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Sociolinguistics

The relationship between a language and its users is both intimate and intricate. Society shapes and colours language, which in turn functions as its spokesman. Language is a very significant and unique feature of the culture of any society.

Sociolinguistics is a relatively new branch of language studies. It is a discipline in its own right; it is now attracting an increasing amount of attention.

Sociolinguistics is the study of the ways in which language interacts with society. It is essentially a study of language as used in society.

According to R. A. Hudson, "Sociolinguistics is the study of language in relation to society".

William Bright defines Sociolinguistics as a discipline which tries to explore the connections between language and society, and the way it is used in different social situations.

Briefly speaking, Sociolinguistics is the codification of the social functions of a language.

Like other disciplines, sociolinguistics is based on both, theoretical and empirical work - on both general principles and observed language behaviour. However, it is because of evidence obtained from research projects that there, is currently a greatly enhanced interest in this important aspect of language study. Researchers have found it very revealing to observe the two-way relationship between language and society. Ask any layman for his definition of a particular language and he is likely to offer it in terms of the community using that language. If, for instance, we were to ask What is the Punjabi language? the most likely answer would be it is the language used by Punjabis,

Sociolinguistics is closely related "to both sociology and general linguistics. It is also linked to such disciplines as geography and social anthropology.

Language Variation

Language with its different varieties is the subject-matter of Sociolinguistics. Language can vary not only from one individual to the next, but also from one sub-section of speech-community (family, village, town, region) to another. People of different age, sex, social classes, occupations or cultural groups in the same community show variations in their speech behaviour. Variability in a social dimension is called Sociolectical Variety.

According to socio-linguists, a language is a code. There exist varieties within a code. The factors which cause language variations are as under:

1. Nature of participants and their mutual relationship (Socio-economic, Sexual, Occupational, etc.).
2. Number of participants, e.g., two persons face-to-face, or one person addressing a large audience.
3. Roles of participants, e.g., teacher vs student, father vs son, husband vs wife, etc.
4. Function of speech event, e.g., request, order, persuasion, etc.
5. Nature of medium, e.g., speech, writing, speech reinforced by gestures, etc.
6. Genre of discourse, e.g., scientific experiment, art, religion, etc.
7. Physical setting (Noisy or quiet, formal /informal, familiar/unfamiliar, etc.).

It is pertinent to point out that Sociolinguistics encourages the study of language varieties as they are used in different areas and for different language purposes, without making value judgement about them.

Social Factors Governing Language Variations

Since people are all different in various ways, it is quite natural that they use language differently. Language is an integral part of their social behaviour. Let us look into these differences:

a) Sex

Recent studies in sociolinguistics (often heavily dependent on computer-collected evidence) show that men and women tend to use language rather differently. These studies, of course, have nothing to do with grammatical gender; they are not concerned with why, for instance, table in Urdu is femmine but paper is masculine. They are concerned with slightly different linguistic choices. Trudgill concludes that women consistently use forms which, more closely approach those of the standard variety or the prestige accent than those used by men. In other words, female speakers of English use linguistic forms which are considered to be better than male forms.

b) Age

We often come across the term generation gap. There are obvious differences between the younger and older generations, and these quite naturally are reflected in speech. We often hear older people complain about the strange language forms that youngsters pick up and use. These different forms are usually no more than transient expressions taken from pop culture which last only while they are in vogue. But there is also a difference in word frequency; different generations tend to use certain words and expressions more than others.

c) Social Class

Sociolinguists are not very reluctant to believe that certain social classes have a more impoverished variety of language than others. However, different social classes do use

language differently and this can put younger pupils at a disadvantage at school. Children from a very working class environment may in fact have a very rich linguistic background, but it may be of a type that does not immediately help them at school.

Bernstein believes that there is a systematic relationship between social class and language use. He believes that language in middle-class homes is used differently from language in working class-homes.

The middle class uses a formal or 'elaborate' code, whereas the work class uses a public or 'restricted' code.

