

CHAPTER ONE

INTRODUCTION

1.1 General Background

Code is a cover term which may denote a dialect, register or a language. Any particular language a person chooses in any situation is a code. According to Cambridge International Dictionary of English, “Code is a system of words letters or signs which is used to represent something in a shorter or more convenient form.” In general code is a set of convention for converting one signaling system into another. According to Crystal (2003: 78) says, “The term code has come to the fore in sociolinguistics, where it is mainly used as a neutral level for any system of communication involving language.....” Similarly, Wardhaugh (2006: 101) a code can be defined as “a system used for communication between two or more parties used on any occasions.” When two or more people communicate with each other in speech, we can call the system of communication that they employ a code. Therefore, people are usually required to select a particular code whenever they choose to speak, and they may also decide to switch from one code to another or mix codes, sometimes in very short utterances and it means to create a code. Code mixing can be seen in spoken and written language. In this regard Wardhaugh (2008) says, “A code can be linguistic as well as non-linguistic and code is shared by both human as well as animals. Non-linguistic codes are of various types: bodily gestures and movements, traffic signs and symbols. Language is a linguistic code.

1.1.1 Language

The term language was developed from the Latin word 'Lingua' which means 'tongue'. The history of human language is as old as human history. It is god's special gift to mankind. It is the most significant aspect of human being that separates man from an animal and the greatest accomplishment of human civilization to perform several day to day activities: communication, nation building, inter-linguistic conflict etc. we can't think of any social, financial, academic and artistic activities without language. Communication is also impossible without it. No language is superior or inferior in terms of communicating ideas in the development, maintenance and transmission of human civilization. It is human specific in the sense that it is possessed only by human beings. Similarly, Sapir (1978:8) "Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols." In the same way, Wardhaugh (1998:5) says, "A language is what the member of a particular society speaks." In this regard, Chomsky (1999) defined it as "Language is the distinctive quality of mind (human mind) that is so far as we know unique to man." Similarly, Richards et.al (1999:191) defines language as "..... the system of human communication which consists of the structural arrangements of sounds for their written representation into longer units, e.g. morphemes, words, sentences, utterances."

To sum up, we can say that language is voluntarily vocal system of human communication.

1.1.2 Status of English Language

English is international language for all fields of communication viz science, commerce, international trade, transport, politics, conference, seminar and training. Because of the wide spread use of English, either learn/speak English or die. So it has been the principal language of international communication and gateway of the world knowledge. Nepal is the third world for English. English is taught and learnt as a foreign language. It is taught in formal situation with academic purpose and has long possibility. Sthapit et al. (1994) says that English has been given great importance in education system of Nepal.

English is the only language through which people can make their voice international. Battarai (2006) opines that the nation would be surrounded in darkness of operation and atrocity if there were no English language. So we can conclude that the influence and importance of English in Nepalese society is increasing in great extent and has made us bilingual and bicultural that leads towards the situation of code-mixing and code-switching.

1.1.3 Code-mixing

Code-mixing is the process of inserting or mixing some words or phrases of one language into the discourse of another. It is a bilingual or multilingual phenomenon. People in bilingual or multilingual societies, usually mix the different codes or language varieties while speaking. When the speakers use the structure of one language and insert some lexical items of another language, it is called code-mixing. Hockett (1985:404) says " the speaker of A must have the same motive, overt or covert, for the two in numbers: the prestige motive and the feeling motive." Similarly, Krishnaswami (1989:18) says, "If one uses a language and mixes words,

phrases and sentences from another language, this is called code-mixing." Code-mixing is commonly seen in bilingual or multilingual communities. It refers to the mixing of two codes usually without a change of topic, especially in single sentences. Code-mixing, therefore, seems to be a certain stage of borrowing which may not have yet been recognized by the community. According to Wardhaugh (2000:103) "Code-mixing occurs when conversant uses both languages together to the extent that they change from one language to another in course of single sentence." We can take some examples from the Nepali novel "*Phirphire*" for example:

-) Uh pani teacher nai ho. (P.3)
-) Foksoma cancer bhaeko thiyo. (P.24)
-) "Health post" uch. (P.60)
-) S.L.C. pass gara. (P.137)
-) Ma M.A. pass garepachi bya garchu. (P.329)
-) Mal i doctor le sanco banako re. (P.381)
-) Mero section arkai ho. (P.393)
-) Sir, khisa h nse. (P.395)

Hudson (2001:53) says "There are cases when a fluent bilingual talking to another fluent bilingual change without any change at all in the situation. This kind of alternation is called code-mixing." According to him "Code-mixing is a kind of cocktail; a few words of one language, then a few words of other, then back to the first for a few more words and so on. The change generally takes place more or less randomly so far as subject matter is concerned, but they seem to be limited by the sentence structure." Similarly, Crystal (2003:79) defines code-mixing as "The transfer of linguistic elements from one language into another. A sentence begins

in one language, then makes use of words of grammatical features belong to another." In the same way, Maschlerf (<http://www.google.com/>) 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." In other words, the code-mixing hypothesis states that when two code switched languages constitute the appearance of a third code. It has structural characteristics to that new code. In code mixed sentences, pieces of one language are used while a speaker is basically using another language. In this regard, Muysken (<http://www.google.com/>) mentions basically three types of code-mixing.

Insertion: The insertion of well defined chunks of language A into a sentence that otherwise belongs to language B.

Alternation: The succession of fragments in language A and B in a sentence which is overall not indefinable belonging to either A or B.

Congruent Lexicalization: The use of elements from either language in as structure that is wholly of partly shared by languages A or B.

The bilingual or multilingual speakers may think that one of the languages they are using is quite prestigious or that can have more appropriate lexical items for expressing their ideas or feelings. It is for these reasons that they insert the words of one language while speaking another.

The rapid growth and development of trade and commerce, science and technology and revolutionary development of information technology has brought people with different parts of the world in different societies into close contact with one another. In this situation, people constantly burrow words from other languages.

1.1.4 Code-switching

The term code-switching refers to the situation in which the speaker makes a choice of another code while he or she is speaking in one. Hudson (2001:51) says "Code-switching is the inevitable consequence of bilingualism or multilingualism" Similarly, Wardhaugh (2008:101) views that bilingual speakers are usually required to select a particular code whenever they speak within a social situation. They may also be required to switch from one code to another when certain changes take place in the situation or in the social context, such as arrival of a new person, change of the topic, change of the style and so on. In the same way, Asher (1994:58) states "Code-switching refers to juxtaposition of elements from two or more languages or dialect." In this regard, Holmes (2008:35) giving the cause of code-mixing states "It is easy to explain the switch." It may be related to particular participant or addressee; it may be such as signal if group membership and shared ethnicity with the addressee or may be motivated by the identity and relationship between participants (i.e. solidarity). The cause of switching may be the status relations between people or the formality of their interaction and the types of topic to be discussed and affective rather than referential meaning to be expressed.

Holmes (2008:35) says that there are three types of code-switching in sociolinguistics.

- a. Situational Code-switching
- b. Metaphorical Code-switching
- c. Conversational Code-switching.

1.1.4.1 Situational Code-switching

According to Wardhaugh (2001:103) "Situational code-switching occurs when the language used change according to the situation in which the conversant find themselves: They speak one language in one situation and another in different one. One variety is used in a certain set of situations and another in an entirely different set." Similarly, Hudson (2001:12) calls it as situational code-switching when "the switches between languages always coincide with the changes from one external situation to another. Situational code-switching may also be observed in the context of Nepal. The students in their classroom speak English but as soon as they come out of the classroom they speak Nepali. They switch from Nepali to English in the classroom because of the demand of situation. Similarly, Nepali Hindus switch to Sanskrit when they perform certain religious rituals: this kind of code-switching is called situational code-switching. Rai (2000: 184)

In my opinion, situational code-switching is the shift according to situation.

1.1.4.2 Metaphorical Code-switching

Wardhaugh (2000:13) opines "When a change requires a change in the language used we have metaphorical code-switching. Thus, the metaphorical code-switching occurs when the choice of language determines the situation. The interesting point is that some topic may be discussed in either code but the choice adds a distinct flavor to what is said about the topic. The choice occurs when conversant use both languages together to the extent that they change from one language to another in the course of single utterance. Similarly, Hudson, et al. (2001:52) states metaphorical code-switching as to " The cases where the choices of language that determines the situation

rather than letting the situation define (i.e. determine) the choice of language." For example, Nepali speakers on "Scientific Topics."

1.1.4.3 Conversational Code-switching

Speakers may switch codes within single sentence and may even do so many times. Gumperz (1976) suggests the term conversational code-switching for this type in order to distinguish it from situational code-mixing in which each point of switching corresponds to a change in the situation. There is no such change in the situation in conversational code-switching, nor there any change in the topic which might lead metaphorical code-switching. Instead, one gets the impression that the aim is simply to produce instances of the two varieties in some given proportion. The balance in uses of the two languages may be achieved by expressing one sentence in one variety and next one in the other, and so on. But it is equally possible for the two varieties to be used in different parts of a single sentence. Hudson (2001:53) calls this kind of alternation is code-mixing.

In my opinion, conversational code switching is done while conversing between the speakers in bilingual or multilingual context.

