

Received : 15 March 2024, Accepted: 09 April 2024

DOI: <https://doi.org/10.33282/rr.vx9i2.218>

An Analysis of Novel Expressions in Pakistani English using Corpus-based Research

¹Muhammad izhar, ²Lubna shahzadi, ³Sajid Ali, ⁴Tariq Bashir, ⁵Rukhsana Tabasum

1.PhD Scholar Department of English Linguistics Riphah International University Faisal Abad Campus)

2.(PhD Scholar Department of English Linguistics Riphah International University Faisal Abad Campus)

3. ((PhD Scholar Department of English Linguistics Riphah International University Faisal Abad Campus

4. MPhil English, Department of English Linguistics Riphah International university Faisal Abad Campus.

5. MPhil English Department of English Linguistics Riphah International international University Faisal Abad Campus

Abstract

This research uses a corpus-based analysis to uncover the unique qualities of Pakistani English, which is a variation of English spoken in Pakistan. It investigates the specific phrases found in novels written in Pakistani English. Using a combination of quantitative and qualitative tools, the study design follows an exploratory sequential mixed method strategy to conduct a thorough examination. From the corpus of Pakistani English Novels, the research builds concordances and word lists using the Antconc software. After that, the text's subtleties are examined using qualitative content analysis. Research shows that Pakistani English has its own distinct vocabulary and idioms that other variants of the language do not have. This finding disproves long-held assumptions and proves that Pakistani English is a separate language with its own phonetics and grammar. The study provides important new information for linguists studying Pakistani English as well as for educators and students in the subject. This research adds to our knowledge of the literary uses of Pakistani English and the subtle linguistic details that shape the

development and uniqueness of this variant of the language. Using novelistic phrases as a lens, we may see the linguistic mosaic of Pakistani English from a more nuanced vantage point.

Keywords: Pakistani English, corpus-based analysis, PNE corpus, hybridization, code-switching, code-mixing, sociolinguistics, cultural heritage

1. Introduction

The unique variety of English spoken in Pakistan, known as Pakistani English, has developed over time into a mode of expression that reflects the country's diverse cultural heritage and linguistic makeup. There has been a significant uptick in research on Pakistani English, a language variety that provides a platform for cultural expression and identity, and its distinctive creative expressions. Pakistani English is an intriguing domain of linguistic invention, and linguists, researchers, and authors are all interested in this emerging field of study. Because of its widespread use in Pakistani government, communication, and education, English has been an inseparable element of Pakistani society since its introduction during the British colonial period. But Pakistani English has changed a lot over the years, taking on features from other regional languages and adjusting to local influences. The result of these linguistic fusions is a variety of English that is different from other varieties in terms of syntax, pronunciation, and lexicon. This has led to the development of Pakistani English into a distinct language that reflects the country's ethnic and multilingual makeup.

As a distinct variant of the English language, Pakistani English belongs to the outer circle. Many cultural, religious, and historical elements contribute to Pakistani variation. The goal of this study is to identify specific examples of Pakistani English utilized in novels written by Pakistani authors. Pulitzer Prize-winning Pakistani Novels in English (PNE) serves as the corpus used in this research. As a result of migration, social media, or commerce, Pakistani English emerged from a non-native place in Pakistan. Authors from Pakistan have achieved international reputation and acclaim. Among the several renowned Pakistani authors are Mohsin Hamid, Ahmad Ali, Bapsi Sidhwa, and countless more at the international level. According to Shamsie (2017), "Pakistani Anglophone literature finally gained acceptance as the newest and youngest of its many literatures." On one level, according to M. Sarfraz (2021), Pakistani

English is associated with prestige society; on a more micro level, it is associated with variations in syntax, lexis, phonology, and morphology.

Recent studies on Pakistani English have probed the complexities of language usage, looking at how people imaginatively utilize this variety to convey their feelings, ideas, and cultural ties. The unique features of Pakistani English, such as its idiomatic phrases, syntactical structures, and lexical developments, are the subject of study by linguists. Pakistani English is distinct from other varieties of English because of the unique influence of social, cultural, and political variables, which researchers are studying to better understand how languages evolve.

