



RESEARCH PAPER**Unique Expressions in Pakistani English: A Corpus-based Analysis of Pakistani English Novels**

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ABSTRACT

This study aims to highlight the unique expressions in Pakistani English Novels. Background research indicates that Pakistani English, a distinct variety of English, has unique features which are not present in other English varieties. The study analyzes a corpus of Pakistani English novels to identify these distinctive features using an exploratory sequential mixed-method design. Quantitative data analysis was conducted with Antconc software to generate concordances and word lists, and qualitative content analysis provided an in-depth text interpretation. The findings of this study reveal unique expressions exclusive to Pakistani English, highlighting its distinctiveness. This study is valuable to students, teachers, and linguistics researchers as it offers insights into Pakistani English used in novels and emphasize its unique features. Recommendations include expanding the PNE corpus to encompass a broader range of Pakistani English novels and conducting in-depth studies on the authorial styles of prominent Pakistani writers to uncover their unique contributions.

KEYWORDS Corpus-based Analysis, Pakistani English Novels, Unique Expressions in Pakistani English

Introduction

Pakistani English, a unique variety within the global spectrum of English dialects, belongs to the outer circle of Kachru's Three Circles of English (Kachru, 1997). The distinctiveness of Pakistani English arises from the nation's rich cultural and religious history. This study aims to explore the unique expressions found in Pakistani English novels, written by prominent Pakistani authors. Utilizing a corpus named PNE (Pakistani Novels in English), the research examines how Pakistani English has evolved through non-native interactions facilitated by social media, trade, and migration. Renowned Pakistani writers like Bapsi Sidhwa, Mohsin Hamid, and Ahmad Ali have gained international recognition, further enriching the discourse around Pakistani English.

The need to investigate Pakistani English stems from its significant socio-cultural implications and its role in portraying a distinct Pakistani identity. While previous research has acknowledged the global acceptance of Pakistani Anglophone literature, there is a gap in understanding the unique lexical, syntactic, phonological, and morphological features that characterize this variety. Shamsie (2017) highlighted the growing acceptance of Pakistani Anglophone literature, whereas Sarfraz (2021) linked Pakistani English with both

prestige and linguistic distinctiveness. Jadoon and Ahmad (2022) emphasized the unique lexical features that contribute to a distinct Pakistani identity. However, there is limited research specifically focusing on the creative expressions in Pakistani English novels, which this study aims to address.

Literature Review

Pakistan, a former British colony, is a country in the sub-continent. It got independence from the British Raj in 1947 and emerged on the map of the world as an independent country. The English language came to Pakistan as a result of British colonialism. Even though the people of Pakistan have their indigenous languages such as Urdu, Punjabi, Balochi, Saraiki, Pushto, etc. the influence of English on Pakistanis cannot be denied.

After the creation of Pakistan, English retained its official status in Pakistan. Its continued use in administration, judiciary, legal affairs, and education helped maintain the influence of the English language in Pakistani society (Rahman, 2008). The linguistic landscape of Pakistan has a diversity of languages including national (Urdu) provincial (Punjabi, Balochi, Pushto, Sindhi), and regional languages (Saraiki, Hindko, etc.) When English came in contact with the indigenous languages of Pakistan, they influenced the English language and this has helped in shaping a distinct variety of English spoken in Pakistan having its distinct vocabulary, set of lexicons, pronunciation, etc.

Pakistani English is a distinct variety of English. It has developed as a result of historical, regional, social and linguistic factors. In his three-circle model, Kachru has placed Pakistan in its outer circle which includes the norm developing countries. It follows the native English-speaking countries but develops its norms. The countries that are using the English language in their internal functions are developing their norms of English.