1.1.5 Reasons of Code-mixing and Code-switching

Nepal is a multilingual and multicultural nation where people speak 123 languages (Population Census: 2068). So, code-mixing and code-switching are usual activities, as people from one language community must come in contact with another language community for different purposes. When they communicate with people of another language communicate, they switch their language from one to another or they mix the elements of two languages together. There

may be various reasons behind code-mixing or code-switching. Rai (2001:150) opines that there are three reasons for code-switching.

a. Solidarity with Listeners or Addressee

Solidarity with listeners or addressees is one of the very good reasons for Code-switching. Newari people, for examples are competent Nepali speakers. As soon as one Newari speakers meets another Newari speaker, he switches from Nepali to Newari just to show that he belongs to the same community.

b. Choice of Topics

People also mix or switch their code to suit their topic of discussion of subject matter. It is also believed that some topics are also complex that they can't be explained through same code. So the speakers mix or switch another code. For example, Nepali people find too difficult to discuss scientific topics in Nepali language. So they mix or switch to English as they have to deal with science.

c. Perceived Social Cultural Distance

Speakers mix or switch codes they think that one variety or code is more prestigious than the others. For example, Nepali people switch from Nepali to English because they think that English is prestigious language and to speak English is the sign of being intellectual. Except these reasons, speakers also mix or switch their code in the following situations.

- To clarify meaning
- To acculturate in the new society

- To facilitate gaps
- To compensate gaps
- To respect context and global understanding

1.1.6 An Introduction to '*Phirphire*'

Buddhi Sagar, the writer of '*Phirphire*' is a famous Nepali novel writer expressing the views of western Nepali culture, religion, physical structure, value and relation between teacher and student, child psychology, troubles faced by the children and the solution automatically made by themselves is the central thinking of the writer. The writer is addressed in the novel '*Phirphire*' 'as Bante (real name Basanta) has published the famous Nepali novel "*Phirphire*" on 18th Shrawan 2072 in Fine Print in Kathmandu. The writer was born in a middle class western Nepali family and wants to express the feelings of middle class people, teacher, school children, the villagers and the different people of Bansbari, Nepal. "*Phirphire*" is an original and outstanding Nepali novel full of adolescent reminiscences based on child psychology, their problem, friendship, love and solution by famous novelist Buddhi Sagar. It presents the respect of the school teacher and friendly behavior with children friendly schooling and children should be treated with equality and inclusiveness. Gender and sex should not be distinguished while imparting the education inside and outside the classroom. It presents the life style of far western people of Nepal. It specially reflects the localness of people, their uniqueness in life style, culture, religion, simplicity, sorrows, needs, conservativeness, happiness, relations among family kinship and love and separation among friends. The writer himself presents as a main character and observes his mother remembering about his father's death and his death bed and changes

made in Bansbari of Ambarpur in Nepalgunj and responsibility towards his offspring and friend Paban.

The writer wrote the novel expressing his mother's want, children behavior, their psychology, the way to meet writer's father in the heaven, to contact him easily in the heaven the drastic change made everywhere in Bansbari, the writer's village, his childhood friends and the ongoing development made in the village, the lost identity of childhood memory and the present scenario of Bansbari, one of the villages full of different religious norms and values.

This novel is very much fruitful for the study of language perspective. Despite the use of local language, we very often find a lot of English code-mixing like projector, dialogue, break dance, mastery, tuition, tension, rusticate, receiver, thank you, thank you very much etc. Such words, phrases and sentences can be translated well in Nepali but for western people let them untranslated as a code-mixing. So "*Phirphire*" symbolically represents the traveling or the rotation of the characters from Kathmandu to Nepalgunj expressing the Nepalese rural changes between past and present with several uses of English code-mixing.

"*Phirphire*" is a Nepali novel full of English codes, the social changes and educational changes. The love towards the city made the novel very interesting for the readers. As part of my research I selected this novel as my research tool because until now no search has been done on this novel.

1.2 Statement of the Problem

Code-mixing is the inevitable consequences of bilingualism as well as multilingualism. In context of Nepal, English is regarded as an international language and it has been taught formally

in academic institution. Slowly people are being bilingual towards English language. People are constantly mixing or switching English codes while speaking or writing. Even the literary giants are mixing English code while creating literature. The created literary work further helps people to be more bilingual. This makes people forget the original Nepali term and correct structure of Nepali language though the writer gets the best expression in English code-mixing. So it is necessary to be aware of the purity of Nepali language.

1.3 Rationale of the Study

Language and literature is the core identity of people. If language is lost, the identity is automatically lost. People use English while speaking their mother tongue. They are in the habit to mix English words in their speech to be smart and intellectual and make the speech interesting and contextual as well. The Nepalese speakers do the same. Very often they use English words in their speech.

Nowadays, we find the domination of English language everywhere and it has become the threat for other languages too. The Nepalese speakers are frequently mixing code in their speech and writing. In this context, it is necessary to use Nepalese vocabulary in great extent to purify Nepali language and literature. But the purity of language and literature is spoilt. The present study analyses the mixed English words in Nepali Novel "*Phirphire*" and collects literary writers' and readers' opinion towards English code-mixing in Nepali literature. Thus, this study helps to be aware of English code-mixing in Nepali language and literature.

1.4 Objectives of the Research

The objectives of my research were as follows:

- a. To find out and analyze English code-mixing in "*Phirphire*" in terms of
 - Word class (noun, verb, adjective, adverb)
 - Frequency of words
 - Context in which code-mixing takes place.
- b. To find out the attitude of literary writers and readers (Bachelor and Master level students majoring Nepali) towards English code-mixing in Nepali novel.
- c. To suggest some pedagogical implications.

1.5 Research Questions

This study was oriented to find out the answers of the following research questions:

1. What types of English codes (noun, verb, adjective and adverb) are being used in this Nepali novel?
2. In which context are the literary writers mixing English code in Nepali novel?
3. Is mixing code in Nepali literature harmful or supportive?

1.6 Significance of the Study

The study will be significant to those, who are mentally interested in finding out code-mixing and have the deep interest in the domain of sociolinguistics. The study will be quite useful for the literary writers and readers to know about code-mixing in Nepali literature. It will also be beneficial to the students, teachers, linguists, textbook writers, language planners, syllabus designers, methodologists and sociolinguists.

In the conclusion, this research will be much effective to the researchers who want to carry out the research related to this field.

1.7 Delimitations of Study

The study had the following limitations:

- a. The study was limited to the English code-mixing in Nepali novel "*Phirphire*".
- b. The study was confined to the questionnaire, diary notes and unstructured interview.
- c. The study was limited to the major word class and the frequency of the words and the context in which code-mixing takes place.
- d. The study was not accounted for the mixed codes of other languages.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

2.1 Review of the Related Literature

A number of researches have been carried out in relation to code-mixing. Here the researcher simply reviewed several researchers in the field of code-mixing are mentioned briefly.

Subedi (2001) carried out a research entitled "Code-mixing in Gorkhapatra Daily: A descriptive and Practical Study." The main purpose of his research was to analyze English words that are used in Gorkhapatra Daily. Following the process of both probability and non-probability and sampling for data collection, the researcher shows that urban people make maximum use of English words in comparison to rural people and the use of English acronyms is very popular in Nepali newspapers.

Baral (2005) carried out research in "Code-mixing in Nepali Cinemas." His main objective was to find out and analyze mixed English code in the cinemas. He collected CD records of fifteen Nepali cinemas and used the process of purposive nonrandom sampling procedures. He found that the words which were used in daily communication like greeting, leave taking were found maximally in Nepali cinemas. He also found that there were both word level and sentence level mixing but word level mixing was more frequent than sentence level.

Luitel (2005) carried out a research on "English Code-mixing in Nepali Stories." The main objectives of his study were to find out English words and expressions in Nepali stories, the frequency of mixed English expressions and compare the trend of mixing English words in the

stories from 2052 B.S. The study concluded that the English words are repeatedly used in Nepali stories by modern story writers. He also found that words mixed in Nepali stories are mostly nouns.

Pageni (2005) has carried out a research entitled "A Study of Code-mixing in Kantipur and Classic FM Radio Program in Nepal." The main purpose of this research was to find out the English code-mixing in Kantipur and classic FM radio program in Nepal. His study arrived at the conclusion that English code-mixing in Nepali language took place while speaking and that various kinds of expression like covering language structures, functions and topic areas were in case of code-mixing. Structurally expression of word level mixing had the highest frequency.

Humagain (2006) carried out a research entitled "English Code-mixing in Nepali Pop Songs." The objective of his study was to find out English code-mixing in Nepali pop songs and to analyze English code-mixing in terms of word class, sentence types and language functions. The researcher, selecting 25 Nepali pop songs, using judgment or purposive sampling procedure analyzed the data and found out that Nepali pop singers and lyricists, very often use English words, phrases, or even sentences in Nepali pop songs to make interesting rhythm. The study also found out that nouns and adjectives are found to have been mixed more often than verbs and adverbs. The simple sentences are mixed more often than the compound and complex sentences.

Lamichhane (2006) conducted a research on "A Study on Code-mixing used in Supermarket." The main objectives were to find out and analyze the types and frequency of English codes mixed by people in the area of supermarket. Finally, he found out people constantly used English words in the supermarket area but the words mixed by people in the area were mostly related to the field of Economics and Business.

Neupane (2007) carried out a research on "Analysis of English Code-mixing in Nepali Folk Songs." He studied 25 Nepali folk songs with the objectives to find out and analyze English code-mixing in Nepali folk songs in terms for words class and the reasons for English code-mixing in Nepali folk songs. He found the word level code-mixing in the highest number and they were mixed to make the songs rhythmic famous in urban areas and to make them appear more standard than others.

