



## ANALYSIS OF AMISH TRIPATHI'S THE IMMORTALS OF MELUHA TO EXAMINE THE APPLICATION OF CODE-MIXING AND CODE-SWITCHING BY MULTILINGUAL SPEAKERS

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### Abstract:

The speakers in multilingual societies often mix and switch codes according to specific personal and social conditions of the communication they are involved in. These two processes of code alternation are called code-mixing and code-switching. Generally, code-switching describes any switch among languages during a conversation, whether at the level of words, sentences, or blocks of speech, in contrast, code-mixing describes the mixing of two languages at the word level.

This paper aims to analyze the use of code-switching and code-mixing used in Amish Tripathi's *The Immortals of Meluha*. In collecting data for the research, the researcher took a few steps, such as observing and reviewing the novel and choosing the dialogues containing code-mixing and code-switching.

The researcher found that the dialogues in the novel have different kinds of code-switching and code-mixing. There were three types of code-switching; tag, inter-sentential, and intra-sentential. It was also found that there are different reasons for code-mixing and code-switching used by the author.

**Keywords:** Code-mixing, Code-switching, Dialogue

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### Introduction:

Before discussing code-mixing and code-switching, we first need to understand terms like Linguistics, Sociolinguistics, and Multilingualism.

As per Merriam-Webster Dictionary, 'Linguistics is the study of human speech including the units, nature, structure, and modification of language.'

Linguistics comes under the discipline of Social Science and, the primary purpose of this is the scientific study of language. The language form, language meaning, and language in context are analyzed under linguistics. Many other factors that influence language, e.g., social, cultural, historical, and political, are also analyzed by Linguistics.

Socio-linguistics is a combination of two disciplines i.e., linguistics and sociology. It focuses on the relationship between language and society. A sociolinguist is concerned about the relationship between language and the context in which people use it.

The main focus of the study of Socio-linguistics is the sociological aspects of language. The role played by language in maintaining social relations in a community is the primary concern of sociolinguistics. Sociolinguists segregate the linguistic features used in specific situations by the speakers that indicate the different social relationships among the participants of a specific group and the essential elements of the



situation. It is also observed that age, gender, educational qualification, profession, race, peer-group identification, etc., are the factors that influence the choice of sounds, grammatical elements, and vocabulary items used by the speaker.

The effect of different aspects of society, such as cultural norms, expectations, and context, on the use of language, and also the effect of language on society are also studied by sociolinguists.

A multilingual is a person, who can communicate in more than two languages fluently. Multilingual is a term used in socio-linguistics that refers to people who use two or more languages.

Encyclopedia Britannica defines Code-mixing or code-switching as, the 'Code-switching, process of shifting from one linguistic code (a language or dialect) to another, depending on the social context or conversational setting.' All over the world, people use more than one language to interact with each other irrespective of gender, age, status, and society.

Code-switching and code-mixing are used by people every day for conversations, for events such as giving speeches, and also used in mass media like newspapers, television, cinema, seminars, workshops, etc.

We find that there are many reasons why people switch codes in a single conversation. Janet Holmes in her book titled, *An Introduction to Socio-Linguistics*, states the following reasons -

- To discuss a particular topic: People usually switch codes while giving a lecture on a particular topic when a specific language is necessary or preferred; alternative speech may convey relevant concepts better.
- To quote someone: The speaker switches codes while quoting another person. e.g. while quoting a dialogue from Kalidasa's play, one will switch to Sanskrit.
- To express solidarity and gratitude: While expressing gratitude or solidarity, the speaker may

switch codes unintentionally or he/she may do so to create a rapport. e.g. when a political leader from some other state of India visits Maharashtra, he would make it a point to speak a few sentences in Marathi to create rapport with the audience.

- To clarify: A speaker may switch codes when he finds that listeners have difficulty understanding some words or concepts initially, e.g. teachers do this very often. When students find a word difficult to understand they translate the word into the language known to the students.
- To express group identity: People may change their language to express group identification. This can happen, for example, while introducing members of one group to others.
- To soften or strengthen command: When the speaker wants someone to obey an order, code-switching helps to emphasize the point or encourage the person to obey. e.g. a Manager may command the peon to get a particular file, he may use the local language ' Jaldi lao'.

**Lexical need:** Technical words or idiomatic speech from a foreign or non-primary language is used as it is. Code-switching occurs because translating such words or phrases could distort the exact meaning. e.g. Culture-specific words are difficult to translate. Words like Arti, Janeu, Mantra, etc., or technical words like Mouse, Soft Copy, Hard disk are used by people while speaking in the local language as it is difficult to translate these words into Hindi or Marathi, or Gujarati.

