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Investigating the linguistic patterns of Pakistani English in a few selected works

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ABSTRACT

The vocabulary of English in Pakistan as it appears in a few chosen pieces of Anglophone Pakistani literature is examined in this study. Since English has evolved into a national language of Pakistan in a linguistically and culturally diverse country. For this reason, the literary dimension is unquestionably the most crucial components of some argument that English in Pakistan is a unique variety of Englishes across the globe. This study examined the lexical features of four Pakistani Anglophone writers' chosen works using the textual analysis method. The study focuses on the range of creative techniques those English-speaking Pakistani authors that use their writing to express the Pakistani identity in a language that was appropriate for their sociocultural

contexts. These techniques included conversion, Loan translations, hybridization, affixation, compounding, borrowing, and archaism. The study came to the conclusion that English, while being a non-native variation, has evolved into a distinctively Pakistani language with ease and accuracy in literary expression. The need for the lexical characteristics to be formalized The results of the survey also demonstrate the prevalence of English dictionaries and books in Pakistan.

Keywords: Pakistani identity; English in Pakistan; Lexical characteristics; Etymological Borrowing; Anglophone Pakistani Literature.

1. INTRODUCTION

Investigating the lexical features of Pakistani English as they appear in a few works of Anglophone Pakistani literature is the aim of this study. Following Pakistan's independence in 1947, a postcolonial modification of the mainstream variation of British English emerged: Pakistani English. It now functions as the state's officially acknowledged official language in Pakistan, a country with a varied range of languages and cultures. However, the introduction of English in this part of the world—formerly known as the Indian Subcontinent and encompassing present-day Bangladesh, India, and Pakistan—occurs before Pakistan was founded. After Portuguese In the sixteenth century, English, along with Dutch, was brought to the Indian Subcontinent (Parasher, 1981; Gupta, 1991; Das, 1994). Direct communication between English and subcontinental languages is believed to have started in 1579 with the arrival of Jesuit missionary Thomas Stephens in India (Lewis, 1991; Mehrotra, 1998). However, the founding of the East India Company in the early seventeenth century marked the beginning of formal contact between English and languages of the subcontinent. On December 31, 1600, two decades after Thomas Stephens' arrival, Queen Elizabeth granted a charter to London-based merchants to trade with India under the aegis of the East India Company. This development cleared the path for the After 1947, subcontinental English dialects including Indian English and Pakistani English emerged as a result of English's use as a contact language throughout the subcontinent.

The vocabulary, morphology, syntax, semantics, phonology, and aesthetics of this English variation from Pakistan differ from those of the standard British English variety, even if it is not native. Although not absolute, there are consistent differences that fall under the framework of systematic laws. Generalizations in language

interaction cannot be viewed as strict laws because they are all essentially probabilistic. They are instead allusions to or elucidations of rather than linguistic conjectures or structural outcomes, the bulk of observable events. Schmidt, 2007, p. 22 However, it is indisputable that any assertion that Pakistani English represents a notable divergence from other World Englishes must take the literary dimension into account. A varied literary phenomena, Pakistani Anglophone literature reveals Pakistanis' ability to express themselves in English. From Pakistan's foundation, writers who have created notable works in the English language have done so, regardless of whether they are native speakers or were born there. The first generation of Anglophone Pakistani writers, who flourished between 1947 and 1990, focused mostly on the Zia-ul-Haq's martial law and the partition of 1947 and its consequences, along with the Islamic reassertion. It was, however, difficult for their writings to find an authentically Pakistani expression because the English language seemed incapable of taking into account the complexity of Pakistani society. Still, Ghose's Murder of Aziz Khan (1967) experimented with vocabulary to convey subcontinental nuances, while Sidhwa's The Crow Eaters (1979) used an inaccurate subcontinental style of speech to heighten comedy (Shamsie, 2017, p. 16). However, compared to writers of Pakistani Anglophone descent of the second generation, their ability to adapt the English language to suit their own habits and idiom has been less successful. A cluster of prominent Pakistan saw a remarkable blossoming of talent during the final 10 years of the 20th century, when worldwide English-language writers first appeared on the literary scene. Thus, "Pakistani Anglophone literature finally gained acceptance as the newest and youngest of its many literatures," according to Shamsie (2017) on page 598. Along with its variety of issues, this writing is notable for its use of Pakistani language. Pakistani authors are included possessing In the words of Sidhwa (1993), we "have made the English language ours [as a Pakistani language] by subjugating it and beating it over its head." .