Aryal (2008) has carried out a research on "A Study on Code-switching: A Case of Palpasa Cafe." In this study, he predominantly focused on the reasons of code-switching. Some of the reasons, which he found are: English is mixed in the novel due to developing global interest towards it; to catch the sentiments of young readers; due to demand of the topic ; author's English knowledge background ; lack of equivalent terms and cultural influence.

Puri (2010) has conducted a research on ' A Study on Code-mixing in Sukaratka Paila'. Its main objectives were to find out and analyze the mixing of English words in "Sukaratka Paila" and to find out the opinions of different literary figures on code-mixing. The researcher took 278 mixed English expressions as a sample size and selected twenty literary figures from Chitwan and Nawalparasi district in questionnaire using purposive sampling procedure. He analyzed the data and found out that word level expressions were most frequently used. The research works mentioned above are related to code-mixing but until now no research has been carried out on English code-mixing in Nepali novel '*Phirphire*'. So I selected the study to find out the attitude of literary writers and readers (bachelor level students majoring Nepali) of Sunsari towards code-mixing in Nepali novel.

2.2 Implication of Reviewed Literature

The two studies were conducted regarding code-mixing Nepali novel. These studies are to some extent related to my studies. After reviewing these works, I have got a lot of ideas regarding code-mixing in Nepali novel and other genres. The researchers of the above studies have used observation, diary, note and questionnaire and I also followed the same tool of data collection.

2.3 Theoretical Framework

Nepal is multilingual country. Some modern people or speakers express their feelings using the code-mixing. Some writers of Nepali literature have given the special spaces for the English code-mixing adding the richness to the literature and impress Nepali as well as foreign readers. So as a researcher I selected the English code-mixing in Nepali novel "*Phirphire*". The contents of the study are related to theories of sociolinguistics, bilingualism, multilingualism, code-switching and code-mixing.

Krishnaswami (1989: 18) says "If one uses a language and mixes words, phrases and sentences from another language, this is called code-mixing. It refers to the mixing of two codes usually without a change of topic, especially in single sentences." Code-mixing, therefore, seems to be a certain stage of borrowing which may not have yet been recognized by the community.

According to Fishman (1966: 3) sociolinguistics is the study of characteristics of language varieties, the characteristics of their functions, and the characteristics of their speakers as these three constantly interact, changed and change one another within a speech community." In this regard Holmes (1992: 1) says that sociolinguistics is concerned with the relationship between language and the context in which it is used. Like that Hudson (1999: 1) says, "We can define

sociolinguistics as the study of language in relation to society." Putting forth the definition of sociolinguistics Crystal (2003: 422) says, "A branch of linguistics which studies all aspects of the relationship between language and society. Sociolinguistics studies such matters as the linguistic identity of social groups, social attitude to language, standard and non-standard forms of language, the pattern and needs of national use of language, social varieties and levels of language, the social basis of multilingualism and so on."

Bilingualism is the ability to use two languages. The most of people as speakers usually occupy more than one code and require a selected code whenever they choose to speak with other people. The phenomenon of people having more than one code is called bilingualism or multilingualism (Wardhaugh, 2006: 101). According to Holmes (1992: 50), "Code mixing is borrowing of the words from another language to express a concept or describe an object for which there is no obvious word available in the language by using." For Crystal (1993: 79), "Code mixing involves the transfer of linguistic elements from one language into another: a sentence begins in one language, then makes use of words or grammatical features belonging to another. Such mixed forms of language are often labeled with a hybrid name such as Spanish, Franglais and Singlish and attract attitudes ranging from enthusiastic community support to outright condemnation. "

According to Wardhaugh (2006: 101) a code can be defined as "a system used for communication between two or more parties used on any occasions." When two or more people communicate with each other in speech, we can call the system of communication that they employ a code. Therefore, people are usually required to select a particular code whenever they choose to speak, and they may also decide to switch from one code to another or mix codes,

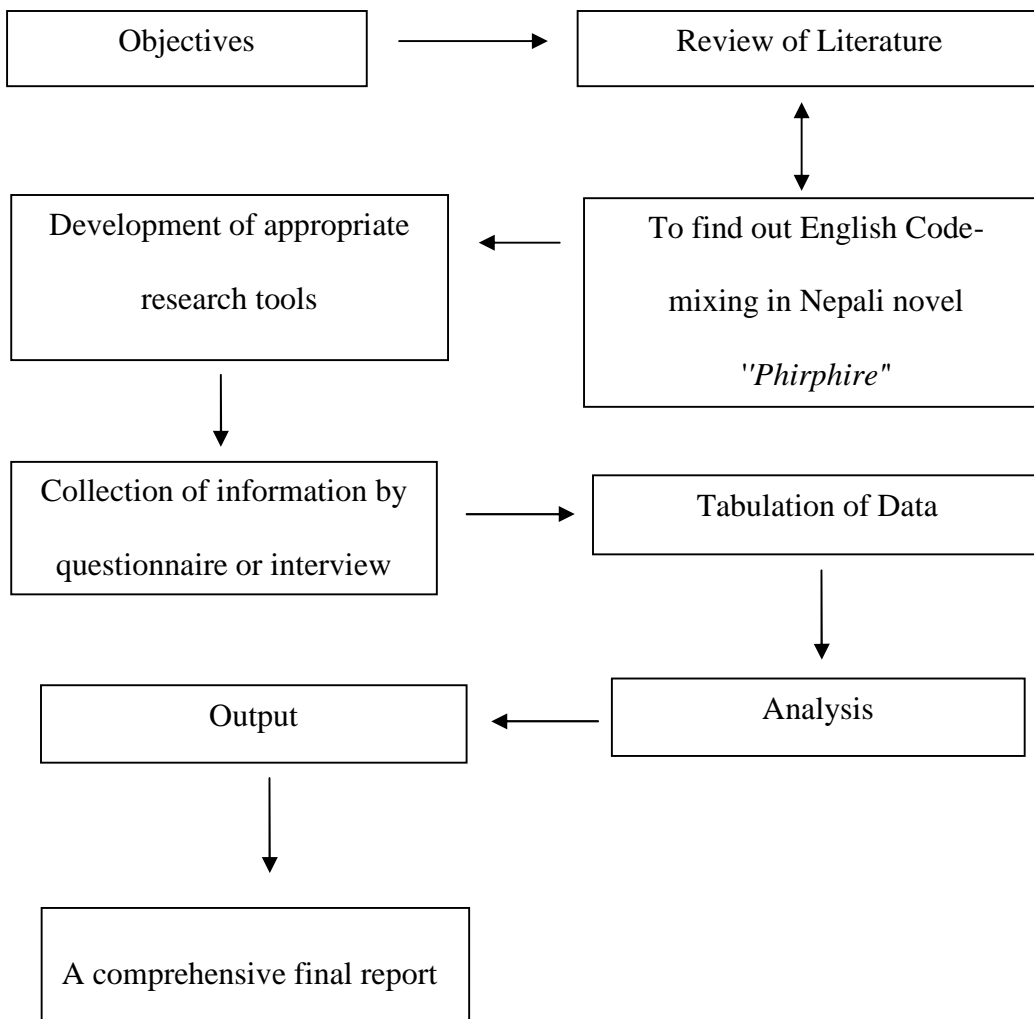
sometimes in very short utterances and it means to create a code. Code mixing can be seen in spoken and written language.

In everyday interaction, people usually choose different codes in different situations. They may choose a particular code or variety because it makes them easier to discuss a particular topic, regardless where they are speaking. When talking about work, or school at home, for instances they may use the language that is related to those fields rather than the language used in daily language communication at home. A code is system that is used by the people to communicate with each other. When people want to talk each other, they have to choose a particular code to express their feelings.

In this research, I want to find out the total code-mixing of English expressions of Nepali novel "*Phirphire*". I want to analyze all the expressions in the basis of results, frequency wise analysis of English expression, context wise analysis of code-mixing, analysis of literary writers' attitude towards English code-mixing in Nepali novel and analysis of literary readers' perception towards English code-mixing in Nepali novel "*Phirphire*".

2.4 Conceptual Framework

The researcher listed the mixed English codes in diary and then he analyzed them under the different headings. In course of data collection, he consulted some textbooks and the view of students and teachers. The information received through questionnaire from random population was analyzed and discussed. Finally a report was prepared for recommendation and implication.



Verma and Verma (1996: 45)

CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

This section incorporates the research design, description of sources of data, population of the study, sampling procedure, and tools for data collection and process for data collection. The following methodology was carried to carry out this research.

3.1 Design of the Study

A research design is a way of conducting any study. There are many ways of carrying out research study. Some of them are qualitative, quantitative and mixed method. Among them I chose qualitative design. Qualitative study does not bring hypothesis for testing the research. It focuses on depth (investigation interview, observation and document analysis). The main purpose of a qualitative investigation is to describe some problems and analyze them without quantifying statistically.

3.2 Sources of Data

The researcher used both the primary and secondary sources for the collection of data.

3.2.1 Primary Sources of Data

The researcher mainly based on the primary sources of data. The primary sources of data for the study of code-mixing were the Nepali novel "*Phirphire*" and twenty literary writers and readers majoring Nepali from Sunsari.

3.2.2 Secondary Sources of Data

The secondary sources for this study were some of the books about code-mixing like Wardhaugh (2000), Philipson (2007), Holmes (2008), Romaine (2009), the thesis approved in the Department of English Education, journals, net based articles and many other references were consulted.

