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AN ACCOUNT OF SEMANTIC CHANGE IN PAKISTANI ENGLISH AND ITS IMPACT ON ITS INTELLIGIBILITY AND ACCEPTABILITY

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ABSTRACT
This study focused on Pakistani English in the context of the distinct features that stem from the sociocultural context in which English is being used. The study used Weinreich's (1968) framework of language contact which outlines the pattern of language interaction and offers an explanation for linguistic change, as a theoretical cornerstone in the study of the semantic shift in the Pakistani variant of English, which lends this variety its Pakistani flavor. The objective of this study, which used four literary texts as data sources, was to examine the manner in which Pakistanis' sociocultural environment and experiences affect the meanings of some words that have both English and Pakistani origins, leading to extensions or outright variations in the meanings of some words of both English and Pakistani origin as they are incorporated into the lexicon of Pakistani English. The study highlights that these semantic variations are signs of the sociocultural dynamics of Pakistani society, which lead to linguistic variation among English varieties. The semantic variations prove that using the British variety as the benchmark for evaluating Pakistani English's intelligibility and acceptability would be at odds with Pakistani sociocultural reality. Pakistani English, therefore, has to be assessed on its own grounds as a distinct variety.
Keywords: Pakistani English; Semantic Shift; Semantic change; Semantic Variation; Intelligibility and Acceptability.

1. INTRODUCTION

In regions where English is often used as a second language, linguistic divergences culminated in the emergence of multiple variations of English. But until the last quarter of the twentieth century, these non-native English variations failed to draw a great deal of academic interest. as it is often believed that these variations are corrupted, distorted, and deteriorated versions of the standard native forms. Sociolinguists, however, argued against this stigmatized perception of nonnative English varieties, asserting that the standard "is not a property of any language per se, but a characteristic societal treatment of language" (Fishman, 1971, p. 229) and the nonnative varieties of English are not any less systematic than the standard forms. Instead, these variants diverge "in regular and rule-governed ways" (Labov, 1969, p. 32) from the native variants. Thus, it is now recognized that the stigma once attached to all non-native varieties because their speakers did not adhere to the "standard" norms stems solely from the social perception of these speakers rather than any inherent flaw in the varieties as coherent communication systems. Therefore, a more receptive attitude towards these variations has replaced the original scepticism in recent years. As a result, linguists are studying the various facets of countless new variants of English that are steadily but gradually becoming recognized in various parts of the world. One such variant that has lately left its imprint on the global language scene is Pakistani English.

The claim that Pakistani English is a unique variant of English is based on the notion that the language has gone through a process of "Pakistanization" that formally manifests itself in a manner identical to that of Americanization, Australianization, or Canadianization. This phenomenon of Pakistanization refers to the fact that English has become a part of all of our endeavors and whether we like it or not, English is here to stay and has developed into an invaluable means of communication that link people who speak different languages within the country and with the rest of the world (Sidhwa, 1993, p. 213). Thus, the Pakistanis have, "taken English language and internalized it with [their] custom and daily used vernaculars, peppering it with the Subcontinental flavor" (Jadoon, 2017, p. 2), which has resulted in distinct Pakistani features in the Pakistani variety of English at all linguistic levels, i.e., phonology, morphology, lexicon, syntax, semantics, and pragmatics. Although Pakistani English has garnered more attention recently as an invaluable source of data for studies on cross-cultural and multilingual language contact, there is still plenty to explore and discover about many of its linguistic characteristics. Therefore, the objective of this study is to give an account of semantic change in Pakistani English and its implications on intelligibility and acceptability. Semantics is the area of linguistics is concerned with the meanings of words, phrases, and sentences in a language. It is the semantic aspect of Pakistani English that most strongly reflects the impact of indigenous languages, culture, and geography and lends it a "Pakistani flavor."