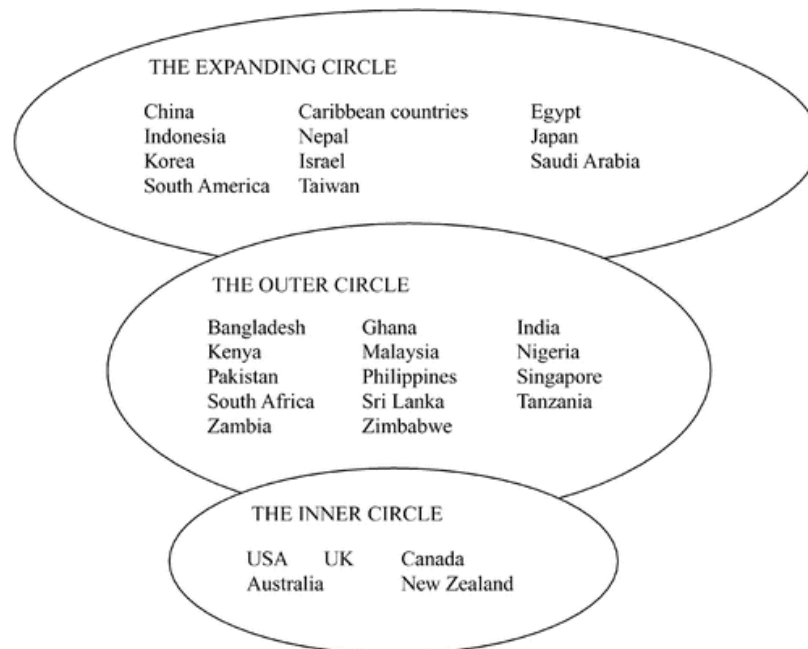


Figure 1: Kachru's Three Circle Model (Adapted from Kachru (1997))

Pakistani English is similar to the Asian and South Asian varieties of English, however, it has its distinctive features. M. A. Mahmood (2009) maintains that Pakistani English has been nativized. It has developed its flavor and color. Pakistani English has its

unique expressions which are not found in other varieties of English. Pakistani people have indigenized the English language. They have borrowed words from their national, provincial, and regional languages into English and this has highly influenced the English language. Thus making it a distinct variety of English spoken in Pakistan (Baumgardner, 1990).

The key features that differentiate Pakistani English from other varieties of English are vocabulary, pronunciation, grammar, idiomatic expressions, pragmatics, discourse, code-switching, and code-mixing (Baumgardner, 1993).

Urduization of Pakistani English

Urdu is the national language of the people of Pakistan. It serves as the lingua franca in the country. It is used in institutes, educational and formal settings after English. As English is considered the language of educated people around the world, similar is the case of Urdu in Pakistan. It is considered the language of the educated people of Pakistan. Because of the heavy influence of Urdu in Pakistan, it is used along with English as well. When Pakistani people speak English, they mix it with Urdu through the processes of Code-switching and code-mixing. Pakistani English borrows words from Urdu. To understand Pakistani English especially the literature being produced in Pakistani English, it is important to know Urdu because of the Urduization of Pakistani English (Baumgardner, 1993 as cited in Yasir, 2019).

The majority of the Pakistani population is Muslim. Islam is the religion practised by the majority of the people. Since the Holy Book of Muslims, the Holy Quran, is in Arabic and many religious books are also in Arabic, therefore, the influence of the Arabic language specifically Arabic terminology associated with religious aspects is of common use in Pakistan such as words inshallah, Masha Allah, alhamdulillah, jihad, shaheed, zakat, masjid, etc. The users of Pakistani English have borrowed from the register of religion so these Arabic lexis are also part of Pakistani English and are a distinctive feature of it (Baumgardner, 1990).

Talaat (1988) maintains that when English loan words are borrowed into Urdu, then Pakistani English speakers retain their Urduized meanings. She analyzed English-language newspapers of Pakistan and highlighted lexical variations in Pakistani English. She has collected data from three Pakistani English-language dailies namely Dawn, Karachi; The Muslim, Islamabad; and The Pakistan Times, Lahore. She has only taken those examples that occur both in Pakistani English and Urdu and are different from Standard British English (SBE). Words like bogey, colony, and footpath are borrowed from English and integrated into Urdu. These words have no Urdu equivalent. These words are also used in Pakistani English. These words as highlighted by Talaat have different meanings in SBE, however, when they are integrated into Urdu, their meaning changes a little which is a continuation of their original meanings. Similarly, when these words are used by Pakistani English speakers, their use has a meaning similar to their Urdu version rather than their SBE meaning. However, an exception exists in that these words are used in both meanings of SBE and PE as well.

