

## LEXIS OF PAKISTANI ENGLISH: A STUDY OF LEXICAL BORROWING IN PAKISTANI ANGLOPHONE LITERATURE

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### ABSTRACT

*Pakistani English, an institutionalized variation of English, developed as a result of language contact between English and the Pakistani language. One of the most notable features of this variant is the significant creativity in the lexis. In this study, based on Shah's, A Season for Martyrs (2014), and Mueenuddin's, In Other Rooms, Other Wonders (2009) the researchers explored the language's vocabulary through the lexical borrowings of single words and their assimilation in Pakistani English. They used qualitative content analysis method to analyze lexical borrowings of single items and their level of integration into Pakistani English, on a three-fold grade-ability scale, in the selected works. The study's findings posit that Pakistani English frequently borrows lexical items from Pakistani languages either to fill the lexical gaps or to transmit various shades of meaning, which reinforces the notion that this variety has its own distinctive lexicon. In addition, the study endorsed the notion that Pakistani English should be considered an independent variety since it represents the linguistic and cultural characteristics of English speakers in Pakistan and is widely used in Pakistani Anglophone literature.*

**Keywords.** Pakistani English; Lexical Borrowing; Contextual Areas; Lexical Integration.

### 1. INTRODUCTION

The Pakistani variety of English, a non-native institutionalized variant, developed as a result of contact between British English and indigenous languages in the area that is Pakistan today. The first exposure of English, the West Germanic Language to the Indian subcontinent was in the early seventeenth century, when the British began trade with India under the umbrella of the British East India Company. By the end of the seventeenth century, the British East India Company had managed virtually all of the foreign trade on the Indian subcontinent. British dominance in the Indian subcontinent was further strengthened in 1689, when the three presidencies, or administrative districts, of Bengal, Bombay, and Madras were established. In 1773, the British government set up a governor general's office in India, and the East India Company established a division to oversee Indian affairs under British control in the subcontinent by the Indian Act of 1784. Following the Indian Rebellion of 1857, the British formally dissolved the Mughal Empire, and abolished the East India Company, taking over responsibility for governing the Indian subcontinent until the creation of two independent states, India and Pakistan, in 1947. When Pakistan came into being out of British India in 1947, English, by force remained Pakistan's official language. As per Sidhwa (1993), although the Raj has been deposed and the Empire reclaimed, the status of the English language has largely remained unchanged (p. 212). However, under the influence of indigenous languages and cultures, the English language has altered its ancestral make-up and developed a new identity as Pakistani English.

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In recent years, there has been a lot of interest in this variety of Pakistani English, and a number of scholars have explored its varied linguistic aspects. However, the most of the study has focused on written, edited, and printed data on the Pakistani English used in newspapers, college essays, and guidebooks; literary data is still less well attested in this field. This study, therefore, aims to examine some of the lexical features of Pakistani English as used in Pakistani Anglophone literature that distinguish it from other native and non-native varieties of English. Moreover, this study is data-oriented, and the data is taken from the Short Stories, i.e., a collection of eight short stories by Daniyal Mueenuddin, titled, *In Other Rooms, Other Wonders* (2009) and, *A Season for Martyrs* (2014), a novel by Bina Shah and it is focused on the lexical borrowing of single items (single items refer to the incorporation of single indigenous lexical items into the lexicon of Pakistani English) and their lexical integration in Pakistani English.

## 2. REVIEW OF LITERATURE

In the later part of the twentieth century, the world underwent a “linguistic revolution” (Crystal, 2004, p. 2), and the English language has become “the global lingua franca” (McAruther, 2001, p. 1). It, today, rules the world, as no other language has ever done in the documented history of mankind. And it has really “touched the lives of so many people, in so many cultures and continents, in so many functional roles, and with so much prestige” (Kachru, 2006, p. 5). Certainly, this global dominance and widespread use of the English language is the result of (a) the migration of the Brits from Great Britain to America, Australia, and New Zealand, and (b) British Imperialism (Kachru, Kachru & Nelson, 2006) from the late sixteenth to the twentieth century, followed by the rise of the United States, as the leading superpower and the main agent of modern economic and cultural globalization.