During its development, Pakistani English has seen both pidginization and realization. Different regional dialects of Urdu in Pakistan provide a wealth of sociocultural backgrounds for the English language. Writing in a language different than one's native tongue is often necessary since all languages are shaped by the cultural norms and beliefs of their respective societies. According to Ahmad (n.d.), Pakistani English's distinctive vocabulary reflects a culturally unique Pakistani identity. Exploring creative writing and distinctive phrases in Pakistani English offers a wide and multi-faceted perspective. The many elements of language creation are being investigated by researchers via literary works, media representations, social media discourse, and ordinary interactions. In addition, the effects of Pakistani English in academic contexts, corporate discourse, and creative pursuits are being studied. Studying Pakistani English sheds light on topics such as cultural hybridity, identity formation, and the intricate relationship between language and society, hence the scope goes beyond linguistic research to include socio-cultural ramifications. The study of creative and unusual phrases in Pakistani English is a dynamic and fascinating area that provides opportunities to learn more about cultural diversity and language variety. Researchers are making important contributions to both academic discourse and a greater understanding of the many languages that make up Pakistan's cultural mosaic as they work to decipher this variant's complexities.

This research will catalogue the many morphemes, vocabulary items, and grammatical structures utilized by Pakistani novelists. This study will demonstrate how these distinctive traits shaped the English spoken in Pakistan.

1.1. Research Questions

1. What kinds of inventive and original phrases do Pakistani authors use in their novels written in English?
2. How these unique features and expressions are contributing to Pakistani variety in English?

Literature Review

Pakistan is a subcontinental nation that was once a colony of the United Kingdom. In 1947, it gained its independence from the British Raj and became a recognized nation on the international map. British colonization brought the English language to Pakistan. Pakistanis speak a variety of indigenous languages, including Urdu, Punjabi, Balochi, Saraiki, Pushto, etc., but English has had an indelible impact on Pakistanis. Even after Pakistan was established, English continued to be recognized as an official language in the country. According to Rahman (2008), the English language was able to retain its impact in Pakistani society due to its ongoing usage in administration, judicial, legal issues, and education. National (Urdu), provincial (Punjabi, Balochi, Pushto, Sindhi), and regional (Saraiki, Hindko, etc.) languages make up Pakistan's linguistic landscape. There is a unique variation of English spoken in Pakistan, with its own lexicon, accent, and vocabulary, which developed as a result of influences from the indigenous languages of the country that came into touch with English.

1.2. Previous Studies

There is a complex picture of Pakistani English's history, use, and influence that has been created by the existing studies. Scholarly attention has recently shifted from a concentration on standardization and historical evolution (Alam & Rahman, 2015) to an appreciation of the creative potential of this ever-changing dialect. In this review, we look at these studies, and we see how creativity shows itself in code-switching, humour, slang, and wordplay in Pakistani English. We also see where our research may go from here.

Beyond its utilitarian elements, code-switching in Pakistani English serves as a tool for humour, emphasis, and identity expression (Rahman, 2011; Shabbir, 2017). Additionally, code-

switching enables speakers to express their multilingual identities and traverse varied social situations (Görlach, 2007). But there is still a lack of studies that examine how language and society interact to shape code-switching behaviours in various contexts and among various social groupings.

Research by Khan (2013) and Abbas (2018) investigates the frequency of humour in Pakistani English discourse, while Cameron (2018) highlights the imaginative use of language in humour. The results reveal that speakers have a common social awareness, which is shown in their propensity for cultural allusions, self-deprecating humour, and wordplay. And yet, further research is required to fully comprehend the ways in which code-switching and slang interact with humour in certain social settings.

Rahman (2012) and Shafique (2014) explore the ever-changing realm of Pakistani English slang, drawing attention to its function in conveying closeness, young identity, and societal criticism. Their sociological relevance and the fast growth of slang phrases are documented. Nevertheless, there is a lack of study on how different regions use slang and how it might affect how people perceive authority figures and social dynamics.