This Pakistani flavor is an outcome of semantic shift, a form of linguistic change in which words or lexemes acquire new meanings that are distinct from their former use. Socio-cultural, psychological, and linguistic pressures are only a few of the variables that could trigger a shift in semantics. It indicates that although conventionally, words, phrases, and sentences in any language have what they mean, their meanings are not static; rather, they depend on the individuals who use them as well as the settings in which they are used. Even in the standard variant of British English, for examples there are a number of lexical items that experienced a semantic shift, such as the words "**awful**" and "**gay**." The word "**awful,**" which originally meant stirring up wonder or fear, is now used to denote something negative. Another example is the term "**gay**," which was formerly used to describe a person who was happy, upbeat, cheery, and nice but is now more frequently used to denote a homosexual. The definitions of some terms will therefore inevitably differ and also change as cultures, people's experiences, and worldviews change. In this context, this study attempts to provide an account of the semantic shift in Pakistani English and its implications for intelligibility and acceptability based on some of the selected works of Pakistani Anglophonic literature.

2. A GLIMPSE OF PRIOR STUDIES

Pakistani English, an institutionalized non-native English variation, embodies the communication spirit of Pakistani society, in its imagery, word choice, and nuanced subtleties of meaning. Thus, like other institutionalized non-native variants, it typically best asserts itself through lexis. At the lexical level, nativization involves a number of creative processes, such as borrowing, affixation, compounding, clipping, abbreviation, blending, hybrid compounding, and semantic shift. But what gives the Pakistani variant of English a new dimension is the "semantic shift," a linguistic process that gives existing words new meaning. This semantic shift in Pakistani English can be found in English lexical items as well as borrowed lexical items. Therefore, Baumgardner (1995) holds the view that a reader must be familiar with both the Urdu language and Islamic culture in order to read a local Pakistani English newspaper completely and with comprehension (p. 262). It indicates the range, diversity, and functional depth of English, in Pakistan. Thus, this semantic change took place in nativized English varieties to fulfil a number of communication objectives, which include communicative emphasis, verisimilitude, role-playing, technical, and sociocultural authenticity (Sridhar, 1989, p.76). A **bogey**, for example, is a spinning undercarriage used on railway carriages or a tiny railway vehicle with a short wheelbase in modern British English. A **bogey**, on the other hand, is a railway carriage in Pakistani English. As Talaat (1993) quotes, "a new **bogey** will be added to this train from Sukkur" (p. 59).

Furthermore, collocations in Pakistani English like "Officers' Colony" or "Railway Colony," where "**colony**" refers to a place or neighborhood where individuals of the same profession live, "It was also agreed to construct a **colony** for the residential purposes of Class III and IV government servants" (Talaat, 1993, p. 60), are not often used in this sense in British English's standard variant. In addition, Mahboob

(2004) asserts that a number of terms exhibit a change in meaning from their original use in the British variant of English. For example, in the following sentences the terms “**patchwork**” and “**conveyance**” are used to refer to repair and transport, respectively, while the term “**teasing**” is used to refer to harassing behaviour.

- “He ordered for necessary **patchwork** (‘repair’) on the roads to be carried out” (Baumgardner, 1993, p. 47).
- “They also as a matter of routine overload the front seat and do not care for women waiting for **conveyance** (‘transport’)” (Talaat, 1993, p. 59).
- “Police have booked ... Zaman and three others on the charge of allegedly **teasing** (‘harassing’) a college girl and snatching her wrist watch and books” (Talaat, 1993, p. 61).

Rahman (1990), also, cites a number of English lexical terms that, in contrast to British English, exhibit semantic change, such as, “**academician**, which refers to an academic, and includes those associated with university teaching as well as scholars and intellectuals who are not members of recognized academies of learning; **shopper**, is used for a plastic shopping bag for holding the items one has purchased; **Mummy-Daddy type** describes a young Pakistani individual who attends a high-end, elite English-medium school and is part of the Westernized urban elite. They appear to be spoiled and unaware of Pakistani cultural realities; and Bun-Kabab is the polar opposite of a burger. A Pakistani individual educated in an Urdu-medium school, completely encapsulated by Pakistani culture and so on (Rahman, 1990, pp. 65–67). Moreover, a lexical term may have multiple meanings in the source language, but when it is borrowed, Pakistani English frequently only adopts one of them. For example, the term "purdah" (a way of segregating women from strangers using a veil or curtain) is solely adopted into Indian and Pakistani English in hybrid collocations like “**purdah system**,” or a single item, “**purdah**” in the sense of “**purdah system**”, yet the word “**purdah**” has a number of other meanings in Hindi and Urdu, such as “curtain,” “layer,” “screen,” “wall,” and so forth.

