogue, but the codes used here in rural area are more or less unavoidable since it is easy to apply because to elaborate the precise words in Angami for these words is complex for the speaker.

6.3.4.4 Gender Difference Dialogue in Rural Area

Gender difference Dialogue is a very important feature for the youth in rural areas in olden days, there is restriction or formalities or respect for each gender where neither of the genders is free and gutsy to interact verbally with one another. The only means to interact with one another in ancient days is through songs, youths do not talk with each other but only through songs they could be able to discuss all that is in their minds by following the rules i.e. the meters or measurements of the song. But as time pass by, this system of communication no further exist and people converse verbally without such hesitation, but they still have respect and regards for each other. Though women are considered the inferior being in the Angami society, they are never oppressed by the opposite gender.

Example:

Male	-	Hey! Vi ba zo mo?
Female	-	Vi se ba zowe. No rei vi ba zo nhie?
Male	-	Vithor ba zowe, nko tshüko kepar-u khrü zha ker nhie kehouketuo nu baü mhie mu no rei n ***program*** kimhie ba shi ha?
Female	-	Ule, a rei si thate mu vor nyü bei ba zo. No kimhie ga?
Male	-	Nieko vorkecü merü di we rei vor nyü se ba zowe.
Female	-	Siliecie, no shürho ba moü mhie mu kimhie ba shi ha?
Male	-	Tsiewe vi se bate ho, mehowatacü.
Female	-	Oh! ***Doctor***-ko bu mehowate me?
Male	-	Ute, sidi daruko seshücü vi se bate.
Female	-	Sidi kedipuo kechüte ga sü?
Male	-	***Typhoid*** lataluo mu cü, a teicie kepra kechü hau par seiyale. Mhathomhachü chüshü mu tsie teiki haitatayale.
Female	-	Hou! Nte sü, O, derei u khrie balie di puotei nhie we kesetuowe.
Male	-	Situo, situo, no rei vi baliecie.

The above conversation is between two youth below the age of thirty who discuss a function organized for their age group and the health condition of one speaker in rural area. In the dialogue there is no code-switching involved but only insertion type of code-mixing is applied by both the speaker. Examining the other occurrences of code-switching and code-mixing instances, there is a large space for both the speaker to resort to codes from other languages, but instead they stick firmly to the language in which they are conversing where only three different words are applied as codes in this dialogue. *Program, Doctor*

and *Typhoid* are the only insertion type of mixing codes used here in this conversation. Though there are some literal translated words available in Tenyidie for *Program and Doctor* as *Mhathochie* and *Daruchaha* respectively, but even these two words are rarely used in conversation, if not in writing. Moreover, there is no accurate word for *Typhoid* used in Tenyidie, and thus it appears as it is even in conversation and writing as well. The codes used here in rural area amongst the different gender are surprisingly less than the codes used by different gender in urban areas, only the words which are uncommon in Tenyidie are replaced by English words. And the language applied in the conversation are soft and formal without any harsh or commanding language as sometimes arises in same gender dialogue.

From the above study, it is clear that code-switching and code-mixing in urban area is immensely practiced comparing to rural areas. Though in both the situation the application of codes was lesser in older generation, it is much higher in the younger generation which is a threat to the language preservation of the impending generations. As Angami people are in the vicinity of urban inhabitants, there is susceptibility of language in urbanization and pursuance of urban lifestyle with different aspect. Language is one of the most vital aspects where urbanization can impinge on the population as different people inhabit with different culture, tradition and language. So is the study shows the difference between urban inhabitants usage of language or the impact of code-switching or code-mixing and the rural inhabitants' retaining of native language or its risk in language deformation and extinction.

This study elaborates on discourse and dialogue, two important features of conversation which is extensively used by Angami native according to their culture and tradition; however that doesn't mean debate and diatribe are not part of it, but its application is lesser in the culture. This could be because the Angami are an egalitarian tribe, which means they are classless, independent and without any individual power controlling them. Every subject or issue can be settled through conversation, primarily by discourse and dialogue and there are fewer incidences of resorting to debate and diatribe. Any decision or verdict is settled through mutual understanding and dialogue with pre-existing law of the land. Though Nagas are headhunters before the advent of Christianity, this practice is considered a game for them in general and the Angami in particular, and any misunderstandings between the villages or the people are discussed and settled through dialogue. Dialogue, thus, plays a very significant role in governing and controlling the individual as well as the public amongst the Angami society.

Analyzing the types of conversation from rural and urban areas dealing with different age group and gender about the application of code-switching and code-mixing in Angami society, the study finds various impacts threatening the endangerment of Tenyidie language. Study shows the danger caused by both Nagamese and English language in urban society in endangering the Tenyidie language. English is the main language which is used by both the inhabitants of rural and urban regardless of age and gender where the speaker resort to for code-switching or code-mixing. Though Nagamese codes are not used as much as English in both discourse and dialogue, there are few codes used by speakers from both settings, moreover a vast number of codes are applied in dialogue from urban areas than in discourse from urban areas. Comparing the frequency of codes between discourse and dialogue, there is much more application of codes in dialogue than in discourse. In dialogue, since two speakers are involved with co-operation to the subject, both the speaker sometimes tends to utter codes in their subconscious mind with one unknowingly imitating the other speaker. Discourse on the other hand is just a one-way conversation with co-operation from the listener, but since the listener is not uttering any word, there is less chance or no chances of contacting one another with the art or habit of using codes in the conversation. There is still a gap between urban and the rural inhabitant by the way they applied codes in their conversation. In urban areas, any language besides L1 which comes to the mind of the speaker is a code for them to express their opinion in the conversation. Their only intention is to express their thought at any rate and in any language which they know. Moreover, their environment is in such a state that even the listener is in no doubt understands the codes though multilingual. This is the reason why code switching is more frequent in urban areas than in rural settings. Study shows that rural inhabitants generally used codes when there are no accurate words for the codes in Tenyidie or whenever they are more comfortable with the codes than the native language. In rural areas, the codes used by the speakers are generally insertion or intra-sentential and inter-sentential code-switching rarely occurs in most of the cases. Whereas there are almost equal amounts of insertion, congruent lexicalization and intra-sentential code-switching in the participating conversation and the frequency of different type of code-switching or code-mixing is much more, as compared to rural areas.

Comparing the difference between rural with urban and older people with younger people, there is increasing usage of codes in one with the other respectively. This world is a fast changing world with technologies and development where the gap between young and

old or rural and urban is filled within less than ten years so is the impact of codes which is a great risk for the language in rural areas, which can be transformed to the situation of urban within few years time. From the different data in dialogue conversation, it is apparent that older people who involved in the conversation be it rural or urban, uses fewer codes as compared to the younger people. This doesn't mean their ignorance of second language, but they are more comfortable and well versed with the native language i.e. Tenyidie and willingly continue their conversation with rarely some insertion of codes in their conversation. By the types of code-switching or code-mixing applied by different speakers in the data from different area we can assume that the stages of language shrinking can be understood in ascending order as insertion, congruent lexicalization, alternation, intra-sentential and inter-sentential code-switching respectively. So is the application of codes in different settings and age where the risk is lesser in rural area and older people but greater in urban and area and younger generation.

6.4   Code-switching and code-mixing in media

Media plays a very important role while discussing code-switching and code-mixing in urban Naga society. There are different types of media in the present world of technology. Radio, Television programs, Newspapers, concerts, mobiles social media sites like Facebook, Whatsapp, Viber, Instagram, Tweeter etc. All these sources are influenced by the use of code-switching or code-mixing and these are the daily use of urban people in a society.

There is massive advancement in technology with the passing of time and the classics like Radio, Television newspapers etc. are losing importance. But modern technology with regard to audio usage such as cell phones is gaining more importance. In the Naga context of Angami tribes the influence of social media also plays a very important role in code-switching or code-mixing. Every youth of this age is in contact with one or other forms of social media, which according to them is a route to friendship and communication. During the forefathers' time, the community, colony or clans are governed and administered in places called 'Thehouba', a place where the male members gathered to discuss or share their views for the betterment of the community, colony or clan. Comparing to those days, the people these days uses different types of social Medias and form group to discuss issues for the people or community. Therefore, the use of 'Thehouba' and its purposes died out and people are forming groups in Social

Medias. The conquest of social Medias like SMS, Facebook, WhatsApp, Twitter, instagram etc. to the contemporary youths help them in expressing their views and ideas informally and there is no exception or exemption to the teens. While gathering data of students from standard ten (10) in urban areas, out of 40 students there are only 5 students who do not own a cell phone or is not into these sorts of Social Medias, and the remaining students have accounts in either one from social Medias. Comparing to urban areas with semi-urban places, students from semi-urban areas use of cell phones or social media is slightly lesser than urban areas. Out of 40 students in standard ten (10), the number of students who do not use cell phone or social media ascended to 12 students. Whereas according to the data collected from rural areas, the number of students using cell phones and social media is interestingly very different. Out of 40 students in tenth (10) standards, the number of students who do not use cell phones or social media rises to a surprising number of 30. This shows the difference of using social media with the difference in their settings or environment. But comparing this data of school going students to that of youth from both urban and rural, the number of youths using social media in rural area doesn't have much difference with the youths of urban areas using social media. Out of 20 youths from rural area, there are only 3 individuals who are not using social media. Whereas the number of individuals who do not use social media dips down to 0 out of 20 youths participants in urban areas. Every youth is involved or engaged into one or more forms of social media. This is the impact of social media is the present generation and an unavoidable trend which is used either in positive or negative way. Some positive effects of social media on society are; Social Media helps to meet people they may not have met outside the social media forums. It also helps to share ideas beyond the geographical boundaries. Another positive effect of social networking sites is that it unites people on a huge platform for the achievement of specific goals. This brings positive change in the society. Social media provides awareness among society like campaigns, advertisement articles, promotions which help the society to be up-to-date with the current information. The informality concept relief them from following any norms in their conversation and are comfortable with code-mixing and code-switching of other languages such as English in chatting and messaging.