Two studies that highlight the inventive use of wordplay in English literature and poetry from Pakistan are Alam and Rehman (2010) and Baqai (2014). They catalogue a wide variety of forms, such as metaphors, puns, and double entendres, which are used for comedic effect, literary criticism, and social commentary. Still, we need further studies to figure out how wordplay interacts with other forms of creativity, especially in casual speech and online

The English spoken in Pakistan is a subset of the English language. Historical, geographical, social, and linguistic variables have all contributed to its development. Among the major developing nations, Kachru has positioned Pakistan on the outermost circle of his three-ring model. Although it has its own standards, it follows those of native English speaking nations. Countries whose internal activities rely on English are also shaping the language's standards. Although it has certain similarities with other Asian and South Asian English variants, Pakistani English has its unique quirks. According to M. A. Mahmood (2009), Pakistani English has been influenced by native speakers. Its own color and taste have emerged. When compared to other forms of the English language, Pakistani English has its own distinct idioms. The

English language has been influenced by Pakistani culture and language. Their significant effect on English may be traced back to the terms they adopted into English from their native, provincial, and regional languages. According to Baumgardner (1990), this means that Pakistani English is a unique variant of the English language. To a large extent, Pakistani English differs from other varieties of the English language in terms of its vocabulary, pronunciation, grammar, pragmatics, discourse, code-switching, and code-mixing (Baumgardner, 1993).

1.3. Urduization of Pakistani English

Pakistanis speak Urdu as their primary language. For the nation, it is the de jure language. Institutions, schools, and other formal contexts employ it as a second language to English. The status of Urdu in Pakistan is comparable to that of English, which is seen as the language of the educated on a global scale. It is widely recognized as the language used by Pakistan's educated population. It is common to hear Urdu spoken alongside English in Pakistan due to the language's significant cultural impact there. The term "code-mixing" refers to the way in which speakers of English in Pakistan incorporate elements of Urdu into their speech. Some terms used in Pakistani English have Urdu origins. The Urduization of Pakistani English (Baumgardner, 1993 as referenced in Yasir, 2019) makes knowledge of Urdu crucial for comprehending Pakistani English, particularly literature written in that language. Muslims make up the vast bulk of Pakistan's population. Most of the population follow Islam as their faith. The Arabic language has had a significant impact on Pakistani culture and religion. Words like "inshallah," "masha Allah," "alhamdulillah," "jihad," "shaheed," "zakat," "masjid," and many more are borrowed from Arabic, which is considered the holy book of Muslims. As a result of borrowings from religious registers, these Arabic lexicons are now considered an integral component of Pakistani English and give it its own unique character (Baumgardner, 1990).

According to Talaat (1988), when terms from English are imported into Urdu, the meanings of these words are retained by Pakistani English speakers. She looked at Pakistani publications written in English and pointed out lexical differences in Pakistani English. Three English-language Pakistani dailies—Dawn in Karachi, The Muslim in Islamabad, and The Pakistan Times in Lahore—were consulted for her data. To avoid using SBE, she has just used instances that are unique to Pakistani English and Urdu. A number of English words have found

their way into Urdu, including bogey, colony, and walkway. There is no Urdu name for them. Pakistani English incorporates these terms as well. As Talaat points out, these terms have distinct meanings in SBE; but, when they are incorporated into Urdu, their meanings undergo slight changes that perpetuate their unique meanings. In a similar vein, Pakistani English speakers tend to employ these terms with an Urdu connotation rather than an SBE one. The use of these terms in both the SBE and PE senses is an anomaly, however.

Grammaticalization

Words like mehndi, gajry, jirga, challan, etc. have also made their way into Pakistani English from Urdu. As a result of grammaticalization, many borrowings have also entered Pakistani English. In English, these borrowed terms function as nouns. These may be made plural by adding the suffix -s, as in jirgas, etc. At the same time, verb forms of a few loanwords, such as challan (citation) and chowkidar (watchman), are also employed in Pakistani English (Baumgardner, 1990). The officer pulled me over for going too fast. Because they are unique to Pakistani English, these lexicons set it apart from other variations of the English language.