Thus, the objective of this investigation is to examine the semantic change in Pakistani English using literary works, that have not been thoroughly explored in a Pakistani context. Since the majority of prior investigations on the semantic aspects of Pakistani English centered on researchers’ observations, journalistic writings, student works, and guidebooks, this study’s focus is on literary texts.

3. DATA AND METHOD OF ANALYSIS

In the light of Weinreich’s (1968) language contact framework, which outlines the pattern of language contact and offers an explanation for linguistic variation, the notion of language contact and variation serves as the theoretical cornerstone of the phenomenon that gave rise to Pakistani English. He contends that when two or more languages come into contact, reciprocal influence becomes inevitable. This interaction therefore results in “interference phenomena” (Weinreich, 1968, p.1). The cases of divergence from either language's norms that occur in bilinguals’ speech as a result of their familiarization with more than one language system is the result of this interference phenomena (Weinreich, 1968, p.1). These divergences may occur in the lexis, semantics, grammar, and phonological domains, among various others. In the multilingual context of Pakistan, where English, the nation's official language, has to coexist with a number of indigenous languages, the influence of language in contact is more substantial and ubiquitous. As a result, Pakistani English has developed distinctive Pakistani traits at all linguistic levels, semantic shift being one of them. Semantic shift includes semantic amelioration, semantic pejoration, semantic generalization, semantic specialization, and semantic drift. In the analysis of these semantic aspects of Pakistani English, the researchers used 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), as their data sources. With a three-step process that involves text selection, text coding and classification, text analysis and interpretation, the researchers used a qualitative content analysis approach to identify the most appropriate examples of semantic creativity in the selected data. Then, these examples of semantic shift were further divided into categories such as semantic drift, semantic generalization, semantic specialization, semantic amelioration, and semantic pejoration.

4. RESULT AND DISCUSSION

In the Pakistani variant of English, words with both English and Pakistani origins go through semantic change, which is the shift of a word's meaning over the course of time. This semantic change manifested most commonly as a semantic generalization, semantic specialization, semantic amelioration, semantic pejoration, and semantic drift, which are discussed hereunder.

4.1 Semantic Generalization

Semantic generalization is the process through which the usage of words tends to expand beyond their original specificity. As the use of kinship terms like mother, father, son, daughter, brother, sister, aunt, uncle, cousin, or brother-in-law in the Pakistani variation of English extends beyond their nuclear biological notions or meanings in the British variety of English. As opposed to English culture, Pakistani culture has an entirely distinct perception of what it means to be kin. This is because the English people are accustomed to the nuclear family system and as a result, they are confined to the biological definitions of kinship terms. Whereas in Pakistani culture, the categories of kin, when fully developed, transcend the confines of the nuclear family and blood relations. Rather, kinship terms are used in both the real and factual relationships in Pakistani culture since it is considered disrespectful in Pakistani society to address elderly people by their names. As a result, "aunty" or "uncle" is used to refer to somebody who is perceived as coming from a generation older than the addressee. Therefore, it is inappropriate to refer to Mr. or Mrs Khan in this context. In addition, those a little older than the addressee is addressed as brothers or sisters.

Even children are not allowed to address or refer to older individuals directly, such as their friends' parents, therefore, they are obliged to use a relationship term. Even elder household help may be addressed as an aunt or uncle in several families. When addressing strangers or if someone's name is unknown, terms like "driver uncle," "watchman uncle," and so on are quite common in Pakistani society. Even fictive use of the terms "uncle," "aunt," "brother," and "sister" is more prevalent than the real ones. Thus, in Pakistani culture, these kinship terms are also used as vocatives or modes of address in addition to referring to real kin. In *The Maps for Lost Lovers* (2004), Aslam fictively used a number of kinship terms, such as:

- "The six-year-old is on his way to the mosque and his grandmother has just telephoned Kaukab from three streets away: "Keep an eye on him, **sister-ji**. He won't let me walk him to the mosque anymore." (p. 30)
- "The Detective Sergeant flew to England and informed his colleagues who then went to Pakistan to collect witnesses. **Sister-ji**, the white police are interested in us Pakistanis only when there is a chance to prove that we are savages who slaughter our **sons** and **daughters**, **brothers** and **sisters**." (p. 42)
- "She closed the window and bolted it shut noisily with a "Wait there, **brother-ji**," more and more furious at him for neglecting to refer to her as "**sister-ji**," (p. 69)
- "I feel I can tell you everything, you are like a **sister** to me . . .." (p. 113)
- "He's nineteen and is almost like a **brother** to me, reminds me of my own, in fact." (p. 233)
- "Behind him someone clears his throat, bringing him hurtling forward from the summer to the present moment—the summer's almost-end. "**Brother-ji**." (p. 265)
- "Nothing, **brother-ji**. I saw you just now and decided to come over to say salaam-a-lekum, a little hello." (p. 266)
- "She was eight when Jugnu arrived from America—twenty-three years' younger than him— and had grown up thinking of him as an **uncle** like almost every other child in the neighbourhood." (p. 287)
- "Can you see her, **uncle-ji**? She's there, look." (p. 302)
- "Mother, what was the matter with **auntie-ji**?" (p. 109)
- "But surely, **auntie-ji**, you look like a eunuch." (p. 37)

In the aforementioned examples, Aslam (2004) used all the kinship terms fictively, as a form of address, which reflects an extension of their meanings. Similarly, Shamsie in the following examples used

fictive kinship terms as a mode of address in *Kartography* (2001), which reflects an extension in their meanings in line with Pakistani culture.

- "'Well, I think it's a wonderful idea,' **Aunty Maheen** said, drawing her tiny frame to its full height." (p. 6)
- "'Do we have to call **Aunty Laila's** new husband "**Uncle**" even though he is a decadent feudal?' I asked." (p. 9)
- "But worse than what **Uncle Asif** and **Aunty Laila** had said, far worse than that, was **Uncle Ali's** remark: 'I'm not a Muhajir.' I had never stopped to think what **Uncle Ali** was or wasn't. **Aunty Maheen** was Bengali, I knew." (p. 30)
- "They're virtually **cousins**. In fact, they are **cousins.** You and I are third **cousins**, so that means our children are related, too. Tell that to the gossipmongers.'" (p. 6)
- "I never made the claim that Karim was like a **brother** to me. I knew too many **brothers** to say a thing like that." (p. 30)

In Other Rooms, Other Wonders (2009), Mueenuddin also used fictive kinship terms, such as:

- "'**Brother**,' said the man, over the puttering engine, 'give me a ride into town. I've got business, and I'm late.'" (p. 7)
- "The motorcycle increased his status, gave him weight, so that people began calling him '**Uncle**,' and asking his opinion on world affairs, about which he knew absolutely nothing." (p. 4)
- "'Do you want a cigarette, **Uncle**?' the villager said to Nawab, offering the pack." (p. 11)
- "Resting a hand on Hassan's shoulder, Rafik said, '**Uncle**, why do you bother this poor girl? What has she done to you?'" (p. 24)
- "The grown son, when he met Saleema later that afternoon in the servants' sitting area, said to her, 'Salaam, **Auntie**.'" (p. 35)

Fictive kinship terms were used in Moni Mohsin's *The Diary of a Social Butterfly* (2008) as well, like:

- "Mummy's favourite **cousin sister** is Aunty Pussy. Her husband, **Uncle** Kaukab, whom Janoo calls **Uncle** Cock-Up, was a tax collector." (p. 2)
- "I asked her what I should write about— 'Story-vory, plot-shlot, please koi idea dein na, **aunty**.'" (p. 10)
- "And all the silver-haired **uncles** lounging around on sofas watching them dance from under lowered lids. And the blonde aunties watching their **uncle-husbands** like Batman watches the Joker." (p. 32)
- "But it was a bacha bash with a few desperate **uncles** lurking in the shadows scoping out the teenage girls." (p. 56)

In the aforementioned examples, nearly all kinship terms are used to refer to hypothetical relations rather than real ones. While Pakistani speakers usually append the prefix with the kinship terms, such as a real brother or real sister, to indicate legitimate ties. Whenever the terms "uncle" or "aunt" are used, they are often defined precisely, such as "maternal/ paternal uncle" or "maternal/paternal aunt." Thus, the vast majority of kinship terms in Pakistani culture exhibit an aptitude for semantic generalization or expansion of meaning. Even though these terms are used as tokens of respect, they have a broader connotation than when they are used in British English.