Text messages between college students

Example:

1.　　"No thie ***College*** nu vo me?" *(Did you go to college today?)*

　　　　"Vole derei ***boring*** zoho." *(I went but it was boring.)*

　　　　"Why boring?" *(Why boring?)*

　　　　"***Lecturer***-ko rei vor kemecie mo." *(The lecturers are not even regular.)*

　　　　"Siro ***full class*** ze zo me?" *(Then you took full class?)*

　　　　"Simote a ***half*** nu tuote. **Had your dinner?***"* *(I don't know I went during half day. Had your dinner?)*

　　　　"***Nope,*** cha baluo." *(Nope, still cooking)*

　　　　"What curry?" *(What curry)*

　　　　"***Alu, Kobi*** mu thevochie." *(Potato, cabbage and pork fats.)*

2.　　"Hi! No a ***call*** chü di a ***miss*** chüwate." *(Hi! You called me and I miss you call.)*

　　　　"***Time pass call*** chü bacü zole a thuo." *(I call just for time pass.)*

　　　　"***So sorry,*** mhahuo la me?" *(So sorry, anything?)*

　　　　"Next Saturday nhie ***meeting*** batuo shie nko." *(We will be having a meeting next Saturday.)*

　　　　"Oh! ***Postpone*** chüwate nhie sü?" *(Oh! Is it postponed?)*

　　　　Ute, ***due to unavoidable circumstances.*** *(Yes, due to unavoidable circumstances)*

Text messages between office goers

3.　　"Thie ***office*** nu vo nhie?" *(You went to office today?)*

　　　　"Vo di vorte, no kimhie ga?" *(I went, what about you?)*

　　　　"Vo derei ***Director*** vor mocü la mhatho tsa se." *(I went but less work because the director was absent.)*

　　　　"Siro a pu keba leshüko kimhie ga?" *(And what about the files which I was telling you?)*

　　　　"***Forward*** chüshüwate ho." *(It has being forwarded.)*

　　　　"Sile, kidepuorei n pezie shi." *(Is it, how thankful)*

　　　　"Mhamole a rei a ***chance*** vor zotuole." *(It's okey, I will get my chance too.)*

　　　In exchange of messages between youngsters there are almost an English word or sentence mixed or switched in their messages which is higher than the text messaging among the elders. By analyzing the above examples we can make out that there is no

language besides English involved as codes in all the example messages. Moreover, the frequency of codes in college students is much higher than the office goers. In example 1, there is only insertion and inter-sentential code-mixing and code-switching taking place in the text message. While in example 2, insertion, intra-sentential and alternation code-mixing or code-switching are observed in the message. Whereas, example 3 has a different feature by involving only insertion type of code-mixing in the whole length of the messages. The reason for using these codes in the above messages is not to insert for language deficiency but used as a habit in their day-to-day life. Code-switching and code-mixing also depends on the source or Application in which messages are being exchanged. Text messages which are viewed publicly are less mixed or switched, and the private personal messages are more of switches and mixes.

Print and broadcasting Medias stick to every possible way where the exact language is used unless the writer or the speaker knowledge drains out or there is no suitable word for the term in the language so the writer or speaker switched or mixed with codes. There are cases where no words in the language can fit to the code because of its technicality which is why it is switched or mixed.

Example:

> *"**Information and Broadcasting** kilonser-e **IT**-ko la chatha khakeshü."*
> *(Directive to IT from Information and Broadcasting Minister.)*
> **"*FIFA World Cup*** Russia nunu pebatuo ükezhüu la dojüzhie."*
> *(Preparation underway for FIFA World Cup to be held in Russia.)*
> **"*CBI-e Interpol*** bu ***Red corner notice*** se Nirav Modi tsüwanu chashüte."*
> *(CBI appeal Interpol to issue Red Corner Notice to Nirav Modi.)*

The above examples shows the codes applied does not exist or rarely occurs in Tenyidie and literally translating the terms might not concur with the sentence which necessitates the translator to insert the codes in the sentence. In Print and broadcasting media, code-switching and code-mixing phenomenon are most ignored or least applied, and the inevitable words are sometimes borrowed mixed at morphological level; example, the noun word *kettle* is morphologically and phonologically modified and termed in Tenyidie as *Kitili*. Whereas technical terms are inevitable to modify, this is why they are used as it is or borrowed for its use in Angami.

6.5   Code-Switching and Code-mixing in Family

Nagaland being a multilingual state, the practice of monogamy is in existence since time immemorial through their culture though there are some cases of exogamy. The Angami people embraced Christianity in the late 17th Century from the American Baptist Missionaries and subsequently education was introduced and imparted hand in hand with religion. The advent of Christianity and education changes the mindset of the people into civilized society where Christian ethics are followed strictly and with reverence. Since Christianity does not support or encourage rather it rebuffs polygamy, there is no such authorized known cases in the Angami society. Even before the advent of Christianity no such cases of polygamy is heard or told by our ancestors though there are numerous cases of divorce and remarriage among the people.

This practice of exogamy and monogamy strongly exist among the Angami people but lest any such case of a person marrying more than one wife happens, the society or the clan disown/exterminate them and so it is considered taboo in the Angami society. Each has their own spouse and nothing in relationship and so it is between the husband and the wife. Basically the people always prefer someone from the same community to be their partner and the same thought was with their parent while choosing a person to be someone's spouse. Though there are some cases of intermarriage between two dialectically different individuals in villages close to each other, very few is heard and told about being married to other language community. There are different views and beliefs among the people about intermarriage that some even marry their daughters to other community in order to win their favor in times of war. There are even prohibitions of intermarriage among the villages of Angami community if there is war in between them.

Development and civilized mindset of the people brings dawn to peace and tranquility amongst the different communities. Angami areas being the center and nestled the Capital of present Nagaland State, accommodate and consists all the different tribes of Nagaland as well as neighboring states and mainland Indians. So it has high tendency to engage with other communities and intermarriages amongst the communities. Another feature which contributes to the practice of intermarriage can be traced back to the Indian Constitution where the right to choose a life partner is considered a fundamental right because it is an inherent part of Article 19 and 21 of the Indian Constitution. The Angami society prior to the implementation of this right, the parents have full control

over the choice and preferences in selecting a wife for the groom at the same time the parent has the authority to reject or accept any proposal for the bride. But slowly and eventually in the present Angami society there is no such practice anymore and everyone is free to choose his or her life partner according to their will, be it from different language community like any other communities which paves a highway for intermarriage with other language community.

All the above features give rise to the importance and the practice of intermarriage between different language communities, which is considered a great barrier for single language usage within a family, which needs proper discussions amongst the parent for the language to be used primarily in the family. This issue can be discussed and is happening in macro-level that also can occur in micro-level, within a family when two language usages is a habitual pattern as a result of language contact. When two languages coexist within on family or micro-level, there are even cases where both the spouses work out on a 'language policy' to decide the language to be used inside the family or the language to be used in shifts and switches which can determines whether the children will be bilingual or not.

6.5.1   Toddler Code-switching or code-mixing

A toddler is a child in between the age of one to three years, where walking, talking and learning are very crucial for the child. Children of this stage use simple words and act very slow to learn and imitate what others are doing to teach them. They imitate the sound to learn the language and act like others to develop their behavior. The best example of codes of first and second language used can be seeing in toddlers. The child uses the codes which are taught by the parents or elders even with first or second language in order to talk and converse with others. Since the child cannot speak long sentences, short words in terms of codes are used for him to be familiar with the language.

In the context of Angami, Tenyidie is a complex language where most of the words consist of two or more syllables to form a word. Therefore, the child may find it difficult to articulate some words which it finds too hard to pronounce and the parents or elders resort to English language for the child to learn easily. Some comparative examples of Tenyidie words with English words are:

Example

1. <u>**Numbers**</u>

	Angami	**English**
a)	Puo	*One*
b)	Kenie	*Two*
c)	Se	*Three*
d)	Dia	*Four*
e)	Pengou	*Five*
f)	Sorou	*Six*
g)	Thenie	*Seven*
h)	Thetha	*Eight*
i)	Thepfü	*Nine*
j)	Ker	*Ten*

2. <u>**Verb**</u>

	Angami	**English**
a)	Pezie	*Thank*
b)	Pu	*Speak*
c)	Kra	*Cry*
d)	Helim	*Dance*
e)	Tsali chü	*Sing*
f)	Ta	*Run*
g)	Vü	*Beat*
h)	Krie	*Drink*
i)	Cü	*Eat*
j)	Tetsu	*Fall*

3. <u>**Noun**</u>

	Tenyidie	**English**
a)	Leshü	*Book*
b)	Likho	*Bag*
c)	Kehouki	*Church*
d)	Tsali	*Song*

e)	Pfhenei	*Dress*
f)	Bagei	*Car*
g)	Tehie	*Cup*
h)	Mithu	*Cow*
i)	Nyienuo	*Cat*
j)	Ki	*House*

In example No. 1 the given English numbers of 1-10 are words which a toddler learns first before learning to speak a sentence, so are the words in Tenyidie. These are numbers which every child is familiar with but for a child whose first language is Tenyidie may not be able to complete the numbers from 1-10 in Tenyidie though they can utter it easily in English version. This depends on the brought up of the child i.e. the environment in which the child lives, if the parents and elders who take care of the child are educated or English literate, there are high chances that the child uses the above given examples in English than in Tenyidie, or it is because of the complexity of the words in Tenyidie.

In example No. 2 given words are some basic verbs frequently used by toddlers which are simple words in English and Tenyidie with single syllables except 'pezie' 'helim' 'tsali chü' and 'tetsu' in Angami with two syllables each. The words with two syllables are used more frequently in English than the other words by a child whose first language is Tenyidie, as the parent's intention is to let the child learn regardless of the language applied.

Given is some noun words in example No. 3 which toddlers are familiar during their initial stage of articulation. These words have only one syllable each in English, whereas in Tenyidie all the words are in double syllables except the word 'ki'. And so the child is more prone to utter in the simple word i.e. English words. Here in this example we can assume that noun words in Tenyidie are more complex than English noun words.

From the above data we understand the different basic words used by toddlers in Tenyidie and English with the way they are articulated. Since the child is from an English literate environment it is easier to for him to utter the words in English in example No. 1 but in example No. 2 the child prefers more on the first language i.e., Tenyidie where there is only one syllable. Example No. 3 is totally different from the

example 1 and 2, where Tenyidie noun syllables are more complex than English nouns and the child and the parents prefer to use the simpler one. Since the child is interested in mono-syllable words because of the difficulty in articulation, the mentors provide words that are easy to pronounce. And the child learns those mono-syllabic words either in first or second language which they find it easy. By providing the mono-syllabic words to the child, English words come into preference because of the complexity of syllables in Tenyidie. This is how the child learns English word easier from toddler stage. For instance, when a parent commands a child to bring a book in Tenyidie;

"Leshüu se vorlie."

They would command the child with mixing of English word because the parent is unaware of the impact upon the child in mixing of English language from Tenyidie sentence. So the parent commands the child with English in Tenyidie as;

*"**Book** se vorlie."*

This is because when we pick a book and shows the child to make him to say what it is, we make them imitate us with the word in English than in Tenyidie, as the word in Tenyidie for *'book'* is *'leshü',* which is more complex and difficult to articulate in Tenyidie. So the child is happier and more interested when someone shows the child a book and says *'Book'* to a child which is mono-syllable. Likewise, teaching a child to speak the word *'likho'* in Tenyidie is much difficult for the child to articulate than teaching the child in English as *'bag'*.

