

A STUDY OF LEXICAL FEATURES OF PAKISTANI ENGLISH

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ABSTRACT

This study examines the lexical features of Pakistani English as used in the selected works of Pakistani Anglophone literature. Since English, in a linguistically and culturally diverse Pakistan, has become a Pakistani language. Therefore, one of the most important aspects of any claim for Pakistani English as a distinct variety of World Englishes is, clearly, the literary dimension, which this study explored, with the use of textual analysis method, in the selected works of four Pakistani Anglophone writers to ascertain its lexical features. The study highlights variety of innovative methods, such as borrowing, affixation, compounding, hybridization, loan translations, conversion, and archaism, used by the Pakistani Anglophone writers to express the Pakistani identity of their works, in a language compatible with their sociocultural realities. The study concluded that the English, albeit non-native variety has developed a distinct identity of Pakistani language, with facility and correctness of literary expression. The study's results, thus, emphasize the demand for these lexical features to be codified in Pakistani English books and dictionaries.

Keywords: Pakistani English; Lexical features; lexical borrowing; Pakistani Anglophone literature; Pakistani identity.

1. INTRODUCTION

This study intends to explore the lexical features of Pakistani English as used in the selected works of Pakistani Anglophone literature. Pakistani English, a postcolonial variant of standard variety of British English, emerged, when Pakistan came into being in 1947, and now it serves, in a linguistically and culturally diverse Pakistan, as the state's constitutionally recognised official language. However, the introduction of English to this part of the world, formerly known as Indian Subcontinent (which includes present day India, Pakistan, and Bangladesh), predates the creation of Pakistan. English language first came to the Indian Subcontinent after Portuguese and Dutch, in the sixteenth century (Parasher, 1981; Gupta, 1991; Das, 1994). The first direct contact between English and subcontinental languages is believed to have established in 1579, when the Jesuit missionary Thomas Stephens arrived in India (Lewis, 1991; Mehrotra, 1998). The arrival of the East India Company in the early seventeenth century, however, marks the beginning of formal contact between English and subcontinental languages. When, on December 31, 1600, two decades after Thomas Stephens' arrival, Queen Elizabeth granted merchants in London a charter to trade with India under the banner of the East India Company. This development set the stage for English language to enter into linguistic repertoire of the subcontinent as a contact language, leading to the emergence of subcontinental varieties of English, such as Indian English and Pakistani English, after 1947.

As a result, this Pakistani variety of English, albeit non-native, differs from the standard variety of British English in terms of lexicon, morphology, syntax, semantics, phonology, and aesthetic. Although, these are not absolute differences, these are consistent and can be accounted for by means of systematic rules. Since,

All generalisations in the area of language contact...are essentially probabilistic in nature ...they are not firm rules ... whether as linguistic predictions and/or structural effects, but would refer to or account for the majority of observable cases. (Schneider, 2007, p. 22)

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However, the literary dimension of any assertion that Pakistani English is a significant variant of World Englishes is unquestionably crucial. Pakistanis' ability to express themselves in English is manifested in the multifaceted literary phenomena known as Pakistani Anglophone literature. Since the country's inception, Pakistani or Pakistani-born writers have created notable works in English, whether they are residents or expatriates. The literature produced by the first generation (1947-1990) of Pakistani Anglophone writers is typically concerned with the 1947 Partition and its aftermath coupled with the Islamic reassertion during Zia-ul-Haq's martial law. Their writings, however, had a challenging time in finding a true Pakistani expression in the English language, which seemed unable to take into account the intricacies of Pakistani society. Although, "Ghose's *Murder of Aziz Khan* (1967) experimented with dialogue to capture subcontinental nuances; Sidhwa's *The Crow Eaters* (1979) used an inaccurate subcontinental turn of speech to heighten comedy" (Shamsie, 2017, p. 16). However, compared to Pakistani Anglophone writers of the second generation, they have been less successful at tailoring the English language in line with their own habits and idiom.

In the final decade of the 20th century, a generation of very visible international English-language writers emerged on the literary horizon, and Pakistan has seen a brilliant bloom of talent in this era. The outcome is that "Pakistani Anglophone literature finally gained acceptance as the newest and youngest of its many literatures" (Shamsie, 2017, p. 598). Besides the thematic diversity, a significant feature of this literature entails the use of Pakistani idiom. Pakistani writers, it seems, genuinely in the words of Sidhwa (1993), "have subjugated the [English] language, beaten it on its head and made it ours [a Pakistani language]" (p. 212).