1.4. Word formation in Pakistani English

The use of affixes de-notify, de-seat, and de-shape—all of which originate in English but are rare in other varieties—creates a whole new vocabulary when applied to terms in Pakistani English. This is because these words have Urdu and English roots, respectively. 'De-shaping of your woollens'. Morninger, evevninger, affectee, shiftees, stop-gapism, ad-hocee, etc. are all examples of the unique vocabularies created by the suffixes -er, -ee, and -ism in Pakistani English. Examples of new terms formed by adding English derivational suffixes like -ism to Urdu root nouns include ziaism (the period of Zia-ul-Haq), goondaism, and many more. Another distinctive aspect of Pakistani English is the prevalence of hybrid compound words, which include elements of both English and Urdu. Such as rickshaw wallah, paan store, lathi-charged, etc. Variations in word components also gave rise to new idioms in Pakistani English. Verbing, the transformation of nouns into verbs, is another characteristic of Pakistani English. Here, "table" is a verb form of the word. At our next gathering, we may discuss this matter more.

Pakistani English also often uses the verb-plus-particle-to-noun translation. For instance, in Pakistani government service, the word "move over" may occasionally be employed as a noun to

denote passing over a promotion opportunity. One distinguishing trait of Pakistani English and other south Asian variants of English is the usage of vocabulary that are no longer used in British English. As an example, consider the following words: moot (meeting), thrice (three times), and conveyance (means of travel). Pakistani English also has unique idioms at the phrase level that those who don't speak English from the south find incomprehensible. A milk bottle instead of a bottle of milk, a wheat bag instead of a bag of wheat, and under Construction Bridge instead of a bridge under construction are all examples of these distinctive words that are abbreviated in Pakistani English.

2. Methodology

An Explanatory Sequential mixed-methods strategy was used for the purpose of this study's analysis. Gathering quantitative data and providing qualitative interpretations are part of this process (Creswell & Creswell, 2017). The corpus is queried for quantitative information. Next, researchers follow previous studies on the niche (M. A. Mahmood, 2009; Talaat, 1988) and apply a corpus-based qualitative technique for content analysis. Produced a corpus of thirty novels written in English by Pakistanis. Information is gathered from novels written in English in Pakistan. The compilation of seven books by seven well-known Pakistani authors brings the total number of novels produced in Pakistani English to thirty. You may read these books on the Google Web Browser for free. The research methods used in this study were a mix of quantitative and qualitative. The concordances and Word Lists were generated from the Corpus using Antconc, a corpus analysis programme created by Lawrence Anthony (Anthony, 2020). According to M. R. Mahmood (2009), researchers used both tagged and untagged corpus data to produce various characteristics. Following the generation of word lists from Antconc, the researchers used content analysis as a qualitative method. This approach was based on traits previously identified by researchers (Baumgardner, 1993, 1998; Mahboob, 2003; Rahman, 1990). The researchers analyzed the data thoroughly to determine the characteristics of Pakistani English.

3. Data Analysis

In this section, the instances of lexis from the corpus after data analysis along with comments are presented.

3.1. Grammaticalization

The English plural suffix '-s' is grammaticalized in Pakistani English when applied to Urdu nouns. Both the impact of Urdu on English and the need to maximize space utilization motivate the process of grammaticalizing words borrowed from Urdu into English. There could or might not be an English translation for an Urdu word. On sometimes, the English definition of a term is somewhat lengthy. Because of this, grammaticalization is a common tool in Pakistani English. There were 80 grammaticalized terms in the collection of English novels written in Pakistan. These are:

aadabs	aayats	abdalahs	achkans	afsars
ahads	ahmeds	ahrars	bazaars	Bengalis
bhands	bhashas	biharis	bottliwallas	bukharis
burkas	chaatwallahs	chaiwallas	chapals	chapatis
chuddars	churidarpyjamas	chutneys	citywallahs	congresswallahs
dilliwallas	dills	dimaghs	diwans	dopattas
duas	fakirs	faujis	ghararas	ghazals
heejras	hijabs	jalebis	janabs	jans
janus	jihadis	jinns	kafirs	kameezes
karachiwallas	kebabs	khalas	khalifas	khidmatgars
khokhas	koftas	kolchas	ladoos	lafangas
madrasas	mahfils	maulanas	maulvis	muhajirs
mujras	mullahs	mulaqatees	naans	nawabs
pakorras	pans	parathas	pathans	Punjabis
pyjamas	qawals	qawalis	samosas	shawls
sheikhs	sifarishes	shalwars	tikkas	zamindars

Affixation***Urdu-based affixes***

Affixes from Urdu are borrowed in Pakistani English to make new words. These are added with words of English origin. For example, the morpheme walla/wallah when attached with nouns produces a new words.