Because of this, the subsequent generation of Pakistani Anglophone writers accepts their unique linguistic idioms and literary styles without feeling bad about them. Their compositions are written without glossaries, explanations, or bracketed interpretations, and they frequently use Pakistani idioms. This is suggestive of a new literary style in Literature in English from Pakistan. This suggests that there is renewed trust in the English language skills of Pakistani writers. Stated differently, the English language

in the Pakistani context has arbitrarily developed into Pakistani English and is experiencing Pakistanization at every linguistic level. In order to investigate the lexical features of Pakistani English within this context, the researchers have consulted a few works of literature written in Pakistani Anglophone by second generation writers. Literary components have always taken precedence over linguistic ones in studies on Pakistani Anglophone literature. To investigate the lexical features of English spoken in Pakistan, A few works by Pakistani Anglophone writers, such as Kamila Shamsie, Daniyal Mueenuddin, Moni Mohsin, and Nadeem Aslam, are the subject of this study. Linguists can investigate the linguistic features of Pakistani Anglophone literature because they have several opportunities to study the linguistic features of Pakistani English. Consequently, this research makes an important contribution to our knowledge of Pakistani Anglophone literature and Pakistani English variations within the intricate framework of linguistic contact that it explains.

2. REVIEW OF LITERATURE

This section provides an overview of Pakistani English literature. Pakistani English has gained a lot of attention as a topic for linguistic investigation during the 1990s. Rahman (1990), Kennedy (1993), Talaat (1993), Mahboob (2004), Rahman (1990), and Baumgardner (1990, 1993, 1996, and 1998) are some of the earliest reviewers on Pakistani English. The majority of their investigation was centered on Braj B. Kachru's significant contributions. Published works in Indian English, South Asian English, and World English by Braj B. Kachru spanning forty years, from 1965 to 2005. On the same subjects, dDa number of other academics have also published in Pakistani English. The prior research on the lexical features of Pakistani English was incorporated into this literature review in order to develop a conceptual framework that would contextualize this study.

2.1 Lexis

Most linguistic studies on Pakistani English have focused on lexis, according to Mahboob (2004). Researchers report a significant increase in the vocabulary of Pakistani English. One of the key reasons Pakistani English's vocabulary is expanding so quickly is that it borrows from Urdu and other languages. The prevalence of Urduized words in Pakistani English lends it a unique linguistic and cultural character, according to Baumgardner, Kennedy, and Shamim (1993c). That's visible in particular in the large number of borrowed words from regional languages like Urdu an

examination of the vocabulary components that have proliferated in Pakistani English. Urduization seems to have influenced Pakistani English widely (42). These borrowed terminology demonstrate how they have been changed to follow English grammar rules. The primary lexicosemantic traits of Pakistani *Word formations, word conversions from one part of speech to another, the use of archaic vocabulary, phrase reduction, collaged words, regional aphorisms, and culturally concealed meanings are among the other ways that English borrows and grammaticalizes its borrowed vocabulary (Jadoon, 2017, p. 4). The features are explained in detail below:*

A. Borrowing

Terms and idioms derived from the mother tongue are commonly used in speech circumstances including bilingualism or multilingualism. The extent to which Pakistani English uses borrowed words is illustrated by Mahboob (2004), who cites Baumgardner et al. (1993c), who list 54 categories in which borrowed words are used from native Pakistani languages.

Lexical borrowing is a typical strategy to improve clarity or bridge lexical gaps; these broader categorization help to clarify this activity. Examples from Baumgardner et al. (1993c) include the following:

➢...daigs, or "cauldrons," thick soup, and haleem. (Dietary)

But the purdah system of "segregation"... (Religion)...

hartal, often known as a "strike." (Law and order)

➢... "bride" and "groom" are dulhan and dulha, respectively, in "wedding" (pp. 159-163).

➢ Goonda tax, sometimes referred to as "extortion money" (Kennedy, 1993b, page 208); (Terms of pleasure)

➢...Dharail, which means "dacoit" in Saraiki and Sindhi; malakhro, a sport connected to wrestling (p. 97). (Concepts pertaining to society) Mahboob (2004) adds that these terms from native tongues can be mixed with grammatical morphemes from English. The following examples show how the English plural suffix -s is used to pluralize the imported nouns.

In what capacity are chowkidars employed? (Baumgardner et al., 1993c, p. 152)

➢ The terms "protestors" and "rallies" refer to Jallooses and Jalsas, respectively (Baumgardner et al., 1993c, p.129)

B. Affixation

Affixation is a useful technique for coining new phrases in Pakistani English, according to Mahboob (2004). Urdu, English, or any other native language affixes could be utilized for this. Urdu-derived affixes are still used in Pakistani English. They are also useful in the process of generating new words. Among these morphemes, "masculine/feminine" or -wala/wali is one of the most fertile. Depending on the context, these morphemes could imply "person with," "owner of," "seller of," and other things.