Therefore, the literature produced by the Pakistani Anglophone writers of the second generation, reflects their native mood and speech rhythms without feeling apologetic. They frequently use Pakistani expressions in their writings, without explanatory notes, glossaries or bracketed meanings which is typical of a new style in Pakistani Anglophone literature, and reflects a new confidence in the use of the English language by Pakistani writers, as a Pakistani language. In other words, in Pakistani context, the English language has, willy-nilly, become a Pakistani English, and it is being Pakistanized at all linguistic levels. In this context, the researchers have used the selected works of Pakistani Anglophone literature written by the second-generation writers to analyze the lexical features of Pakistani English.

Previously, studies on Pakistani Anglophone literature have focused on literary aspects rather than linguistics. This study concentrates on the selected works of Pakistani Anglophone writers, namely Kamila Shamsie, Nadeem Aslam, Moni Mohsin and Daniyal Mueenuddin to analyze the lexical features of Pakistani English. Since, Pakistani Anglophone literature offers, from linguists' perspective, a wide variety of options to analyze the linguistic features of Pakistani English. Therefore, this research makes a substantial addition to the understanding of both Pakistani Anglophone literature and Pakistani variety of English in the complicated context of language contact outlined in this research.

2. REVIEW OF LITERATURE

This section is an account of a review of the literature available on Pakistani English. Pakistani English has generated substantial interest as a subject of linguistic analysis since the 1990s. Baumgardner (1990, 1993, 1996, and 1998), Kennedy (1993), Rahman (1990), Talaat (1993), and Mahboob (2004) are among the earliest commentators on Pakistani English, and they mostly based their research on Braj B. Kachru's seminal writings. Indian English, South Asian English, and World English have all been subjects of Braj B. Kachru's publications between 1965 and 2005, spanning forty years. A number of other researchers have also published on identical aspects of Pakistani English. Therefore, this literature review synthesized the prior findings on the lexical features of Pakistani English to establish a conceptual framework in order to contextualize this study.

2.1 Lexis

Mahboob (2004) asserts that lexis is the primary subject of most linguistic studies of Pakistani English. Researchers claim that the Pakistani English lexicon has expanded significantly. One of the primary reasons behind the rapid growth of Pakistani English's lexicon is borrowing from Urdu and other languages. As Baumgardner, Kennedy, and Shamim (1993c) argue about Pakistani English:

Urduised words in Pakistani English give it a linguistic and cultural identity and it is more evident in the large number of loan words from Urdu and the other regional

languages which have made their way more common in Pakistani English. The influence of Urduization seems all pervasive in Pakistani English (42).

These borrowed words demonstrate that they have been modified to suit the grammar of English. Besides, borrowing and the grammaticalization of these borrowed words, other lexical aspects of Pakistani English include word formations, conversion of a word from one part of speech to another, use of archaic vocabulary, reduction at phrase level, collaged words, regional aphorisms, culturally eclipsed meanings are the key lexico-semantic features of Pakistani English (Jadoon, 2017, p.4). A detailed discussion of these features is as follows:

A. Borrowing

The use of borrowed words and expressions from the mother tongue is the norm in bilingualism/multilingualism speech settings. Likewise, Pakistani English extensively uses the loan words, as Mahboob (2004) cites Baumgardner et al. (1993c), who list 54 areas in which Pakistani English borrows words from indigenous Pakistani languages. These 54 areas mostly belong to the three broader semantic categories, as illustrated in Figure 1.

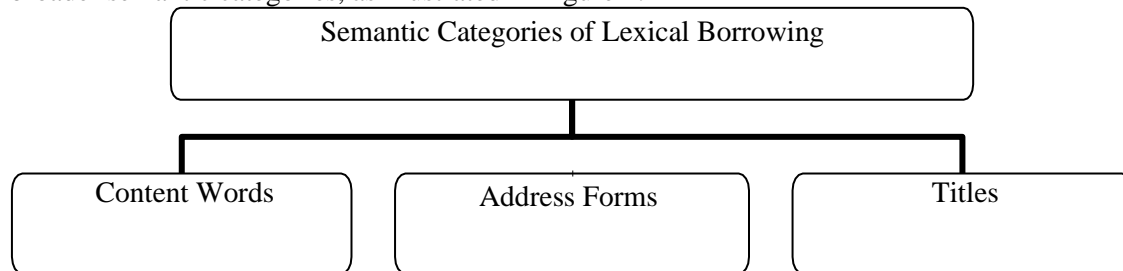


Figure 1 Semantic Categories of Borrowed Lexical Items (Except proper nouns)

These more inclusive classifications provide insight into the phenomenon of lexical borrowing, which is frequently used to fill up lexical gaps or enhance clarity. Examples provided by Baumgardner et al. (1993c) include:

- ... haleem (a thick soup) ... daigs ('cauldrons'). (Edibles)
- ... purdah ('segregation') system but... (Religion).
- ... hartal ('strike'). (Law and order)
- ... shaadies ('wedding') ... dulha ('groom') and dulhan ('bride'), (Wedding) (pp. 159-163).
- ... goonda tax ('extortion money'). (Kennedy, 1993b, p. 208); (Terms of gratification)
- ...Dharail ('dacoit in Sindhi and Saraiki language'); malakhro (a sport like wrestling/ground for wrestling) (p. 97). (Terms of social concepts)

Mahboob (2004) further adds that these words from indigenous tongues can be fused with English grammatical morphemes. In the examples below, the English plural suffix -s is used to make pluralize the borrowed words.