Examples in corpus under study are:

citywallah (a person belonging to city)

congresswallah (a person who is a member of congress), etc.

English-based affixes

English affixes like ‘ism’, ‘ness’ when attached to either English or Urdu words makes new words in Pakistani English.

E.g. gangsterism, unpatriotism, sado-monetarism, charlatanism, Pan-islamism, Wahhabism, kashmiriness, etc.

4.2. Hybridization

In Pakistani English, an English word is combined with an Urdu word to form a compound word which is called hybrid and the process is called hybridization.

Examples of hybridization found in the corpus are:

Hybrid Compounds	Explanation
Tonga driver	Tonga is a horse-drawn two wheeled vehicle in Pakistan. So, a tonga driver means the one who drives the tonga.
Lemon sherbet	Lemon juice
Sherbet stalls	Juice stalls
Sherbet bottle	A bottle of juice
Whiskey-pani	A mixture of water and whiskey
Chai shop	A tea shop

Sari shop	Sari is a traditional piece of garment. So, a sari shop is where this type of garment is sold.
Kabab shop	Kabab is a cooked meat dish.
Tabacco-naswar shop	Naswar is a smokeless tobacco product.
Vegetable bazaar	A market where vegetables are sold.
Mehndi ceremony	Mehndi is a ceremony before marriage in which the bride gets mehndi applied to her hands.
Uthamna ceremony	Uthamna is a condolence meeting where friends and relatives of the deceased attend the ritual to console the family.
Zakat system	Zakat is an Urdu word which means alms or charity given by Muslims. It is combined with the English word 'system' which means a mechanism to pay zakat.

Rahman while describing features of Pakistani English also highlights similar examples of hybridization such as Nikkah ceremony, bismillah ceremony, aqiqa ceremony, zakat ordinance, etc. (Rahman, 1990).

4.3. Code-Switching

A speaker engages in code-switching when they use idioms, expressions, and words from one language in another. People who speak more than one language are the only ones who experience this. This procedure may be necessary to bridge language gaps or to demonstrate social identification or conventions. The Pakistan National English Dictionary (PNE) catalogues over 450 terms used by Pakistani authors and sorts them according to their semantic domains.

4.4. Semantic Fields

Semantic fields are also known as lexical or word fields. A semantic field includes all those words which share common characteristics or belong to a particular domain. There are following six domains of the semantic field that are observed in PNE;

Religion

Culture

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Food

Relations

Honorifics

Slangs

Religion**In PNE 97 words are used related to religion.**

Zahur	Sufi	Muhajirs	Shariat	Kafir
Wuzoo	Salaam	Mawlana	Shariati	Isha
Zohr	Jihadis	Zakat	Burqas	Mazar
Zohar	Jihadi	Arafat	Juma	Azan
Wujub	Khilafat	Burka	Khalifa	Ulqadri
Wajju	Qari	Azan	Fajr	Ulmulk
Wahabi	Mullahs	Fallah	Ibadat	Halal
Wahab	Hafiz	Hajji	Kalma	Sunni
Taravi	Mujahideen	Madrasas	Mandir	Salah
Taqwa	Madrasa	Moulvi	Mubarak	Elahi
Talaq	Fakirs	Namaaz	Wahhabi	Farz
Takabir	Masjid	Purdah	Zikr	Bokhari
Tafseer	Burqa	Majlis	Zina	Kafirs
Sabr	Halal	Isha	Fitna	
Imam	Jamat	Kafir	Jannat	
Maulvi	Bukhari	Burkha	JazakAllah	
Fatwa	Hajj	Mujahidin	Khutba	
Ummah	Ulama	Muselmann	Madarasas	
Mullah	Jamiat	Ushers	Mujahidin	
Jihad	Qadri	Muhajir	Surat	
Haq	Khuda	Shaheed	Sunnah	

Culture

There are 34 words related to culture are used in PNE.