Grammaticalization

Pakistani English has also borrowed words from Urdu such as mehndi, gajry, jirga, challan, etc. These borrowings have also become part of Pakistani English and are grammaticalized in the language. These loan words are used as nouns in English. Sometimes, a suffix -s is attached to these to make them plural such as jirgas, etc.

Meanwhile, some loan words are also used as verbs in Pakistani English (Baumgardner, 1990) such as challan (citation), chowkidar (watchman), etc. 'The policeman *challaned* me for over speeding.' These lexicons are not part of other varieties of English which makes them a distinct feature of Pakistani English.

Word formation in Pakistani English

English *affixes* of Urdu and English origin when attached to words produce a new set of lexicons that are not found in other varieties of English such as the use of the prefix *de-* in Pakistani English is quite uncommon in other varieties i.e., *de-notify*, *de-seat*, *de-shape*. 'de-shaping of your woolen clothes'.

The suffixes in Pakistani English such as *-er*, *-ee*, *-ism* also produce distinct lexicons such as *morningner*, *evevningner*, *affectee*, *shiftees*, *stop-gapism*, *ad-hocee*, etc.

English derivational suffixes such as *-ism* combine with urdu base words to form new words such as *Ziaism* (era of Zia-ul-Haq), *goondaism*, etc.

Hybrid compound words which are made by one English word and one Urdu word are also a common and unique feature of Pakistani English. i.e., *lathi-charged*, *rickshaw wallah*, *paan shop*, etc.

Changing parts of speech of a word also produced unique expressions in Pakistani English. Noun-to-verb conversions also known as *verbing* is another common feature of Pakistani English. The noun 'table' is used as a verb. Let's *table* this issue in the next meeting.

Verb-plus-particle-to-noun conversion is another common feature of Pakistani English. For example 'move over' a verb used as a noun sometimes in the government sector of Pakistan which means getting a move over without getting a promotion.

Using words which are no longer used in British English is also a distinct feature of Pakistani English and other south Asian varieties of English. Examples are the words *conveyance* (means of transport), *thrice* (three times), *moot* (meeting), etc.

Unique expressions in Pakistani English are also found at *phrase level* which are unintelligible for non-southern varieties of English. Examples of these unique phrases which are reduced in Pakistani English are: a milk bottle instead of a bottle of milk, a wheat bag instead of a bag of wheat, under construction bridge instead of a bridge under construction.

Examples in this section are taken from Baumgardner (1998).

Table 1
Features of Pakistani English Highlighted in Past Literature

Authors	Year	Features	Examples
Mahboob	2003	Borrowing	Edibles (Haleem)
			Religion (purdah)
			Law and order (hartaal)
			Wedding (dulha, etc.)
		Grammaticalization	Chowkidars, jalsas
			Affixation
		Urdu-based affixes	Gadhagari-wala [person who owns a donkey cart]
		English-based affixes	de-loading, motorcycle-lifter, stop-gapism