- ... chowkidars working in (Baumgardner et al., 1993c, p. 152)
- ..., jalsas ('rallies') and jallooses ('protestors').... (Baumgardner et al., 1993c, p. 129)

B. Affixation

In Pakistani English, Mahboob (2004) asserts that affixation is a useful method for creating new words. For this, affixes from English, Urdu, or any other indigenous language might be used. Affixes taken from Urdu are retained as affixes in Pakistani English. They are also put to good use when it comes to creating new words. -wala/wali ('masculine/feminine') is one of the most productive of these morphemes. These morphemes might mean things like "person with," "owner of," "seller of," and other things depending on the context.

- Gadhagari-wala ('person who owns a donkey cart').
- Pani Wala ('a person who provides drinking water').
- Alhamra Wallahs ('People, who belongs to Alhamra Arts Council')
- Channay Wala ('a person, who sells chick peas')
- Churi-wali ('a woman who sells bangles'). (Baumgardner et al.,1993c, pp. 137-139)

In addition, a number of English affixes are also utilized effectively in novel collocations in Pakistani English, with both English and Urdu words (or of words from other indigenous languages). The affixes d-, -lifter, and -ism, are used in the following examples:

- ... de-loading ('decreasing the load') (Baumgardner, 1993b, p. 43)
- ... motorcycle-lifter (Kennedy, 1993a, p. 72)
- ... ad-hocism and stop-gapism.... (Baumgardner, 1993b, p. 42)

C. Compounding

The process of compounding, which in Pakistani English is based on the fusion of lexical components (words or stems), is another distinctive feature. As, Mahboob (2004) cites the following examples given by Baumgardner (1993b, p. 51): a flying coach, means 'a fast moving bus, usually used as mean of public transport'; and, cent percent which is used for '100 percent' in Pakistani English.

D. Hybridization

Hybrid items, according to Kachru (1975), are ones with a "South Asian item as head" (p. 156) or a "modifier," as Rahman (1990) puts it. Some of the hybrids of Indian English are common in Pakistani English, such as lathi-charge (a police attack with batons); police thana (police station); zamindari system (a system of land ownership and revenue collection); goonda-looking (a person who appears to be rough or a hooligan); miss sahib (sahib is an honorific used with many referents to show respect)' (Kachru, 1975, pp. 154–162).

Ushr tax (an Islamic tax on land); Zakat ordinance (a law intended to levy an Islamic tax); and other hybrids used only in Pakistani English allude to Islam or different features of Pakistani culture, e.g. Nikah ceremony (Islamic marriage); Bismillah ceremony (when a child begins learning to read the Quran); Aqiqa ceremony (when a child is named); Ittar bottle (a bottle that contains a unique aroma); Eid card (a card used on occasion of Eid to wish someone Eid Mubark) (Rahman, 2014, p. 96); double-roti ('bread') (Baumgardner, 1993b, p. 45) and Goonda tax (illegal extortion of money through intimidation or force) (Kennedy, 1993b, p. 208). Mahboob (2004) claims that new hybrid compounds may be created by combining Urdu words with English terms in addition to compounds using two native English morphemes.

E. Loan Translation

Rahman (1990) uses the terms of Weinreich (1953), about loan translations proper, loan renditions, and loan creations, to mention the following examples from Pakistani English, which are virtually identical to those found in Indian English, under the heading of translations: Keep fasts; in British English, merely 'Fast' is used, however, it is a translation of the Urdu term Roza rakhna (fast keeping) in Pakistani English. Fasts are referred to as 'Days of fasting' in British English but 'Roza' (fast plus plural morpheme) in Pakistani English and a number of other such translations (pp. 67- 69).

F. Conversion

Mahboob (2004) contends that borrowed English and indigenous words in Pakistani English may show a transition from one part of speech to another. The examples that follow demonstrate a transition from a noun into a verb and from an adjective into a noun, respectively.