In Pakistani English, there are a variety of additional words that are used in a broader sense in addition to kinship terms. For example, Mohsin's (2008) use of the word "**family**" (p. 10) refers to the extended family, which includes parents, grandparents, and even aunts and uncles.

- "And of course, Janoo's whole **family**—The Old Bag, the Gruesome Twosome, and their cheapster husbands and cheapster children for being themselves." (p. 10)

Aslam (2004) also used the word "**family**" in a more general sense, as in:

- "She did not have the energy to clean herself up—let Shamas come home and see

what he and his **family** and his children had done to her— but she washed her face … because the white woman was coming.” (p. 42)

In Pakistani languages, the word “**feel**” is also frequently used ‘for taking offense,’ and this usage has been passed over into Pakistani English. As Mohsin (2008) put it,

- “Itna main ne **feel** kiya, na, I can’t even tell.” (p. 70)
- “Bush ki victory ko us ne itna **feel** kiya hai, na, keh jiss ka koi hisaab hi nahin. I think so he’s more upset than Carry even.” (p. 98)

4.2 Semantic Specialization

Semantic specialization is the process by which the meaning of a word become less inclusive or general than its earlier meaning. Therefore, a word's meaning becomes more specialized when it goes from a particular set of contexts to another during the semantic specialization process. In the case of the English used in Pakistan, a number of terms with Pakistani origins are used in specialized contexts. For example, the term “purdah” (p. 115) in Mueenuddin's *In Other Rooms, Other Wonders* (2009) which frequently refers to the practise of covering women from strangers with a veil or scarf in Pakistani English, has a variety of additional connotations in Pakistani languages. In particular, it is used for objects like curtains, drapes, layers, shields, and fences. However, it is only used under the purdah system in a religious context in Pakistani English, as in:

- “Unable to keep Harouni’s attention, barely out of **purdah**, she had tried amulets ….” (Mueenuddin, 2009, p. 11)

In a similar vein, Shamsie (2001) used the term “purdah” (p. 330) in a specific religious connotation as:

- “There is a back door to the Imam Bargah for them, for the ones in **purdah**, and to reach that back door ….” (p. 330)

However, Mohsin (2008) used the term “purdah type” to describe middle-class women who usually cover themselves with a veil. It serves as a class marker in this context to distinguish between upper-class and middle-class women’s attire, as:

- “Janoo’s sisters went to Home Econmics, where all the middle- class or **purdah types** go.” (p. 3)

Moreover, in the works under study, the term “Jihad” is used in a specialized sense. Although Jihad in Islam has a variety of connotations, such as Jihad-e-Akbar, which refers to the struggle against one’s own baser instincts, and Jihad-e-Asghar, which is further divided into Jihad (Jihad-bil-lisan) by the tongue, and Jihad (Jihad-al-qalam) by the word, which are concerned with speaking the truth and spreading the light of Islam. While Jihad (Jihad-bil-yad) by the hand, refers to the determination to do what is right and stood against injustice and wrongdoing. However, the authors prefer to use the term that is most commonly associated with the concept: conflict or war against the enemies of Islam. The following ‘Jihad’ examples, taken from the works under study, reflect this specialized connotation.

- “When the collections were being made, he had joked with the women who weren’t giving up their jewels to … finance the **jihad** against unbelievers.” (Aslam, 2004, p. 204)
- “And rocket launchers? And cruise missiles? Did they use that for doing **jihad** back then?” (Mohsin, 2008, p. 159)

These examples reflect the specialized use of some of the terms in Pakistani English.