Nature of Sociolinguistics

Sociolinguistics is the study of language in relation to society. In fact, language is always meant for society. The social interaction and communication of ideas or messages can be possible only through language. Though the history and the function of language have been the subject of studies and research since the prehistoric period, but sociolinguistics as a subject has been introduced only recently, perhaps in the late sixties. A considerable growth in this field has taken place since then. It does not mean that the study of language in relation to society is an invention of the 1960s, but on the contrary, there is a long tradition in the study of dialects and in the general study of the relations between word meaning and culture. Since the 1960s, both these began to be considered as the subjects within sociolinguistics. There are now major English language journals devoted to research publication, for example, *Language in Society*, *Language Variation and Change* and *International Journal of the Sociology of Language*, and a number of introductory textbooks. Sociolinguistics throws light on both the nature of language and the nature of the society. The purpose of language is to represent the nature and the culture of the society. In society, on every step of life, language is required to fulfil the essential needs of life or to identify the living and non-living things in this world. Every thing, living and non-living, can be recognised only by some names (nouns), such as chair, table, wheat, rice, potato, onion, cow, ox, goat, man, water, oil and servant. Similarly, man establishes relation in the society which can also be recognised with some names as father, mother, grandfather, grandmother, uncle, aunt, sister and brother. Thus, there is a huge stock of lexicon in every language to recognise the things around us.

We use different forms of language for different purposes. We express language through either speech or graphic medium. The *speech* can be a bit different from the *graphic* expression. The grammatical rules and the selection of appropriate words are required in graphic expression, but in speech, some relaxation may be allowed. Again, in graphic expression, there are a number of formal and informal forms to meet the different methods of social interaction, for example, letter, application, report, notice, agenda, proceeding, statement, newspaper, book, etc. The speech may also have a number of forms, for example, gossip, talk, lecture on public place, lecture in seminar or in classroom, etc.

In a society, we find different languages and dialects to represent the speakers' native place. Every country has its own standard language with a number of dialects which are divided into different isoglosses. They have their own lexicon, grammar and culture. Two dialects may be comprehensible if they are neighbouring isoglosses. But if the distance is greater, the two dialects may not be comprehensible; in this case the speakers have to face difficulty in communication. Hence, every state or nation has a national language or

common language which the speakers of all isoglosses know and use it for their social interaction. The dialect is used on regional basis; and sometimes it covers a very large area and has variations on some frequent distance, for example, the Germanic had, in the beginning, three major dialects: *North Germanic*, *East Germanic* and *West Germanic*. As all these three dialectal varieties were spoken in a very large area, each had sub-varieties.

Like other subjects, sociolinguistics is partly empirical and partly theoretical—partly a matter of going out and amassing bodies of fact and partly of sitting back and thinking. The common approach to sociolinguistics can be fairly productive, whether it is based on facts collected in a systematic way as part of research or simply on one's own experience. But in both the cases, the study is based on the analytical facts. Society has been divided into different groups on the basis of castes, classes, religion, etc. They all have distinct ways of communication. The people belonging to upper class speak a civilized language, which has grammatical accuracy and well-selected appropriate words because of their educated family background and inheritance. They also interact with the educated and higher class people. The people belonging to lower class cannot avail all these opportunities even after they are educated. It is because they have to learn the language. They cannot inherit it from their family tradition. Their interaction also will be with the lower class people. Hence, the language of both the classes will vary. A religious person will use the terms relating to religion in his speech which a common man lacks.

In society, certain castes are traditionally educated and rich, they will have lexical and grammatical control which the people of lower castes lack. The people of upper caste or class may use the standard language but the lower caste or class people will frequently use the native language. The people who work in some offices will speak with their colleagues a different language which they use in their family or in village. The same person will use the varieties of languages in his family, in his village, in the class room, in a shop, on a railway platform and in agricultural field with the labourers. Thus, we see a person has to use varieties of language to interact in the society. The language he uses with his father is not used with his friends. He makes a communication with his father or respectable elderly persons with a lexical control and maintaining the grammatical accuracy which he does not make use of with his friends. He will make gossip and talk in loose manner with his friends. He will use the commanding language with his son, or students. His language may be suggestive rather than to be mild with request. He may use the commanding language with the servant which he cannot use with his friends. Thus, a man makes his identity in the society through his language. His language reflects his personality, his class, his nature of job and his place in the society. The English speaker from London differs in his pronunciation, the selection of lexicon, and the use of syntactic structure from the speaker who belongs either to Pakistan or USA. The Pakistani speaker has different way of representation of pronunciation, lexicon and syntactic structure from those of both USA and UK.