		Compounding	Flying coach (a fast bus)
		Hybridization	Double-roti (bread)
		Conversion	
		Adjective to Noun	Another Gora [a white man] telling us what we are...
		Noun to Verb	Are all the traffic sergeants there only to challan [ticket] the innocent?
		Urduization	Shaheed (martyr)
		Grammaticalization	Kachi abadis (slums)
		Hybrid compound words	Lathi-charged
		suffixes in Pakistani English such as -er, -ee, -ism	morningner, affectee
Baumgardner	1998	English derivational suffixes such as -ism	Ziaism (era of Zia-ul-Haq)
		Changing parts of speech of a word	
		Noun-to-verb conversions / verbing	The noun 'table' is used as a verb. Let's table this issue in the next meeting.
		Verb-plus-particle-to-noun conversion	'move over' a verb used as a noun sometimes in the government sector of Pakistan which means getting a move over without getting a promotion.
			Borrowing
		Islamic Culture and Religion	Mujahideen (Fighters in the way of God), Khutba (religious sermon)
		Indian Muslim Culture	Mushaira (poetic symposium)
		Pakistani culture	biradari politics (kinship influenced voting)
		Pakistani Language	level of the Neevin Masjid (Neevin, a Punjabi word meaning 'low')
Rahman	1990	Arabic and Persian	committing Zina (Arabic word meaning 'fornication')
		Hybrids	Police thana (police station), Nikah ceremony, Aqqa ceremony
			Innovations
		Transfer of South Asian lexical items into Standard Asian English	Mujahids mela (a holy war-fighter fair)
		Coining words through affixation	Mullahism, Islamization
Kennedey	1993a	Terms of gratification	Parchi (a slip of paper having name of a powerful person who can grant favors), chai pani (bribe), nazrana (a polite bribe)
Baumgardner et al.,	1993	Lexical transfer in Pakistani English from Urdu and indigenous languages of Pakistan	Chillum (hookah), mazar (shrine), churri (knife). Dorri (string), hartaal (strike), etc.
Kennedy	1993b	context-specific lexis/ crime reporting register found in Pakistani newspaper crime reports	Car-lifter (one who steals cars), dacoit (a thief), badmash (rascal), etc.

Material and Methods

This study uses an Explanatory Sequential mixed method approach for analysis. This includes collecting quantitative data and then interpreting it qualitatively (Creswell & Creswell, 2017). Quantitative data is extracted from corpus. Then, a corpus based qualitative approach is used by researchers for content analysis as used in past researches on the niche (M. A. Mahmood, 2009; Talaat, 1988).

Process of Data collection

A corpus of 39 Pakistani English Novels was made. Data is collected from Pakistani English Novels. Seven novels from seven renowned Pakistani Authors were collected which in total makes 39 novels written in Pakistani English. These novels are freely available on Google Web Browser.

Instruments for data analysis

Both quantitative and qualitative tools were used for this study. To generate the concordances and Word Lists from the Corpus, Antconc, a tool developed by Lawrence Anthony (Anthony, 2020) for corpus analysis was used. The researchers used the corpus data in both tagged and un-tagged form to generate different features (M. R. Mahmood, 2009). The qualitative tool used in the present study is content analysis which was done by the researchers after generating word lists from Antconc. An in-depth analysis of the data was done by the researchers to identify the features of Pakistani English.

Results and Discussion

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

Grammaticalization

Urdu words when attached with the English plural suffix '-s' are grammaticalized in Pakistani English. The reason behind grammaticalizing words in English from Urdu is the influence of Urdu on English as well as the economy of space. An Urdu word may or may not have an English equivalent. Sometimes, a word has a very long description in English. Therefore, grammaticalization is used quite frequently in the Pakistani English. 80 instances of grammaticalized words were found in the corpus of Pakistani English Novels. These are:

Table 2
Instances of Grammaticalized Words in Pakistani English

Aadabs	aayats	abdalahs	achkans	afsars
Ahads	ahmeds	ahrars	bazaars	Bengalis
Bhands	bhashas	biharis	bottliwallas	bukharis
Burkas	chaatwallahs	chaiwallas	chapals	chapatis
Chuddars	churidarpyjamas	chutneys	citywallahs	congresswallahs
Dilliwallas	dills	dimaghs	diwans	dopattas
Duas	fakirs	faujis	ghararas	ghazals
Heejras	hijabs	jalebis	janabs	jans
Janus	jihadis	jinns	kafirs	kameezes
Karachiwallas	kebabs	khalas	khalifas	khidmatgars
Khokhas	koftas	kolchas	ladoos	lafangas
Madrasas	mahfils	maulanas	maulvis	muhajirs
Mujras	mullahs	mulaqatees	naans	nawabs
Pakorras	pans	parathas	pathans	Punjabis
Pyjamas	qawals	qawalis	samosas	shawls
Sheikhs	sifarishes	shalwars	tikkas	zamindars