This is how the child perceives the English words from the beginning of his speech practice, but since it is the second language where he is not free to use English every time. He uses those easy and selected words wherever he finds it comfortable and that make the child to code-switched or code-mixed English words in Tenyidie language. The usage of these codes by a Tenyidie speaking child differs from the different setup they live in. A child who lives in a rural area uses less English codes than a child living in urban area and children with higher status or educated parents are more into using English codes than children with lower status or illiterate parents.

A parent with lower status or from rural area said;

'Mithu puo'

But a parent with higher status or from urban setting says;

'Cow puo'

Thus, the child develops the habit of using English words in his speech whenever he comes across such words being taught. Moreover, the child is in a stage of learning, imitation or mimicking changes his attitude towards the language, that whenever he speaks Tenyidie, English words pop up unconsciously as taught. This is how code-switching or code-mixing takes place in a toddler's speech. Urban child is more vulnerable in mixing English codes because the environment in which the child lives in is to the educated and superior standard where more than two third of the personalities the child interacts, speak in English. Also in urban areas, there is cross culture, mixed tribal and inter-marriage society. Hence, everyone does not speak the child's first language i.e. Tenyidie, and so the second option in interacting with the toddler by other non Tenyidie speakers is just English or Nagamese language, though the case may be different with the difference in their age. This is how the toddler, without any hesitation uses English language or codes more easily in urban areas than rural areas.

Switching or mixing a complete sentence into their language for imitation is hardly impossible for toddler, if not some clause or simple sentences like *'come, good girl or happy birthday'*. A child switched or mixed the language in simple word with English unconsciously when the second language is convenient for them to use.

Example

1.   **"Come,** kinu votatuo." *(Come, let's go home.)*

2.   "A **good girl** zo die*?" (I am a good girl right?)*

3.   **"Happy Birthday."**   *(Happy Birthday)*

The above given examples are collected from children between two and four years, these children knows the English sentence actively but since their first language is Tenyidie, the switched back to Tenyidie in order to complete the sentence. In the example 1 and 2 the code-mixing and code-switching occurs out of active vocabulary, where the child knows the meaning and speak out without any help and thus English codes are more convenient for the child to interact with others. Moreover, in a situation like *'Happy Birthday'*, the sentence compels the child to switch the English sentence *'Happy Birthday'* in the Tenyidie because traditionally the Tenyimia do not celebrate birthday and so there is no separate usage for *'Happy Birthday'* and the literal translated usage of Tenyidie for *'Happy Birthday'* would be *'Kenei Kepenuozha'* which seems very odd for the child though literally correct. This compels the child to switch or mix

the English language into Tenyidie to complete the Tenyidie sentence. These examples show that the influence of second language directs the child unknowingly to the language they use.

Another factor of code-switching or code-mixing among the toddler's teaching is the influence of Nagamese language among the Angami. Being the landlords of the state capital, Angami people are a vulnerable section among the Nagas linguistically. The pidgin language, that is Nagamese, invaded the people from home to offices to schools and colleges too. Among the selected families from the urban areas, there are no family who is not familiar or do not know Nagamese, whereas, among the selected families from rural areas there are some people who are not well acquainted with the language or both the parents are not equally fluent in Nagamese. Like English, even in the case of Nagamese, code-switching among toddlers takes place with simple words in order to let the child easily speak the codes. Some instances of toddler code-switching in Nagamese are:

i. *"**Mitha** puorei ba mote."*
    (There's no sweet.)
ii. *"**Anda** cü vi se."*
    (The egg is delicious.)
iii. *"**Gariu** a nei se."*
    (I love the car)
iv. *"**Chatau** zivi se."*
    (The umbrella is very beautiful.)
v. "A *roti* cünyü ba."
    (I want to eat bread.)

Though code-switching in Nagamese is less frequent than English there are cases where the child uses common words from Nagamese to complete the sentence. Toddler is a stage where learning takes place with great afford and the child grabs any word from any language which they are familiar to express their feelings and emotions. The above examples in italics are Nagamese noun words which the child learns from their parents or elders and began to express it in their vocabulary independently. These data are acquired by providing the sentences to the parents and let the parents honestly answer practically the way they teach their children at home.

Finding shows that the number of toddlers who uses code-switching or code-mixing is far above those who do not use code switching or code-mixing. Out of 10 families approached, there are only 2 families who are concern about using other languages besides Tenyidie in their home, so they avoid using other languages and decided about less use of code-switching or code-mixing as long as the words are available in their native language i.e. Tenyidie. The rest of the 8 families practice code-switching or code-mixing in one form or the other, and they are not aware or care about adulterating the richness of their mother tongue. Further study shows that the families who do not use or use less code-switching or code-mixing on their children are the ones who value their language or Tenyidie language teacher, since they know the importance of using their native language, they create awareness among the family too. Whereas, the other 8 participant families are those that care less about their language and thus code-switched or mixed frequently in their family discourse with their children. These families are middle and high class families with educated and high status parents.

By analyzing the type of codes used by toddlers in their utterances, there is very little independent sentence formed by themselves. Their only utterances are repetition and imitation of elders and parents who direct them to do so. Initially they repeat others to form sentences and most of the codes taught by their parents and elders are in single word which is mixed to complete the sentence. Thus, the type of code observed is generally insertion type of code-mixing in all the data collected.

6.5.2 Code Switching and Code-Mixing in Regular Angami family

A family normally consists of the father, mother and the children, some societies with joint family as well. However, there is no practice of any joint family system in Angami culture and society, as every individual from a family being married has a responsibility to be independent in every aspect as a different family in the society. Moreover, before the coming of Christianity there is no provision for joint family in Angami culture because immediately after the marriage ceremony is over, they are considered as a separate family with the same rights and liabilities like any other families in the society. After the introduction of Christianity religion to the Nagas there is also nothing as joint family which is in their religion, thus family multiplies accordingly. Angamis though divided into four geographical zones, every region has its own rural and urban setting where differences in lifestyle, language and mentality arises.

Code switching in regular Angami family can be studied in two different settings with the background of the parents and educational qualification of the parents. It is a common factor which is affecting the family in maintaining and preserving the language. Some examples of code switching in regular Angami families are:

Example I

1. "N pezie rei vapuo ***textbook*** chüshücie."

   (You please pick the textbook for me once.)

2. "Nko ***family*** ha u nei se."

   (Our family is lovely.)

3. "No n ***ca*** krieliete me?"

   (You drank your tea?)

4. "A tsiedoü ***light*** nunu khutie cha."

   (I cooked rice from electricity this morning.)

5. "Dzüle ***flask*** nu ba ho."

   (Hot water is in the flask.)

These are some noun words used by family members inside the house for their conversation which is mixed with both Nagamese and English. The code mixed words used in the data are preferred more by the speaker in expressing in the discourse and completing the sentences. In example 1, the speaker finds it easier to say *textbook* instead of *leshüdau* which is the correct form to complete the sentence without code-mixing. Likewise, *family, ca, cooker, flask* are more convenient for the speaker instead of *kikru, seikra, mikemela, dzülebou* respectively in their utterances.

Example II

1. "N pezie rei dzü se mhabou nu ***fill*** chüwatacie."

   (Please fill the container with water.)

2. "Vapuo tehieu ***pass*** chüshücie."

   (Pass the cup once.)

3. "Ga hau ***fry*** chüliecie."

   (Fry this curry.)

4. "Ganyako ***mix*** chü menuoliecie."

   (Mix the ingredients properly.)

5. "Chüsiu ***kati*** pecülie."

   (Slice the chilly small.)

These are some examples of verb codes used in the sentences being code-mixed in the family conversation without violating the grammatical rules in the sentence. Though, the codes used are available in the native language, this is their habitual and convenient way to express which is nothing unusual to them. Both examples I and II are in insertion type of code-mixing.

Example III

1. *"**Light off** chüwate."*
    (Switch off the light.)

2. *"**Sauce mixed** chülie di cücü **over tasty**."*
    (Mixed with sauce is over tasty.)

3. "Vorlie ***prayer meeting*** batuo ho."
    (Come we will have prayer meeting.)

4. "No puotei pete nu ***mobile games*** mu ***TV*** zote."
    (You are always on mobile games and TV.)

5. "N pezie rei ***close the curtain***."
    (You please close the curtain.)

These data are of intra-sentential type of code-switchikng nature with the sentences code-switched with English codes or clause. The words and clauses indicated in italic are the English codes which are placed in the sentence to complete the senses.

Example IV

1. "No mhacüliete, ***now go and study***."
    (Since you had your dinner, now go and study.)

2. *"**Give me your pen**, hako pete kekrüte."*
    (Give me your pen, all these are incorrect.)

3. *"**Just shut up**, a n la chüshü zotuole."*
    (Just shut up, I will do it for you.)

4. *"**Come on, go to bed.** Keba 10:00 te ho."*
    (Come on, it's 10:00 O'clock. Go to bed.)

5. "Boulie kekra ba zo, ***but I like this the most***."
    (There are so many shirts, but I like this the most.)

These examples come under the category of inter-sentential code-switching which is used in family discourse. Analyzing the data shows that 1-4 are examples of

sentences used by a superior to command or order the subordinate to react to the sentences which doesn't mean that inter-sentential code-switching is mostly used in this manner. But in the family environment it is the responsibility of the parents and elders to teach or instruct the children and the younger ones and thus, it is a common practice in the family too.

Code-switching and code-mixing is an unavoidable practice which exists in almost all the household in the Angami community with or without knowing its existence by the user. Since Christianity and education reached the Angami people earlier than many other tribes, they are considered advanced in terms of education and lifestyle. Majority of the population in the 21st century living in urban settings are bilinguals or multilinguals, and they are well acquainted or conversable with English and Nagamese, even those who are unable to do speak also can understand the conversations. This makes the people more vulnerable to bring their choice language and code-switched or mixed into sentences while having conversation in the family. There are parents in some families who go to the extent of speaking to their children in English or Nagamese alone even though both the parents are from Angami community which is a great barrier for the children to understand Tenyidie. These urban families use intra-sentential, inter-sentential, and alternation more often than insertion.

In contrast, families living in rural setting stick more to their native language than other languages. Though they use congruent lexicalization code-mixing and intra-sentential code-switching occasionally, the type of code they use mostly is insertion. Those families who live in rural areas are comparatively less advanced than the families in urban areas, thought literate, they are less educated than those from urban because there is a practice amongst the Angamis that whenever one gets a government job or is a little educated they prefer living in towns and cities to avail opportunities since there is fewer opportunities in rural areas. Majority of the people in rural areas live with their own satisfaction and not wants, this could be the reason why people throng to towns to live. Prior to the 21st Century, more than half of the parents in rural areas are not illiterate but uneducated and those without jobs are considered the only ones living in these areas. Such parents are the ones who are most attached to their language and the awareness is maintained by passing the legacy to their children. There are even instances where urban children are being mocked for their inability to speak their native language or for their wrong diction. This sense of closeness and sincerity to their language also

help them to uphold and preserve their unique language and thus some parents strictly adhere to native language usage. Interviewing some elders in rural villages reveals that there was time when code-switching or code-mixing with a different language is considered a disgrace to the person, but these days there are no such things anymore, instead code-switching or code-mixing is sort of a fashion and a necessity to the younger generation and the fear is that, if this trend continues it might obliterate the native language.