3.3 Population of Study

The population of the study was twenty literary writers and twenty literary readers from Sunsari.

3.4 Sampling Procedure and Sample Size

The researchers took all the mixed English expressions in the novel "*Phirphire*" as a sample for the study. He selected twenty literary writers and twenty literary readers from Sunsari district using purposive sampling procedure for the data collection.

3.5 Tools of Data Collection

Observation and questionnaire were the main tools for data collection. Observation was used for primary data collection and questionnaire was used for interview. The researcher made questionnaires for literary writers and readers to find out their attitude towards English code-mixing took place in order to find out English code-mixing in Nepali novel "*Phirphire*".

3.6 Process of Data Collection

First, the researcher went through the novel. He took the notes of the mixed English expressions in diary. Then he wrote down the instances of code-mixing found in the check list focusing on the word class, frequency of words and the context in which code-mixing took place. In order to make confirmation, he went through the novel several times and tallied the notes.

To find out the attitude of English code-mixing in Nepali novel, he prepared questionnaire for literary writers and readers. After that, he visited them, explained the purpose of visiting them and requested them to fill the questionnaire to collect data.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

4.1 Results

In this chapter the data collected from different sources are analyzed and interpreted in order to achieve the designated objectives and to present the result statistically. The data are analyzed under the following headings:

4.1.1 Analysis of Mixed English Expressions

1. Analysis of mixed English expressions in terms of:

- a. Holistic analysis,
- b. Major word classes (noun, verb, adjective and adverb),
- c. Frequency of mixed English words, and.
- d. Context in which code-mixing takes place.

2. Analysis and interpretation of literary readers and writers towards English code mixing in Nepali novel. Under these headings, the data are analyzed and interpreted from the different perspectives given below.

4.1.2 Holistic Analysis of Code-mixing

English expressions are classified into five categories viz. word, phrase, clause, sentence and abbreviation. The following table displays these mixing of English expressions:

Table 1: Holistic Analysis of English Expressions in the Novel "Phirphire"

S.N	Categories	Frequency	Percentage
1	Words	2603	92.70
2	Phrases	181	06.45
3	Clauses	-	00.00
4	Sentences	3	00.10
5	Abbreviations	21	00.75
6	Grand total	2808	100.00

The above table no. 1 shows that the English expressions mixed in the novel "Phirphire" were altogether 2808. Among them 2603 words were mixed in the novel and hence have 92.70 percent occurrence. It was in the first position in the total occurrence of mixed English expressions in the novel. In the same way, there were 181 phrases mixed and have 06.45 percent frequency. The phrase level expressions were in the second position in terms of frequency of the mixed English expressions. Similarly, there were no clauses found in the novel. So it has the 00% percent frequency. The sentence level expressions were found only three and has 00.10 % percent occurrence. In the same way, there were 21 instances of abbreviations which covered 00.75% percent frequency in total. From the above table and analysis, it can be concluded that English expressions at word level has occupied the maximum mixing and expressions at sentence level has the lowest mixing. No clause was found in the novel.

4.1.3 Analysis of English Expressions at Word Level

English expressions at word level have occurred maximally in comparison to other levels. Words which have been mixed in the novel are of different types viz. noun, verb, adjective and adverb.

For example:

-) **Phone** *ma mahilako âbâj âirahayo.* (P.05)
-) **Office** *ma bida milaun parch.* (P.06)
-) *Uslai dhulo ko **allergy** thiyo.* (P.07)
-) **Bus Park** *pani pharako bhaisakeko raich.* (P.09)
-) **Ticket counter** *ma thulo bhid thiyo.* (P.10)
-) **Photo** *bata kapurko bâsna âiraheko thiyo.* (P.118)
-) *Tapâi aphno **class** linus.* (P. 161)
-) **Film** *suru bhayo.* (P.293)

These have been presented in the following table.

Table 2: Frequency of Four Types of Major Words Mixed in the Novel

S.N	Word Class	Frequency	Percentage
1	Nouns	2511	96.46
2	Verbs	55	02.13
3	Adjectives	36	01.38
4	Adverbs	1	00.03
5	Total	2603	100.00

The table no. 2 shows that the total numbers of words mixed in the novel was 2603. Among them nouns have occurred 2511 times and hence have 96.46 % percent occurrence in the novel. Verbs have occurred 55 times and have second position. The occurrence percent frequency of the verb is 02.13 %. Similarly adjectives have 36 occurrences and hence have 01.38 % frequency out of the total occurrence and this was in third position in terms of the frequency of occurrences. There was only one adverb which occupied 00.03 % percent. So among these four major word classes, nouns have the highest position and adverb has the lowest position in terms of the mixed English words in the novel.

Examples of Nouns Mixed in the Novel

-) **Phone** *ma mahilako âbâj âirahayo.* (P.05)
-) **Office** *ma bida milaun parch.* (P.06)
-) *Uslai dhulo ko **allergy** thiyo.* (P.07)
-) **Bus Park** *pani pharako bhaisakeko raich.* (P.09)
-) **Ticket counter** *ma thulo bhid thiyo.* (P.10)
-) **Photo** *bata kapurko bâsna âiraheko thiyo.* (P.118)
-) *Tapâi aphno **class** linus.* (P. 161)
-) **Film** *suru bhayo.* (P.293)

Examples of Verbs Mixed in the Novel

-) Bike **start** *garne bela maele ghar ra âruko rukh lai antim palt here.* (P.20)
-) **Pass** *huda ghoda jhai uphreko.* (P. 24)
-) *tyo manis ubhine bitikai sappai police le **salute** gare.* (P. 45)

-) *Anek bahana garera period **cancel** garirahanthe.* (P. 102)
-) *SLC **pass** gara.* (P. 137)
-) ***Bye** garin.* (P. 138)
-) *Mero **love** parya cha.* (P. 276)
-) *Baru ganitma **pass** garâidiye.* (P. 277)
-) *Tâ pani **try** gara.* (P. 457)
-) *Driver le tarantar **horn** bajairaheko thiyo.* (P. 530)

Examples of Adjectives Mixed in the Novel

-) *Nepalgunj bata cadheko **local** bus thotro thiyo.* (P. 7)
-) *Sano **handy** mike thiyo.* (P. 25)
-) *Kailekahi **filmy** dialogue pani marcha Mithunle jasto.* (P. 273)
-) *Leather ko **half** panja lagauthiyo.* (P. 277)
-) ***First** huncha, first.* (327)

Examples of Adverbs Mixed in the Novel

-) *Thank you **very** much.* (325)

4.1.4 Analysis of English Phrases Mixed in the Novel

When I went through this very novel, I found English phrases are also being mixed. Out of 2511 mixed English expressions, the phrases level expressions were 181 and occurred 06.67% frequency as a whole. For example:

- J **Bus Park** *pani pharako bhaisakeko raich.* (P.09)
- J **Ticket counter** *ma thulo bhid thiyo.* (P.10)
- J *Sayad* **night bus** *ko tikat katdeiholan.* (P. 10)
- J **Cinema hall** *pani âi sakech.* (P.14)
- J Signboard *kunei* **Enamel company** *le prâyojan gareko thiyo.* (P. 20)
- J *Sano* **handy mike** *thiyo.* (P. 25)
- J *Socne keto* **school dress** *ma thiyo.* (P. 32)
- J **Health Post** *âuch.* (P. 60)
- J *Juthi âmeile culoma* **frybin** *rakhin.* (P. 73)
- J *Kailekahi* **filmy dialogue** *pani marcha Mithunle jasto.* (P. 273)
- J *Mero ta* **best friend** *koi chain.* (P. 480)

When we talk about phrases, they generally refer to noun phrase, verb phrase, adjective phrase, adverb phrase and prepositional phrase. Among these different types of phrases, the noun phrases occurred maximally. This can be shown in the following table.

Table 3: English Phrases Mixed in the Novel

S.N.	Types of Phrase	Frequency	Percentage
1	Noun Phrase	140	77.35
2	Verb Phrase	09	04.97
3	Adjective Phrase	32	17.68
4	Adverb Phrase	00	00.00
5	Prepositional Phrase	00	00.00

6	Grand Total	181	100.00
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According to the table no. 3, the noun phrase occurred maximally. It occurred 140 times and hence has the 77.35 % percent. Verb phrase occurred in third position. Its occurrence was 9 times and hence has 04.97 % percent. Similarly, the adjective phrase has occurred 32 times and has 17.68 % occurrence. It has occurred second position out of total phrases. No adverb and preposition phrase were found in the novel.