However, this language revolution did not just culminate in the development of English as a homogenous international language. Instead, under the influence of diverse ecological, social, cultural, historical, and linguistic contexts, English developed into multiple varieties to meet the communicative needs of the people. Therefore, by “hammering it sometimes on its head, and in sometimes twisting its tail, the ex-colonized, have given it a new shape, substance, and dimension” (Sidhwa, 1993, p. 213) to express their socio-cultural realities. It is in this context that the English language in Pakistan has become Pakistani English. Pakistani English, “a legitimate variety” (Kachru et al., 2006, p. 128), which presents a “significant difference from Britain English”, consists of a variety of English used by Pakistanis that reflects Pakistani socio-cultural realities.

### 2.1 Pakistani English: A Socio-historical Background

The English language first came to the Indian Subcontinent, following Portuguese and Dutch, in the sixteenth century (Parasher, 1981). The first direct contact between English and subcontinental languages is believed to have been established in 1579, when the Jesuit missionary Thomas Stephens arrived in India (Mehrotra, 1998). The East India Company’s arrival in the early seventeenth century, however, marked the beginning of formal contact between English and subcontinental languages. When, on December 31, 1600, two decades after Thomas Stephens’ arrival, Queen Elizabeth authorized merchants in London a mandate to trade with India under the banner of the East India Company. This development sets the stage for the English language to enter the subcontinent’s linguistic repertoire as a contact language, reaching a pinnacle with Macaulay’s landmark Minutes on Indian Education of 1835. Initially, English was introduced as a means of communication in trading posts, where British businessmen negotiated trade with local rulers and trade agents, as part of the East India Company’s initial activities. Contact with English during this time was probably limited to a small number of Indians, and English was considered a foreign language during that period.

However, after the victory of Lord Clive in the Battle of Plassey in 1757, the position of the East India Company changed from a trading entity to a major political and military power on the Indian Subcontinent. Eight years later, the company obtained a Deewanee (land grant) from Emperor Shah Alam, who was at that time only a nominal ruler of the Moghul Empire, covering three regions: Bengal, Bihar, and Orissa. The Deewanee authorized the company to collect revenue in certain areas. The East India Company’s control in India officially begins with this event. It was during the first half of the nineteenth century that English became established in a number of areas of life, such as administration, business, newspapers and magazines, academic and literary studies, and education, which, to date, continue as major domains of use for contemporary Pakistani English. When the East India Company’s charter was renewed in 1813, education was recognised as a governmental responsibility. It led to the

founding of multiple missionary schools and colleges in the subcontinent, as well as the spread of English across the subcontinent's metropolitan centres, and has since become a prerequisite for success. By 1830, English had established itself as the main language in government and industry (Gupta, 1991).

In 1835, however, the Minutes of Macaulay drastically changed the position of the English language. Macaulay (1835), in *Minutes on Education in India*, said that Indian languages are substandard and lack scientific and literary knowledge. Therefore, translating any useful work into them prior to their up-gradation is quite challenging. Thus, he came to the conclusion that the British really do need to teach a group of native people a foreign language. And that foreign language, without a doubt, was the Empire's language, which played a crucial role in the naturalization of British values (Boehmer, 1995, p. 169). Macaulay then lays out the project's strategy, stating that we have to select a class of Indian people and teach them English, so that they may act as interpreters between us and the millions of people we administer, breaking down barriers created by the language problem. We must also leave the refinement and up-gradation of their native languages to them (Macaulay, 1835, p. 430). Thus, they manipulated the native education system and systematically employed it to impose their ideas on natives, resulting in a reality in which indigenous people could neither survive nor progress without using the colonizers' language. Consequently, English's status as a foreign language was changed to that of an official second language. The Great Rebellion of 1857 and 1858, a massive uprising against British rule that culminated in the abolition of the East India Company and the transfer of power to the Crown (Spear 1965, p. 145), bolstered the English position on the Indian Subcontinent. As a result, the English language retained its political and social dominance throughout the British era. Even so, English had become so entrenched in the domains of administration, bureaucracy, higher education, and the legal system by the time Pakistan and India won independence from the British Empire that it could not be replaced immediately. Consequently, English has perforce remained the official language of Pakistan, and this status has given it a vital role in the country's multilingual environment. However, as a result of its new socio-cultural context, in which it coexists with a number of other Pakistani languages without any native input, it has lost its parental originality. As a result, systematic changes in its formal properties occur at all linguistic levels.

## **2.2 Pakistani English: A Glimpse of Prior Studies**

The Pakistani variety of English, like other non-native institutionalized varieties exhibits variation in its formal features at all linguistic levels, which have been explored by various distinguished scholars such as Baumgardner, Kennedy, and Shamim (1993), Baumgardner (1993), Kachru (1983), Mahboob (2008), Rahman (1990, 2014), Sidwa (1993), Talaat (1993), Jadoon (2017), and Jadoon and Ahmad (2022). All these scholars have brought to light various linguistic, social, and cultural aspects of Pakistani English.