6.5.3 Cross Language Marriages in Angami Society

Cross language marriages in Angami Naga society before 1990 is interestingly very few which is countable in every village but studying, from 1990 to 2000, the number of cross language marriages is much more. But comparing from the year 2000 to 2018 with the preceding years, the result has shockingly rocketed. The study has covered four villages with one clan from each village to obtain the data. These clans are selected as prominent and who are educationally and religiously advanced from the villages. The outcome of the research data is given in this table:

Table

Number of individuals involved in cross language marriages

Clan	Before 1990	1991-2000	2001-till date
1	6	8	20
2	5	10	15
3	7	9	14
4	6	10	18

This table illustrates the number of individual both male and female involved in cross language marriages of Angami Naga from the four region, i.e. Southern, Western, Northern and Chakhro respectively with one clan from each region between an estimated ten years period. Analyzing from Clan 1 the number of individuals involved in cross language marriage till 1990 is roughly taken as six (6) while in between 1991-2000 the number increase with two individuals which has risen to twenty (20) in between 2001-till date with twelve individuals increased from the previous ten years. The number of individuals of Clan 2 from 1991-2000 has doubled the previous data of five which is

then ascended to five individuals more in 2001 – till date. Clan 3 has an increased in number of 2 individual comparing to 1990 from 1991-2000, but the number has risen to fourteen which is an increased of five individual from 2001 – till date. Clan 4 is geographically located in a mixture of different language speaking community where the number of individuals before 1990 is estimated to six, while it increases nearly half by 1991-2000 and the number shoot-out to eighteen by 2001 – till date. This is a data which helps in identifying the increase in cross language marriages that directly or indirectly involves and contributes in code-switching and code-mixing from the family.

6.5.3.1 Code-Switching and Code-Mixing in Mixed Marriage Families

Study on marriage and life partners before 20-30 years ago shows that people tend to choose their partners those who are from or close to their culture and language. But as the time pass by, the mindset of the people changes with the time. And the advancement of society brought the people to mingle from different culture, language and economic status closer. In choosing their partners, there are certain social pressures which both the partners negotiated and one of the primary factors among them is the language. There is also increase in number of families from different language background who raised their families without any clear 'language policy' on their children. The study focuses more on the language difference marriages rather than dialectical difference marriages. There are even some families who discuss the language usage and its awareness fairly to apply it in their family which results to a single language usage or shift of language from one to another. In such marriages bilingualism or multilingualism ultimately arises, and the parents had to deliberately establish the language which will be beneficial and helpful to the children in the society as well as education. In Bilingual or multilingual families, there exist dichotomy and free alternation of languages. The idea of dichotomy is commonly used by the parent with the idea of using only their language i.e. when the husband speaks, he uses his language and when the wife speaks she uses her own language to the children. Free alternation is used in families where the parent and children knew both the languages of the parents and can be used freely in their conversation in the form of code-switching or code-mixing or resort to the language of the environment. According to Arnberg (1991: p,91), unless parents are highly motivated to raise their child bilingually, they tend to give up over time. Thus, despite good intentions at the start, such plans to achieve bilingualism

often do not reach fruition, and instead, one of the languages of the home emerges as more (or totally) dominant. This is because family bilingualism is dynamic and fluctuates for complex reasons: there are always pragmatic factors to be considered, such as the international and economic status of the languages concerned, their respective prestige, historical and political factors, the question of cultural heritage, amount of exposure to both languages outside the home, and family dynamics."

Language and culture are two important things in a person's life while adhering to both, strictly reveals ones identity in a society. Speaking one's own mother tongue or native language shows the dignity you have on your language. In contrast with the Naga society today in general and the Angami community in particular the effect of mixed marriage has done huge damage to the language dignity. Though, the people emerged from the mindset of one family one language, the system of mixed marriages invaded the society and bilingual and multilingual families are increasing with the dilemma of choosing languages for their families. At this juncture code-switching or code-mixing plays an important role inside the family environment as there is no particular language to be strictly used.

In mixed marriages of Angami Naga society, code-switching and code-mixing is a common phenomenon like any other mixed marriage families in the world. Those families whose mother is from Angami community and father from different language speaking community practice code-switch or mix less while speaking the father's language because of the wife's submission to their husband after marriage in every aspect of life applies where the wife usually compromise her language which she uses before her marriage and either adopt the husband's language or any language which is decided to be used in the family among them. But a family where the mother is from different language speaking family and the father from Angami Naga are vulnerable to contact code-switching or code-mixing. Since the mother is from a different language speaking community she finds it difficult to solely speak the husband's language moreover she could not teach the children by sticking strictly to his language and so the practice of half mother's language and half father's language dominates the family and the children. Another reason for this type of family is that, when the mother could not speak Tenyidie, the language of the environment automatically dominates the family.

In the context of the Angami Naga, the mixed marriage families code-switched or code-mixed their language discourse to Nagamese more than to English or choose to

speak either Nagamese or English in the family. Some data of mixed marriage family using codes from Nagamese are given below:

Example I

1. "A ***takot*** ba se."

    (I have lots of strength.)

2. "***Joldi*** vorlieta."

    (Come fast.)

3. "***Kitab***-u khashücie."

    (Give the book.)

4. "N ***kamiz*** selietacie."

    (Wear your blouse.)

5. "No ***chalak*** thorle."

    (You are very cunning.)

6. "N die la a ***gura*** la vorte."

    (Because of what you said, I turned back.)

7. "Kikha ***khuli*** shücie."

    (Open the door.)

8. "Themo-u ***taan*** se."

    (The meat is very hard.)

9. "Süu la sü ***acha*** zole."

    (I am okey with that.)

10. "No rei ***pakala*** ta zo."

    (You are also foolish.)

These are some examples of simple sentences with insertion type of code-mixing recorded inside mixed marriage families. The sentences are interestingly from simple sentences only and the codes used by the speakers are generally from noun, verb and adjective. The speakers in the above examples mixed Language 2 in Language 1 sentences with a single word in expressing their views and to complete the sentence. This frequent use of insertion codes are a reason of habitual and in their subconscious state of mind. Interviewing the speakers shows that, they do not feel anything abnormal or odd in mixing codes in the sentences and the words just pop-up unknowingly in their conversation.

Another important feature of code-mixing insertion is the use of more than one language codes in the sentences besides the dominant language. There are instances where a multilingual speaker mixed Language 2 and Language 3 in Language 1 by way of insertion in a sentence. This instances only occurs in the conversation or discourse of multilingual speakers because they are familiar with at least three language involved in the sentence. Some examples are given below:

Example II

1. "N la zowe ***chance nai***."

    (No chance for you.)

2. "No ***line mari*** ba monhie."

    (Hope you are not flirting.)

3. "Puo ***file kati*** wate."

    (He deleted the file.)

4. "Puo bu ***office khuli*** shü."

    (He inaugurated the office.)

5. "N pezie rei ***volume comti*** chü zawata."

    (You please turn down the volume.)

Analyzing the above given data, it is revealed that the words in italics are the code words which are inserted from English and Nagamese language to supplement each other in the sentence. Though the examples are simple sentence it consist of three languages i.e., multilingualism including the dominant language. In all the given sentences insertion type of code-mixing is involved where the English words are preceding the Nagamese words which make the syntactic form appropriate whereas to alter the two languages would distort the meaning.

Example III

1. "Ta mhailiecie, ***moijon dhiri hoishe****.*"

    (Run fast, we are getting late.)

2. *"**Itu karne chinta nakuribi**, mhamo chülietuo."*

    (It's alright don't worry about that, we can do it.)

3. "No puo si mote me? ***Poila moikhan laga ghor usor te thakia tu****.*"

    (Don't you know him? The guy who was once our neighbor.)

4. "Azuo, ***ki pakai ase****?* A merü bate."

    (Mother, what are you cooking? I am hungry.)

5. *"**Aji laga sopji to bishi mitha**, cha menuo seshü."*

    (Today's curry was delicious, well cooked.)

The above given data are all inter-sentential code-switching where the speaker base language is from Tenyidie and continue the speech with another sentence by inserting Nagamese code sentences into the conversation. The above sentences are completed in Nagamese which was followed by supplementary sentence to support sentence given in Tenyidie and vice versa. These are some casual conversation in the family among the members in mixed language marriages.

Example IV

1. "A vor zhü ru ***ajanak kam*** puo la vorte."

    (An emergency work arises on his way back.)

2. "A mhatho-u chünyü rei ***poisa nai***."

    (I want to complete my work but no money.)

3.   "***Kapara uri*** lieta."

    (Wear the dress.)

4. "Ki hau lawe ***iman andera***."

    (This house is too dark.)

These are some examples of intra-sentential code-switching where code from Nagamese language is inserted into the sentence of the first language. The use of these sentences is a necessity for the speaker as the word in Language 1 does not allow the subconscious mind of the speaker to complete it. The speaker does not need any pause to think about the appropriate words or phrase to frame the sentence but subconsciously the words in Nagamese invaded the mind to complete the sentence.

The study deals with different families of mixed marriages as divided into two categories. The first category are the families where the mother is from a non Tenyidie speaking community and the second is from families whose father is not from Tenyidie speaking community. Each category consists of five families each who are interviewed personally for the study; also they are further segregated to two groups where three families are from urban areas and two from rural settings. Those families whose father is not from Tenyidie speaking community and are settling in urban areas of Angami community uses the Tenyidie language normally when they speak to their mother with code-switching or code-mixing in their utterances, this doesn't mean they totally ignored

the father's language, but they prefer the mother's language or sorounding language more. However, those mixed marriage families in the rural areas whose mother is from Tenyidie speaking community rarely speaks Tenyidie, as it is not the language which they are supposed to learn and the environment compels the mother to learn her husband's language accordingly with the monolingual settings.

These mixed families who settled in the urban settings have a common reason that, the influence of Nagamese which is a pidgin market language, social media and the environment are the prime reason for code-switching or code-mixing in the families. The children sometimes acquired the practice of code-switching or code-mixing from their peer groups and apply it in the family which also gains popularity to the younger ones who observe the elder one in the family. The practice of code-switching or code-mixing with Nagamese words, phrase and sentences in urban family is caused by its environment, though English has its own role in the environment impact, Nagamese is more commonly used in the urban neighborhood. Mixed families settling in urban areas are more vulnerable to code-switching or code-mixing because of the inability of the parents to give more importance to speak and learn their native language as the environment does not bother about this importance as long as they are able to converse with each other.