- Another Gora ('white, white man')... (Baumgardner et al., 1993c, p. 93)
- ... To challan ('ticket') the innocent? (Baumgardner et al., 1993c, p. 90)
- ... Plans to aircraft (to use airspace).... (Baumgardner, 1993b, p. 45)

G. Archaisms

The usage of terms that are no longer relevant in British or American English but are still effective in Pakistani English is another characteristic of Pakistani English, as per Mahboob (2004). Marckwardt (1980) referred to this as colonial lag. Görlach (1991) argues that the term is misleading since such instances are so uncommon. Colonial lag is demonstrated by the usage of tantamount in the example below:

- ... it tantamounts to the dismemberment (Baumgardner, 1993b, p. 47)

In British English, "tantamount" could be used as a verb, but it is now obsolete. In Pakistani English, the predicative form is almost identical.

2.2 Findings

A review of the earlier works on Pakistani English reveals that scholars have been engaged since the 1990s in analyzing the features of Pakistani English, disambiguating, isolating, and identifying aspects in the phonology, lexicology, and syntax of Pakistani English. They had previously studied Pakistani English in the print media and amongst the students of second language learners. However, so far, there have been very few attempts to analyze the linguistic characteristics of Pakistani English from Pakistani

Anglophone literature. Thus, this study makes an effort to analyze the lexical characteristics of Pakistani English using examples from Pakistani Anglophone literature.

3. DATA AND METHOD OF ANALYSIS

In this study, textual analysis method is used with a qualitative content analysis approach to analyze the lexical features of Pakistani English as used in the selected works of Pakistani Anglophone literature. Since, the number of works for a qualitative analysis cannot be numerically measured; therefore, only the four works of Pakistani Anglophone writers, namely 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 used as the primary data source. In the selection of these works, consideration has to be given to the writers and their works' popularity as evidenced by awards and/or national and international recognition. Writing careers of Kamila Shamsie and Nadeem Aslam began in the 1990s, and since then, each has published more than five novels. While during the first decade of the twenty-first century, Moni Mohsin and Daniyal Mueenuddin created literary tremors in Pakistani Anglophone writings. Four of Moni Mohsin's novels have been published so far, and Mueenuddin's collection of short stories is considered as the pinnacle of Pakistani Anglophone short fiction. The works of these writers reflect Pakistani identity, which is mirrored in their thought patterns, points of views, and knowledge of Pakistani languages, cultures, traditions and ethos, and this can be seen in their creation of the characters, themes, and literary convention with reference to the Pakistani society. In other words, Pakistani soil has been the cornerstone of their artistic endeavors. As, Aslam (2017) puts it:

I do not use the English language in the same way that someone born in the Britain would. The language I use has the 26 letters of the English alphabet, but they seem aware of the presence of the 38 letters of the Urdu's alphabet too. . . .And as with language, so with place: I belong to both England and Pakistan. (N. Aslam, personal communication, 2017)

In addition, their works have received a number of national and international prestigious awards. Furthermore, their works are considered to be the most representative Pakistani English writings and a number of their works are featured in the curriculum of various university programmes across Pakistan. Since, textual analysis is a sort of qualitative analysis that concentrates on describing text content, structure, and purposes as well as its underlying ideological and cultural presuppositions. Thus, the textual analysis, in the researchers' views, best serves the purpose of this research work. The researchers have followed a three-step procedure for textual analysis that includes text selection, text coding and categorization, as well as text analysis and interpretation. Moreover, the existing studies on Pakistani English, as described in the literature review, used as benchmark to interpret each linguistic feature, in the context of language contact framework developed by Weinreich (1968), which describes the dynamics of language contact and offer explanation for the language variation.

He explains that reciprocal influence becomes inevitable when two or more languages are in contact. Therefore, this contact results in "interference phenomena" (Weinreich, 1968, p.1). This interference phenomenon involve "those instances of deviation from the norms of either language which occur in the speech of bilinguals as a result of their familiarity with more than one language. . . ." (Weinreich, 1968, p.1). These deviations may manifest themselves in such domains as lexis, semantics, grammar, and pronunciation. The impact of language in contact is more pronounced and pervasive in Pakistan's multilingual setting, where English, the country's official language, has to coexist with several indigenous languages. As a result, Pakistani English has developed distinct Pakistani features at all linguistic levels, lexical creativity being one of them, which include borrowing, affixation, compounding, hybridization, loan translations, conversion, and archaism beside others.

4. RESULTS AND DISCUSSION

The lexical domain of Pakistani English is rather more significant, as compare to syntax and phonology and is rapidly evolving in a variety of different ways, such as borrowing and lexical innovations. This section analyses these lexical features in 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). Some of these lexical features are discussed as under:

A. Borrowing

In the lexical domain, Pakistani variety of English exhibits a rapid expansion. A large number of words and expression from Pakistani languages are used quite frequently which gives it a distinct flavor of Pakistani identity. This widespread use of borrowed lexical items in Pakistani English is the outcome of the internal and external factors, which are interlinked and overlap. Such as, lexical borrowing mostly occurred in Pakistani English, where the borrowed lexical items refer to culturally specific concepts, and English language cannot provide an equivalent term. This is particularly true of lexical borrowings from the context of Islam, not only because of the lack of precise lexical equivalents in English, but also because of the tradition of reciting the Quran in Arabic. Since the English translation equivalents are either unclear or a poor substitute in such circumstances, such as "Hajj" (Shamsie, 2001, p.100), for pilgrimage; "Umra" (Shamsie, 2001, p. 292), for lesser pilgrimage; and "milads" (Shamsie, 2001, p. 68), for events organized on the birthday anniversary of Holy Prophet Peace Be Upon Him.