Pakistani English is best recognized by its phonological characteristics, despite the fact that phonological variations are widespread. Whereas, Pakistani English syntax is believed to be the most similar to the standard variety of British English. However, since the focus of this study is on lexical borrowings and features of lexical borrowings in Pakistani English, the researchers restrict the literature review to the lexical domain only. Pakistani English, like other non-native institutionalized varieties of English, shares the majority of its linguistic features with native English varieties, but can still be distinguished by its distinct lexicon, which is based on the borrowing or transfer of words, sounds, and even structures from Pakistani languages, a natural consequence of English's new context of use. As Thomason and Kaufman (1988) assert, whenever two or more languages come into contact, lexical borrowing is a natural outcome of all language contact situations. Therefore, in order to represent Pakistani socio-cultural reality, Pakistani English frequently borrows various words and expressions from indigenous languages. Rahman (1990) claims that the bulk of lexical items in Pakistani English are derived from Islamic culture and religion, Pakistani culture's conceptions and historical events, and Pakistani languages. As Baumgardner, Kennedy, and Shamim (1993), in their paper titled "Urduization of English in Pakistan," the first detailed analysis of lexical transfer in Pakistani English, claim that:

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 (p. 42).

These scholars, in this seminal work on Pakistani English, identified fifty-four contextual areas of lexical transfer in Pakistani English. They used the pioneering work of Kachru (1983) on Hindi

borrowing in Indian English to study the lexical transfer of single items in Pakistani English. Kachru (1983), in his work, classified lexical innovations in Indian English on two different levels: innovation of single items consists of the incorporation of local lexical items into the structure of Indian English, and innovation of hybrid items consists of a mixture of English and Indian languages. Which he further distributed, on the basis of the functionality of those items, into twenty-six contextual areas. Based on the Kuchruvian (1983) classification model of contextual classification of hybrid items, these scholars introduced twenty-eight additional categories of lexical transfer of single items in the Pakistani variant of English, “some of which are new, while others are partitions of (twenty-six) older Kachruvian categories” (p. 86). Their study centered on the assumption that borrowing from different contextual fields is either done to cover the lexical gaps; or to express the different layers of meaning usually associated with the native social, religious, and cultural contexts. This seminal work established the identity of Pakistani English as an independent, non-native variety. Baumgardner (1993) further says about the Pakistani English that has been indigenized through borrowing from regional languages, grammaticalization of borrowed items, word formations, conversion of a word from one part of speech to another, use of archaic vocabulary, reduction at the phrase level, collaged words, regional aphorisms, culturally eclipsed meanings, and grammatical changes in adjective, verb, and noun complementation at the sentence level.

Talaat (1993), identified a handful of lexical variations in the Pakistani variety of English that are “used in both English and Urdu in Pakistan with a very high degree of speech and writing frequency and are in no sense transitory in nature” (p. 62). Although Talaat (1993) focused on a relatively small number of lexical features, she succeeded in strengthening the cycle of English indigenization in Pakistan by indicating how the use of English lexical features in Urdu and other national languages, or conversely, had introduced them or their literal translations into the Pakistani variety of English through her research. She emphasized that the English language functions in a different environment in Pakistan, coexisting not just with Urdu but also with a wide range of other languages used there. Therefore, any description or interpretation of the Pakistani variant of English must take into consideration the multilingual environment in which it is used while explaining how this particular variant of English has evolved (1993, p. 62). Mahboob (2004) asserts that borrowing from Urdu and other languages is one of the key mechanisms that contribute to the expansion of Pakistani English vocabulary. These borrowed words demonstrate that they have been adapted to the English grammatical system. Jadoon (2017) studied the lexical features of Pakistani English and their contextual areas in Kamila Shamsie’s *Kartography* and identified thirty-one different contextual areas in which Shamsie used borrowed words and expressions from native languages. While in a recent study, Jadoon and Ahmad (2022) assert that the Pakistani variety of English differs considerably from British English in lexical dimensions. As a result, a large number of words and expressions from Pakistani languages are used quite frequently in Pakistani English, which gives it a distinct Pakistani flavor. Thus, this socio-historical context and a review of the literature on Pakistani English suggest that it has acquired unique characteristics of its own, and lexical borrowing is one of its distinctive features.