➢ Gadhagari-wala, literally meaning "owner of a donkey cart."

➢ "A person who provides drinking water" is known as Pani Wala.

➢ Alhamra Wallahs, or "Alhamra Arts Council Members,"

➢ "A person who sells chickpeas" is Channay Wala.

➢ Churi-wali (a "bangles-selling woman"). (Pages 137–1399) Baumgardner et al., 1993c

Furthermore, certain English affixes are also skillfully employed in Pakistani English in unique collocations with Urdu and English words (or terms from other indigenous languages). The prefixes d-, -lifter, and -ism are employed in the subsequent instances:
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Meaningful Types of Lexical ReferenceJadoon and Ahmad

➢ de-loading, also known as "reducing the load" (Baumgardner, 1993b, p. 43)

... a person who lifts motorcycles. (Kennedy, 1993a, p. 72)

➢ Stop-gapism and ad-hocism. (Baumgardner, 1993b, p. 42)

C. Compounding

Compounding is another distinctive feature of Pakistani English, based on the combination of lexical components (words or stems). Mahboob (2004) references Baumgardner (1993b), p. 51, with the following examples: A flying coach is defined as "a fast moving bus, usually used as mean of public transport." In Pakistani English, the term cent percent is used to denote "100 percent."

D. Hybridization

Kachru (1975) defined hybrid things as those that have a "South Asian item as head" (p. 156) or a "modifier," as Rahman (1990) refers to them. A few terms that are common in Pakistani English are hybrids of Indian English, such as "miss sahib" (an epithet used with many referents to honor them), "zamindari system" (a title to land and revenue collection system), "lathi-charge" (a police attack using batons), and "goonda-looking."

Kachru (1975) p. 162-162. The Ushr, an Islamic land tax; the Zakat ordinance, a law intended to impose an Islamic tax; and other hybrids used exclusively in Pakistani English, which allude to Islam or different facets of Pakistani culture, like the Nikah ceremony (Islamic marriage); the Bismillah ceremony (when a child begins learning to read the Quran); the Aqiqa ceremony (when a child is named); the Ittar bottle (a bottle with a distinct aroma); the Eid card (a card used on Eid to wish someone Eid Mubark) (Rahman, 2014, p. 96); doubleroti ('bread') (Baumgardner, 1993b, p. 45); and the Goonda tax, which refers to the unlawful extortion of funds by threats or intimidation (Kennedy, 1993b, p. 110). every one makes reference to Islam or certain facets of Pakistani culture. As per Mahboob (2004), new hybrid compounds can be created by combining English phrases with Urdu words, apart from compounds consisting of two native English morphemes.

E. Loan Translation

Rahamn (1990) lists the following instances from Pakistani literature using Weinreich's (1953) terminology on loan translations proper, loan renditions, and loan creations. English under the heading of translations, which are nearly equivalent to those found in Indian English: Maintain your fasts. In British English, the word "fast" is simply used, but in Pakistani English, it is translated as "roza rakhna," which means "fast keeping." In British English, fasts are called "Days of fasting," but in Pakistani English and several other translations, they are called "Roza" (fast plus plural morpheme) (pp. 67–69).

F. Conversion

According to Mahboob (2004), there may be a shift from one area of speech to another in Pakistani English thanks to borrowed English and native words. The following examples show how to go from an adjective to a noun and from a noun to a verb, respectively.

➢ An additional Gora (a "white, white man")... (Baumgardner et al., 1993c, p. 93)

➢ To accuse (or "ticket") the defenseless? (Page 90 of Baumgardner et al., 1993c)

... Aircraft plans (to utilize airspace)... (Baumgardner, 1993b, p. 45)

G. Archaisms

Another feature of Pakistani English is the use of phrases that are no longer relevant in American or British English but are still useful in Pakistani English (Mahboob, 2004). This was referred to as colonial lag by Marckwardt (1980). According to Görlach (1991), the name is deceptive because these kinds of cases are extremely rare. The following example uses tantamount to illustrate colonial lag:

It is equivalent to being slashed in pieces. On page 47, Baumgardner (1993b)

Although it was once a valid verb in British English, "tantamount" is no longer in use. The predicative form is nearly the same in English spoken in Pakistan.

2.2 Findings

According to an analysis of past publications on Pakistani English, researchers have been examining the phonology, lexicology, and syntax of Pakistani English since the 1990s, identifying, separating out, and assessing its distinctive features. They had already researched Pakistani English in print media and among second-language learners' students. Nevertheless, there haven't been many attempts up to this point to examine the linguistic features of Pakistani English in Pakistani Anglophone literature. Thus, using samples from Pakistani Anglophone literature, this study attempts to assess the linguistic features of Pakistani English.