Affixation

Urdu-based affixes

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

Examples in corpus under study are:

citywallah (a person belonging to city)

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

English-based affixes

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

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

Hybridization

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

Examples of hybridization found in the corpus are:

Table 3
Instances of Hybridization in Pakistani English

Hybrid Compounds	Explanation
Tonga driver	Tonga is a horse-drawn two wheeled vehicle in Pakistan. So, a tonga driver means the one who drives the tonga.
Lemon sherbet	Lemon juice
Sherbet stalls	Juice stalls
Sherbet bottle	A bottle of juice
Whiskey-pani	A mixture of water and whiskey
Chai shop	A tea shop
Sari shop	Sari is a traditional piece of garment. So, a sari shop is where this type of garment is sold.
Kabab shop	Kabab is a cooked meat dish.
Tabacco-naswar shop	Naswar is a smokeless tobacco product.
Vegetable bazaar	A market where vegetables are sold.
Mehndi ceremony	Mehndi is a ceremony before marriage in which the bride gets mehndi applied to her hands.
Uthamna ceremony	Uthamna is a condolence meeting where friends and relatives of the deceased attend the ritual to console the family.
Zakat system	Zakat is an Urdu word which means alms or charity given by Muslims. It is combined with the English word 'system' which means a mechanism to pay zakat.

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

Code Mixing

Code mixing refers to a linguistic procedure in which the speaker uses words, phrases, and idioms of one language in another language. It only occurs among bilingual or multilingual speakers. The reasons for this process can be linguistic gaps or to show social identity or social norms. In PNE, there are more than 450 words observed that are

being used by Pakistani writers. Further, these words are categorized based on their semantic fields.

Semantic Fields

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

1. Religion
2. Culture

The above-mentioned domains are further divided into sub-domains based on their use, such as religious words used to mention prayers, dress codes, names, institutions, places, sects, practices, and concepts of good and evil. The cultural words are used to refer to dress codes, vehicles, food, relations, honorifics, nicknames, generics, and slang.

Religion

In PNE, 100 words are used related to religion, which are further connected with dress codes, practices, beliefs, norms, places, names, and concepts of good and evil. It is obvious that the reason for code mixing is to represent religion accurately, as the translation of these words couldn't be completely possible such as prayers names have no alternative in English language they are meant to be used as it is. Similarly, dress codes like Burqa have no alternative, and in practices such as Kalma, Zikr, Hajj have no exact translation in English language. The reason of this issue might be different geographical and religious factors.

Table 4
Semantic Fields of Religion related words based on Code Mixing

Semantic Fields	Code Mixing
Prayers	Zohr, Zohar, Isha, Jamat, Jumma, Fajr, Salah, Taravi, Namaaz
Dress Codes	Burqas, Burqa, Purdah, Burka, Burkha
Sects	Ulqaadri, Sunni, Wahabi, Wahhabi, Qadri
Practices	Jihad, Wajju, Wuzoo, Ushers, Salaam, Zakat, Wujub, Azan, JazakAllah, Ibadat, Kalma, Zikr, Hajj, Sunnah, Khutba, Sabr, Farz, Halal, Taqwa, Tawbah, Waddha
Institutions/Places	Mazar, Arafat, Madrasa, Madrasas, Madararas, Mandir, Takabir, Masjid, Majlis, Jamiat, Tafseer, Bokhari, Bukhari, Jannat, Zahur
Names	Sufi, Muhajirs, Shariat, Kafir, Shariati, Fakirs, Fakir, Kafirs, Jihadis, Jihadi, Qari, Khalifa, Khilafat, Ulmulk, Mullahs, Wahab, Hafiz, Hajji, Mujahideen, Moulvi, Elahi, Imam, Maulvi, Ummah, Mujahidin, Ulama, Muselmann, Mullah, Khuda, Muhajir, Shaheed, Huzoor
Good and Evils	Surat, Fatwa, Fallah, Talaq, Mubarak, Zina, Fitna, Haq, Nazr, Jadu, Umeed, Ziarat, Shaitan