### 3. RESEARCH METHODOLOGY

This study came to the fore from aspirations to examine borrowing and its characteristics in Pakistani English, taking into consideration the plethora of information gathered from previous studies, namely, that borrowing in a nativized variety of language usually takes place either to cover the lexical gaps or to represent the various layers of meaning associated with the native social, religious, and cultural contexts. An extensive qualitative content analysis approach was employed to highlight this phenomenon. Since it enables the researchers to concentrate on interpretation rather than quantification and offers greater flexibility in the research process, the choice to utilize qualitative content analysis was preferred because of its flexibility.

The study's focus is on lexical borrowing and its integration into Pakistani English. The study's data sources include Bina Shah's novel, *A Season for Martyrs* (2014) and Mueenuddin's collection of eight loosely connected short stories, *In Other Rooms, Other Wonders* (2009). Despite the fact that both of these works have been written in an Anglicized variety of English, as Rahman (1990) puts it, the liberal use of regional words and expressions in the textual fabric of both the works is an embodiment of their Pakistani identity. As a result, the researchers believed that these works were a suitable source for the investigation of lexical borrowings and its integration into Pakistani English. The required data

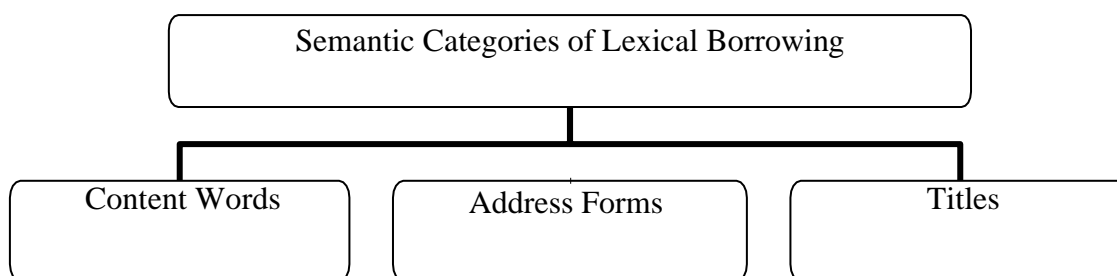
is manually extracted from these two texts. The selection of the data has been done on the basis of the following criteria:

- a) Words that have no direct English equivalent. Or they are used to describe the different layers of meaning usually associated with the indigenous socio-cultural context.
- b) Words that occur regularly and systematically in Pakistani English.

Prior to analysis, the required data was classified and grouped into three semantic categories. Then these three semantic categories were further divided into semantic areas to capture the whole diversity of the phenomenon of lexical borrowing in Pakistani English.

#### 4. DATA ANALYSIS AND DISCUSSION

A single item of borrowing entails the incorporation of regional lexical items into the fabric of Pakistani English, which is replete with a wide range of borrowed lexis, as Daniyal Mueenuddin's *In Other Rooms, Other Wonders* (2009) and Bina Shah's *A Season for Martyrs* (2014) clearly reflect this phenomenon. These borrowed lexical items reflect the socio-cultural, ethnolinguistic, and religiopolitical society of Pakistan; dealing with concepts related to Pakistani social, cultural, linguistic, religious, and traditional practices. Although the borrowed lexical items in the works under study are predominantly from Pakistani languages, borrowings from other languages like Arabic and Persian are also present. The use of borrowed lexical items from Arabic, for example, illustrates the dominant position of Islam in Pakistani society. Besides that, lexical borrowing in the context of Islam is not only because of the lack of precise lexical equivalents in the English language but also because of the tradition of reciting the holy Quran in Arabic. Likewise, there are a number of other areas in which Mueenuddin (2009) and Shah (2014) extensively used borrowed lexical items, either to fill the lexical gaps or to achieve a greater degree of clarity. Thus, in order to give a comprehensive analysis of the phenomenon of lexical borrowing in the works under study, the researchers divided the borrowed lexical items into three semantic categories, as illustrated in Figure 1.



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

These categories offer an insight into the phenomenon of lexical borrowing, which is often used to fill lexical gaps on the one hand and provides a greater degree of clarity on the other. In the works under study, the largest category of the borrowed lexical items is based on content words, which are mostly nouns. The next semantic category, address forms, is one of Pakistani English's most distinctive areas, and it extensively incorporates the regional mode of address, despite the fact that a number of such words have their equivalents in English. Besides that, it is also linked to the third category of titles, which exhibits a dominant use of borrowed lexical items.