3. DATA AND METHOD OF ANALYSIS

The primary data source for this study is limited to four works written by Pakistani Anglophone authors: Kartography (2001) by Kamila Shamsie, Maps for Lost Lovers (2004) by Nadeem Aslam, The Diary of a Social Butterfly (2008) by Moni Mohsin, and In Other Rooms, Other Wonders (2009) by Daniyal Mueenuddin. This is because a qualitative analysis requires a larger number of works. not measurable in terms of numbers. The selection of these pieces must take into consideration the writers and the popularity of their works, as evidenced by prizes and/or recognition on a national and international scale. During the 1990s, Kamila Shamsie and Nadeem Aslam began their writing careers and have since published over five novels apiece. In contrast, during the first 10 years of the twenty-first century, Moni Mohsin and Daniyal Mueenuddin generated literary tremors in Pakistani Anglophone writing. Currently

regarded as the best collection of Pakistani Anglophone short fiction is Mueenuddin's collection of short stories, while Moni Mohsin has had four books published. As evidenced by their thought processes, points of view, and familiarity with Pakistani languages, cultures, customs, and ethos, these writers' depictions of people, subjects, and literary convention in relation to Pakistani society are reflections of their Pakistani identity. Stated differently, the groundwork for their artistic endeavors has been the territory of Pakistan. As per Aslam (2017),*My usage of the English language differs from that of a person who was born in Britain. The language I speak contains the 26 letters of the English alphabet, but they also appear to be aware that the Urdu alphabet has 38 letters.Similar to language and location, I am a citizen of both Pakistan and England. N. Aslam, correspondence with the author, 2017.*

Additionally, a number of important national and international honors have been given to their works. Their compositions are also regarded as the most representative of Pakistani English literature, and several of them are taught in the curricula of numerous Pakistani universities. Textual analysis is a type of qualitative analysis that focuses on characterizing the goals, structure, and content of texts as well as the underlying cultural and ideological assumptions that underlie them. Therefore, the researchers believe that the textual analysis best fulfills the goal of this research project. Text selection, text coding and classification, and text analysis and interpretation are the three steps in the three-step process the researchers used for textual analysis. Additionally, the literature review's description of the previous research on Pakistani English served as a baseline for interpreting each linguistic trait in the context of Weinreich (1968) created a language contact framework that explains linguistic variance and explains the dynamics of language contact. He explains that when two or more languages come into contact, reciprocal influence becomes unavoidable. Consequently, "interference phenomena" are the outcome of this encounter (Weinreich, 1968, p.1). Because of their familiarity with multiple languages, bilinguals often exhibit "those instances of deviation from the norms of either language" in their speech, which is known as the interference phenomenon. (Page 1 of Weinreich, 1968). These variations might show up in areas like grammar, pronunciation, lexis, and semantics. In Pakistan, where English is the official language and various indigenous languages must coexist, the effects of linguistic interaction are more noticeable and widespread. Because of this, Pakistani English has

acquired unique Pakistani characteristics across the board, including lexical innovation. Other examples of these characteristics include borrowing, affixation, compounding, hybridization, loan translations, conversion, and archaism.

4. RESULTS AND DISCUSSION

In contrast to syntax and phonology, Pakistani English's lexical domain is far more important and is changing quickly through a variety of means, including borrowing and lexical innovations. This section examines the lexical elements found in the works Kartography (2001) by Kamila Shamsie, Maps for Lost Lovers (2004) by Nadeem Aslam, The Diary of a Social Butterfly (2008) by Moni Mohsin, and In Other Rooms, Other Wonders (2009) by Daniyal Jadoon and Ahmad Mueenuddin. Several lexical features are examined as follows:

A. Borrowing

The Pakistani variation of English is rapidly expanding in the vocabulary area. It has a distinctly Pakistani flavor due to the frequent usage of many phrases and expressions from Pakistani languages. The result of the interrelated and overlapping internal and external influences is the widespread use of borrowed vocabulary elements in Pakistani English. For example, most lexical borrowing in Pakistani English relates to culturally particular notions for which there is no equivalent phrase in the English language. Due to the custom of reciting the Quran in Arabic as well as the absence of exact vocabulary equivalents in English, this is especially true of lexical borrowings from the context of Islam. The English translation equivalents for terms like For festivities held on the anniversary of the birthday of the Holy Prophet Peace Be Upon Him, "Hajj" (Shamsie, 2001, p. 100), "Umra" (Shamsie, 2001, p. 292), and "milads" (Shamsie, 2001, p. 68) are either ambiguous or a poor substitute. The desire for increased clarity is a significant additional motivation for Pakistani English's usage of lexical borrowing. The usage of terms and idioms of Pakistani origins in Pakistani English is favored over a subpar English translation because the term refers to a range of culturally specific activities, including different wedding functions. For example, "mehndis" "Mayouns" (Shamsie, 2001, p. 68) is the name of the ceremony held the day before Pakistani weddings; "baarat" (Shamsie, 2001, p. 68) is a celebratory wedding procession that escorts the groom, who is customarily on horseback, to the wedding "Valimas" and the bride's house. (Shamsie, 2001, p. 69) is the process of applying temporary henna tattoos, especially as part of a bride and groom's wedding

preparations. The marriage cannot be translated into proper English. supper of an Islamic wedding in a typical Pakistani marriage ritual. Additionally, a lot of vocabulary words that have English equivalents but are borrowed have been employed in Pakistani Anglophone literature. The writers' intention to convey multiple nuances of meaning is primarily responsible for their selection of this lexis in these situations as opposed to its English equivalent. For example, "ayah" (Shamsie, ("qurbani" (Mohsin, 2008, p. 14) for sacrifice, "bazaar" (Mueenuddin, 2009, p. 235) for market, "talaaq" (2001, p. 262) for housemaid, and (Aslam, 2004, p. 163) for divorce. Another aspect contributing to Pakistani English's popularity is economy of language, since one-word statements are usually preferred over attributive sentences. lexical borrowing. Names like "Kiran" (Aslam, 2004, p. 7) denote a ray of light, "Sohnia" (Aslam, 2004, p. 12) denote the beautiful one, "sehri" (Mohsin, 2008, p. 177) denote the morning meal Muslims eat before the sun rises during Ramadan, "iftaari" (Mohsin, 2008, p. 177) denote the evening meal Muslims eat after the sun sets during Ramadan, and "azaan" (Mueenuddin, 2009, p. 216) denotes the call to prayer for Muslims "naswar" is the term for coarsely chopped green tobacco (Mueenuddin, 2009, p. 225).

Furthermore, even if they have an English counterpart, most kinship phrases in Pakistani English are borrowed from Pakistani languages since they convey the people's emotive attachment to their native tongues. Using "Ami" (Shamsie, 2001, p. 6) for the mother, "Aba" (Shamsie, 2001, p. 5) for the father, "Bhai" (Shamsie, 2001, p. 32) for the brother, "Bhaijaan" (Mohsin, 2008, p. 18) for the brother, and "Ma" (Mueenuddin, 2009, p. 74) for the mother are a few examples. Other often adopted terms are "jamadaar," which refers to a person whose job it is to sweep, and "purdah," which refers to the Muslim religious duty of protecting women from men or strangers (Shamsie, 2001, p. 270). homes or offices; "qawaali" (Shamsie, 2001, p. 179), an Arabic term that translates to "singing with repetition," a popular style of music in Pakistan; "churail" (Shamsie, 2001, p. 46), a female ghost from Indian Subcontinent folklore; "sari" (Aslam, 2004, p. 27), a garment made of a length of cotton or silk elaborately draped around the body, traditionally worn by women from South Asia; "barsat" (Aslam, 2004, p. 5); "Khizan" (Aslam, 2004, p. 5) autumn; "Koran" (Aslam, 2004, p. 34), the Islamic sacred book, believed to be the word of God as revealed to Muhammad by the archangel Gabriel and recorded in Arabic; "dahl" (Aslam, 2004, p.

40) split pulses, particularly lentils; "charpoy" (Mueenuddin, 2009, p. 7) literally translates as "four legs," alternatively written as "charpoy" in Pakistani English; "chapattis" (Mueenuddin, 2009, p. 20) is a thin pancake of unleavened whole meal bread cooked on a griddle in South Asian cooking; "hookah" (Mueenuddin, 2009, p. 23) is an oriental tobacco pipe with a long, flexible tube that draws smoke through water in a bowl; "veranda," Mueenuddin (2009) refers to a covered area outside a house that is level with the ground floor as a (p. 33); "sarrhial" (Mohsin, 2008, p. 10) irritable; "darzi" (Mohsin, 2008, p. 11) a tailor; "Basant" (Mohsin, 2008, p. 12) a Pakistani spring festival; and "tamasha" (Mohsin, 2008, p. 12) a fuss or disturbance.