Culture

There are words related to culture used in PNE, which are connected to dress codes, vehicles, foods, relations, honorifics, nicknames, and slangs. The reason for this type of code mixing is the different cultural background, as native speakers of English have different dress codes, and eat and cook entirely different dishes. Therefore, no proper alternative is present in the dictionary. Another reason could be to show distinct cultural varieties to the world.

Table 5
Semantic Fields of Culture related words based on Code Mixing

Semantic Fields	Code Mixing
Dress Codes	Lungi, Gharara, Dullah, Sherwani, Pajamas, Pagri, Shalvar, Thaan, Dhoti, Adaab, Pyjama, Shawls, Kurta, Kamizes, Duppattas, Doolha, Shalwars, Dupatta, Kameez, Pyjamas, Barsati, Khaki, Churidar, Ghoongat
Vehicles	Tongas, Wangan, Ricksaw
Food	Chapatti, Basmati, Nihari, Kheer, Halim, Chapattis, Tika, Naans, Kababs, Aloo, Tikkas, Niswar, Tulsi, Kabab, Chai, Achaar, Makhan, Laddoos, Daal, Laddoo, Paratha, Jalebis, Samosa, Pakoras, Biryani, Paans, Naswar, Samosas, Masala, Naan, Murg, Mussalum, Kofta, Halva, Parathas, Paan, Keema, Karahi, Pulao, Korma, Pakora, Matka
Relations	Beta, Phupi, Ammi, Ustadz, Baap, Chacha, Begum, Mamu, Yar, Bhaiya, Aapa, Amma, Babooji, Nana, Dada, Lalaji, Chachi, Dost, Baboo, Nani, Ustad, Bhabhi, Guru, Mumani, Babajan, Babuji, Veer, Abba, Khala, Bhai
Honorifics	Zalimoon, Nawab, Munshi, Bibi, Hakim, Haseena, Zarian, Taliban, Munshiji, Wazir, Nawabs, Awami, Zenana, Sufi, Fakir, Pathans, Desi, Pirzada, Wafaqi, Pathan, Sultan, Choti, Lalaji, Afsar, Wadera, Kaka, Sarkar, Sahiba, Hijras, Janab, Tulaba, Kaki, Hafiz, Sethi, Angrez, Karzai, Talaba, Jihadis, Bahadur, Khatoon, Faujis, Majnoon, Sifarishi, Maharaja, Hasina, Chotay, Sheikhs, Chaprassi, Sifarishes, Jihadi, Fakirs, Sahab, Farabi, Sardar, Shareef, Talib, Shaikh, Badmash, Fauji, Talibaat
Slangs	Haram, Saale, Saala, Moti, Badmashi, Phadda

Table 6
Frequency of Semantic Fields

Semantic Fields	Frequency
Religion	100
Culture	169

Table 6 above shows the frequency of words with their semantic categories which are used in code mixing. It can be observed that all the words which are used in code mixing connected to religion and culture and in comparison cultural words are more frequent.

Religion

Table 7
Frequency of Sub-domains of Religion related Words

Sub Domains	Frequency
Prayers	8
Dress Codes	5
Sects	5
Practices	20
Institutions/Places	15
Names	32
Goods and Evils	15

Culture

The below table shows frequency of cultural sub-fields.

Table 8
Frequency of Sub-domains of Cultural related Words

Sub Domains	Frequency
Dress Codes	25

Vehicles	3
Food	42
Relations	30
Honorifics	60
Slangs	6

Code Switching

Code switching is a linguistic process of mixing or alternating between two languages in a conversation or text. It refers to the exchange of sentences from one language to another language. Code switching occurs when the speakers are bilingual or multilingual. The reasons can be a lack of vocabulary in language or the speaker's head, and to show group identity or solidarity.