##### 4.1 Content Words

In Mueenuddin's, *In Other Rooms, Other Wonders* (2009), and Bina Shah's, *A Season for Martyrs* (2014), a substantial portion of borrowed lexical items fall under the category of content words. Most of these content words occurred with great regularity in the semantic fields of clothing and accessories, concepts, descriptive labels for people, food, weddings, and religion (Islam), as compared to the contextual areas of salutations, art forms, occupations, articles of use, fauna and flora, and names of places in the works under study. Most of these borrowed lexical items contain cultural concepts that, with all their nigrities, cannot be expressed in the English language. In some cases, the concept might not even exist in English, thus resulting in a writer resorting to Pakistani languages in order to express the cultural concept. This indicates borrowing due to the lexical gaps. This can be seen in borrowed words, such as *rukhsati* (Shah, 2014, p.16), *Mehndi* (Mueenuddin, 2009, p.169), *shadi* (Mueenuddin, 2009, p. 195), *valima* (Mueenuddin, 2009, p. 195), and *nikah* (Mueenuddin, 2009, p. 235), each of which is associated to traditional wedding practices in Pakistan. Lexical borrowing from the context of

Islam includes a huge spectrum of borrowed lexis in Pakistani English. It is not just caused by a lack of precise lexical equivalents in English; it is also attributable to Muslim societies' tradition of reciting the Quran in Arabic. Since Pakistani English is not just a reflection of Pakistani cultural identity, but also of the country's Muslim identity as well. Some examples, taken from Shah's, *A Season for Martyrs* (2014), include *Islam* (p. 4), *Quran* (p. 19), *istikhara* (p. 23), *quls* (p. 24), *Ayat-ul-kursi* (p. 24), *nafils* (p. 24), and *Allah* (p. 25). Mueenuddin's, *In Other Rooms, Other Wonders* (2009), also contained borrowed lexical items like *Allah* (p. 28), *Kaaba* (p. 38), *Koran* (p. 45), *Maghreb* (p. 67), *Hajj* (p. 117), *Azaan* (p. 216), and *Fatiyah* (p. 250). Clothing and accessories are another semantic area that involves many borrowed lexical items. The data indicate that both writers frequently borrowed words for apparel and accessories. Some examples, as used in Shah's, *A Season for Martyrs* (2014), include, *Shalwar kameez* (p.15), *dupatta* (p. 85), *lungis* (p.104), *khaddar* (p.167), *chappals* (p. 238), *tikka* (p.196), and *chador* (p. 214). While, Mueenuddin's, *In Other Rooms, Other Wonders* (2009), contained *kurta* (p. 8), *shalvar* (p. 15), *dupatta* (p. 24), *Saris* (p.29), *shalvar* (p. 38), *pajamas* (p. 122), *shalvar, kurta* (p. 191), *shervani* (p. 196), *khakis* (p.208), and *shawl* (p. 212). Each of these traditional costumes is representative of Pakistani culture.

The semantic field of food is one area where loanwords from new Englishes have practically become universal (Platt, Weber & Ho, 1984, p. 89). And to depict various food items, the works under study frequently used borrowed lexical terms from the Pakistani languages. Like Shah's, *A Season for Martyrs* (2014), made considerable use of Pakistani food items, such as *paratha* (p.74), *biryani* (p.77), *daal -salaan* (p. 237), *muttur-pulao* (p. 237), *naan* (p. 238), *Aloo-salaan* (p.269), *ludhoos*, *ghulab jaman*, *barfi*, *shahi tukrah*, *ludhoo* (p. 235) and *mithai* (p.16). Mueenuddin's, *In Other Rooms, Other Wonders* (2009) is also replete with examples of Pakistani food items, like *Parathas* (p. 8), *chapattis* (p. 20), *samosas* (p. 39), *curry* (p.115), *haleem* (p.199), *dai bhalay* (p. 199), *taka tak* (p. 199), *quail pilau* (p.202), *brown curry* (p. 231), and *kebabs* (p.231). The category of descriptive labels for people, however, is the most significant semantic field in which the works under study recorded the most borrowed lexical items. In this category, borrowed lexical items are used in Pakistani English when a certain sort of person is described. Likewise, Shah used a large number of descriptive labels in, *A Season for Martyrs* (2014), such as, *jihadi* (p.12), *Panj pir* (p.21), *Sufis* (p. 26), *Taliban* (p. 32), *malangs* (p.45), *Mir* (p.69), *Ameer* (p.76), *mehmandar* (p.78), *Pir of Pagaro* (p. 102), *Pir Jo Goth* (p. 102), *Sultan* (p. 123), *Hijra* (p.132), *Waderas* (p.140), *Ghazis* (p.165), *Sardar* (p.206), *Shaheed* (p.230), and *Jadugar* (p.253). Mueenuddin in his work, *In Other Rooms, Other Wonders* (2009), also used descriptive labels for people quite frequently, such as *the sahib* (p. 21), *Begum Kamila* (p. 26), *Datta Sahib* (p.27), *Bibi jee* (p. 29), *Kamila Bibi* (p.40), *Hazoor* (p. 44), *Bibi* (p. 58), *Sahib* (p. 101), *the big sahib* (p. 105), *Begum Sahiba* (p.108), *the begum* (p. 110), *the mem sahibs* (p. 232), *Begum Sahib* (p. 240), and *sahib* (p.241).