Another important factor behind the use of lexical borrowing in Pakistani English is to attain a greater degree of clarity. In Pakistani English, the use of words and expressions of Pakistani origin is preferred over an inadequate English equivalent since lexis referring to a variety of culturally distinct activities, such as various wedding functions, i-e, "mehndis" (Shamsie, 2001, p. 69) is the function of applying temporary henna tattoos, especially as part of a bride and groom's preparations for a wedding, "mayouns" (Shamsie, 2001, p. 68) is the term used for the preparation ceremony one day before Pakistani weddings, "baarat" (Shamsie, 2001, p. 68) is a celebratory wedding procession that escorts the groom, who is traditionally on horseback, to the house of the bride and "valimas" (Shamsie, 2001, p. 68) the marriage banquet of an Islamic wedding, in a traditional Pakistani marriage ceremony have no exact word for word translation in English.

Besides, there are a number of borrowed lexical items with English equivalents, which have been used in Pakistani Anglophone literature. The choice of such lexis instead of an English equivalent in such cases is mostly driven by the writers' desire to express various shades of meanings. Such as, "ayah" (Shamsie, 2001, p. 262) for housemaid, "talaq" (Aslam, 2004, p. 163) for divorce, "qurbani" (Mohsin, 2008, p. 14) for sacrifice and "bazaar" (Mueenuddin, 2009, p. 235) for market.

Another reason for the lexical borrowing in Pakistani English is economy of expression, since one-word expressions are frequently preferred to attributive phrases. Such as, "Kiran" (Aslam, 2004, p. 7) for a ray of light, "Sohnia" (Aslam, 2004, p. 12) for the beautiful one, "sehri" (Mohsin, 2008, p. 177) for the morning meal eaten by Muslims before the sun has come up during Ramadan; "iftaari" (Mohsin, 2008, p. 177) for the evening meal eaten by Muslims after the sun has gone down during Ramadan, "azaan" (Mueenuddin, 2009, p. 216) for Muslim's prayer call, "naswar" (Mueenuddin, 2009, p. 225) for green chopped coarse tobacco.

Moreover, despite having an English equivalent, the majority of kinship terms in Pakistani English are taken from the languages of Pakistan, since they reflect the sentimental attachment of the people. Such as, the use of "Ami" (Shamsie, 2001, p. 6) for mother, "Aba" (Shamsie, 2001, p. 5) for father, "Bhai" (Shamsie, 2001, p. 32) for brother, "Bhaijaan" (Mohsin, 2008, p.18) for brother, and "Ma" (Mueenuddin, 2009, p. 74) for mother.

Some other frequently used borrowed words are "purdah" (Shamsie, 2001, p. 330) the religious obligation in Muslim societies of screening women from men or strangers; "jamadaar" (Shamsie, 2001, p. 270) a person whose job is to sweep homes or offices; "qawaali" (Shamsie, 2001, p. 179) the word has Arabic origin which means singing with repetition which is a popular form of music in Pakistan; "churail" (Shamsie, 2001, p. 46) a female ghost of Indian Subcontinent's folklore; "sari" (Aslam, 2004, p. 27) a garment consisting of a length of cotton or silk elaborately draped around the body, traditionally worn by women from South Asia; "Barsat" (Aslam, 2004, p. 5) rainy season; "Khizan" (Aslam, 2004, p. 5) autumn; "Koran" (Aslam, 2004, p. 34) the Islamic sacred book, believed to be the word of God as dictated to Muhammad by the archangel Gabriel and written down in Arabic; "dahl" (Aslam, 2004, p. 40) split pulses, in particular lentils; "charpoy" (Mueenuddin, 2009, p. 7) literally mean four legs, also found its way into Pakistani English and is spelt as charpoy, meaning light bedstead; "chapattis" (Mueenuddin, 2009, p. 20) in South Asian cooking, a thin pancake of unleavened whole meal bread

cooked on a griddle; “hookah” (Mueenuddin, 2009, p. 23) an oriental tobacco pipe with a long, flexible tube which draws the smoke through water contained in a bowl; “veranda” (Mueenuddin, 2009, p. 33) a roofed platform along the outside of a house, level with the ground floor; “sarrhial” (Mohsin, 2008, p. 10) irritable; “darzi” (Mohsin, 2008, p. 11) tailor; “Basant” (Mohsin, 2008, p. 12) a spring festival celebrated in Pakistan; and “tamasha” (Mohsin, 2008, p. 12) a fuss or commotion.