Whereas mixed families of rural areas are much better in attachment and bonding with the native language Tenyidie. As the environment plays an important role in adapting a language in the society, mixed families in rural areas are comparatively richer in their usage of native language than those mixed families settling in urban areas. One of the reasons for sticking more to the native language or monolingualism, though the parents are from different language speaking community is the submission and dedication by the parents to the surrounding community which they live in. There is a tradition amongst the Tenyimia or Angami that whenever a woman from another village or from a different language speaking community is married to any particular villager, she is deemed to follow the culture or anything which the village practices and whenever there are instances where any woman who does not give up with their pre-marriage culture, they are considered obstinate. This liability towards the village or the husband is another reason why code-switching or code-mixing is marginally lesser than that of urban areas mixed families. Mixed families in rural areas rarely get chances to code-switch or speak another language as the people around them speak only the native language and

the family members' communication in other languages outside the family boundary is restraint. This case is pertaining to the community where the people only speak their native language or villages where second language is given less importance. This doesn't mean that code-switching or code-mixing never occurs in mixed marriages from rural areas, but in contrast with urban areas the usage of code is fewer.

<u>**Table**</u>

Language Spoken in Mixed Marriage Families

Sl. No	Father language	Mother Language	Community Language	Family Language	Area
1	Tenyidie	Mao	Tenyidie	Tenyidie	Rural
2	Tenyidie	Pochury	Tenyidie	Tenyidie	Rural
3	Lotha	Tenyidie	Lotha	Lotha	Rural
4	Pochury	Tenyidie	Pochury	Pochury	Rural
5	Tenyidie	Ao	Tenyidie /Eng/Nagamese	Tenyidie /Eng/Nagamese	Urban
6	Tenyidie	Rengma	Tenyidie /Eng/Nagamese	Tenyidie/Eng/ Nagamese	Urban
7	Tenyidie	Zeliang	Tenyidie /Eng/Nagamese	Tenyidie /Eng/ Nagamese	Urban
8	Ao	Tenyidie	Ao/Tenyidie/Eng/Nagamese	Tenyidie /Eng/ Nagamese	Urban
9	Sumi	Tenyidie	Sumi/Tenyidie /Eng/Nagamese	Sumi/Eng/Nagamese	Urban
10	Lotha	Tenyidie	Lotha/Tenyidie Eng/Nagamese	Lotha/Eng/Nagamese	Urban

These participating families are families of people I know and my friends and friends of my wife. The above table shows the 10 families from two categories of settings with five families whose father is Angami and five families whose mother is Angami where their spouses are from different language speaking communities. Sl. No. 1-4 are families from rural areas with the first two families from Angami community, but their mothers are not. These two families, though parents are from different language

speaking community lives in the rural areas where the community language is exclusively Tenyidie language, and even though there are some code-switching and code-mixing in their discourse, they use Tenyidie language as the family language. Likewise, family 3 and 4 lives in the husband's village where the community language is Lotha and Pochury respectively and so the family adapts with the community in speaking their respective language and Tenyidie has no place in the family discourse. Family 5,6 and 7 are the Angami families who settled in the Urban areas before and after their marriage with their wives who are from different language speaking community. Since they are living in urban areas along with multilingualism community, the impact against the language inside the family also become multilingualism. They use Tenyidie in the family along with shifting of language to English and Nagamese, which cause the use of all the languages together or two languages together and switching or mixing at the same time. These familiy code-switch or mix more often than those families from rural areas and the frequency of code-switching or code-mixing can be assessed by every sentence of their utterances.

Study shows that family 8 in the data is exceptional as compared to other mixed families of rural inhabitants because the children in the family speak Tenyidie, their mother language as a first language. Personal interview and background study disclosed that the father is a government servant and the mother is a housewife that gives more advantages to the mother in spending time with their children and thus the usage of Tenyidie language automatically dominates the family along with English and Nagamese.

Family 9 and 10 are the families whose mother is from Tenyidie speaking community and the father from different language speaking community and are settling in urban areas though not in their father's native towns. Study shows that even though their mother is from Tenyidie speaking community, there is hardly any involvement of Tenyidie language in their family discourse. The families rarely opt for their father's native language and resort to English and Nagamese in their families though the native language has some space and not totally forgotten. Moreover, the parents cannot insist on the father's native language because the environment is multilingual, and the impact is dominating the family unintentionally.

Another important feature of code switching and code-mixing in mixed marriage families is the type of code-switching or code-mixing used by the families. In the above

given table of Language spoken in mixed marriage families, family 1 and 2 who lives in rural areas practice code-switching or code-mixing only to some extent where there is any particular words from other language placed in the sentence while having conversation in the family. Though the mother is from a different language speaking community, the codes which they use for switching or mixing in their discourse normally does not evolve from the mother's language, but average codes are from English language. Whereas, family 3 and 4 is out of question as these two families do not have any attachment with their mother's language since their environment literally disallow it.

Family 5, 6 and 7 plays a very important role in code-switching and code-mixing in mixed marriages. Being born and brought up from urban area from different language speaking parents in a multilingual society, the children and the parents faces a great quandary on choosing the language for the family. The importance of language is less known by the parents as there is no language policy in the family; they give liberty to their children to use any language which they are comfortable in the family discourse. Though more importance is being given to the father's native language i.e. Tenyidie, there is difficulty in expressing their thought exclusively in Tenyidie as they are living in a multilingual society. This is the reason why they use either English or Nagamese to code-switched or mixed in their discourse inside the family since they are well acquainted with these two languages while outside the family. Study shows that families from urban setting are more vulnerable in practicing code-switching and code-mixing than families from rural areas. These mixed language urban families frequently code-switched or mixed with phrase or sentences which we called inter-sentential and intra-sentential code switching or alternation with congruent lexicalization code-mixing.

6.5.3.2 Frequency of Code-Mixing and Code-Switching in Mixed Marriages
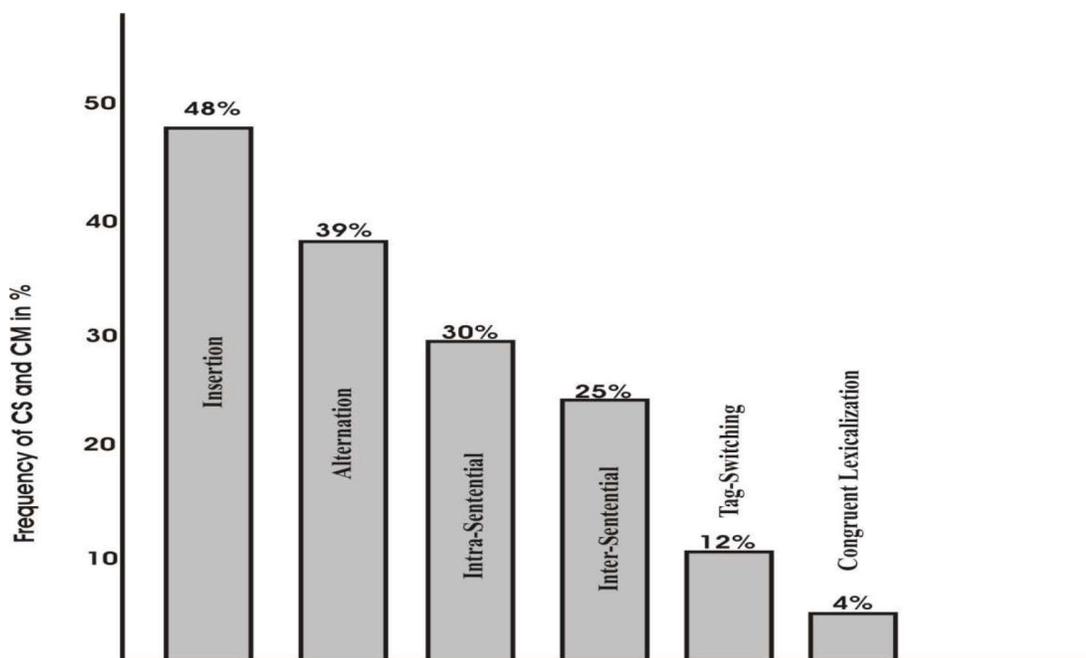
From the above chart, we can assume the frequency of code-switching and code-mixing in mixed language families. Overall assessment shows that insertion, and alternation are the dominant mode of code-mixing with a difference of 9%, which is more common in urban areas followed with intra-sentential, inter-sentential, tag-switching and congruent lexicalization respectively. Insertion is the most commonly used type of code-mixing in both urban and rural settings which is simple for a bilingual or multilingual speaker. There is even some section in the urban areas that do not speak either of the parent's language but adapt to either English or Nagamese as a first language due to the mixture of parents from different language speaking community and the influence of the community language.

According to King et al (2008: p, 907) Family Language Policy is defined as "explicit and overt planning in relation to language use within the home among family members". Interviewing the parents, reveal that neither family have a language policy to implement for the child's language development that leads to usage of bilingualism and multilingualism. Lack of Family Language Policy, results to shrinking of the heritage language from generation to generation and adapt to non-native languages.

Children learn how to speak and behave with good manners and politeness in the family; it is a place to mould the child for their future. In families there are situations where the adult members discussed matters which are not allowed or which are not supposed to be heard by the child, and so they deliberately deviate by applying code-

switching or code-mixing in order to avoid the child from hearing. Being very observant in nature, the children carry out the same approach in their discourse with their peers or in their discourse. There are even some parents who would rather let their children speak English more often in order to improve their vocabulary and speaking skills as English is the medium of education. These parents speak to their children and teach them with English more than Tenyidie language though both the parents are from Angami community. This practice is more common in families living in urban areas and further more fragile to mixed marriage parents. Because if the husband doesn't know the wife's native language and the wife doesn't know the husband's native language they definitely resort to a language which both knows, and in this case Nagamese or English is the languages they should opt for.

6.6   Borrowing

Language enrichment and development is a necessity for a language to be fully developed with different process. A very important characteristic of language development is borrowing. The term borrowing has been used to indicate foreign loan words or phrases not part of the spoken language that have become an integral part of the recipient language (Baker, 2008). Borrowing or loaning ultimately differs from code-switching in the process, but initially it all derives from codes being switched to the native language for non-existence of any particular word in that language. The extraction of a language item to another language can be term as loanwords or language borrowing. In other words, the words which do not exist in the recipient language are borrowed from a different language in order to enrich the recipient's language that usually remodeled to fit the phonological or morphological structure of the language and are called loanwords or borrowed words.