Besides that, in the semantic field of concepts, Shah used a number of borrowed lexical items in, *A Season for Martyrs* (2014), such as *istikhara* (p. 23), *imam zaman* (p. 29), *purdah* (p. 39), *gaddi* (p.70), *izzat* (p.105), *mannat* (p. 124), *haram* (p. 127), *ghazis* (p. 165), *nafs* (p.195), *mantra* (p. 218), *gaddi nashin* (p. 241), and *khushali* (p. 252). *Purdah* (p.115) is also used by Mueenuddin in his work, *In Other Rooms, Other Wonders* (2009). Likewise, Salutations (a linguistic ritual), is a language and culture specific phenomenon. Therefore, Pakistani English like other non-native institutionalized varieties of English typically borrows this terminology from regional languages. Shah's work, *A Season for Martyrs* (2014) reflects this as, *namaste* (p.130), *marhaba*, *bhally karin ayan* (p.130), *salaamed* (p.140), *shabash* (p.164), and *salaams* (p. 257). Mueenuddin in, *In Other Rooms, Other Wonders* (2009) also used such expressions as, *As-salaam uleikum* (p. 15), *Salaam* (p. 44), *Va leikum as-salaam* (p. 45), and *Salaam* (p. 47). Similarly, there are a number of other semantic areas like art forms, occupations, articles of use, fauna and flora, names of places and others in which Mueenuddin (2009), and Shah (2014) used borrowed lexical items either to fill the lexical gaps or communicate the various shades of meaning.

#### 4.2 Address Forms

A striking feature of the Pakistani variety of English discourse appears in its address forms. Since relationships in Pakistani culture are rather more clearly defined than in English societies, therefore, Pakistani society used more precise terms than cousin or brother-in-law. Besides that, in Pakistani society, it is considered disrespectful to refer to elderly people by their names. So everyone who is thought to be a member of a generation older than oneself is called Aunt, Uncle, Ma, or Baba. In

addition, there is a distinction in Pakistani kinship terms based on one's relationships with members of their maternal and paternal sides of the family, such as *Dada* and *Dadi*, *Nana* and *Nani*, *Chacha* and *Chachi*, *Mama* and *Mumani*, *Phupha* and *Phupho*, *Khalo* and *Khala*, and so on. As a result, the use of Pakistani kinship terms seems to be unavoidable. Therefore, in comparison to British English, Pakistani English includes a sophisticated system of kinship terminologies. For every relation in the Pakistani languages, there are different kinship terms or descriptive phrases, whereas, in British English, the same kinship terms can be used for multiple relations.

Thus, Shah preferred the usage of Pakistani kinship terms in, *A Season for Martyrs* (2014). In her work, she regularly used terms like *adda* (p. 29), *amma* (p. 144), *chacha* (p. 17), *bha* (p. 175), and *dadi* (p. 242). Mueenuddin in *In Other Rooms, Other Wonders* (2009) also employed terms like *Ma* (p. 74), *Chacha Latif* (p. 113), and *Chacha* (p. 113). A few examples from the data also show items borrowed to illustrate a cultural concept that does not exist in English, when it comes to terms of address. This type of borrowing was found in relation to the Pakistani honorific system, which is widely used. Shah in, *A Season for Martyrs* (2014) made extensive use of terms like *Saeen* (p. 24), *Murshid* (p. 102), *Huzoor* (p. 71), *Pir* (p. 101), and *Bibi Sayedah* (p. 38). While, Mueenuddin's, *In Other Rooms Other Wonders* (2009), used terms like *Jana* (p. 6), *Bibi* (p. 166), *Begum Bhutto* (p. 167), and others.