A man living in society establishes his position there through language. It is the only means of communication in the society. He shares his ideas, emotions, beliefs, feelings, joy and distress through common codes prescribed for each of them in the society. He learns language in the society, family, friends and schools. In the family, he learns the native language. He shares his native language and the Standard language among his friends. He learns the relations in a family. He shares them among friends, and learns new words of

sports etc. In school, he learns the words of science and technology, economics and commerce, politics and philosophy, the grammatical rules and the language activities in different fields, and the difference between speech and graphic language. Language thus plays a very important role in society. The speakers of one language are categorized in a *language community*. For instance, English is spoken in so many countries, such as Britain, America and Pakistan. The English of America is different from that of Britain and Pakistan, similarly Pakistani English is different from that of Britain and America, but the language is one in all the three countries, therefore, the language community is one.

Now we should discuss the sociolinguistics in relation with the sociology of language. We have discussed earlier that the study of language in relation to society is the subject of sociolinguistics. On the contrary, the study of society in relation to language defines what is generally called the *sociology of language*. Sociolinguistics throws light on the nature of language in general, and the characteristics of some language in particular. Society is a notional little world which has its own pattern of language, and where everybody has exactly the same language. Every member of a society knows the same constructions and the same words, with the same pronunciations and the same range of meanings for every single word in the language.

Sometimes, the difference in pronunciation may occur in a society in some situations for various reasons. One reason may be, a person spends some times with the person of other society or he may have spent his major time out of his own society. An obvious reason is that the very young members of the society, just learning to talk, must necessarily be different from everybody else, but child language is the domain of a branch of psychology rather than sociology. Psychology can provide general principles of language acquisition which will allow us to predict in every respect the ways the language of children in this society deviates from that of the adults. If psychology were able to provide the necessary principles, then there would be a good deal to say about language in relation to individual development, but nothing about language in relation to society. The fourth reason of language change may be the generation gap which involves a difference between the oldest and the youngest generations. Though the youngest generations carry on the form of the language, yet changes occur because in language it is a natural process.

Man can be distinguished from other animals because he has language to express himself. Man, of course, learns the language in the society, but the language structure always follows the social structure and culture. As we have discussed earlier in this chapter, the language is a reflection of social structure. It reflects the depth of personal relationship as we see in Indian societies and is the representation of relationships between persons. Every relation has a name in Pakistani societies which shows the depth of relationship, for example, *chacha, tau, mama, bahnoui, sali*, etc. In European languages, such type of depth in relationship lacks. In English, there is only the word 'uncle' for *chacha, tau, mama*, and *mausa*. For *mama* and *mausa* one name 'maternal uncle', may be used. For *sali, bhabhi, bhabho* there is the common word sister-in-law in English. For *dada, nana*, there is the word grandfather; for *nani* and *dadi* there is the word grandmother. Thus, the language expresses not only thoughts and feelings of the speaker, but also the social culture and tradition. In Persian, plural verb is used to pay respect. There a rich man or a man of status is considered as more than one common man. In Japan, specific words are used for the king or his family members which denotes the specific position of the king which cannot be

found elsewhere. Sociolinguistics, thus, is a new branch of linguistics born out of the integral relationship between language and society.

It, generally, includes the following topics:

- Phonetics
- Morphology
- Syntax
- Semantics
- Vocabulary
- Proverbs
- Sayings

In sociolinguistics, phonetics does not refer to the mechanism of speech as we have discussed in the first chapter. Here, we concentrate on *speech* as social interaction. The speech may be shorter or longer strings of linguistic items uttered on specific occasions for particular purposes. We ignore various kinds of spoken texts in order to concentrate on what is called face-to-face interaction. Although we may ignore all kinds of important but impersonal communications such as the mass media, a wide range of activities will still be left behind, such as: conversations, quarrels, jokes, committee, meetings, interviews, introductions, lessons, teaching, chit-chat and hostings.

We learn our language by listening to others, although each individual's language may have some specific character in expression and pronunciation owing to his own experience and interaction with the speakers of other speech community. But in any case, language is entirely social, being identical from one member of a speech community to another. In society, speech is a very important instrument of communication with each other. It is a process by which children are turned into fully competent member of the society (Carzden, 1994). However, a good deal of culture is transmitted verbally. This process of transmission of culture and tradition is known as socialisation.

There are some customs in every society which differ from those of others. For example, in Britain we are required to respond when someone else greets us; when we refer to someone, we are required to take account of what the addressee knows about him. When we address a person, we must choose our words carefully, to show the social relations between us. When someone else, who is not close to us, is talking we are required to keep more or less silent (but not totally so).