4.3 Semantic Amelioration

Semantic amelioration is the process through which a word's meaning becomes improved or elevated, such as when a term with a pejorative connotation acquires a a positive connotation. The term “Mannish face” (Mueenuddin, 2009, p. 7)—a derisive term that means unfeminine— exemplifies the semantic elevation of a word's meaning or semantic amelioration. Although Mueenuddin (2009) used this in a positive sense, it seems to be more a case of improper usage than semantic improvement. In spite of this, the term has a positive connotation in the context, thus the researchers identified it, as:

- “Her long **mannish** face still glowed from beneath the skin, giving her a ripe Ochre coloring.” (2009, p. 7)

Likewise, the term "peacenik" (Mohsin, 2008, p. 56), which designates a member of a pacifist movement but is often informal and usually derogatory, is another illustration of semantic improvement. However paradoxical the use may seem, Mohsin (2008) executed this in a constructive manner.

- "If only he was a committed **peacenik** like me, he could be enjoying in Bombay on Judo beach… and buying saris in My Sore." (p. 56)

The researchers cited two examples of semantic elevation in the text under study. However, in a strict sense of the concept, there is hardly any example of semantic elevation discovered.

4.4 Semantic Pejoration

Semantic pejoration, the antithesis of semantic amelioration, refers to the demotion or devaluation of a word's meaning, like when a term with a positive connotation takes on an adverse one. Some words with both English and Pakistani origins have developed a derogatory connotation in Pakistani English because of taboo notions, flattery, insult, fuzziness, and other factors. For example, Shamsie (2001) used the pejorative epithet "Burgers" (p. 174) to refer to Karachi's English-speaking elite. A burger, as fast food, is a culinary item that is "imported" and not a staple of Pakistani cuisine. It has developed into a staple meal in Pakistan over time. However, only members of the upper socioeconomic classes were given privileges when it was originally introduced into Pakistani culture. As a result, the term "burger" was originally reserved for those from higher socioeconomic classes. Although the term itself does not denote a high class in English and has never been used to imply high social status, once it was taken into Urdu, it did have that connotation, and it also carried over to Pakistani English. Over time, the basic meaning of "only a food item" was replaced by the conventionalization of its connotation to signify high class. This sense of the term has further evolved, as is evident in its present use when a Pakistani speaker uses the word "burger" to indicate someone who is completely detached from the ground realities. The term now carries negative connotations and could even be insulting.

- "The man nodded. 'Burgers,' he said. Karim look confused." (Shamsie, 2001, p. 7)

Shamsie (2001), also used the word "awful," which originally meant stirring up wonder or fear, to describe the deteriorating law and order situation in Karachi in a negative connotation, as:

- "'Things are just so **awful**,' Uncle Ali went on. 'God only knows when the kids' school will open again.'" (p. 7)

In addition, she used the term "**Bingo**" in an insulting way, which was indicative of the animosity and violence perpetrated against Bengalis in West Pakistan in the wake of the 1971 separation of East Pakistan into Bangladesh, as:

- "'Halfwit **Bingo**! Go back to your jungle.'" (Shamsie, 2001, p. 136)

Similarly, Mohsin (2008) used the term "**paindu**" (p. 25), which designates a person who lives in a pind (village), in a number of situations to refer to someone who is uncultured or stupid. The expression is used in the example that follows in this sense:

- "I've always hated because they're so **paindu** …." (Mohsin, 2008, p. 25)
- "You're just jealous because nobody likes … your **paindu** pastry family." (Mohsin, 2008, p. 118)

4.5 Semantic Drift

Semantic drift is the change in a word's meaning that results from casual, uneducated use that change, sometimes even flips, its senses. This phenomenon appears to be rather common in Pakistani English. Aslam's (2004) use of the term "Unmanned" (p. 59), which refers to the lack of traits often associated with men, such as self-control or courage, seems a bit odd, as:

- "He had mutilated himself. **Unmanned**." (p. 59)

Similarly, Mohsin (2008) frequently used the word "**crack**" (p. 9), which means fissure or rupture, to refer to mentally ill, talkative, or boring individuals (this connotation is particularly common in Pakistani culture). The examples below illustrate this:

- "Their husbands may be bore, they may be **crack**, they may be …." (p. 9)
- "I mean socialite wedding, Janoo refused to go. **Crack**." (p. 26)

In addition, Mohsin (2008) used the term "sleuth sayer" (p. 133) to designate an astrologer who makes future predictions; nevertheless, the term really refers to a detective who pursues a lead.