#### 4.3 Titles

Data analysis of both texts revealed that Pakistani authors borrowed words to create titles that are exclusive to Pakistani culture. Despite the fact that this category overlaps the address forms, the text shows that all titles found are borrowed from Pakistani languages. Such examples include Shah's (2014) use of *pir saeen* (p. 22), *Bibi Sayedah* (p. 38), *Khanum* (p. 38), *Sayedah* (p. 38), *Huzoor* (p. 71), *Pir pagaro* (p. 161), *Pinky-Bibi* (p. 240), and *maulana* (p. 129). Mueenuddin's, *In Other Rooms Other Wonders* (2009) used the titles, such as *Maulvi* (p. 45), *Datta Sahib* (p. 27), *Mian Sahib* (p. 28), *Shah Sahib* (p. 37), *Chaudhrey Sahib* (p. 54), *Makhdoom Sahib* (p. 86), and *Mian Sarkar* (p. 99).

To sum up, the researchers analyzed the data of lexical borrowing from Mueenuddin's, *In Other Rooms, Other Wonders* (2009) and Bina Shah's *A Season for Martyrs* (2014) and classified it into three semantic categories, i.e., content words, address form, and titles. The researchers then distributed all the borrowed lexical items found in the works under study into different contextual areas, where they have been assessed under the major semantic categories. Moreover, all the borrowed lexical items are quoted in an italicized form in the analysis to provide clarity.

#### 4.4 Lexical Integration of Borrowed Items

Lexical borrowing, or the transfer of words from Pakistani languages to Pakistani English, is one of the most important factors in the emergence of Pakistani English as an independent non-native variety of English. Once incorporated into the lexicon of Pakistani English, these borrowed lexical items go through a process of integration into the recipient language, which in this case is Pakistani English. This integration process is a steady and gradable procedure that measures the integration of borrowed lexical items at three levels: total integration, partial integration, and zero integration (Poplack & Sankoff, 1984), which in writing is often indicated by the use or non-use of certain orthographic conventions, such as italics, single or double quotation marks, capital or bold lettering, and underlining (rarely), as stated by Baumgardner et al., (1993). When a lexical item is fully integrated, however, no such graphic convention is used, indicating that the borrowed lexis has reached a stable state (Platt et al., 1984). In the case of partial integration, some graphic or contextual indication is made to indicate its nature, but there is always an indication regarding its status in the case of zero integration. Here are some examples of lexical items in Pakistani English that are completely integrated:

- a) "Perhaps, if he was sent to madrassa, he might be inspired to do better in front of his peers?" (Shah, 2014, p.128).
- b) "We don't want to be ruled by the Taliban or the mullahs" (Shah, 2014, p.151).
- c) "The others were in the verandah of the servants' sitting area" (Mueenuddin, 2009, p. 33).
- d) "Razek wandered down through the bazaar..." (Mueenuddin, 2009, p. 235).

In examples (a) the word *madrassa*, in (b), *mullahs*, in (c), *verandah*, and in (d) *bazaar* are used without any graphic or contextual indication, which reflects the complete integration of these words into the lexicon of Pakistani English. Moreover, these words occur frequently in English writing in Pakistan.

The following are some examples of partial integration:

- e) "Pir command obedience from their followers ... wealthiest *zamindar*" (Shah, 2014, p. 101).

- f) "... for a zamindar's survival depended not just on what he raised, but who he knew" (Shah, 2014, p. 196).

Shah italicized the term '*zamindar*' in example (e) to emphasize its foreignness, but she has not done so in example (f). In Pakistani English, this duality denotes the word's partial integration.

Some examples of zero integration are as follows:

- g) "We will have the gardeners light *diyas* all over the lawn when they arrive" (Mueenuddin, 2009, p. 207).  
 h) "They pray to you as much, they light *diyas* in your honor, and feed the poor in your name" (Shah, 2014, p. 23).