Borrowing is sometimes termed as code-switching or code-mixing. However, there is a clear demarcation between borrowing and code-switching. Borrowing is the conventionalization process and code-switching or code-mixing is just for using-in-the-moment process. Code-switching or code-mixing is the change of language back and forth in at word, clause or sentence level, whereas borrowing is the use of another language from the primary sentence for an unknown word. Borrowing generally takes place at the phonological, morphological and lexical level; however code-switching occurs even at clause, phrase and sentence level. Though borrowing is different from

code-switching or code-mixing the segregation of borrowing is impossible while studying code-switching because both phenomena is related to language contact on the choice of the speaker, so the speaker is free to borrow or code-switch when engaged in a conversation. Since the study pertain to language preservation from endangerment, it is necessary to study borrowing as a factor effecting language endangerment.

Tenyidie language has some features of borrowing other languages to be used officially. Since Tenyidie is a vowel ending language, which means every word in Tenyidie ends with a vowel. The borrowed word which doesn't end with a vowel are reframed and remodeled as vowel ending word at the morphological level and used as part of Tenyidie in some cases.

Though Tenyidie is a rich language with all that is needed to express one's thought typically in the language, there are cases where generally some technical terms and noun words are unavailable or non-existing in Tenyidie which is borrowed from other languages. These non-existing words are basically modern words or words that are not part of their culture or lifestyle, and the need to include a word makes borrowing easier with addition of a vowel in the end of the word or morphologically modifying the word which is also referred to as code-mixing at morphological level. Oral history about Angami is that, it is a part of the larger family of Tenyimia which consist of almost ten tribes from Nagaland, Assam and Manipur. There are massive similarities in culture, beliefs, lifestyle and languages among these tribes since they are considered to be from the same ancestor. Tenyidie is a language that has all the names of flora and fauna or anything that is available during the days of the forefathers, though the names differ from one region to another or from village to village. And anything new to them are renamed in their own language for their convenience, this practice was prevalent even in the present situation. Yet there are some words which are not from the native language i.e. Tenyidie however is widely used among the people and any change or literally translated version is not acceptable by the common mass thus used as it is by way of borrowing or modifying.

Modern technologies and development of present world bring about changes in the life of the people with different names of modern gadgets which is used in our day-to-day life. These names of gadgets are the most influential way of language borrowing, because the people used them in their everyday life without naming those gadgets in their own language. Since these are used daily, the user, without any hesitation applies

the names in all its references as borrowed words which make them feel comfortable with the name even though from other language. Moreover, there are technical terms which are inappropriate or impossible to name in Tenyidie language and used as it is in its etymological term. This is how borrowing takes place in the subconscious mind of the speaker as there is deficiency of language.

In Tenyidie, the process of borrowing normally exists in noun words that occur in writing unlike code-switching which is totally informal. Words are borrowed from other languages mostly for the reason of needs and prestige. Any word can be borrowed in order to internalize the concept from other language as a need to this concept in their own native language. Another reason for borrowing from other language is for the prestige of the language. There are elegant languages where words are borrowed by the recipient language for its prestige.

Example

Mobile

Calculator

Guri

Headphone

Speaker

Cabi

Laptop

Fan

Guitar

Piano

Robot

Driller

Pump

Refrigerator

Induction

Inverter

Cement

Generator

Bulb

Radio

These are some examples of English word which are officially or unofficially used by multilingual or bilingual speakers in there conversations well as in writings. There is no concrete term for these types of examples; therefore, the need for these terms compels the speaker or writer to borrow from English language which is the donor language to Tenyidie language, that is, the recipient language. All the above given examples are modern noun words, which is not in use during ancient times, so its existence is not known by our forefathers and thus, there is no name for these nouns. However, the words given are some examples of day-to-day use which is applied very often, so the need arises for borrowing to the native language. There is no modification at the morphological or phonological level in the examples, but is borrowed as it is in English.

Another reason for borrowing from other language is the factor of intermingling of culture, language and tradition among the people. Since Kohima is located in the center of Angami people with the capital city of Nagaland situated in its area, there are different people with different language speaking community who coexist for different reasons and professions. This coexistence gives rise to a common language to communicate which popularize the pidgin language, Nagamese and be used in almost all communications beyond the home. Moreover, there are some words that are more refined or easier to use by speakers of Tenyidie which are borrowed to Tenyidie language from other languages besides English

Example

Tenyidie		English
Duka	-	*Shop*
Kobi	-	*Cabbage*
Eno	-	*Mister*
Baltin	-	*Bucket*
Ita	-	*Brick*
Ukil	-	*Lawyer*
Kathi	-	*Pick axe*
Oking	-	*Headquater*
Kilonser	-	*Minister*
Tamul	-	*Ereca nut*

The examples given above are noun words borrowed from languages other than English which are being used in Tenyidie in writing or speaking as borrowed words. The noun words are borrowed for the reason that there is no equivalent word in Tenyidie or literally translated word could distort the meaning.

Borrowing do occurs at phonological and morphological level as well, which some scholars termed it as a variant of code-mixing. Since Tenyidie is a vowel ending word language, which means all the words in Tenyidie ends with a vowel; words borrowed from other languages are further modified with vowels for their convenient use. These types of words are morphologically or phonologically modified and in some cases, both the phenomena take place in a single lexeme.

Example:

Botolo - Bottle is a commonly used in English language for carrying water with a narrow necked container. This name has been borrowed by the Tenyidie language and modified with the vowel letter 'o' in the middle and following syllable and is called *Botolo*. This noun word is modified at phonological and morphological level to be used in Tenyidie.

Chüpahi - The etymological derivation of the word sepoy is of Persian origin which is called *sipahi* meaning soldier which is then term as *sepoy* by the British East India Company. So the word *Chüpahi* in Tenyidie is phonologically modified which is comparatively closer to the Persian word for soldier *sipahi*.

Ketili - Kettle is a common word for a water container or a pot in English. This is noun word is borrowed and modified with vowel ending word and sound in Tenyidie and used as *Ketili*.

Word		Borrowed	English
Piaz	-	Piazü	Onion
Tin	-	Tinyü	Tin
Dal	-	Dali	Gram
Sabun	-	Sabu	Soap
TV	-	Tivi	Television
Cheenee	-	Cüni	Sugar
Tel	-	teir	Oil

These examples show the borrowing of noun words which are then modified morphologically or phonologically for the convenience of the language structure in Tenyidie. The borrowed words can be understood even by the original name by Tenyidie speakers since only slight modifications are made.

The non-existence of these borrowed words in Tenyidie could be because there are no such things before and which might be borrowed recently. Or these names vanished in the process of migration or transition. The more interesting thing from the above examples is that the borrowed words are only nouns and no other cases besides noun can be found. Which means, Tenyidie is a rich language having sufficient language resource to suffice the need of the people in expressing their thought and ideas?

CHAPTER- 7
FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

7.1   The Types of Code-switching or Code-Mixing Observed

The study observed that there are different types of code-switching and code-mixing used by urban Tenyidie speakers in different aspects of their life. The different types of code-switching are; inter-sentential, intra-sentential and tag-switching. While different types of code-mixing observed are; insertion, alternation and congruent lexicalization. These codes are used by different speakers in different situation or settings intentionally or in their subconscious state.

Tagswitching

Tag-switching is phrased by Romaine (1989, p. 112) as the insertion of words that can be put anywhere within the boundary of a sentence or speech without violating the grammatical rules of that sentence.

Example:

"No kinu vorlie, **nah?**" *(You come to my house, nah)*

"Puo themia kevi zo, **you know**." *(He is a good man, you know)*

The tag-switching applied here are "nah?" and "you know" from English language in Angami sentence.

Inter-sentential code-switching

Inter-sentential code-switching involves "a switch at a clause or sentence boundary" (Romaine, 1989, p. 112)

Example:

"Jisue u la siashü, **He died on the cross**" *(Jesus died for us, He died on the cross)*

Intra-sentential code-switching

Intra-sentential switching occurs when words or phrases from another language are inserted into a sentence of the first language (Yletyinen, 2004, p. 15).

Example:

"Uko situo ükecü sie **we will help with fifty thousand rupees**" *(If they are to do so, we will help with fifty thousand rupees)*

Insertion

The mixing of two or more structure into the language in terms of words or phrase is called insertion. In Tenyidie, code, mixing with of either English or Nagamese at the word level is a common practice which everybody admits committing in one way or the other. It is a frequent practice among the community.

Example:

"Nieko mia kitsuo **baptized** chülieta ga?"

(How many of you are baptized?)

Insertion of code also emerged at the morphological level in the sentence. An interesting feature of insertion is that, the prefix-insertion of code occur when the singular, dual and plural marker in Tenyidie are suffixing the code, whereas the suffix-insertion of code occurs when a verbalizer morpheme of Tenyidie prefix the code in English.

Example:

Prefix-insertion   -   "Nieko **assignment**-ko khashüwate me*?"*

(Did you give your assignments?)

Suffix-insertion   -   "Puo diepuko ke-**American** se ho"

(His speech is very Americanize.)

Alternation

According to Muysken (2000: p,3), alternation occurs when structures of two languages are alternated indistinctively both at the grammatical and lexical level between structures and from languages.

Example:

*"*N pezie rei kikha **khuli**shü mu **curtain** khawatacie"

(Please closed the door and open the curtian.)

Congruent lexicalization

According to Muysken (2000: p.6) Congruent lexicalization' refers to a situation where the participating two languages share a grammatical structure which can be filled lexically with elements from either language.

Example:

"Birütisü" "Gerümany" as referred to British and Germany in Tenyidie.