Examples of Noun Phrases Mixed in the Novel

-) **Bus park** *pani pharak bheisakeko raich.* (P. 9)
-) **Ticket counter** *mâ thulo bhid thiyo.* (P. 10)
-) *Uhile* **furniture factory** *thiyo.* (P. 10)
-) Signboard *kunei* **enamel company** *le prâyojan gareko thiyo.* (P. 20)
-) *Sodhne keto* **school dress** *mâ thiyo.* (P. 32)
-) **Health post** *âuch.* (P. 60)
-) **Bubblegum factory** *herchau.* (P. 142)
-) *Catieka* **reel tape** *le tâlthiyo.* (P. 265)

Examples of Verb Phrases Mixed in the Novel

-) **Bike start** *garne belâ maile ghar ra âru ko rukh lâi antim palta her .* (P. 20)
-) *Ma phuphu lâi* **M.A. pass** *garchu bhanchu.* (P. 276)
-) *Paban le* **love letter** *pathâunech.* (P. 315)

Examples of Adjective Phrases Mixed in the Novel

-) *Nepalgunj bât cadheko **local bus** thotro thiyo.* (P. 07)
-) ***Half time** mâ bhâgeko.* (P. 24)
-) *Sano **handy mike** thiyo.* (P. 25)
-) *S.L.C. **first division** mâ pass gara.* (P. 151)
-) ***Special seat.*** (P. 263)
-) *Kahile kâhi **filmy dialogue** pani mârch Mithun jasto.* (P. 273)
-) *Timiharu **best friend** ho.* (P. 480)
-) *Ani yaspâli **New Year** mâ postcard pathâm hai.* (P. 484)

4.1.5 Analysis of English Abbreviations Mixed in the Novel

Abbreviation refers to the short form of name of place, thing, educational degree, radio station, tv station etc. Some abbreviated forms of English were also found in the novel to be more précis. There were 21 abbreviated forms of English mixed in the novel and had 00.77 % percent frequency. The examples of abbreviated forms of English are given below:

-) *Tyesma pani **T.B.**(Tuberculosis) rog lageko thiyo.* (P. 92)
-) ***SLC**(School Leaving Certificate) first division ma pâs gara.* (P. 151)
-) *Ma phuphu lai dherai padher **M.A.** (Master in Arts) pass garchu bhanchu.* (P. 276)
-) ***M.A.** (Master in Arts) pâs garchu.* (P. 481)

4.1.6 Analysis of English Clauses Mixed in the Novel

The clause level code-mixing was not found in the novel. So it had the 00.00% percent occurrence in the novel.

4.1.7 Analysis of English Sentences Mixed in the Novel

Some English sentences were also found being mixed in the novel. When I went through this novel, I found 3 sentences being mixed and it covered 00.10 % percent frequency out of the total mixed English codes in the novel. Some examples of sentences mixed in the novel are as follows:

-) **Thank you very much.** (P.325)
-) **Thank you.** (P. 457)
-) **Thank you.** (P. 484)

4.2 Frequency Wise Analysis of the English Expressions

Frequency of English expressions has been listed from the lowest to the highest occurrence in the following table:

Table 4: English Expression Mixed in the Novel with their Frequency

S. N.	Occurrence	N	V	Ad j.	A d v.	T	NP	VP	AP	Cl a.	S en tences	Ab br.	T	GT
1	Single	55	10	6	1	72	22	1	7		1	3	34	106
2	Double	21	5	1		27	10	1	3		2	1	17	44
3	3 times	22	2			24	3	2					5	29
4	4 times	12	1			13			1				1	14
5	5 times	8	1			9	1		1				2	11

6	6 times	7				7	1					1	2	9
7	7 times	2				2	1						1	3
8	8 times	8				8								8
9	9 times	1				1	1					1	2	3
10	10 times	3				3			1				1	4
11	11 times	3				3								3
12	12 times	2		1		3								3
13	13 times	4				4	1						1	5
14	14 times	1				1								1
15	15 times	2				2								2
16	16 times	2		1		3								3
17	19 times	2				2	1						1	2
18	20 times	1	1			2								2
19	21 times	1				1								1
20	22 times	1				1	1						1	2
21	24 times	1				1								1
22	27 times	1				1								1
23	31 times	1				1								1
24	33 times	1				1								1
25	37 times	1				1								1
26	40 times	1				1								1
27	42 times	1				1								1
28	46 times	1				1								1

29	56 times	1				1								1
30	75 times	1				1								1
31	86 times	1				1								1
32	87 times	1				1								1
33	89 times	1				1								1
34	90 times	1				1								1
35	95 times	1				1								1
36	107 times	1				1								1
37	118 times	1				1								1
38	150 times	1				1								1
39	583 times	1				1								1
Grand total		177	20	9	1	207	42	4	13		3	6	68	275

This table no. 4 shows the number of English expressions occurred and their total frequency of occurrence within the novel "*Phirphire*". The expression that occurred only single time has the highest occurrence. It occurred 106 times. Similarly the expression that occurred only two times had 44 occurrences, 3 times 29, 4 times 14, 5 times 11, 6 times 9. In the same way, 21 times 1 occurrence and 22 times is 2 occurrences.

The table no. 4 shows that the maximum number of occurrence was 42 times. The majority of word occurred only single time.

4.2.1 Frequency Wise Analysis of Most Frequent Words in the Novel

This section deals with analysis of the major words frequently used in the novel. The word whose frequency of occurrence was two and more than two times has been listed here. This is presented in following table.

Table 5: Frequency of Most Frequent Major Words

S.N	Noun	F	Verbs	F	Adj	F	Adv	F
1	Master	583	Pass	20	Half	16	very	1
2	Cycle	150	Fail	5	First	12		
3	Film	118	Dance	4	Handy	2		
4	Post card	107	Bye, love	3	Filmy, good, last, local, medic al, special	1		
5	Pant	95	address , dive, horn, please, start	2				
6	School	90	Cancel, change, dismiss , phone, plus, practice , rewind, rusticat e, salute, try	1				
7	Sir	89						
8	Note	87						
9	Shirt	86						
10	Photo	75						
11	Radio	56						

12	Bus	46						
13	Reel	42						
14	Police	40						
15	Bike	37						
16	Counter	33						
17	Torch	31						
18	Hero	27						
19	Heroine	24						
20	Phone	22						
21	Projector	21						
22	Ticket	20						
23	Doctor, hotel	19						
24	Battery, handwriting	16						
25	Machine, plastic	15						
26	Blade	14						
27	Bottle, seat, table, time	13						
28	Time, gate	12						
29	Bubblegum, minute, section	11						
30	Carrier, emporium, vics	10						
31	Truck	9						
32	Blouse, desk, gang, headmaster, operator, signboard, tuition, tyre	8						
33	Metre, office	7						
34	Bag, cement, class, daddy, enamel, plate, telephone	6						
35	Blackboard, button, duster, gallon, handle, mike, receiver, steel	5						
36	Bench, brush, camera, chain, driver, hall, mobile, pilot, polythene, register, rickshaw, t-shirts	4						
37	Aluminum, cetamol, chew gum, chimney, chocolate, cinema, conductor, diary, encephalitis, frock, generator, line, miss, peddle, pencil, period, plan, plane, pole, purse, rabies, tension	3						
38	Bank, biscuit, boarding, boot, cigarette, circus, cough, danger, horn, iron, kilo, kilometre, lense, litre, number, polishter, power, pressure, registry, shield, teacher	2						
39	Album, allergy, astray, balcony, belt, bill, boarders, boxing,	1						

building, campus, cancer, ceiling, coat, cobra, company, computer, email, fashion, filter, gift, gymnastic, helmet, hospital, id card, jacket, jeep, laptop, leather, lipstick, mastery, meeting, mile, motorcycle, negative, omelet, packet, pocket, program, reporter, reporting, ribbon, rifle, rocket, salon, set, shampoo, stationery, sticker, style, t-shirt, tape, team, toilet, tractor								
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The table no. 5 shows that the noun has the highest occurrence. The maximum occurrence was 583 times. The word 'master' occurred 583 times. The maximum occurrence of verb was 20 times. The word 'pass' occurred 20 times. The highest frequency of the adjective was 16 times. The adjective 'half' occurred 16 times, 'first' 12 times, 'handy' 2 times and 'filmy' and the other rest occurred only one time. There was single adverb 'very'. It occurred only one time in the whole novel.

4.3 Context Wise Analysis of Code-mixing

Context refers to the situation in which language is used. Context plays vital role to determine the function and meaning of linguistic units. The context in which code-mixing takes place is not only one. They can be found in different situations. The writer of the very novel "*Phirphire*" has mixed English words or even sentences in the following situations.

1. While Talking about Education

) *Uhâ pani teacher nai ho.* (P. 3)

) *Pheri Junako exam âudai cha.* (P. 6)

-) Uni **B.A. pass** bhaer pani berojgar chan. (P. 84)
-) **Headmaster** bhaer pani Jibram sit dara chan. (P. 86)
-) **School** half time mai band bhaeko thiyo. (P. 101)
-) **S.L.C.** pās gara. (P. 137)
-) Dui barsma **SLC** âuch. (259)
-) Talai **campus** pathamla bhaner rakheki thiye. (259)
-) Uni sit tuition padhna pāunu bhāgya nei ho. (P. 259)
-) Ma **M.A. pass** gare pachi bya garchu. (P. 329)
-) Ta **school** gainas? (335)
-) Mero **section** arkai ho. (P. 393)
-) **Sir** khisa hāse. (P. 395)

2. While Talking about Photo

-) uskā bāko eutā mātira **photo** thiyo. (P. 117)
-) **Photo** bāt Kapurko bāsnā āiraheko thiyo. (P. 118)

3. Talking about Competition

-) Ma yaspali **handwriting** pratiyogitāma bhāg linchu. (P. 327)
-) **First** hunchu, **first**. (P. 327)
-) tin saya nagad ra eutā **shield** cha. (P. 329)
-) Bhairab mābhimā bhaisākh 29 gate **handwriting** pratiyogita cha. (P. 329)