Since it appears less frequently in writing, Shah and Mueenuddin used the word *diyas* in italicized form in examples (g) and (h). This signifies that the word has zero integration in Pakistani English. In addition to italicizing the unfamiliar words, Shah and Mueenuddin employed uppercase letters, quotation marks, appositives, and annotations in their texts to introduce unfamiliar lexis in Pakistani English. Here are some textual examples of uppercase lettering:

- i) "JIYE BHUTTO!" (Shah, 2014, p. 30).  
 j) "HAPPY MARRAJ SIR:" (Mueenuddin, 2009, p. 200)

Shah capitalized the letters in example (i) to illustrate their position as borrowed lexical words, while in (j), Mueenuddin employed the English word in capital letters with miss-spellings to reflect their foreignness.

Single and double quotation marks have been used by both writers to indicate borrowed lexical items. Here are some examples of these:

- k) "Shabash" (Shah, 2014, p. 164).  
 l) "Salaam, Bibijee" (Mueenuddin, 2009, p. 29).

Apart from italics, another graphic technique used by Shah and Mueenuddin to denote borrowed lexical items is the appositive. Here are a couple of examples:

- m) "It was never easy being a sufi saint, even if you were one of the PanjPir, the Five Pirs" (Shah, 2014, p. 21).  
 n) "But most of all, I will give you khushali-well-being-for you and your children" (Shah, 2014, p. 252).  
 o) "His wife came out and sat primly at his feet on the charpoy, a bed made of rope" (Mueenuddin, 2009, p. 71).  
 p) "He named the child Allah Baksh, God-gifted one" (Mueenuddin, 2009, p. 43).

Annotation is a graphic technique that explains a borrowed word in a text by using a grammatical or discursive mechanism rather than an appositive to explain it. Shah (2014) used this in *A Season for Martyrs* (2014) in the following case:

- q) "Over the months of his sixteenth year, he learned the alphabet from the Sindhi qaida that seven-year-olds used in school" (p. 201).

The researchers examined three different degrees of the lexical integration of borrowed words in Pakistani English: total integration, partial integration, and zero integration, as well as the different graphical techniques used by Shah and Mueenuddin to show the status of borrowed lexis in Pakistani English in their works.

## 5 CONCLUSION

This study discovered that Pakistani English frequently borrows vocabulary items from Pakistani languages in a variety of settings. In the work of Shah's, *A Season for Martyrs* (2014) and Mueenuddin's, *In Other Rooms, Other Wonders* (2009), the researchers identified various contextual areas in which both the writers used borrowed lexical items, either to fill lexical gaps in Pakistani English or to transmit the distinct cultural flavor of Pakistani society. For example, Shah's use of *Verandah* (2014, p. 133) demonstrates a lexical gap in Pakistani English, as a result of the cold weather, there are no verandas in England, and the word never existed in British English prior to the British interaction with the Indian subcontinent, where almost every house had one. Mueenuddin (2008) also employed this word in his work on several occasions. Moreover, in Shah's *A Season for Martyrs* (2014), *madrassas* (p. 128), *tabla* (p. 45), *mela* (p. 129), and Mueenuddin's *In Other Rooms, Other Wonders* (2009), *purdah* (p. 115), *pilau* (p. 202), *kebabs* (p. 231), and *bazaar* (p. 227) employed with a variety of other words to fill lexical gaps in Pakistani English. Since there are no equivalents or appropriate



English words that can reflect the essence of these words, both writers preferred their use instead of a poorly paraphrased statement in English. In addition, Shah (2014) and Mueenuddin (2009) employed a considerable number of borrowed lexical items that have English counterparts. In such circumstances, the use of borrowed lexis rather than an English word reflects an indiscriminate attempt to infuse Pakistani flavor into the English language's textual fabric. Such as Shah's use of nazrana (p. 105), biraderi (p. 53), istikhara (p. 23), quls (p. 24), Dhaba (p.163), in *A Season of Martyrs* (2014), and Mueenuddin's use of Hajj (p. 117), Azaan (p. 216), ayah (p. 199), and rupees (p. 20) in his work, *In Other Rooms, Other Wonders* (2009). Moreover, some of these borrowed words are being lexically integrated into Pakistani English, while others are in the process of assimilation.

The findings of this study proved that loan words (single items) are an essential component of Pakistani English, which distinguishes it from other varieties of the English language. In Pakistani English, several terms that were acquired from other languages have firmly established themselves and are often used in written publications. Furthermore, a number of these terms from Pakistani English have filtered into the global English language, demonstrating the variety's international identity. Besides that, the lexicon of the Pakistani variety of English shows great potential for continuous expansion and progress. Therefore, more study into processes like hybridization, loan translation and loan production and their integration into the textual fabric of Pakistani English is recommended in addition to the lexical borrowing of single items.

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