7.2 Reasons for code-switching or code-mixing

There are several possible reasons that trigger the occurrence of code-switching or code-mixing from one language to another. A bilingual or a multilingual speaker is familiar with the languages used in the form of code-switching or code-mixing, and they recognize that either language has value in its use. Thus, they choose the justifiable means of using the language in the form of code-switching or code-mixing. There are seven major factors identified in Angami community that contribute to the use code-switching or code-mixing; lack of facility, mood of the speaker, habitual experience, to emphasize a point and to address a different audience. The most common reason for code-switching and code-mixing is the habitual experience. This reason is the result of the subsequent reasons as all the other reasons when practice for sometimes or applied wherever relevant may become a habit and the consequences of the habit is the production of subconscious utterances of code-switching and code-mixing in the dominant language.
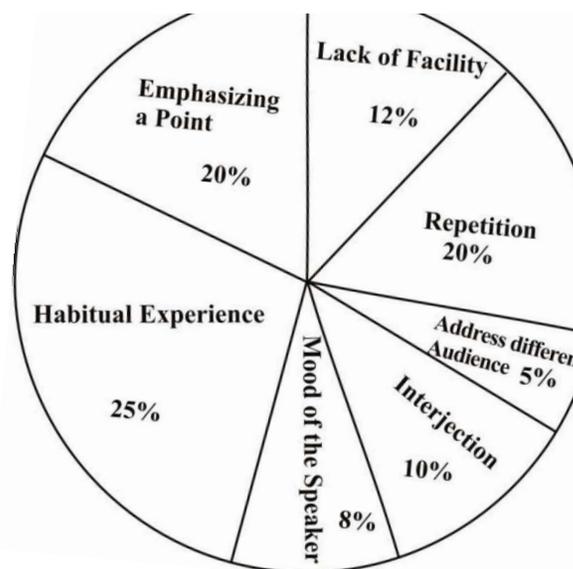
7.2.1 Lack of facility

This term refers to bilingual or multilingual speakers who often code-switch when they are unable to find the appropriate terminology or identical word(s) from the L2 vocabulary to match the word(s) of their native language L1. For instance the English term "social drinker" does not have an equivalent term in the Malay language simply because drinking is prohibited in Islam (Muthusamy, 2009, p. 4). In the context of

Naga society it is the reverse, because when a bilingual or multilingual speaker could not find the appropriate terminology or identical word from L1 i.e. native language to match the word in L2 or English the word that is available in L2 automatically without any hesitation emerged in the form of code-switching or code-mixing. Languages of Nagaland are barely recorded in writings even after the advent of Christianity, the Tenyidie language is more or less the same. Moreover, the language of Angami is at its initials which results in non-availability of modern terms and languages. Technical terms are most commonly used codes since there is only little of such terms in Tenyidie and the speaker resort to English language when they couldn't connect with right word in their discourse. This lack of facility leads to the phenomenon of borrowing. When there is deficiency of words or phrase in the language of a speaker, they borrow from the nearest language that is familiar with both the speaker and the hearer.

Example, "N ***Mobile*** kicü ***Kompany*** puo ga?" *(Which Company is your Mobile?)*

In the above example "Mobile" and "Kompany" are non-existing word in Tenyidie language, but the prevailing uses of these two words are applied as borrowed words. There is a slight modification in the word "company" as "company" to identify the word in Tenyidie.

7.2.2 Mood of the Speaker

Code-switching or code-mixing are also determined by the mood of the speaker. The speaker in a stable or peaceful state of mind can think of the appropriate vocabulary or word to be used in the conversation. Whereas, an emotionally disturbed speaker tends to use different language in their discourse which results to code-switching or code-mixing. Code-switching or code-mixing occur when the speaker is happy, sad or angry, depending on the mood of the speaker.

Example,   "***Oh Shit***, kidi hau chüwate ga? *(Oh! Shit, why did you do this?)*
"***Sala,*** A n khashülie lho" *(Sala, I won't leave you)*

These examples are produce when the speaker is annoyed and the codes are applied to show the mood instead of sticking to the native language. The first example is an English code mixed in Tenyidie and the second example is a Hindi word which is termed in Nagamese, the commercial language and mixed in Tenyidie language as code-mixing.

7.2.3 Interjection

Interjection is a word or phrase that is a kind of exclamation used in speeches to convey surprise, strong emotion, or to gain attention. Interjection is a short exclamation like: Bingo!, Hey!, Hurray!, Wow!, etc. though they have no grammatical value, they are used frequently, and usually more often in speaking than in writing.

Example, *"**Wow!** Hau a neithorte." (Wow! I like this very much.)*

7.2.4 Habitual Experience

In conversations of bilinguals or multilingual there are some words which the people placed before or in the middle or even at the end of a sentence in a language as a habit. Commonly used words are "you know," "I mean", "right" or "like" etc. which is used in conversations are some habitual experience of the speaker and that it comes out without the speaker's consciousness. Since the speaker is unaware of the language or the words spoken, it is a habit for him, he most frequently applies it in discourse.

Example,   *"**you know,** uko pete dzülou pfüliete" (you know, they are all baptized)*

*"**laura,** nieko hanu bacü si mocü, **laura"** (laura, I didn't know you all are here, laura)*

These examples are tagswitching example used in Tenyidie which is produced by the speaker in their subconscious mind. Tagswitching in the first example is an English code used in Tenyidie language while in the second example the code is a Nagamese word used as tagswitching.

7.2.5 To Emphasize a Point

Anderson (2006) elaborates that when a speaker needs to stress a particular statement he or she will codeswitch to the other language; "Llamé pero no había nadie. I missed him so bad!" ("I called, but there was no one there. I missed him so bad!') (p. 38). A study by Taha (2008) found that Arab teachers teaching English tend to make statements in English and repeat them in Arabic in order to emphasize the point of the statement or to make the students understand what the teachers are talking about (p. 341). Code-switching and code-mixing in Tenyidie also occurs when emphasizing a point in the discourse or in sermons. This factor of code-switching or code-mixing is rather a common practice in churches where the preachers have to emphasize or amplify important points to the congregation.

Example,   "Jisue u kelalieketuo la, **_He died for our sins on the cross_**"

(Jesus, to save us, He died on the cross)

7.2.6   Repetition

There is another reason for code-switching or code-mixing, when a bilingual or a multilingual speaker wants to emphasize, clarify or stress something in his speech so that it can be understood easier, both the language are used as repetition of one another in the speech. It is such that a word or sentence is repeated literally in another language or code.

For example,   "Nieko penuo kesa la morosuo, **_you must be born again_**."

(You must be born again, you must be born again.)

The above example shows that the code in Engish is just the literal repetition of Tenyidie language that precedes the code.

7.2.7   To Address a Different Audience

While addressing audience in bilingual or multilingual meetings, the speaker switch his language from Tenyidie which is the dominant language to either English or Nagamese to welcome a section of the crowd. With the intention of reaching every audience who are unfamiliar with Tenyidie the speaker apply code switching to attract their attention by addressing them separately.

Example,   "Thie nko kezeko rei haki vor ba, **_we are very happy for your presence in our midst today._**"

(Even our friends are here today, we are very happy for your presence in our midst today)

7.3   Factors that Contribute to the use of Code-switching or Code-Mixing

There are different factors that contribute to the use of code-switching and code-mixing which can be discussed as: Multilingual society, urbanization, medium of education, alienation of L1 and mix culture and modernization

7.3.1   Multilingual society

Since Nagaland is a multilingual society, many languages intermingled in urban society to create language complications and give rise to code-switching or code-mixing.

Multilingual society is a society where varied languages are spoken by different people in the society. This is an element or a problem that is causing the emergence of code-switching or code mixing. Kohima and Dimapur districts consist of people from different language community and the need to have a common standard language arises that result to the development of English and Nagamese language. Majority of the Angami community settles in these two districts of Nagaland and urban settlers of Angami are familiar with the languages spoken by the public besides Tenyidie language. Moreover, stepping out from their homes, they come in contact with either Nagamese or English language which creats extensive space for their multilingual ability to exercise. Thus, Angami community residing in these two cities either speaks English or Nagamese besides Tenyidie to communicate with one another which makes them multilingual.

7.3.2 Urbanization

Urbanization brings different culture and varieties of people to live together side by side. Imitating and borrowing other traditions and culture ultimately occurs to the inhabitant which bring about gradual change to the person in particular and the society as a whole. Urbanization is an important factor of language death; it gives rise to capitalism that could result in language extinction for economic reasons. People wish to take all the advantages of fantastics benefits the cities offer and are being lured to urban areas where multilinguals exists, they are then tempt with the trend of code-switching or code-mixing which ultimately results to language extinction. These people choose to leave the environment of sociological benefits of speaking their native language with economic greed of insensitive concern for their languages. In the context of Angami community, people from rural areas shift to urban for government services, business and economic quest for survival and least care about their language sustenance. These people then come in contact with multilingual of urban settlers through intermarriage or peers in business and workplace that the essence of language preservation and legacy subsided with the passage of time. However, the rate of urbanization increases yearly with the increase of population and education. Angami community is economically or educationally privileged with the major cities of Nagaland i.e. Kohima and Dimapur inhabit by its community, whereby there is not much difficulty to get access to urban areas or to settle in town for their living as compared to other tribes.

7.3.3   Medium of education

In the name of education, many valuable and priceless assets of the natives are hindered and new sets of system came into use. Likewise, educational system of Angami society stress excessively to other languages i.e. L2, and every course of education and the medium of education sticks to that language (L2) which bring about code-switching or code-mixing in Tenyidie educational system as well. In the field of education, English language as a medium of instruction in schools and educational institution is a great factor that hinders the development of native languages. Generally schools and educational institutions in Nagaland and Angami society in particular, uses English language as the medium of instruction and only a subject in Angami or Tenyidie as officially used, is taught in Tenyidie. Thus, there is very less amount of time and space to speak and learn Tenyidie language. Furthermore, there are restrictions in some educational institution where speaking of Tenyidie or other languages besides English in school campus are penalized.

7.3.4   Alienation of L1

Alienation of L1 or the mother tongue i.e. Tenyidie language in this context is another problem challenging the present generation. Most of the families in urban society barely communicate in their native language, and it automatically becomes a habit to the children as well. Teaching of L1 in schools is a discouraging task even for the management and alienated to the level that only a handful would go for L1. Learning of Tenyidie in urban areas is only a minor issue for the parents on their children as they focus more on other chores of their life. There is no instruction or concern for Tenyidie language in family discussion for the majority of the urban settlers instead the parents talk to their children in other languages like Nagamese or English. Social gathering and significant occasions are conducted in other languages even though Tenyidie can be primarily used in the settings. This alienation of language 1 i.e. Tenyidie in family and society is another threat to the language extinction.

7.3.5   Mix culture and modernization

Every tribe in Nagaland has its own unique culture, but with the influence of western culture,people in urban areas tends to ignore their rich culture and imitate the

new lifestyle. With the passing of time people's attention change from one culture to another, a recent development amongst the urban Nagas is the influence of Korean culture. Teenagers are swayed with this culture through the movies and social media that they even went to the extent of practicing Korean language. Though this culture may not pose a threat to Tenyidie language it somehow affects the sensibility of learning Tenyidie. Similarly, the western culture has a great impact on Tenyidie in particular, as early Christian missionaries propagate their culture in such a way that being Westernized is a sign of Christian. Thus, the people have the curiosity and zeal to practice their culture that ultimately affects the language. In urban areas, mixture of culture triggers the creation of even some pidgin or creole language.

Similarly, modernization brings about a great impact on the urban society where youngsters follow the lifestyle of modern and advanced countries and less care about their own language and culture. Modernization is a positive phenomenon which changes the people or the citizens to a favorable state. However, in a State like Nagaland where there is no precise mother tongue to used as official language of the State the invading language flourished, that leads to language vulnerability. Modernization is a progressive transition from a pre-modern society to a better modern society. In Angami society, prior to modern state or in the pre-modern traditional era, do not have any education or urban community and the people settle only in their respective villages. Hence, language adulteration and multilingualism is never heard of. However, after the advent of Christianity, people moved from their villages to places where missionaries stationed to learn education which is taught through English medium. Slowly and gradually administrations are set up to govern the people, who once are independent, which eventually results to urbanization and modernization. The quest for modernization has shifted the idea of monolinguals to multilingual as the people concentrate more on modern status. This is how the people lost the sensitivity of community language and speaks other invading languages which result in code-switching or code-mixing amongst the Angami.