From the PNE corpus following of code switching examples are extracted.

- "Pakistan men Murder of History in Pakistan; www.sanipanhwar.com **6 aur kaun si chiz theek chal rahi hai jo ham in kambakht kitabon ki fikr karen jo ye parh rahe hain?**" The Pakistani English press has been criticizing the current textbooks for several years."
- "Thumping his noisy trident on the ground, performing a curious jumping dance, he shouts: "**Wah Allah! Wah Allah!**" so loudly that several people who have been watching the goings-on from afar, hastily get up and scamper over."
- "And the madder the mystic, the greater his power. "**Wah, Allah!**" shouts Ice-candy-man."
- "Nothing is certain. Nothing is certain. What is your name? What is mine? Nothing is certain. **Wah wa... wah!** Only God knows what we don't. God! God and bawd and pod! Wrong! Its people not pod."
- "Music is playing. Unexpectedly it is a Bollywood song, "**Tuhi Meri Shab Hai,**" and the lyrics are subtitled."
- "Ayah refuses her tea with a shake of her lowered head. Ice-candy-man stoops and, holding the cup close to Ayah's fingers, coaxes, "Have some, **meri kasam.**"
- "Qamar Rais, my senior, friend, and a serious scholar, whetted our appetite for Angarey with his article '**Urdu Mein Angarey ki Ravayat.**'"
- Mian Akbar, don't cross your limits. What else is it? **Bahr-e-rajaz mein daal ke bahre ramal chale.2 Khoob! Woh tiftl kya karega jo ghutne ke bal chale.**
- "**Haath mein maza hai,**' Dadi always said – the delight is in his hand – but perhaps the delight was really in Mariam's voice."
- "Pine cones had been spray-painted on three shutters, and walls everywhere were sprayed with political slogans: **Salman, Baat maan, Terey hathon mein qoum kee jaan.**"
- "But the up-and-coming artist astonished them all by singing a rare and hardly ever performed poem: **Mein to pia sey nainan mila aayi rey Par nari ganwari kahey so kahey Mein to pia sey nainan mila aayi rey** I am not thirsty, I have met my beloved

Whatever the ignorant girls of my village might say I am not thirsty, I have met my beloved."

- "They demolished bunkers, broke through cordons of concertina wire and stared straight down the barrels of the soldiers' machine guns, saying what very few in India want to hear: **Hum kya chahte? Azadi! We Want Freedom.**"
- "Mian Akbar, don't cross your limits. What else is it? **Bahr-e-rajaz mein daal ke bahre ramal chale.2 Khoob! Woh tifi kya karega jo ghutne ke bal chale.**"
- "These are important questions, but right now, perhaps its more useful to wonder what the so-called democracy did in Kashmir to make people hate it so.) Everywhere there were Pakistani flags, everywhere they cry **Pakistan se rishta kya? La ilaha illallah.** What is our bond with Pakistan? There is no god but Allah. **Azadi ka matlab kya? La ilaha illallah.**"
- "Khuda does not give nails to the bald. **Zakhm ke bhame tallak nakhun na badh aayenge kya? Zakhm bhar aaya par nakhon hi nahin...** Will the nails not grow until the wound scabs over? The wound is now scabbed, but I have no nails ... Zakhm, a wound; raham, the womb; arrahimeen, the merciful."
- "But Ice-candy-man doesn't know her as well. Quoting Wali, misjudging her fury, and as if presenting credentials, he declares: **"Kiya mujh ishq ne zalim ko aab ahista ahista Ke aatish gul ko karti hai gulab ahista ahista."**
- "Giggling, turning giddily on the balls of her feet like a gaudy top, she wraps herself back in and bounces down among us. **"Toba, toba!"** she says, and touching the tips of her ears in quick succession saying, "I've never seen such badmash children! Who's going to iron your mother's sari? You?"
- "And the gramophones and speakers mounted on tongas and lorries scratchily, endlessly pouring out the melody of Nur Jehan's popular film song that is now so strangely apt: **Mere bachpan ke sathi mujhe bhoor na jana- Dekho, dekho hense na zamana, hanse na zamana.** Friends from our childhood, don't forget us— See that a changed world does not mock us."
- "I will go to him— ah, this loneliness, there's no one to caress me, or place a soothing hand on my head. Neithersatisfaction, nor consolation, nor solace—loneliness, loneliness! A dark and terrifying night! **'La do koi jangal mujhe ... jungle ... mujhe ... bazaar... ba ... zaar... mod ...' aoujh,** I ask for the impossible! Night."
- "That was exactly the way in which respectable people should conduct themselves: **Dekhna bhi to unhe door se dekha kama Sheva-e-ishq nahi husn ko ruswa kama** Gaze upon your love, but from afar For disgracing the beloved is not the custom of love Hamid probably did not go to his uncle's house more than once a week."
- "Assuming the role of the misused lover so dear to Urdu poets, he quotes Mir: **"Hai ashqi ke beech sitam dekhna hi lutf Mar jana ankhe moond ke kuch hunar nahin."**
- "Holding a long sword in each hand, the curved steel reflecting the sun's glare as he clashes the swords above his head, the Sikh soldier saint shouts: "We will see how the Muslim swine get Pakistan! We will fight to the last man! We will show them who will leave Lahore! **Raj karega Khalsa, aki rahi na koi!"** The Sikhs milling about in a huge