4. While Talking about Health

-) **Health post** âuch. (P. 60)
-) **Medical hall** le khyal rakhthiyo. (P. 60)
-) E paban utha, la **cetamol** kha. (P. 335)
-) Mainapurko **medical** laijane ho? (P. 338)
-) Khoi bhauju **doctor** le dhilo cado samhina sakch bhaner âsa dekha ta chan. (P. 377)
-) **Doctor** ko kurâ sune pachi ma ta jhalyas bhayei. (P. 379)
-) Malai **doctor** le sanco banako re. (P. 381)

5. Talking about Disease

-) Uslâi dhuluko **allergy** thiyo. (P. 7)
-) Phokso mâ **cancer** bhaeko thiyo. (P. 24)
-) Tyasma pani **T.B.** rog lageko thiyo. (P. 92)
-) **Rabies** lageko kukurko jhâi mukhbata ryal tapkiraheko thiyo. (P. 345)
-) Khoi bhauju, **encephalitis** lagthiyo re yaslâi. (P. 377)
-) Mero **pressure** boarder line mâ thiyo. (P. 520)

6. Talking about Police

-) Natra **police** lâi bhandinchu. (P. 37)
-) **Police** auchaki bhaner hola. (P. 38)
-) Tinta **police** thiye. (P. 44)
-) **Police** choukima laltin baliraheko thiyo. (P. 45)

7. Talking about Dress

- J *Sodhne keto **school dress** mâ thiyo. (P. 32)*
- J *Usle **shirt pant** bhitra koceko thiyo. (P. 34)*
- J ***Pant** tayar bhayo. (P. 96)*
- J ***Shirt** Purânai thiyo. (P. 97)*
- J *Kalo ra ko **blouse** ra kaleji ra ko sadi lagayeki thîn. (P. 123)*

8. Taking about Science and Technology

- J *Mutulâi **blade** le cire jasto hunch dai. (P. 4)*
- J ***Mobile** mâ git bajyo. (P. 25)*
- J ***Machine** ko âbâj band bhayo. (P. 114)*
- J ***Reel** ko dallo jodle ghumyo. (P. 320)*
- J *Tyahi bela **mike** ma thulo âbâj âyo. (P. 325)*
- J ***Cinema** ko pardama jhai. (P. 328)*
- J ***Generator** bigreko cha. (P. 419)*
- J *Pabanle **projector** lâi niyaler herna thalyo. (P. 422)*
- J ***Iron** le dhar banayeka. (P. 433)*
- J ***Pilot** banna kati padhnu parch. (P. 486)*
- J *Basante le jodle **peddle** mâ prahâr garyo. (P. 488)*
- J *Paban le **cycle** cadham bhaneko ho. (P. 498)*
- J *Mero chorako nâm **radio** mâ âyo, dai? (P. 508)*

9. Talking about Media and Communication

- J *la dai **phone** rakhidinchu.* (P. 4)
- J *U Janata Dainik ko jilla **reporter** thiyo.* (P. 11)
- J *Jaydev le bhanyo maile bana sakhap bhayeko **reporting** gareko pani thiy* (P. 14)
- J ***T.V.** ko carko âbâj âirahyo.* (P. 18)
- J ***Radio** mâ pheri sangit bajyo.* (P. 527)

10. Talking about Money

- J *Râj Bahâdur le **note** ko bito tyappa samayo.* (P. 34)
- J *Pabanle syako **note** saujitir badhayo.* (P. 39)
- J *Basante le **note** diyo.* (P. 270)
- J *Usle **note** firta din dhamkyao.* (P. 282)
- J *Paban le chakka pardai **note** samayo.* (P. 289)

11. Talking about Film

- J ***Film** ko kathâ kalpanthe* (P. 264)
- J *"La **ticket** kât", Basante le note diyo.* (P. 270)
- J *Mithunko **film** kahile calcha aba? Usle sodhyo.* (P. 271)
- J *Ma ta **film** ko hero banchu bhancha.* (P. 272)
- J ***Hero heroine** yinai **reel** bhitra hunchan.* (P. 272)
- J *U sita **ticket** katne paisa thiyen.* (P. 291)
- J ***Film** ko **half time** hune bela bhaecha.* (P. 320)

) **Film herna**", *Basante le bhanyo*. (P. 409)

) **Film hall** *tira po gayo ki?* (P. 492)

12. Talking about Postcard

) **Postcard** *dera ke huncha?* (P. 298)

) *Yaspâli Munmunlai* **Postcard** *dinchu*. (P. 311)

) **Postcard** *nei* **Postcard**. (P. 321)

) *Kati râmrâ* hero heroine *kâ* **postcard**. (P. 321)

) *Usle* **postcard** *liyo*. (P. 322)

) *U* **postcard** *kinna cahanthiyo*. (P. 322)

) *Hulakile* *uslâi* **postcard** *diyo*. (P. 329)

13. Talking about Invention

) *Hâmro ghar* *cheu* **motorcycle** *batyabatai garchan*. (P. 2)

) *Cha barsa aghi* *usle* **phone** *mâ bhaneki thiû, dai ma ramâ boleki*. (P. 3)

) **Bus, tractor** *ra, bike* *haru batidei kudiraheka thiye*. (P. 8)

) *Astha le* **Camera** *jhiki*. (P. 13)

) **T.V.** *ko carko âbâj âirahayo*. (P. 18)

) *Unle* **mobile** *mei kana jode*. (P. 25)

) **Machine** *khatata calyo*. (P. 94)

) *Uska bâkâ euta matra* **photo** *thiyo, gharamâ*. (P. 117)

) *Hâmile pani* **radio** *nei sunne ho*. (P. 125)

4.4 Analysis of Literary Writers' Attitude towards English Code-mixing in Nepali Novel

This sub chapter deals with the analysis and interpretation of the literary writers' attitude towards the English code-mixing in the Nepali novel. The researcher has analyzed 13 statements of opinion collected from 20 literary writers of Sunsari district. The generalization of the statements, therefore, has been based on the perception of 20 literary writers of Sunsari district.

The population of this study (i.e. the 20 literary writers of Sunsari district) was asked to put a tick mark () against each of the statements in terms of their degree of attitudes (i.e. strongly agree, agree, disagree and strongly disagree). Only the persons who have published at least a literary work from any genre (i.e. poetry, story, drama, and essay) were taken as informants because they are familiar with English code-mixing while creating Nepali literature. The researcher clarified the term, code-mixing, to those who were not familiar about the term. First of all among the four options, agreed number of literary writer's attitudes towards English code-mixing was counted. Similarly, the other three (i.e. strongly agree, disagree and strongly disagree) options of their attitudes on each of the statements were counted in turn. The number and percentage of literary writers on the respective degree of attitude towards each of the statements have been shown in the table below.

Table 6: Literary Writers' Attitude towards the English code-mixing in the Novel

S. N	Statements	Strongly agree	Agree	Disagree	Strongly disagree
1	Nepali novels having English code mixing are difficult to understand by ordinary people.	5 (25%)	10 (50%)	5 (25%)	-
2	English code-mixing in Nepali novel is a natural phenomenon.	2 (10%)	7 (35%)	10 (50%)	1 (5%)
3	English code-mixing in Nepali novel is not harmful rather supportive.	1 (5%)	10 (50%)	9 (45%)	-
4	English codes are mixed in Nepali novel as a fashion.	2 (10%)	13 (65%)	5 (20%)	-
5	English code is mixed in Nepali novel because it has more prestige than others.	-	2 (10%)	17 (85%)	1 (5%)
6	English code-mixing in Nepali novel is a negligence of Nepali language and readers who don't know English.	5 (25%)	10 (50%)	5 (25%)	-
7	English code is mixed in Nepali novel because some of the terms are already borrowed from English language.	3 (15%)	16 (80%)	1 (5%)	-
8	Nepali novels having English code-mixing are more standard than others.	2 (10%)	2 (10%)	13 (65%)	3 (15%)
9	English code-mixing in Nepali novel is the influence of western culture.	5 (25%)	12 (60%)	2 (10%)	1 (5%)
10	Nepali novel having mixed English code	-	7	11	2

	reflects a modern life.		(35%)	(55%)	(10%)
11	English code-mixing in Nepali novel is due to linguistic imperialism of English in the world.	7 (35%)	12 (60%)	1 (5%)	-
12	English code in Nepali novel is threat to Nepali language.	5 (25%)	9 (45%)	6 (30%)	-

The table no. 6 shows the whole interpretation of 12 statements. The table clearly presents the number and percentage of strongly agreed, agreed, disagreed and strongly disagreed attitude of literary writers on each statements. The analysis and interpretation of the whole statements are as follows:

The first statement on the questionnaire was 'Nepali novels having English code-mixing are difficult to understand by ordinary people'. Among the 20 literary writers of Sunsari district. 10(50%) of them agreed the statement whereas 5(25%) literary writers strongly agreed the statement, 5(25%) disagreed and there were none to strongly disagree. The number of 'agreed' literary writer was greater than those of other.

The second statement of questionnaire was, "English code-mixing in Nepali novel is natural phenomenon." Among the sampled 20 literary writers 10(50%) of them disagreed, 7(35%) agreed, 2(10%) of them strongly agreed, 7(35%) agreed, and 1(5%) strongly disagreed the statement. It shows that the number of 'disagreed' respondent were greater than those of other.

Regarding the third statement, "Mixing of English code in Nepali novel is not harmful rather than supportive", 10(50%) of the literary writers agreed the statement, 9(45%) disagreed whereas 1(5%) strongly agreed. There were none on strongly disagree. It is clear that 55% of the respondent were for the statement where as 45% against the statement.