There may be sets of reason which the people or speaker is not aware of, it is the aim to bring out the actual reason why code-switching prevails in our urban Naga society.

7.4 The Dominant and minor Language in Code-switching or Code-Mixing in Urban Angami

Tenyidie language is a Tibeto-Burman language which is spoken by approximately 132000 speakers in the districts of Kohima and Dimapur. Geographically Angami community spread across Kohima and Dimapur districts of Nagaland which is the State capital and commercial hub respectively. As Tenyidie language is spoken by Angami community, it comes into contact with different tribal languages where Nagaland has seventeen (17) major tribes with each tribe having its own language. Thus, the dominant language in urban Angami context is the Tenyidie language. However, since the study is confine to the urban areas, the languages use outside the family setting are Nagamese which is a pidgin language of Assamese and Bengali languages or English besides Tenyidie. In urban Angami community, the environment is in such a way that Nagamese is generally used by everybody in their discourse and contact except to the people they know as Tenyidie.

The minor language in the majority of the data collected is English language though there is Nagamese used as minor languages. Since English is the official language of Nagaland and the medium of education in all institution is through English, the easiest and simplest means to resort to while code-switching or code-mixing is English followed by Nagamese, which is considered the market language. Besides these, there are no other tribal languages interfering with Tenyidie though there is mixed culture environment in urban Angami society.

7.5 Frequency of Code-switching or Code-Mixing

The overall assessment of code-switching and code-mixing in urban Angami community is shown below as in frequency chart with different types of code-switching and code-mixing observed in the data. Different types of code-switching and code-mixing are analysed according to the frequency of occurrences in urban Angami community, where insertion, a type of code-mixing is rated on top followed by alternation congruent lexicalization, a type of code-mixing as second, intra-sentential and inter-sentential code-switching comes next. While tag-switching a type of code-switching is followed by congruent lexicalization at the least frequently implemented. In the frequency chart, the use of insertion and alternation is in a very much higher level as compared to the other types which is common in every aspect of Angami society.

Whereas, the use of intra-sentential code-switching, inter-sentential code-switching are almost equivalent to each other with only five percent differences in between. Tag-switching is lesser than the others but occurance of congruent lexicalization is the least with ten percent differences with tag-switching. In the study, it was found that speakers in urban Angami community are less aware of the language used and mixed in their conversation or speeches which is why insertion and habitual experience has high level in their occurrences.
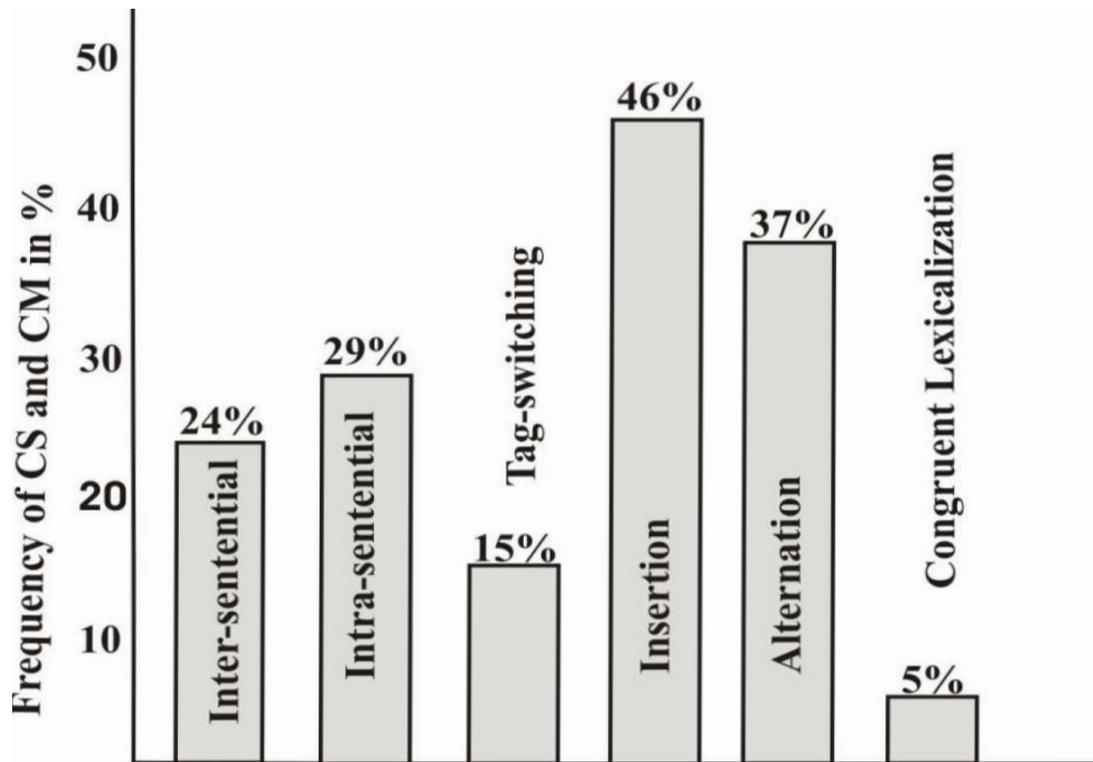
7.6 Conclusion

The study illustrates that code-switching is divided into three types, intra-sentential, inter-sentential and tag-switching. While code-mixing is studied in three types as insertion, alternation and congruent lexicalization. Going over the instances of code-switching and code-mixing in different aspects and platform of urban Angami society each one demonstrate that either a factor or another is involved in the process. Code-switching and code-mixing is a regular phenomenon in urban Angami society which directly or indirectly affect the use of Tenyidie language. And the implementation of code-switching or code mixing is because the second language is at the disposal of the speaker when he/she is speaking to a bilingual or multilingual speaker.

Based on the findings, the study reached the following conclusions:

Code-switching and code-mixing in school is evaluated in two approaches, teacher's use of code and students' use of code. Advantages and disadvantage of Code-switching and code mixing in schools are discussed with the types of codes applied in classrooms. The situations where the codes arise and the purpose of using codes and its frequencies are observed with its impact on learning of Tenyidie language.

The use of code-switching and code-mixing in churches is found to be very consistent in sermons as well as all sequence of the services. Different types of codes are found, with different reason for their use of code-switching and code-mixing. Young preachers and elderly preachers are interviewed and examine in different churches. Different Sunday schools are evaluated and found to be unsparing from codes usages that have its own advantage and disadvantages for language promotion. Massive amount of code-switching and code-mixing are found to be involved in church institution since faith has a higher priority than language in church.

Furthermore, bilinguals and multilinguals code-switching and code-mixing in conversation are examined with two different types of conversation i.e., discourse and dialogue. Age and gender differences dialogue are analysed with types and reasons of code-switching and code-mixing. The different languages involved are Tenyidie as the dominant language with Nagamese and English language as embedded languages. Frequency of codes is much more than rural areas by speakers of Tenyidie, be it young, old, male or female. This is the situation where the process of free expression of thoughts is involved, and the genuine data are recorded. Conversation can also be considered a highway for code-switching and code-mixing among the urban Angami community.

Code-switching and code-mixing in media is also another factor that influences existence of Tenyidie language with modest impact. Social media's influence is higher than the print media where social media code-switching or code-mixing are generally intentional and brief, whereas in print media the codes used are only in unavoidable circumstances where there is lack of facility. Therefore, code-switching and code-mixing in media is considered to be the least applied in the context of the study.

As the saying goes "Everything starts at home, the family is the primary learning and social space", family has a very important role to play in the context of code-switching and code-mixing. Beginning with toddlers to children and adults, this practice

of code-switching or code-mixing is a usual trend followed by every family in one way or the other. Toddlers learn to use codes from their parents which is reinforced at schools, peers and family. Families are divided into two types, family from the same language speaking parents and mixed marriage families. Study shows that children from mixed language parents are more prone to and vulnerable in applying code-switching and code-mixing. While discussing urban families, the environment of the family in urban area influence the use of codes, as urban Angami society consist of other language speaking community too. While this phenomenon of code-switching and code-mixing is lesser in rural Angami families.

The need for study of code-switching and code-mixing is discussed in different approach as: academic expansion, religious influence, technological application and socio-political infulence. These are the major areas where code-switching and code-mixing occurs with advantages and disadvantages in implementation. Based on the findings, it was found that various types of code-switching and code-mixing such as inter-sentential, intra-sentential, tag-switching, insertion, alternation and congruent lexicalization occurs with different frequency in urban Angami society. Reasons for code-switching and code-mixing are discussed with the following explanation, lack of facility, mood of the speaker, interjection, habitual experience, to emphasize a point, repetition and to address a different audience. Moreover, factor contributing to the use of code-switching and code-mixing are discussed with the following reasons: multilingual society, urbanization, medium of education, alienation of L1, mixed culture and modernization. The dominant and minor languages involed in code-switching and code-mixing are discussed as Tenyidie as the dominant language with English and Nagamese as minor languages. The frequency of codes in urban Angami society is presented with a frequency chart which was found in ascending order as; insertion, congruent lexicalization, intra-sentential, inter-sentential, alternation and tag-switching respectively.

The study is primarily focused on the urban Angami society and their use of code-switching and code-mixing which is a threat to the mother tongue. Comparative studies are performed to obtain the differences in urban and rural Angami society with the aim to identify the factors that causes code-switching or code-mixing and types of codes involved.

7.7   Recommendations

From the above study, the researcher recommends the following points:

- The researcher is not aware of any study of code-switching or code-mixing in urban Angami Naga society. Thus, believe that this type of study should be conducted in other tribes of Nagaland or the Nagas as a whole.

- Researchers in language development institutions should come up with more creative ways to promote Tenyidie language in youth, since study shows that youth view English and Nagamese language as more important than Tenyidie which has to be dealt with before more damage is done to the language.

- Further study on how to balance the hegemony of English with the indegeneous languages should be sought. Strategies that are applicable for the development of indegeneous language should be sought so that Naga indigenous languages are promoted.

- The problem of English domination over indegeneous Naga languages can be addressed by implementing policies and awareness to promote indegeneous language at school, church and family as well as in conversation since this study is only limited to the urban Angami society.

- Further research on code-switching and code-mixing in rural areas can be conducted in Tenyidie or any indegeneous languages.

- Code-switching and code-mixing is inevitable in our day-to-day life in this generation since most of the conversation in Tenyidie are mix or switch with either English or Nagamese particularly in urban society, so it is suggested that parents should create the awareness and teach their children the importance of Tenyidie and its threat in concentrating excessively in other languages.

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