Barat	Gharara	Dullah	Sherwani	Ghazals	Pajamas	Qawwali
Shalvar	Bhangra	Dhoti	Adaab	Pyjama	Shawls	Kurta
Shaitan	Surahi	Doolha	Shalwars	Durbar	Kameez	Pyjamas
Qawwalis	Pagri	Churidar	Ghoongat	Tongas	Lungi	Khaki
Kasam	Duppattas	Kamizes	Desi	Rickshaw	Dupatta	

Relations

There are 30 words related to relations are used in PNE.

Beta	Phupi	Ammi	Ustadz	Baap	Chacha
Begum	Mamu	Yar	Bhaiya	Aapa	Amma
Babooji	Nana	Dada	Lalaji	Chachi	Dost
Baboo	Nani	Ustad	Bhabhi	Guru	Mumani
Babajan	Babuji	Veer	Abba	Khala	Bhai

Honorifics

There are 60 words related to usage of honorifics are used in PNE.

Zalimoon	Nawab	Munshi	Bibi	Hakim	Haseena
Zarian	Tabliban	Munshiji	Wazir	Nawabs	Awami
Zenana	Sufi	Fakir	Pathans	Desi	Pirzada
Wafaqi	Pathan	Sultan	Choti	Lalaji	Afsar
Wadera	Kaka	Sarkar	Sahiba	Hijras	Janab

Remittances Review

April 2024,

Volume: 9, No: 2, pp.4195-4215

ISSN:2059-6588(Print)|ISSN2059-6596(Online)

Tulaba	Kaki	Hafiz	Sethi	Angrez	Karzai
Talaba	Jihadis	Bahadur	Khatoon	Faujies	Majnoon
Sifarishi	Maharaja	Hasina	Chotay	Sheikhs	Chaprassi
Sifarishes	Jihadi	Fakirs	Sahab	Farabi	Sardar
Shareef	Talib	Shaikh	Badmash	Fauji	Talibaat

Food

Chapatti	Basmati	Nihari	Kheer	Halim
Chapattis	Tika	Naans	Kababs	Aloo
Tikkas	Niswar	Tulsi	Kabab	Chai
Achaar	Makhan	Laddoos	Daal	Laddoo
Paratha	Jalebis	Samosa	Pakorras	Biryani
Paans	Naswar	Samosas	Masala	Naan
Murg Mussalum	Kofta	Halva	Parathas	Paan
Keema	Karahi	Pulao	Korma	Pakora

There are total 40 words which are used in PNE related to food items.

Slangs

Haram...	Saale	Saala	Moti
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Other words

Barabar	Badmashi	Kamyab	Jazeera	Kashmiriyat	Zabardast
Afratafri	Phadda	Parbat	Nazr	Kutab	Khudai
Khizana	Khaoon	Kafayat	Kaan	Israr	Fakhr
Darwaza	Dilshad	Tarana	Sirfarish	Shabash	Raat
Ishq	Faqih	Zindagi	Matka	Khatam	Khas

Remittances Review

April 2024,

Volume: 9, No: 2, pp.4195-4215

ISSN:2059-6588(Print)|ISSN2059-6596(Online)

Farag	Vasta	Tarikh	Nazr	Kitab	Kismet
Jadu	Hakumat	Barsati	Jinns	Hayat	Amzan
Zindabad	Pather	Badshahi	Mutala	Huzoor	Nizam
Izzat	Azadi	Safari	Jaan	Jinnat	Jana
Fakira	Sitam	Himat	Janam	Zamzama	Ashrem
Dawa	Dard	Rabita	Rasala	Rishta	Ruswa
Saadat	Sahara	Sakhtsazi	Saleeqa	Sangat	Shaabaash
Shahnama	Shahra	Shahrah	Shahzada	Shaivism	Shak
Shaker	Sharf	Sharafat	Sharah	Sheesh	Sheesha
Shehnai	Shukria	Shukriya	Shukar	Sitara	Subha
Takaluf	Takbeer	Takhleequi	Takht	Takmil	Taleem
Tamizuddin	Taraf	Taraqqi	Taraqipasand	Tassadaq	Tassali
Tawar	Tawbah	Tayyar	Tahzeeb	Thaan	Ulfat
Umeed	wadala	Waddah	Wafaq	Wafq	Wapda
Wangan	Zindaan	Zinda	Ziarat	Ziada	Zayidi
Zawiya	Zaver	Zarurat	Zamzammah	Zay	Zamir
Zamindari	Zahirin	Zaat			