blob in front wildly wave and clash their swords, kirpans and hockey sticks, and punctuate his shrieks with roars: “**Pakistan Murdabad! Death to Pakistan! Sat Siri Akaal! Bolay se nihaal!**” And the Muslims shouting: “So? We’ll play Holi-with-their-blood! Ho-o-o-li with their blo-o-o-d!” And the Holi festival of the Hindus and Sikhs coming up in a few days, when everybody splatters everybody with colored water and colored powders and laughs and romps.”

- “Other voices join in the attack and, suddenly, very clearly, I hear him say: “**Allah-ki-kasam**, she’s gone.”
- “A Night of Winter Rain Ahmed Ali ~ **wmad! Garrad! Garrad! Eilahi khair!** God save us! It looks like the sky will crack open today. Has a roof collapsed somewhere?”
- “Hasan couldn’t decide which. Pine cones had been spray-painted on three shutters, and walls everywhere were sprayed with political slogans: **Salman, Baat maan, Terey hathon mein qoum kee jaan.**”

Conclusion

This study has explored and identified unique expressions within Pakistani English novels, showcasing how this variety of English has distinct features that set it apart from other forms of English worldwide. The analysis of nearly thirty-nine Pakistani novels totaling 3,312,911 words reveals significant insights into Pakistani English, particularly its unique linguistic features and expressions. Pakistani writers adeptly integrate Urdu instances and sentences, employing techniques such as urduization, hybridization, affixation, code-switching, and code-mixing. This incorporation, particularly of Urdu words related to Islam and Pakistani culture, not only bridges linguistic gaps but also serves to assert a distinct cultural identity. The study underscores Pakistani English's richness and distinctiveness within the global spectrum of English varieties. Through rigorous analysis of the PNE corpus using both quantitative and qualitative methods, the research identifies creative and linguistic elements that enrich Pakistani English literature. These findings highlight lexically and syntactically unique expressions that vividly portray Pakistan's cultural diversity and identity. These expressions not only enrich the narrative style but also contribute significantly to the portrayal of a distinct Pakistani identity in the global literary landscape.

Recommendations

Based on the findings of this study, several suggestions can be made to further enhance research and understanding in the field of Pakistani English and its unique expressions in novels:

- Expand the PNE corpus to include a broader range of contemporary and classic Pakistani English novels to capture more diverse linguistic patterns and trends.
- Conduct in-depth studies on the authorial styles of prominent Pakistani writers to uncover their unique contributions to Pakistani English literature.

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