Affixation

Despite being a morphological process, affixation is a useful tool for creating new words in Pakistani English; affixes from Urdu, English, or any other Pakistani language can be used in this manner. A few examples of affixation are as follows:

a) Urdu-based affixes.

Pakistani English retains the affixity of Urdu words despite adopting them. They can also be employed to create entirely new words. – The "masculine/feminine" morpheme "wallah/walli" is one of the most common. These morphemes can indicate person with, owner of, seller of, and so on, depending on the context. As an illustration:

"And "customs of proper behavior"—which garbage-wallah did you get that line from, Zia? ➚ (Page 153 of Shamsie, 2001)

➢ "What is the purpose of Eid in this country? There are no street vendors selling balloons and no monkey-wallahs entertaining their monkeys" (Aslam, 2004, p. 278).

➢ "Her waxing-wali told me," so I know. (Page 11 of Mohsin, 2008). The urdu morpheme wallah or walli is used in these examples to indicate different meanings assigned to words from the English language. For example, (a) "rubbish-wallah" means "a person who collects trash," (b) "monkey-wallah" means "a person who travels to various locations in Pakistan on special occasions to perform various acts with monkeys," and (c) "waxing-wali" means "a woman who offers waxing services." The usage of Urdu/Punjabi "Ji," which can be appended to any word, whether it be a proper or common noun, with an English or Urdu noun, is another popular affixation. In Pakistani culture, this is seen as an honorific or a sign of respect.

For Example:

➢ Aslam (2004), p. 39; "father-ji"

➢ "Aslam, 2004, p. 87; Shamas-uncle-ji"

➢ "Gandhiji" (Mohsin, 2008, p. 108).

➢ "Uncle ji" (p. 137, Mohsin, 2008).

➢ "Bibi jee" (p. 29 of Mueenuddin, 2009).

In addition, several other Urdu-based affixes, such "jaan," "sahib," and "sahiba," are employed by Pakistani Anglophone authors to depict the socio-cultural tendencies that are characteristic of Pakistani society.

c) Affixes that use English

Another feature of Pakistani English is the clever usage of a number of English affixes in creative collocations. These affixes can be added to words in English, Urdu, or other Pakistani languages. Here are a few instances of English affixes:

➢ "...his Punjabiness would probably be more of a problem on the ethnic side of the country."

a more formidable opponent than his Bengaliness (Shamsie, 2001, p. 44).

➢ "I want to be this country's most unfeudal feudal" (Shamsie, 2001, p. 32).

➢ "... his Imranesque run-up undisturbed by a football from one of the rival games on the field shooting past him" (Shamsie, 2001, p. 78).

"It's possible for us to be either Krotchians or Krotchyites" (Shamsie, 2001, p. 106).

"You do realize that's a Soniaism?" (Shamsie, 2001, p. 144)?

➢ "If only she could get a divorce from a Muslim and wed Jugnu in an Islamic ceremony, then they could live together." Aslam (2004) on page 56.

➢ "... the embroidered Koranic samplers, long smock-work caterpillars, and cross-stitch pillowcases" (Aslam, 2004, p. 69).

➢ "He was aware that the histories of their towns would be written by The First Children on Moon, a regular section of Encyclopedia Pakistanica" (Aslam, 2004, p. 77).

As per Aslam (2004), on page 85, "... beating his son... for flying a kite which he considered unIslamic."Jadoon and Ahmad

➢ "They still carry the Hinduism of their father, in my opinion" (Aslam, 2004, p. 181).

➢ "The Chandias assert that they were not responsible for it" (Mueenuddin, 2009, p. 246).

➢ "Mummy called this morning at around twelve o'clock" (Mohsin, 2008, p. 39).

➢ "I attended the anti-fundo rally, naturally." (Page 163, Mohsin, 2008).

➢ "'Bonanza'? I stated. "No, you're too cocky." (Page 96 of Mohsin, 2008).

➢ According to Mohsin (2008) on page 104, "Aunty Pussy and Mummy have been reliving all their pre-Partition mammaries."

Apart from these, Pakistani Anglophone writers have incorporated a range of other English affixes to give Pakistani English words new meanings.

C. Compounding

The majority of Pakistani languages are known for their compounding, and the Pakistani variation of English is no exception. Not only have many new words been developed, but compounds are also formed on a regular basis. Even in situations where native English speakers would prefer to use a phrase, Pakistani English speakers prefer to use compounds. The following are some instances of compounds that are most commonly found in the Pakistani Anglophone literature that is being examined:

"migratory patterns" (p. 51, Shamsie, 2001).

An animal, bird, or tribe that migrates annually is said to be migratory.

"difficult marriage" (p. 298 in Shamsie, 2001). a divorced couple's separation.