Table 1

Semantic Fields

Frequency		
Semantic Fields	Religion	97
	Culture	34
	Relations	30
	Food	40
	Honorifics	60
	Slangs	4

4.5. Code-mixing

When two or more languages are used interchangeably in a text or discussion, this is called code mixing. The term describes the process of translating whole phrases from one language to another. Speakers who are bilingual or multilingual blend their languages. Reasons for this might include expressing group solidarity or identification, a lack of vocabulary in the speaker's native language, or both. From the PNE corpus following of code-mixing examples are extracted.

“Pakistan men Murder of History in Pakistan; www.sanipanhwar.com 6 aur kaun si chiz theek chal rahi hai jo ham in kambakht kitabon ki fikr karen jo ye parh rahe hain?” The Pakistani English press has been criticizing the current textbooks for several years.”

He thumps his trident loudly on the ground and leaps around in an odd manner before exclaiming, "Wah Allah! Oh Allah! loudly enough for a few onlookers to quickly jump up and hurry over after witnessing the events from a distance.

“The more insane the mystic, the stronger his influence. Ice-candy-man exclaims, "Wah, Allah!"”

“Nothing is certain. Nothing is certain. What is your name? What is mine? Nothing is certain. Wah wa... wah! Only God knows what we don't. God! God and bawd and pod! Wrong! Its people not pod.”

“Music is playing. Unexpectedly it is a Bollywood song, “Tuhi Meri Shab Hai,” and the lyrics are subtitled.”

With a downward head shake, Ayah declines her tea. "Have some, meri kasam," the ice-candy man implores, bringing the cup near Ayah's fingertips.

"With his article 'Urdu Mein Angarey ki Ravayat,' my senior, friend, and serious scholar Qamar Rais piqued our interest in Angarey."

Don't go overboard, Mian Akbar. Is there anything else? Dar ke bahre ramal chale bahr-e-rajaz mein daal.2 Khoob! Isn't it amazing how quickly things change?“Haath mein maza hai,' Dadi always said – the delight is in his hand – but perhaps the delight was really in Mariam's voice.”

“Pine cones had been spray-painted on three shutters, and walls everywhere were sprayed with political slogans: Salman, Baat maan, Terey hathon mein qoum kee jaan.”

But the young performer stunned them all by belting out a rare and little heard poem: Mein to pia sey nainan mila aayi rey. That's why it's so high. Myself, I'm not very good at writing. Having met my sweetheart, I am no longer thirsty. I have met my sweetheart, thus I don't need anything, despite what the naive girls in my village may say. “They shouted what very few people in India want to hear—Hum kya chahte—while demolishing bunkers, piercing concertina wire barriers, and staring straight into the troops' machine gun barrels. Salutations! We're Looking for Freedom.

"Mian Akbar, please don't go overboard. Is there anything else? Dar ke bahre ramal chale bahr-e-rajaz mein daal.2 Khoob! Isn't it amazing how quickly things change?

Although these are significant issues, it might be more helpful to ask what the so-called democracy in Kashmir accomplished to incite such intense hatred at this time. Pakistan se rishta kya, they cried anywhere there were Pakistani flags. La ilaha illallah. What link do we have with Pakistan? Only Allah exists as a god. Is that right, Azadi? La ilaha ill Allah.

"Khuda does not give bald people nails." Shall we say that Zakhm ke bhame tallak nakhun na badh aayenge? No, nahin zakhm bhar aaya par nakhon hi... Until the wound scabs over, will the nails continue to grow? I no longer have nails, but the wound has now scabbed. Zakhm represents a wound, Abraham the womb, and arrahimeen the merciful. “Ice-candy-man, however, is not as familiar with her. Quoting Wali, he misinterprets her rage and says, as though giving credentials: "Kiya mujh ishq ne zalim ko aab ahista ahista." I have gulab ahista ahista karti hai ke aatish gul ko.