**Unconscious effort:** People may switch codes without realizing it. This usually happens when one is frightened by a specific event or circumstances such as going on a thrilling ride at an amusement park. For example, a Maharashtrian person communicating in Hindi may automatically switch to aai g, when hurt.

**To fit in:** Code-switching is a very helpful tool for people to talk and act more like those surrounding them.



To get something: When a person communicates in a dialect or language, or accent of the local people in a particular region, he or she may get better deals, prices, or treatments while buying an item or availing of some service.

To say something in secret: a person may switch codes when he/she wishes to send a message to another person with the intention that other people around them won't understand if they converse in another language. Now let's consider the various types of code-switching as discussed by Holmes, in her book, *An Introduction to Socio-Linguistics*.

Inter-sentential switching occurs *outside* the sentence or the clause level (i.e. at the sentence or clause boundaries).

Intra-sentential switching occurs *within* a sentence or a clause.

Tag-switching is the switching of either a tag phrase or a word, or both, from one language to another

Intra-word switching occurs *within* a word itself

The present paper attempts to analyze and interpret the use of code-mixing and code-switching techniques used by Amish Tripathi in the first book of his 'Shiva Trilogy', titled '*The Immortals of Meluha*'.

#### About Amish Tripathi:

Amish Tripathi is a world-famous contemporary Indian author, best known for his fictional work '*The Shiva Trilogy*'. In these novels, he has re-interpreted the mythology to co-relate the glorious past values with the crisis of morality that one finds arising in contemporary society. His first novel *The Immortals of Meluha* was sold out completely within a few weeks of its launch and that made him a world-famous Indian author. The trilogy has been translated into many Indian and foreign languages. Shiva Trilogy was followed by another outstanding fictional piece by the same author, named the Ramchandra series. In these books too there is an excellent fusion of history, mythology, and imagination. Amish is a favorite author of youngsters.

Renowned film director Shekhar Kapur bestows on Amish the title of 'India's first literary pop star'.

*The Immortals of Meluha* is a mythological story written in a modern style. Mythology and history are wonderfully mixed in it. Though the characters are mythological figures, the way the author has presented them seems to be one among us. The main protagonist of the novel Shiva is a tribal leader from Tibet. The novel unfolds Shiva's journey from a simple tribal leader to a great Neelkanth. In this novel, Shiva is not a God but a simple human being. The story is set in Meluha, a near-perfect country formed by Lord Ram. The Meluhans are peace-loving and law-abiding citizens. They are Suryavanshis, the worshippers of the Sun God. They are constantly facing terrorist attacks by the Nagas. They believe in a legend that says that the Neelkanth, the person whose neck turns blue after consuming Somras, will be their Saviour and will be the destroyer of Evil. The Meluhans consume Somras. Somras has miraculous properties. It is a potion invented by the scientist Brahma. Consumption of Somras increases the life span and also keeps the person youthful and healthy. When somras is administered to Shiva, his neck turns Blue. The protagonist, Shiva is in search of evil from the very beginning, he travels across the country for that. Shiva meets Sati and falls in love with her. But as per the Meluhan law, he cannot marry her because she is a Vikarma. A Vikarma is a person who has committed some sin in his previous birth and so has to suffer in this birth. Sati is a widow and she had given birth to a stillborn baby. So she is a Vikarma. This novel explores the sin – molestation of Sati and the brutal murder of Brahaspati at Mount Mandar committed by the Naga. The bracelet found at the site confirmed that was done by a Naga. The Naga was helped by the Chandravanshis. The Chandravanshis are the followers of the Moon God. When Shiva knows about the Naga's role in killing his loving friend Brihaspati, he becomes

furious and pledges to take revenge for the assassination of his friend. Till now Shiva is under the impression that the Chandravanshis and Nagas are evil. We find several examples of code-mixing and code-switching in the novel. There are many characters in the novel and this technique is used by the majority of them. The main Protagonist of the novel is Shiva and the other major characters are Sati, Daksha, Parvateshwar, Bruhaspati, Ayurvati, and Nandi. So

while analyzing the novel, the dialogues of these characters are taken into consideration.

Given below in the table form is the analysis of each dialogue, its reason, and type,

The Protagonist Shiva, who is an outsider, uses tags like Ji, and war cries like Har Har Mahadev to express his solidarity with the Meluhans. The culture-specific words are used as it is by the majority of the characters.