The study of speech, as part of social interaction, has involved many different disciplines, such as social psychology, sociology, anthropology, ethology (study of behaviour in animals), philosophy, artificial intelligence (the study of human intelligence via computer simulation), sociolinguistics and linguistics. All these disciplines are inter-related and have to display different roles in the society. In social interaction, all the disciplines have equal roles through manner, emotion, whispering, shouting, etc. We can classify the speech act on the basis of manner of speaking in the following way:

General: speaking, talking

Manner:	saying, shouting, whispering
Flow of information:	agreeing, announcing, asking, discussing, explaining, ordering, reminding, reporting, suggesting, telling
Source:	acting, reading, reciting, mimicking
Speaker evaluation:	apologising, boasting, complaining, criticising, grumbling, joking, thanking
Hearer evaluation:	flattering, promising, teasing, threatening, warning.
Effect on hearer:	cajoling, dissuading, persuading

These categories of speech-act are cultural concepts and so they may vary from one society to another.

Morphology, as we have studied in the third chapter, is the science and study of the smallest grammatical units of language, and of their formation into words, including inflection, derivation and composition. According to Dorfman, morphology is the study of the ways and methods of grouping sounds into sound complexes or words, of definite, distinct, conventional meaning. Its importance in the field of sociolinguistics cannot be ignored. The chief contribution of morphology is in word formation. By affixing or compounding the smallest grammatical units or words, the new words may be formed according to the need of the social activities. It forms syntactic structure of the words in a language system. It also studies the history and development of word forms. It is one of the important aspects of sociolinguistics, as the communication of information and thought can be possible only through language, and morphology is the integral unit of language. In the syntactical structure of a language, especially in English, the inflectional variations in number and gender can be represented only by the addition of suffixes. For example, the nouns frequently take *-s* and *-es* in their forms to change their numbers from singular to plural as 'boy-boys', 'girl-girls', 'baby-babies', etc. Similarly, in order to change the masculine gender into feminine, *-ess* is added to some masculine words to make them feminine as, for example, 'prince-princess', 'tiger-tigress', 'lion-lioness', 'inspector-inspectress', etc. Verb is originally plural and to change it into singular *-s* or *-es* is added. To change tense of the verbs, usually *-d*, *-ed* or *-t* is added as in 'walked', 'played', 'determined', etc. In some verbs, to change them into past or past participle tense forms, infixes are added. Some of adjectives turn into adverbs by adding *-ly*, for example, 'immediate (adjective)-immediately' (adverb) and hurried (adjective)-hurriedly (adverb).

Many words get negative meanings if a few prefixes are added to them, for example, 'legal-illegal', 'literate-illiterate', 'proper-improper', 'moral-immoral', 'direct-indirect', 'regular-irregular', 'relevant-irrelevant', 'religious-irreligious', 'take-mistake', 'understand-misunderstand', 'behave-misbehave', etc. In some words, prefixes are added to give them some extraordinary or special meaning. Some words change their original meaning adding the prefixes for example, 'sure-versus', 'crowded-overcrowded', 'burst-outburst', 'cast-forecast', 'see-forsee', 'ordinary-extraordinary', 'rich-enrich', 'president-ex-president', 'collect-recollect', 'gain-regain', 'create-recreate', etc.

Morphology thus, plays a very common and essential role in interaction through language. It makes our communication easy and appropriate on the social level.

The third category, *syntax*, does not need any explanation to prove its utility in the language. The basic construction of a sentence is based on the syntax. It explains the grammatical units and their appropriate place in the construction of a sentence. It describes the syntactic process in the grammatical structure of a sentence. According to the need, conjoining or embedding of the words or other sentences may occur in the sentences. For example, 'John or Jack and Juli will go together to attend the meeting'. This is the example of conjoining. Here, three proper nouns have been joined by 'or' and 'and'. Conjoining occurs when elements are added (or joined) to other similar elements. Look, at the example of embedding: 'The tiger that killed a number of persons worried the people'. Here, 'that killed a number of persons' has been embedded in the main sentence 'The tiger worried the people'. Hence, embedding generally occurs in the cases where the subordinate clause is said to be interrupted in the main clause while conjoining is the phenomenon of the traditionally called *co-ordinate clause*.