"feudal cows" (p. 11) in Shamsie, 2001. Feudal landlord's cows.

"the duty of a wife" (Aslam, 2004, p. 211). A wife in a marriage must engage in physical intimacy. "wives on earth" (Aslam, 2004, p. 273).

There are wives in this planet. "holy salt" (p. 312 in Aslam, 2004).

a salt that a holy man has blessed. "foggy cold" (p. 38, Mohsin, 2008).

chilly and foggy. "Second-hand" (p. 138, Mohsin, 2008).

anything that has previously been utilized. "holy water" (p. 86 in Mohsin, 2008).

"gazetted salary" for Zamzam Water (Mueenuddin, 2009, p. 91).

The gazette officer's salary. "Princely State" (p. 5 of Mueenuddin, 2009).

a free and independent part of the British Empire. "salty rice" (p. 10 of Mueenuddin, 2009). rice and beef together in one dish.

"auto-thief" (p. 256 in Shamsie, 2001). someone who steals automobiles.
"light from the veranda" (Shamsie, 2001, p. 257). Light up the veranda.
"quota system" (p. 175 in Shamsie, 2001). a rule defining the proportion of citizens employed by the government according to their place of residence.
"Islamic law" (p. 135 in Aslam, 2004). Legal interpretations of divine/Muslim law (sharīʿah) known as fiqha. "Saints of poetry" (Aslam, 2004, p. 196).
Subcontinental Sufi poets inspired by the divine. "head veil" (p. 326, Aslam, 2004).
covering one's head with a veil to demonstrate humility before God.
"sister cousin" (Mohsin, 2008, p. 27). a relative who is female.
"Hat" (Mohsin, 2008, p. 51). A roughly square-shaped article of clothing worn
above the head by females. "cheque book" (p. 162, Mohsin, 2008).
A book of ready-to-use printed checks "Meter men" (p. 1 in Mueenuddin, 2009).
Men whose duties it is to read meters and determine how much electricity is being used.
"Food from the village" (Mueenuddin, 2009, p. 21). Cuisine akin to that of a village.
"Marriage-goers" (p. 195, Mueenuddin, 2009). someone who goes to a wedding.Aslam (2004) conducted a study on "sister-murdering," p. 320. alludes to the practice of honor killing in Pakistani culture. "blowing the nose" (Aslam, 2004, p. 320). One who exhales sharply.
"visiting mosques" (Aslam, 2004, p. 320). A person who visits a mosque.
"marrying your cousin" (Aslam, 2004, p. 320). A person who weds a cousin.
"wearers of veils" (Aslam, 2004, p. 320).one who covers up.
"face ironed" (p. 133, Mohsin, 2008). Face.
"Horting owls" (Mohsin, 2008, p. 26). Owls mostly use their hoots to mark their territory and ward off trespassers. "wrapping a gift" (Mohsin, 2008, page 90).
to present a gift wrapped. "gaining money" (Mohsin, 2008, p. 173).
in order to make money. "hash-smoke" (p. 35, Mueenuddin, 2009).
consuming hashish. "Collection of wheat" (Mueenuddin, 2009, p. 59).
gathering the wheat crop.

D. Hybridization

Another useful technique for creating new terms in Pakistani English is hybridization. A non-English term and an English word are joined in this method to form a new word. "Motia seller" (Shamsie, 2001, p. 332) is a vendor of jasmine flowers; "rubbish-

wallah" (Shamsie, 2001, p. 153) is an individual who gathers rubbish; "police thaanas" (Shamsie, 2001, p. 201) denotes police stations; "Bijli fails" (Shamsie, 2001, p. 85) denotes an electricity outage; "mustard kameez" (Aslam, 2004, p. 41) is a traditional Pakistani dress top; "Punjabi hometown" (Aslam, 2004, p. 49) is the name of a town in the Punjab province of Pakistan; "Eid festival" (Aslam, 2004, p. 100) is the name of a Muslim religious celebration observed worldwide; "Peepal trees" (Aslam, 2004, p. 31) is the name of the sacred fig tree, a species of fig native to the Indian subcontinent; "Carrot halva" (Mueenuddin, 2009, p. 21) is a sweet dish from the subcontinent; "village maulvi" (Mueenuddin, 2009, p. 45) is the name of a Muslim religious teacher teaching in a village; "silk sari" (Mueenuddin, 2009, p. 140) is a silk garment traditionally worn by women in the subcontinent; "Cotton dhurrie" (Mueenuddin, 2009, p. 74) is a cotton handwoven rug; "paindu pastry" (Mohsin, 2008, p. 6) refers to an individual who is culturally backward; "purdah types" (Mohsin, 2008, p. 7) refers to middle-class women who usually cover their faces in public; "karobari type" (Mohsin, 2008, p. 15) refers to people in the business sector; and "jihadi group" (Mohsin, 2008, p. 26) refers to a group of people who fight the enemies of Islam.