On the fourth statement, "English code is mixed in Nepali novel as a fashion." 13(65%) of the literary writers agreed the statement but 5(25%) of them disagreed the statement and 2(10%) of them strongly agreed. There were none on strongly disagree. We can see that the highest number of literary writers supported the statement.

The fifth statement on the questionnaire was, "English code is mixed in Nepali novel because it has more prestige than others." Out of the 20 literary writers 17(85%) of them disagreed the statement whereas 2(10%) of them agreed the statements and only 1(5%) of them strongly disagreed the statement. There were none to agree the statement. The table shows that majority of the literary writer disagreed this statement.

In response to sixth statement, "English code-mixing in Nepali novel is a negligence of Nepali language and readers who don't know English." 10(50%) of the literary writers agreed the statement, 5(25%) strongly disagreed and 5(25%) disagreed the statement. There were none to strongly disagree. However, we can see that majority of the literary writers i.e. 10(50%) those who agreed and 5(25%) those who strongly agreed supported the statement.

Regarding the seventh statement, "English code is mixed in Nepali novel because some of the terms are already borrowed from English language" 16(80%) of them agreed the statement, 3(15%) strongly agreed whereas 1(5%) disagreed. There were none to strongly disagree. This table clearly shows that the largest number of literary writers (those who agreed 16(80%) and those who strongly agreed 3(15%) were for the statement.

On the eighth statement, "Nepali novels having English code-mixing are more standard than other novels," 13(65%) of the literary writers disagreed, 3(15%) strongly disagreed 2(10%)

agreed and 2(10%) strongly agreed. This table shows that majority of the respondent were against the statement.

About the ninth statement, "English code-mixing in Nepali novel is the influence of western culture." 12(60%) of the respondents agreed the statements, 5(25%) strongly agreed, 2(10%) disagreed and 1(5%) strongly disagreed. It is clear that maximum number 17(85%) of the literary writers, those who agreed 12(60%) and those who strongly agreed 5(25%) were for the statement.

In response to the tenth statement "Nepali novels having mixed English code reflects a modern life", 11(55%) disagreed the statement, 7(35%) agreed and 2(10%) strongly disagreed but there were none to strongly agree. This table shows the majority of literary writers were against the statement.

In response to the eleventh statement, "English code-mixing in Nepali code in Nepali novel is due to linguistic imperialism of English in the world," 12(60%) of the literary writers agreed the statement whereas 7(35%) strongly agreed and 1(5%) disagreed. There were none to strongly disagree the statement. This table shows that the maximum numbers of literary writers were for the statement.

In response to final statement, "Mixing English code in Nepali novel is a threat to Nepali language" 9(45%) of the literary writers agreed the statement whereas 6(30%) disagreed. Similarly, there were 5(25%) on strongly agree but there were none to strongly disagree. This statement was highly agreed by the literary writers

In addition to the 12 statements, one subjective type of questions was also asked to find out the literary writers attitude towards English code-mixing in Nepali novel (literature). Out of twenty literary writers majority (9 of them) stood against the idea of English code-mixing in Nepali novel (literature). According to them, 'mixing of English code in Nepali literature (novel) is not good for Nepali language and literature'. If we do so,' the originality of Nepali language will be lost.' Denying the mixing of English code-mixing in Nepali novel (literature), we are going to lose our identity.

They also gave the mixed reaction. Out of 20, 7 of them stood at the middle point. They supported English code-mixing in Nepali novel to the extent that it should not cause the loss of originality of Nepali novel. According to them 'English code-mixing of is acceptable but in the name of doing so English should not swallow the originality and beauty of Nepali language'. They were to welcome the English code mixing "until it does not threaten the dignity of Nepali language".

A few of literary writers i.e. out of 20, 3 of them fully supported English code-mixing in Nepali novel. They said "English code-mixing in Nepali literature (novel) has positive effect on Nepali literature. It helps for the flourishing of Nepali language also."

4.5 Analysis of Literary Readers' Perception towards English Code-mixing in Nepali Novel

This sub chapter deals with the analysis and interpretation of the literary readers' perception towards English code-mixing in Nepali novel. The researcher has analyzed 13 items of statements collected from 20 literary readers from Sunsari district. The persons who have

completed Bachelor level and Master level academic qualification were taken as informants. The population of the study was asked to put a tick () mark against each statement.

Table 7: Literary Readers' Attitude towards English Code-mixing

S.N	Statements	Strongly agree	Agree	Disagree	Strongly disagree
1	Nepali novels having English code-mixing are difficult to understand by ordinary people.	5 (25%)	15 (75%)	-	-
2	English code-mixing in Nepali novel is a natural phenomenon.	8 (40%)	9 (45%)	1 (5%)	2 (10%)
3	English code-mixing in Nepali novel is not harmful rather supportive.	-	15 (75%)	4 (20%)	1 (5%)
4	English code is mixed in Nepali novel as fashion.	3 (15%)	12 (60%)	5 (25%)	-
5	English code is mixed in Nepali novel because it has more prestige than others.	-	4 (20%)	16 (80%)	-
6	English code-mixing in Nepali novel is a negligence of Nepali language and readers who don't know English.	3 (15%)	9 (45%)	7 (35%)	1 (5%)
7	English code is mixed in Nepali novel because some of the terms are already borrowed from English language.	5 (25%)	14 (70%)	1 (5%)	-
8	Nepali novels having English code-mixing are more standard than others.	-	3 (15%)	11 (55%)	6 (30%)
9	English code-mixing in Nepali novel is the influence of western culture.	2 (10%)	18 (90%)	-	-
10	Nepali novel having English code-mixed reflects a modern life.	1 (5%)	9 (45%)	10 (50%)	

11	English code-mixing in Nepali novel is due to linguistic imperialism of English in the world.	5 (25%)	12 (60%)	3 (15%)	-
12	English code-mixing in Nepali novel is a threat to Nepali language.	3 (15%)	10 (50%)	6 (30%)	1 (5%)

The table no. 7 presents the literary readers' attitudes towards English code-mixing in Nepali novel. The researcher has clearly presented the number and percentage of the literary readers who agreed, strongly agreed, disagreed, strongly disagreed on each of the statements. The analysis and interpretation of the whole statements are as follows:

The first statement on the questionnaire was "Nepali novels having English code-mixing are difficult to understand by ordinary people." Among the 20 literary readers 15(75%) of them agreed the statement and 5(25%) of them strongly agreed. There were none to disagree and strongly disagree. It is clear that 100% of the literary readers supported the statement.

Regarding the second statement "English code-mixing in Nepali novel is a natural phenomenon", 9(45%) of the literary readers agreed the statement. 8(40%) of them strongly agreed and only one of them disagreed, there were none to strongly disagree. It is clear from the table that majority of the literary writer's supported the statement.

About the third statement "English code-mixing in Nepali novel is not harmful rather supportive", 10(50%) of the literary readers agreed the statement, 9(45%) disagreed and 1(5%) strongly agreed. There were none to strongly disagree the statement. This table shows that the majority of the respondent agreed the statement.

As to the fourth statement, "English code is mixed in Nepali novel as a fashion", 12(60%) of them agreed, 5(25%) disagreed, 3(15%) strongly agreed. There were none to strongly disagree. We can see that the supporters of the statement were 15(75%) .

The fifth statement of the questionnaire was, "English code is mixed in Nepali novel because it has more prestige than others". 16(80%) of the literary readers disagreed the statement 4(20%) of them agreed. There were none to strongly agree and strongly disagree. We can see that majority of the respondent i.e. 16(80%) were against the statement.

On the sixth statement, "English code-mixing in Nepali novel is a negligence of Nepali language and readers who don't know English", 9(45%) of the literary readers agreed the statement, 7(35%) disagreed, 3(15%) strongly agreed, only 1 (5%) strongly disagreed. This shows that 15 (60%) of the respondents agreed the statement. Regarding the seventh statement, "English code is mixed in Nepali novel because some of the terms are already borrowed from English language", 14(70%) of the literary readers agreed the statement whereas 5(25%) strongly agreed but only 1(5%) disagreed. There were none to strongly disagree the statement. The majority of the literary readers i.e. 19(95%) stood in favor of the statement.

In response of the eighth statement, "Nepali novels having English code-mixing are more standards than other novels", 11(55%) of the literary readers disagreed the statement, 6(30%) of them strongly disagreed and 3(15%) of them agreed it. This able shows that majority of the literary readers i.e. (85%) were against the statement.

About the ninth statement, "English code-mixing in Nepali novel is the influence of western culture", 18(90%) of the literary readers agreed the statement and 2(10) of them, strongly agreed.

There were none to disagree and strongly disagree. This table shows that 100% of the literary readers supported the statement.

The tenth statement of the questionnaire was "Nepali novel having English code-mixed reflects a modern life." 10(50%) of the literary readers disagreed the statement and 9(45%) of them agreed and only 1(5%) strongly agreed. There were none to strongly disagree the statement. This table shows that equal no of respondent supported and denied the statement.

In response to the eleventh statement "English code-mixing in Nepali novel is due to linguistic imperialism of English in the world", 12(60%) of the literary readers agreed the statement, 5(25%) of them strongly agreed but 3(15%) of them disagreed it. There were none to strongly disagree the statement. This table shows that 85% of the literary readers supported the statement.