B. Affixation

In Pakistani English, affixation (although it’s a morphological process) is effectively used to create new words; affixes from Urdu, English, or any other Pakistani language may be used for this purpose. Here are some examples of affixation:

a) Urdu-based affixes.

Pakistani English borrows affixes from Urdu while preserving their affixity. Additionally, they can be used to make up new words. – One of the most prolific morphemes is “wallah/walli” (‘masculine/feminine’). Depending on the context, these morphemes may signify person with / owner of / seller of, and so on. For example:

- “And “customs of proper behaviour” ... which **rubbish-wallah** sold you that line, Zia?” (Shamsie, 2001, p. 153)
- “What is the point of Eid in this country ..., no balloon sellers in the street and no **monkey-wallahs** with their monkey” (Aslam, 2004, p. 278).
- “I know because her **waxing-wali** told me” (Mohsin, 2008, p. 11).

In these examples, the Urdu morpheme wallah or walli is attached to words from the English language to denote various meanings, such as (a) “rubbish-wallah,” which refers to a person who collects trash, (b) “monkey-wallah,” which denotes a person who travels to various locations in Pakistan on special occasions to perform various acts with monkeys, and (c) “waxing-wali,” which denotes a woman who offers waxing services.

Another most common affixation is the use of Urdu/ Punjabi “Ji”, which is attached to any word, may be a common or a proper noun either with an English noun or Urdu noun, which is considered as a marker of respect or an honorific in Pakistani culture. For Example:

- “father-ji” (Aslam, 2004, p. 39).
- “Shamas-uncle-ji” (Aslam, 2004, p. 87).
- “Gandhiji” (Mohsin, 2008, p. 108).
- “Uncle ji” (Mohsin, 2008, p. 137).
- “Bibi jee” (Mueenuddin, 2009, p. 29).

Besides, there are a number of other Urdu based affixes, such as “jaan”, “sahib”, “sahiba”, used by Pakistani Anglophone writers to reflect the socio-cultural patterns prevalent in Pakistani society.

b) English-based affixes

The productive use of several English affixes in novel collocations in Pakistani English is another aspect of this language. To words in English, Urdu, or other Pakistani languages, these affixes can be applied. Here are the examples of some of English affixes:

- “... his **Punjabiness** would probably be more of an issue on the nation’s ethnic battleground than his **Bengaliness**” (Shamsie, 2001, p. 44).
- “I wish to be the most **unfeudal** feudal in this country” (Shamsie, 2001, p. 32).
- “... his **Imranesque** run-up undisturbed by a football shooting past him from one of the competing games on the field” (Shamsie, 2001, p. 78).
- “We could all be **Krotchians Or Krotchyites**” (Shamsie, 2001, p. 106).
- “That’s a **Soniaism**, right” (Shamsie, 2001, p. 144)?
- “If only she could obtain a Muslim divorce and marry Jugnu **Islamically** --- they could cohabit then” (Aslam, 2004, p. 56).
- “... the cross-stitch pillowcases and long smock-work caterpillars, embroidered **Koranic** samplers” (Aslam, 2004, p. 69).
- “He had known that ... The First Children on Moon, a regular section called Encyclopaedia **Pakistanica** ... to write the histories of their towns” (Aslam, 2004, p. 77).
- “... beating his son ... for flying a kite which he considered **unIslamic**” (Aslam, 2004, p. 85).

- “In my opinion they are still infected with their father’s **Hinduism**” (Aslam, 2004, p. 181).
- “The **Chandias** say they did not do it” (Mueenuddin, 2009, p. 246).
- “Mummy telephoned early this morning, about **twelve-ish**” (Mohsin, 2008, p. 39).
- “I went ... to the **anti-fundo** rally, of course.” (Mohsin, 2008, p. 163).
- “‘Bonanza’? I said. ‘No, too **upstartish**’” (Mohsin, 2008, p. 96).
- “Aunty Pussy and Mummy have been reliving all their **pre-Partition** mammaries” (Mohsin, 2008, p. 104).

In addition to these, a variety of other English affixes have been used by Pakistani Anglophone writers to render the words of Pakistani English new shades of meaning.