The application of syntax does not end here. It defines the grammatical items without which language cannot be comprehensible. It explains the parts of speech and fixes their positions in the sentence. It classifies the nouns, pronouns, adjectives, verbs, adverbs, prepositions, conjunctions and interjections, and also decides the appropriate use of each of them. Hence, syntax is the traditional grammar which studies the application of parts of speech grammatically. The verbs are considered as the soul of a sentence. A sentence may be possible without any of the parts of speech but only with a verb, for example, go, play, sleep, and hurry. A sentence cannot be imagined without verb, for example: 'Juli', 'He Jack', and 'Juli immediate' cannot be said sentences. The verb should also be placed at the right place in the sentence in order to make it meaningful. If we misarrange the parts of speech in a sentence it will be meaningless or incorrect. For example, in the sentence 'Raheel school went to yesterday' all the required words are available, but the arrangement of the words in the sentence is ungrammatical, therefore, it is meaningless and incorrect. The sentence 'Raheel went to school yesterday', is grammatically correct and meaningful.

Semantics is the meaning of the sentence. This is the key purpose of a language. It is the study of meaning and its manifestation in a language. As Manfred Biernish describes, the-semantics should make reference to the syntactic structure in a precise way; it should represent, systematically, the meaning of the single words; it should show how the structure of the meaning of words and the syntactic relations interact, in order to constitute the interpretation of sentences; and it should indicate how these interpretations are related to the things spoken about. A semanticist finds out how a man is able to paraphrase, transform, and detect ambiguities and why the surrounding words, sometimes, force him to choose one interpretation rather than another.

Semantics also studies synonyms, antonyms, homonyms, polysemy, anomalies, etc. All these items are essential requirements of a language, especially English, to make it suitable, comprehensible and attractive. Both syntax and semantics are important in the formation of the appropriate sentence and finally the language. A grammatically correct sentence may be meaningless, for example: 'A man killed a tiger and ate away'. This sentence is grammatically correct but does not convey the convincing meaning. A man may kill a tiger but he cannot eat the tiger. So, the order of the words should be: 'A tiger killed a man and ate away'. Logically, this sentence is meaningful and grammatically correct. Hence, to understand the meaning of a sentence, one must know not only the meaning of

its lexical element but also how they inter-relate. *Rigveda* describes meaning as the essence of language, and the speech without meaning has been called 'the tree without fruits and flowers'. The true meaning of a word is to be found by observing what a man does with it, not what he says about it, or it must be contextual or functional. So, the meaning of a word is its use in the language. The words should be studied according to their functions, in the contexts they occur.

As a matter of fact, the operational approach deals with meaning in speech, the referential with meaning in language. The functional approach treats words as tools. It incorporates the speaker and hearer, the actions they are performing at the time and the various external objects and events. In terms of contexts of situation, the meaning of utterance includes both 'reference' (denotation) of individual words and the meaning of the whole sentence. It also deals with the differences in personal status, family and social relations, degrees of intimacy, relative age, and other such factors which may be considered as the essential matters of the socio-linguistic representation.

Vocabulary is the most essential tool of a language without which it is a mere imagination. All the grammatical rules and even the ungrammatical expressions can be imagined only if the stock of vocabulary is available. Any type of communication in the society requires the stock of vocabulary which we can learn in society and family. But the family and society provide only the essential vocabulary which we use in day-to-day language. To make a stock of vocabulary, we may have to use a dictionary. Dictionary has traditionally been the only source of information on language for the majority of people. It provides us words, their pronunciation, synonyms, their forms in different parts of speech, etc. The process of making dictionary is known as *lexicography*. There are a number of dictionaries, monolingual or bilingual, available in the market. For example, *Oxford Advanced Learner's Dictionary*, *Concise Oxford Dictionary*, and *Webster's Dictionary* are the few of the monolingual dictionaries and Bhargava's Standard Illustrated Dictionary of the English Language, Sahni Advanced Dictionary, etc, are the examples of a few bilingual dictionaries.

Every language has its own vocabulary. The vocabulary may represent the social, cultural and traditional attitudes of the people of that language community. The language of one isogloss may have resemblance from that of the neighbouring isogloss. It may also be proved a strange language for the speakers of the distant isoglosses. With regular contact between language communities, a mixed language and a mixed culture develop in the society. It may also be developed due to marriage between two language communities. Most often the female has to adopt the language and culture of that of her husband. In this situation she does not forget the language and culture which she has inherited from her parents, so the effect of this mixed culture and language grows among the children.

Every language has some proverbs and sayings which represent the custom of the society. The following are a few proverbs and sayings taken from English language:

- ✓ • Actions speak louder than words.
- ✓ • Absence makes the heart grow fonder.
- ✓ • Beggars can't be choosers.
- ✓ • A bird in the hand is worth two in the bush.