In response to last statement "English code-mixing in Nepali novel is a threat to Nepali language", 10(50%) of the literary writers agreed, 6(30%) of them disagreed, 3(15%) of them strongly agreed, only 10 of them strongly disagreed the statement.

According to the table no. 7, 65% of the literary readers i.e. those who agreed 10 (50%) and those who strongly agreed 3 (15%), stood in favor of the statement.

One subjective type of question was also included in the questionnaire in order to find out the literary readers attitude towards English code-mixing in Nepali novel or in literature. The subjective type of question was "Please write your opinion towards English code-mixing in Nepali novel." Half (i.e. 50%) of the literary readers gave the mixed reaction. They were in favor of optimum level of English code-mixing in Nepali novel but they were against the over use of it

which affects the originality of Nepali language and literature. The literary readers who gave mixed reaction had the opinion as follows:

-) Code mixing in Nepali novel is not wrong in itself, but using unnecessarily and frequently is not tolerable for the readers who are unfamiliar in English language.
-) For the flourishing of the language, we may accept the code of other language. Since English is the world language, it is mixed in Nepali literature (novel) consciously and unconsciously. The optimum use of it is tolerable.
-) The use of English words in Nepali literature to some extent is tolerable if it is used for better expression.
-) We cannot avoid the mixing of English language code in Nepali language. We must be liberal but originality should not be destroyed.

There were some i.e. 7(35%) of literary readers who stood against English code mixing in Nepali novel (Literature). According to them mixing of English code in Nepali novel is threat to Nepali language and literature. They had the opinion as follows:

-) English code-mixing in Nepali novel is threat to Nepali language and literature.
-) Nepali original words can be lost by the use of English. So, it is better to use original Nepali words.
-) Imitating others but forgetting own words causes the loss of our identity.

A few of the literary readers i.e. 3(15%) fully supported English code-mixing in Nepali novel. They said, "One language cannot stand in itself. Code mixing is a natural phenomenon. In this age, we cannot strictly avoid the use of English code in Nepali literature". They accepted, 'Mixed language especially English is a social trend these days'. They also said for the flourishing of language we should welcome code-mixing.

CHAPTER FIVE

SUMMARY, CONCLUSION AND IMPLICATION

Summary and conclusion are prepared on the basis of the analysis and interpretation of the collected data. Some recommendation and pedagogical implications are suggested based on the findings.

5.1 Summary

1. Word level mixing was found in the highest number in the novel "*Phirphire*". Out of 2808 mixed English expressions in the novel, 2603 (92.70%) were words. Among them 2511 (96.46%) were nouns. They all were from major word class, i.e. noun, verb, adjective and adverb whereas 181 (06.45%) were phrases, 3(00.10%) were sentences, 21 (00.75%) were abbreviations and no clause was found in the novel.

2. Among the four major class word, nouns were remarkably in the highest position. Out of 2603 words mixed in the novel "*Phirphire*", 2511 (96.46%) were nouns. The second position was of the verbs. There were 55(02.13%) verbs. The adjective was in the third position. There were 36 (01.38%) adjectives. The last position was of adverb. There was only 1(00.03%) adverb.

a) Out of 2511 instances of nouns mixed in the novel "*Phirphire*" the following instances of nouns were found to have been used maximally, i.e. more than 22 times: master 583, cycle 150, film 118, postcard 107, pant 95, school 90, sir 89, note 87, shirt 86, phot0 75, radio 56, bus 46, reel 42, police 40, bike 37, counter 33, torch 31,hero 27, heroine 24 and phone 22 times occurred in the novel.

b) Out of 55 instances of English verbs mixed in the novel, the verb pass occurred 20 times. In the same way, fail (5), dance (4), buy, love (3) and the verbs "address, dive, horn, please, start" (2) times were found to have been mixed with higher frequency.

c) Out of 36 instances of English adjectives mixed in the novel, the adjective, 'half' has been occurred (16) times, 'first' has been occurred (12) times, 'handy' (2) times and filmy, good, last, local, medical and special occurred only (1) times in the novel.

d) There was only 1 instance of adverb that was 'very'. Its' frequency is only 1.

3. Frequency of Occurrence of Words

a) Words that are related to education, film, health, hotel, vehicle, transportation, media and communication, culture, competition, science and technology, invention were mixed with higher frequency. For example: School, college, tuition, cycle, film, postcard, handwriting, fry bin, master, competition, projector, machine, radio, hero, heroine etc.

b) Codes that are related to day to day communication were found to have been mixed with higher frequency, e.g. mobile, phone, reel, radio, tv, computer etc.

4) In terms of context, the writer mixed English words in the following situation:

) While talking about education, health, competition, disease, science and technology, invention, dress, media and communication, film, police, money, photo etc.

5. Reasons for English Code-mixing in the Novel "*Phirphire*"

-) English code-mixing in Nepali novel is the result of linguistic imperialism of English language in the world.
-) English code is mixed in Nepali novel because some of the terms are already borrowed from English language.
-) Because of the influence of western culture, English code is mixed in Nepali novel.
-) Majority of the literary writers and readers think that English code-mixing in Nepali novel is not harmful rather supportive.
-) Nearly half percent of literary writers and majority of literary readers think that English code-mixing in Nepali novel is natural phenomenon.
-) Large number of literary writers and readers regard English code-mixing in Nepali novel as a fashion.

5.2 Conclusion

In the novel "*Phirphire*", the English expressions mixed were altogether 2808. Among them 2603 (92.70%) percent were words, 2511(96.46%) were nouns, 55 (02.13 %) were verbs, 36 (01.38 %) were adjectives, 1 (00.03%) was adverbs. The noun has occurred maximally and hence have 92.70 % occurrence. It was in the first position. The noun 'master' has occurred 583 times. In the same way, there were 183 phrases mixed and have (06.45 %) occurrence. No clause was found in the novel. There were only 3 sentences in the whole novel. It has occurred 00.10% in the same novel. Similarly there were 21 abbreviations mixed in the novel. It has 00.75% occurrence in the novel "*Phirphire*". In the end, the researcher made the conclusion that Nepali literary writers and readers are interested to use the English codes in Nepali literature to give the

sweetness to the language and want to attract the Nepalese readers to read their literature heartily. By the instances of English codes mixed in the novel, the writer came to the end that without destroying the originality of Nepali language we can use English codes for the betterment of Nepali language. Nearly, 50 % literary writers and readers were in favour of mixing the English codes and the rest were against them. The researcher concluded that it is the right of the writers to mix the English codes without affecting the structures and meaning of the Nepali language but it has supported a lot to make the Nepali language to the reach of Nepali readers as well as others.

5.3 Pedagogical Implications

Some of the pedagogical implications and recommendations can be suggested on the basis of the findings of the study. They are as follows:

-) This study shows that English code-mixing in Nepali novel is not harmful, rather supportive. Therefore, literary writer shouldn't avoid the use of English code, while creating literature.
-) Since some of the English terms are already borrowed in Nepali language, the literary writers and readers should prepare themselves with knowledge of typical vocabulary used in the field and the context in which code-mixing takes place to make themselves competent in creating literature and understanding it.
-) Overuse of English in Nepali novel (literature) can create problem in understanding to the readers so literary writers should be conscious towards it.
-) This study insights that the code-mixing occurs in the context of film, education, science and technology, media and communication, health and medicine, urban than rural etc. Therefore while teaching care must be given in these context.

-) Teachers and students of language and linguistics should know that due to the influence of western cultural influence and English linguistic imperialism. English code-mixing is being common phenomenon and should be more or less accepted in Nepali expressions.
-) Because of the overuse of English words, the originality of Nepali language and literature can be lost. So, literary writers shouldn't use the excess English code in Nepali language and literature.
-) The literary writers shouldn't be strict towards using English code mixing in Nepali novel (Literature), neither should he only warmly welcome. He should wisely use English code as the context demand. There should be optimum use of English in Nepali novel.
-) The literary writers are using English code deliberately or in-deliberately while creating literature. Therefore, students should try to learn the English words with high frequency of occurrence in Nepali language to comprehend and enjoy the essence of subject matter.
-) English code-mixing in other types of literary genres such as poems, songs, drama, essay and formal and informal speaking and writing of Nepali language should also be the topic of research study to find out the overall influence on Nepali language.

5.3.1 Policy Level

The policy makers and curriculum designers should analyze the needs and interests of the literary readers and writers. English code-mixing in Nepali novel is not harmful rather supportive but over use of English in Nepali novel (literature) can create problem in understanding to the readers. Teachers and students of language and linguistics try to know English codes due to the influence of western culture. Literary writers may not be strict towards using English code-

mixing in Nepali novel (literature). Literary readers of Nepali language try to learn the English words with high frequency of occurrence in Nepali language.

5.3.2 Practical Level

English code-mixing in Nepali novel (literature) is supportive but literary writers should be conscious enough towards the over use of English code in Nepali novel because it creates problem in understanding to the readers. In practical life, code-mixing maximally occurs in the context of film, education, science and technology, media and communication, health and medicine, urban than rural, educated than uneducated, etc.

5.3.3 Further Research

The literary writers are using English code deliberately or in-deliberately while creating literature. English code-mixing in other types of literary genres such as poem, songs, drama, essay and formal and informal speaking and writing of Nepali language should also be the topic of research study to find out the overall influence on Nepali language. The followers can follow the research to carry out research based in 'Code-Mixing' to develop fluency on the part of students and it would be the helping hand for following research.

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