“She giggles and twirls around on her balls of the feet, resembling a flashy blouse, before re-encasing herself and tumbling among us. I've never seen such badmash children, she exclaims, quickly touching the tips of her ears and repeating, "Toba, toba!" Who will press your mother's sari? You?"

“The iconic movie song by Nur Jehan, which is now oddly appropriate, was played nonstop over and over on scratchy gramophones and speakers atop tongas and lorries: So bachpan ke sathi

mujhe bhool na jana, hanse na zamana, dekho hense na zamana. Remember us, friends from our youth—see that a changed society does not make fun of us. “I will go to him—ah, this loneliness, there's no one to caress me, or place a soothing hand on my head. Neither satisfaction, nor consolation, nor solace—loneliness, loneliness! A dark and terrifying night! ‘La do koi jangal mujhe ... jungle ... mujhe ... bazaar... ba ... zaar... mod ...’ aoujh, I ask for the impossible! Night.”

“That was exactly the way in which respectable people should conduct themselves: Dekhna bhi to unhe door se dekha kama Sheva-e-ishq nahi husn ko ruswa kama Gaze upon your love, but from afar For disgracing the beloved is not the custom of love Hamid probably did not go to his uncle's house more than once a week.”

He presents Mir as the mistreated lover beloved by Urdu poets, saying, "Hai ashiqui ke beech sitam dekhna hi lutf." It is not possible for Mar Jana to be happy.

As the Sikh soldier saint clashes the swords above his head, he holds a long blade in each hand, the curved steel reflecting the sun's brilliance. He yells, "We will see how the Muslim swine get Pakistan! Until the very last man, we shall fight! They will see who is leaving Lahore, we promise! Krishna karega Khalsa, aki rahi na koi! His screams are accompanied by roars from the Sikhs gathered in a massive blob in front, who wildly wave and clang their swords, kirpans, and hockey sticks. Murdabad, Pakistan! Pakistan, die! Sat Siri Akaal! Nihaal bolay se! And the Muslims are yelling, "So? We are going to play Holi-with-their-blood! How blo-o-o-d they are! Ho-o-o-li! In a few days, there will be the Hindu and Sikh Holi festival, during which people laugh and playfully splash each other with colored water and powder.

"Allah-ki-kasam, she's gone," he says as other voices join in the assault. His voice is heard quite clearly and abruptly.

An Evening of Wintry Rain" Ahmed Ali ~ wow! Garrad! Garrad! Eilahi khair! Please help us! The sky seemed to be breaking apart today. Has a roof fallen anywhere?

“Hasan couldn't decide which. Pine cones had been spray-painted on three shutters, and walls everywhere were sprayed with political slogans: Salman, Baat maan, Terey hathon mein qoum kee jaan.”

5. Conclusion

Finally, the special characteristics of Pakistani English have been thoroughly investigated by the corpus-based study of over 39 novels written in Pakistan, totaling 3,112,714 words. A striking observation that reflects the ever-changing linguistic terrain of Pakistani literature is the prominent use of Urdu in the texts. Some of the linguistic phenomena that have been studied include urduization, hybridization, affixation, code-switching, and code-mixing. These processes help to give the books' Pakistani English idioms their unique flavor.

The investigation revealed an interesting trend: the Pakistani Novelistic English (PNE) corpus contains a lot of Urdu terms, especially ones related to Islam and Pakistani culture. The language mixing seems to be accomplishing two goals at once: first, to close the language gap; and second, to represent a unique identity with strong Islamic and Pakistani roots. It is possible that Pakistani authors included these features in the corpus on purpose to highlight the distinctiveness of Pakistani English and to provide clarification on grammatical subtleties.

The results provide insight into the complex relationship between language and culture, showing how authors from Pakistan who write in English choose their words carefully to convey their religious and cultural background. The corpus-based method encourages critical thinking about the social and cultural factors that shaped literary expressions by revealing language patterns. Therefore, this research adds to our knowledge of Pakistani English as a language that is always changing and adapting to reflect the many religious and cultural traditions of Pakistan.

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