C. Compounding

Compounding is a hall mark of most of the Pakistani languages and this feature is carried over to Pakistani variety of English as well. In addition to the numerous new words that have been coined, compounds are frequently created. Pakistani English speakers like to employ compounds even where the native speakers would rather use a phrase. Here are some of the examples of compounds, most frequently used in Pakistani Anglophone literature under study:

Table 4.1 Noun + Noun Constructions

Words	Meanings
“car-thief” (Shamsie, 2001, p. 256).	A person who steals cars.
“veranda light” (Shamsie, 2001, p. 257).	Alight in veranda.
“quota system” (Shamsie, 2001, p. 175).	A policy of specifying the percentage of people on the basis of their domicile in government jobs.
“Islamic law” (Aslam, 2004, p. 135).	Juristic interpretations (fiqha) of divine/Muslim law (sharī‘ah).
“Poet-saints” (Aslam, 2004, p. 196).	Divinely inspired Sufi poets of Subcontinent.
“head veil” (Aslam, 2004, p. 326).	Wearing a veil to cover head as a sign of humility in front of God.
“cousin sister” (Mohsin, 2008, p. 27).	A female cousin.
“head-scarf” (Mohsin, 2008, p. 51).	A more or less square piece of material worn over the head by women.
“cheque book” (Mohsin, 2008, p. 162).	A book of printed cheques ready for use.
“meter men” (Mueenuddin, 2009, p. 1).	Men, whose jobs are, meter reading to check the consumption of electricity.
“village food” (Mueenuddin, 2009, p. 21).	Food that is being typical to a village.
“marriage-goers” (Mueenuddin, 2009, p. 195).	One who attends a wedding.

Table 4.2 Adjective + Noun Construction

Words	Meanings
“migratory patterns” (Shamsie, 2001, p. 51).	A migratory tribe, bird, or animal is one that migrates every year.
“failed marriage” (Shamsie, 2001, p. 298).	A marriage that ends on separation.
“feudal cows” (Shamsie, 2001, p. 11).	Cows of a feudal landlord.
“wifely duty” (Aslam, 2004, p. 211).	A wife having to have physical relation in a marriage.
“earthly wives” (Aslam, 2004, p. 273).	Wives one has in this world.
“sacred salt” (Aslam, 2004, p. 312).	A salt blessed by a holy man.
“foggy cold” (Mohsin, 2008, p. 38).	Cold with thick fog.
“Second-hand” (Mohsin, 2008, p. 138).	Something that is already used.
“holy water” (Mohsin, 2008, p. 86).	Zamzam Water.
“gazetted salary” (Mueenuddin, 2009, p. 91).	Salary of gazette officer.
“Princely State” (Mueenuddin, 2009, p. 5).	A sovereign entity of the British Indian Empire.
“salty rice” (Mueenuddin, 2009, p. 10).	A dish made of rice and meat.

Table 4.3 Noun + Verb Construction

Words	Meanings
“sister-murdering” (Aslam, 2004, p. 320).	Refers to the honour killing in Pakistani society.
“nose-blowing” (Aslam, 2004, p. 320).	One, who blows his nose.
“mosque-going” (Aslam, 2004, p. 320).	One, who goes to mosque.
“cousin-marrying” (Aslam, 2004, p. 320).	One, who marries his/her cousin.
“veil-wearing” (Aslam, 2004, p. 320).	One, who wears veil.
“face ironed” (Mohsin, 2008, p. 133).	Facial.
“owls hooting” (Mohsin, 2008, p. 26).	Owls primarily hoot to claim their territory and fend off any would-be intruders.
“gift-wrapping” (Mohsin, 2008, p. 90).	To wrap a gift.
“money-making” (Mohsin, 2008, p. 173).	To earn money.
“hash-smoke” (Mueenuddin, 2009, p. 35).	Smoking hashish.
“Wheat harvest”(Mueenuddin, 2009, p. 59).	Harvesting wheat crop.

D. Hybridization

In Pakistani English, hybridization is another productive process to create new words. In this process, a non-English word is used along with an English word, to create a new word, such as “police thaanas” (Shamsie, 2001, p. 201) for police stations; and “Bijli fails” (Shamsie, 2001, p.85) for electricity breakdown; “motia seller” (Shamsie, 2001, p. 332) for Jasmine (flower) seller; “rubbish-wallah” (Shamsie, 2001, p. 153) for one who collects garbage; “mustard kameez” (Aslam, 2004, p. 41) for a traditional Pakistani dress top of mustard colour; “Punjabi hometown” (Aslam, 2004, p. 49) for a town inhabited by the people of Punjab province of Pakistan; “Eid festival” (Aslam, 2004, p. 100) for a religious celebration of Muslims worldwide; “Peepal trees” (Aslam, 2004, p. 31) for sacred fig tree that is a species of fig, native to the Indian subcontinent; “Carrot halva” (Mueenuddin, 2009, p. 21) is a subcontinent’s sweet dish made with carrot; “village maulvi” (Mueenuddin, 2009, p. 45) for a Muslim religious teacher, teaching in a village; “silk sari” (Mueenuddin, 2009, p. 140) is a garment traditionally worn in subcontinent by women, made of silk; “Cotton dhurrie” (Mueenuddin, 2009, p. 74) is a hand-woven rug made with cotton; “paindu pastry” (Mohsin, 2008, p. 6) is used for a culturally backward person; “purdah types” (Mohsin, 2008, p. 7) for women of middle class, who usually hide their faces in public; “karobari type” (Mohsin, 2008, p. 15) refers to people who are engaged in business; and “jihadi group” (Mohsin, 2008, p. 26) for a group of people who fight against the enemies of Islam.