Sr No	Character	Dialogue	Pg No	Reason	Type
1	Shiva	1 'What say <i>mausi</i> ?'	16	Solidarity	Inter-sentential
		2 Shiva too repeated Nandi's cry, -- ' <i>Jai Shri Ram.</i> '	36	Solidarity	Inter-sentential
		3 I should be going back to the rest house <i>Panditji.</i>	47	Lexical	Tag
		4 'Who are the <i>Chandravanshis</i> ?' asked Shiva.	59	Lexical	Inter-sentential
		5 '—the <i>mudras</i> and <i>kriyas</i> were all technically correct. But the <i>bhav</i> or emotion was missing.'	79	Lexical	Intra-sentential
		6 'Yes it is called the <i>Nataraj</i> pose.'	80	Lexical	Intra-sentential
		7 'But what is the <i>Somras</i> ?'	83	Lexical	Inter-sentential
		8 'Who are <i>Vikarma</i> women?'	94	Lexical	Intra -sentential
		9 'Is their <i>Puja</i> a part of the order?'	95	Lexical	Intra-sentential
		10 ' <i>Varna</i> means colour, right?'	100	Lexical	Inter -sentential
		11 'The pleasure is all mine <i>Guruji.</i> '	103	Lexical	Tag
2	Sati	1 ' <i>Namaste</i> Shiva.'	54	Gratitude	Inter -sentential

		2 'I invoke the right of <b>Agnipariksha.</b> ' said Sati. 3 'Give me the medicines <b>Ayurvati.</b> ' repeated Sati	229	Command	Inter -sentential
		4 'He instituted a system where a <b>Rajya sabha</b> --- was created.'	275	Lexical	Intra-sentential
		5 'Thank you Bruhaspatiji.'	295	Gratitude	Tag
		6 'Someone is using <b>Daivi astras.</b> '	301	Lexical	Inter -sentential
		7 'The explosions were in Mandar <b>Pitrutulya?</b> ' asked Sati	305	Lexical	Inter -sentential
3	Parvatesh war	1 'It is only in bad times that a person shows how steadfast he is to his <b>dharma.</b> '	115	Lexical	Inter -sentential
		2 'Lord Ram had said that only a person's <b>karma</b> determines his identity.'	383	Lexical	Intra-sentential
4	Nandi	1 His reign is known simply as ' <b>Ram Rajya.</b> '	35	Lexical	Inter -sentential
		2 The lines drawn on it symbolize the shoulders of the <b>Parmatma</b> , the almighty.'	38	Lexical	Intra-sentential
		3 --- I am a follower of the <b>Suryavanshi</b> kings ---	40	Lexical	Intra-sentential
		4 ' <b>Aum</b> is the holiest word in our religion.'	58	Lexical	Inter -sentential
5	Daksha	1 'He chose young boys so that they could live with him at his <b>gurukul---</b> .'	84	Lexical	Intra-sentential
		2 'Over the ages the <b>Saptrishis</b> and their followers came to be known as the tribe of <b>Bhramha</b> or simply the <b>Brahmins.</b> '	85	Lexical	Intra-sentential
6	Ayurvati	' <b>Om Brahmeye Namah.</b> '	23	Fear	Inter -sentential



7	Bhadra	1 ‘--- so in addition to the <i>Brhahmins</i> , they have a group called <i>Kshatriyas</i> .’	28	Lexical	Intra-sentential
8	Pandit	1 ‘The pleasure was all mine my <i>Karmasathi</i> .’	48	Lexical	Inter -sentential
		2 ‘ <i>Vijayi Bhav</i> .’	399	Quoting	Inter -sentential
9	Bruhaspati	‘ <i>Akhanda saubhagyavati Bhav</i> .’ said Bruhaspati.	293	Quoting	Inter -sentential
10	Veerini	‘ <i>Ayushman Bhav</i> ,’ said Veerini	84	Quoting	Inter -sentential
11	Drapaku	‘And he will disown me if I don’t support you in this <i>Dharmayudha</i> .’	323	Lexical	Inter -sentential

### Conclusion:

It has been observed by the researcher that several Hindi and Sanskrit words, phrases, or clauses are used by the author in this novel. The main reason for code-mixing is Lexical. The culture-specific words are difficult to translate and their meaning would get distorted in translation so the Sanskrit or Hindi words are used as it is. The researcher also found examples of code-switching used to express solidarity with the group such as in the ‘war cries’. One example of code-switching due to fear is found. Some examples of gratitude are also found.-

Regarding the types of code-switching it was found that the intra-sentential type is used maximum and even the inter-sentential type also is used many types. A few examples were found of the Tag.

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