- Birds of feather flock together.
- Blood is thicker than water.
- Born with silver spoon in your mouth.
- Charity begins at home.
- Every cloud has a silver lining.
- The early bird catches the worm.

The proverbs and sayings in a particular language are the versions said by someone who possessed a great personality. These proverbs and sayings are didactic and often communicate some moral message in the society. Most of the people use them very frequently to justify their statements or to guide their children. Sometimes, they are used to pass some comments on others. They are socially justified and accepted. The purpose of their formation is to retain a common moral value in the society. These are on the basis of the social structure and customs. If someone says something in the society it may not lay emphasis or may not be very effective unless he uses some sayings of great men or the popular proverbs. The sayings and proverbs justify his statement. Some of the sayings and most of the proverbs are anonymous, and even then they have been accepted by the society considering their tested appeal.

The Users and the Uses of Language

Now we will study the branch of linguistics which deals with the relation between a language and its speakers. This study is associated with the conception of language communities, singly and in contact, their attitudes to language and its varieties. The various special subjects involved here are grouped together under the head Institutional Linguistics, which is a bit different from descriptive linguistics. Though the dividing line between these two is not very clear but we can say that the descriptive linguistics deals with the different varieties of language used by the people in written and spoken forms of a language, while the institutional linguistics deals with the language events on the basis of the users and the uses they make of the language. Here we are to discuss the aspect of the institutional linguistics which is associated with the notion of a language community, which represents a group of people who regard themselves as using the same language. The British, Americans, Canadians, Australians and some others regard English as their language and they all form a single language community. The advantage of a language community is that it reflects the speakers' attitude towards their language and the way they use it. But, in it all the speakers agree more or less on the way it should be written. Of course, the people who use one language are categorized under one language community but we cannot say that there is a clear-cut pattern or standard for a language community as, for example, the Americans use an English different from that of Britain, and there are also minor variations in their orthography. On this basis, we can say that there is no unified English-speaking language community. Hence, many questions arise in this regard. First is, what happens when one language community impinges on others. Second is, what varieties of its language are there. Under this, we describe two types of varieties: those according to users (in the sense that each speaker uses one variety all the time); and those according to use (in the sense that each speaker chooses from a range of varieties at different times). The variety of a language community according to user is called dialect and that according to use is a register.

The first question leads us to the language community which impinges on another under some situation that brings remarkable effects on the speaker. This state is known as language contact situation. It is characterized by varying degrees of bilingualism, which is marked by a situation under which a native speaker of one language makes use of a second one, however partially or imperfectly. Accordingly, the users are recognized as: monolingual, bilingual, and ambilingual. The monolingual speakers are those who never use other languages but their own native language (L_1). The bilinguals use a second language (L_2) in varying degrees. The ambilingual speakers are those who have complete mastery on two languages and make use of both in all instances. But true ambilingual speakers are rare as most of the bilingual speakers restrict at least one of their languages to certain uses. Either of the languages tends to predominate. Many people in the world are bilinguals, but they cannot make similar language activities in both the languages. It lacks even in those who have learnt two languages since birth.

The distinction between L_1 and L_2 , a native and a non-native or learnt language is, of course, not clear-cut. Some bilingual or ambilingual speakers can be said to have access on two (sometimes more) native languages. There is no exact criterion for this. Probably in the case of a child who learns the second language or L_2 , before the age of instruction from his parents or from the nurse who is looking after him or from other children there will be the command over both the languages and can be said an ambilingual speaker, though it is a rarity. L_2 can never replace L_1 . Individual speaker, in contact with a new language community, may react by developing any degree and kind of bilingualism within this very wide range. In contact-situations, certain patterns tend to emerge over language communities as a whole. And, after a gap of time, there will be no bilingualism. In this case, two situations, may develop. First, one language community abandon their own language and adopt that of the other. Here there will be a transitional period of bilingualism, but it may be very short. In the second, a mixed language may develop which incorporates some features of both. Some such languages remain restricted to certain uses without ever attaining the full resources of a language. They are called pidgins. Some other mixed languages develop into full languages, and they are known as Creoles. In some other situation a long-term solution has been observed as the institutionalized bilingualism which is known as lingua franca. In this case, one language comes to be adopted as the medium of some activity or activities which different language communities perform in common. It may be the common language for commerce, learning, administration, religion or any or a variety of purposes. Now we shall discuss these three types of mixed languages in detail.