- "I decided … to go and consult Mummy's **sleuth sayer**... She checks with her even before she goes to the bazaar." (p. 133)

4.6 Implications for Intelligibility and Acceptability

These semantic variations that lend the Pakistani variant of English a distinctively Pakistani flavor, pose a challenge to the intelligibility and acceptability of this variety. The difficulty becomes more acute when native standards are used as benchmarks to assess the acceptability and intelligibility of Pakistani English. Since national standards of English are an inheritance of nations where English is used as the first language, most nations, like Pakistan, where English is used as a second language, have yet to develop their own national standard variant of the language. Even still, linguistic experts would undoubtedly concede that the notion of 'standard' is based on acceptability and non-acceptability rather than 'right or wrong' and it is the concerned speech community that decides what is and is not acceptable.

Therefore, it is inappropriate to import a standard to assess Pakistani English from outside of the Pakistani socio-cultural context. It is important for the descriptions of Pakistani English to be assessed based on its own standards, which have to originate from the Pakistani core culture. Since it is a language indigenous to Pakistan, Pakistani English excels in its primary function of intra-national communication. Standard Pakistani English is generally intelligible on an international level, and any challenges that may be experienced in this regard are not unique to Pakistani English speakers but rather to those who speak any other variety of English. The communication challenges faced by Pakistani English speakers while speaking with Americans may be quite similar to those faced by Australian English speakers when speaking with New Zealanders.

Even among Pakistanis, Pakistani English is not welcomed with open arms. One obvious non-linguistic factor related to this adverse attitude is the rhetoric of purists who believe that the acknowledgement of a Pakistani variant of English may spell the death of the Standard British variant of English in Pakistan. Another non-linguistic factor is the lack of knowledge about language phenomena pertaining to the birth, spread, adaptation, and even death of languages. Even so, there is enough linguistic evidence to support the presence of an English variant that has been nativized and reflects Pakistani identity at all linguistic levels. It is therefore important to point out resolutely that Pakistani English should not be sacrificed on the altar of native standards of intelligibility and acceptability, as this will undermine the variety and negate the important role that it plays in the Pakistani socio-cultural environment.

5. CONCLUSION

Language variation is a natural phenomenon that preserves a language's dynamic character. One of the mechanisms through which a language manifests it is semantic variation. Word meanings in any language are subject to change based on time, place, usage, and environment; this is also true of the English language. The Pakistani variant of English, which has been developed and nativized in line with the traditions and culture of Pakistani society, has a ubiquitous feature of semantic diversity. Thus, these variations in the meanings of the aforementioned terms in Pakistani English are not deviations; rather, they are reflections of English's natural readjustment to Pakistan's socio-cultural context in order to meet the communicative needs of Pakistani society. Therefore, these semantic alterations are not deviations but rather variations. Just like American English, which was once considered a debased form of the language, has come to represent America in the world. Pakistani English is Pakistan's identity in the international community, and Pakistanis need not feel apologetic about its Pakistani features. The fact that several terms with Pakistani origins have been added to the latest edition of the Oxford English Dictionary attests to the fact that Pakistani English has had a significant impact on English around the globe, and it will continue to add unique and distinctive expressions to the language's lexicon.

In this study, the majority of the terms discussed under the categories of 'semantic generalization,' 'semantic specialization,' 'semantic amelioration,' 'semantic pejoration,' and 'semantic drift' are frequently used in Pakistani English; however, some terms, like 'unmanned,' 'peacenik,' and 'sleuth sayer,'

may be isolated cases of individual use. However, it is undeniable that Pakistani English differs from other variants of English. The researchers further argued that by looking inward for a standard version of Pakistani English, intelligibility and acceptability issues could be overcome. Pakistani English still shares a core of features with World English at various levels of the language, which could enhance its ability to be intelligible internationally.

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