E. Loan Translation

Loan translation is another characteristic that sets Pakistani English apart. This comprises translating terms from Pakistani languages into Pakistani English, or roots for roots. For instance, all adult relatives are addressed to as "Uncle" or "Aunty" in Pakistani culture (Shamsie, 2001, p. 8). In a same vein, Shamsie (2001) translates place names literally, rendering "Teen Talwar, three swords" (p. 112) and "Kala pul, the Black Bridge" (p. 164) in Kartography. Aslam (2004) has also translated a number of terminology and concepts related to Pakistani socioculture into English. These include "Mahtaab. The moon" (p. 55), "Hera-mandi: "Diamond Market" (p. 81), and "Anarkali, Pomegranate." Maps for Lost Lovers: "Blossom" (p. 82), "burqa, head to toe veil" (p. 109), "eunuch" (p. 225), and "honour killings" (p. 279). Mueenuddin (2009) translated the following passages from Other Rooms, Other Wonders: "Weak headlights" (p. 10), "crude improvisation" (p. 2), "turban" (p. 87), and "God gifted one" (p. 43). In this sense, Mohsin's 2008 novel The Diary of a Social Butterfly is not an exception. Some examples of her loan translations are "blackened our faces" (p.

35), "cousin sister" (p. 7), "third cousin's niece" (p. 16), "...in how much water we are" (p. 50), "Red Mosque" (170), and "meat-eating" (p. 93).

F. Conversion

Words with both English and Pakistani roots can transition between different parts of speech in Pakistani English, for example, an adjective can become a noun or a verb can become a noun. We call this procedure "conversion." A few translations from Pakistani Anglophone literature are as follows:

➢ "He has turned into a gora (white man)" (Shamsie, 2001, p. 155).

According to Mohsin (2008) on page 51, "We are hardly the types who are going to become runaways in London and... marry Cockney goras (white men)".Jadoon and Ahmad

➢ "Now, goras (white men) are saying that Bob Woolmer couldn't have killed himself and that he died alone" (as stated on page 171).

G. Archaisms

The English spoken in Pakistan still retains many archaic expressions that are either not in the English language or British or American English, but they are still applicable in Pakistani English. The following are a few examples of how old terms are used in Pakistani Anglophone literature:

Archaic Words

Illiberal (p. 248 in Shamsie, 2001). Not refined or cultured.

Memorabilia (p. 306, Shamsie, 2001). Remarkable or notable findings.

Fishwives (p. 301, Aslam, 2004). a female seafood vendor.

Abattoir (p. 359, Aslam, 2004). slaughterhouse.

"Sire" (p. 9; Mueenuddin, 2009). a polite way of addressing someone.

Peon (p. 57, Mueenuddin, 2009). A clerk or a steward.

schooled by a convent (Mohsin, 2008, p. 14). Schools with missions throughout the colonial era.

Carriers (p. 6; Mohsin, 2008). Valet or butler?

Cheater cock (p. 7 in Mohsin, 2008). An infidelity (usually a subcontinental term).

5. CONCLUSION

The vocabulary patterns of Pakistani English in literary works were investigated in this study authored by Anglophone Pakistanis. Kamila Shamsie's Kartography (2001), Nadeem Aslam's Maps for Lost Lovers (2004), Moni Mohsin's The Diary of a Social

Butterfly (2008), and Daniyal Mueenuddin's In Other Rooms, Other Wonders (2009) are the four works of Pakistani Anglophone writers that the researchers used. Three of these works are novels, two are collections of short tales, and one is an anthology of satirical articles made into books. The results indicate that there are significant lexical differences between the English spoken in Pakistan and British English. Given that a great deal of vocabulary and expression from Pakistani The fact that languages are spoken there fairly often lends Pakistani character to it. As can be observed from the works under investigation, the authors have made extensive use of borrowed terms and idioms due to their widespread usage, shortness, distinctive regional flavor, and capacity to bridge lexical gaps. Furthermore, to convey the Pakistani identity of their works, Pakistani Anglophone writers have employed a range of avant-gard techniques, like conversion, hybridization, affixation, compounding, loan translations, and archaism. These word-building techniques have also evolved into unique characteristics of Pakistani English. This indicates a very significant increase in the literary component of Pakistani English. As demonstrated by the present investigation, Pakistani English publications and dictionaries must codify these lexical features.

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