E. Loan Translation

Another distinctive feature of Pakistani English is loan translation. This includes root-for-root or word-for-word translation from Pakistani languages to Pakistani English. For example, “Uncle” (Shamsie, 2001, p. 8), “Aunty” (Shamsie, 2001, p. 8), is used for all the grownup relatives in Pakistani context. Similarly, Shamsie (2001) literally translates the name of places, as “Teen Talwar, three swords” (p. 112); and “Kala pul, the Black Bridge” (p. 164) in *Kartography*. Aslam (2004) has also translated a number of Pakistani socio-cultural concepts and names into English, like “Mahtaab. The moon” (p. 55), hera- mandi: “Diamond Market” (p. 81), “Anarkali, Pomegranate Blossom” (p. 82), “burqa, head to toe veil” (p. 109), “eunuch” (p. 225), and “honour killings” (p. 279), in *Maps for Lost Lovers. In Other Rooms, Other Wonders*, Mueenuddin (2009) has translated, “Weak headlights” (p.10), “crude improvisation” (p.2), “turban” (p. 87), and “God gifted one” (p. 43). Mohsin’s *The Diary of a Social Butterfly* (2008) is no exception in this regard. Her use of, “cousin sister” (p. 7), “third cousin’s niece” (p. 16), “blackened our faces” (p. 35), “...in how much water we are” (p. 50), “Red Mosque” (170), and “meat-eating” (p. 93) are some examples of loan translations.

F. Conversion

In Pakistani English, words with English and Pakistani origins may move from one part of speech to another, such as an adjective to become a noun or a noun to become a verb. This process is known as conversion. Here are a few conversions from Pakistani Anglophone literature:

- “He’s become a gora (white man)” (Shamsie, 2001, p. 155).
- “We are hardly the types who are going to become runaways in London and ... marry cockney goras (white men)” (Mohsin, 2008, p. 51).

- “Now goras (white men) are saying Bob Woolmer died himself only and that nobody killed him” (Mohsin, 2008, p. 171).

G. Archaisms

The Pakistani variety of English still preserves the use archaism, which are either from non-English origin or English origin but are no longer in use in British or American English but are still useful in Pakistani English. Here are some of the examples of the use of archaic words in Pakistani Anglophone literature:

Table 4.4 Archaic Words

Words	Meaning
Illiberal (Shamsie, 2001, p. 248).	Uncultured or unrefined.
Memorabilia (Shamsie, 2001, p. 306).	Memorable or noteworthy observations.
Fishwives (Aslam, 2004, p. 301).	A woman who sells fish.
Abattoir (Aslam, 2004, p. 359).	Slaughter house.
Sire (Mueenuddin, 2009, p. 9).	A respectful form of address.
Peon (Mueenuddin, 2009, p. 57).	Office attendant or orderly.
Convent-educated (Mohsin, 2008, p. 14).	Missionary Schools in Colonial Period.
Bearers (Mohsin, 2008, p. 6).	Butler or valet.
Cheater cock (Mohsin, 2008, p. 7).	A cheater (Typically a subcontinental expression).

5. CONCLUSION

This research looked at Pakistani English’s lexical characteristics in literature written by Pakistani Anglophone writers. The researchers used the four works of Pakistani Anglophone writers, namely 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). One of these works is a compilation of satirical columns turned novel, two of them are novels, and the other is a collection of short stories.

The findings suggest that the Pakistani variety of English differs considerably from British English in lexical dimensions. Since, in Pakistani English, a large number of words and expression from Pakistani languages are used quite frequently this gives it a distinct flavor of Pakistani identity. As seen in the works under study, the writers have used a substantial number of borrowed words and expressions because of their wide currency; brevity, regional flavor and ability to fill lexical gaps. In addition, Pakistani Anglophone writers have used a variety of innovative methods, including as affixation, compounding, hybridization, loan translations, conversion, and archaism, to express the Pakistani identity of their works. Moreover, each of these word formation techniques is well-established features of Pakistani English. This indicates that the literary dimension of Pakistani English has been developed fairly impressively. Therefore, the present study ascertains a call for codification of these lexical features in books and dictionary of Pakistani English.

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