

# Research Thesis

Method and Meaning of Indigenization: A Linguistic Critique of Urduization of English in  
Pakistani Political Autobiographies



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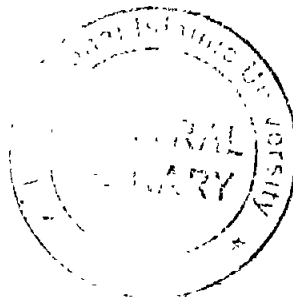
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**BISMILLĀHIR-RAḤMĀNIR-RAḤĪM**

*In the Name of Allah, the Most Gracious, the Most Merciful.*

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1. English language -- Variation
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## Acceptance by the *Viva Voce* Committee

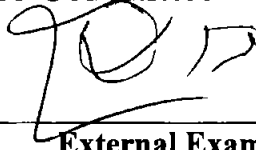
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## **DEDICATION**

*This thesis is dedicated to my parents*

*For their love, support and encouragement.*

*FAWAD KHAN*

## **Acknowledgment**

All prayers and gratitude to Almighty Allah, Who enabled me to complete this thesis.


I sincerely acknowledge the help and assistance of all those who co-operated and guided me throughout this study. But some personalities are highly needed to be mentioned here individually; A special gratitude and thanks to my respectable mentor and supervisor, Dr. Muhammad Sheeraz, Chairman Department of English, who guided me throughout my research study. Special thanks to Dr. Ayaz Afsar, for his guidance. A very special thanks to Dr. Umaima Kamran, In-charge Department of Linguistics QAU Islamabad, and to Dr. Wasima Shehzad, Dean Faculty of Humanities, Air University Islamabad, who allowed me to Air University's library during this research project. Special thanks to Mr. Rizwan Aftab, Lecturer Department of English IIUI, for his motivation throughout this project.

Very special thanks to my friends, who provided a good study environment to complete my research thesis. At last but not to be least, very warm thanks and gratitude to my family, who supported me financially and psychologically to complete my study.

## Declaration

I, *Fawad Khan*, Registration No. 349-FLL/MSENG/F14, a student of MS English at International Islamic University Islamabad solemnly hereby declare that the research dissertation submitted by me in partial fulfillment of the requirements for the degree of MS in English is my original work, and has not been submitted earlier by someone else. I also declare here, that I shall not submit it in future for obtaining any other degree from this or any other university.

Date: 05/09/2018



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## Abstract

The present study is on “Method and Meaning of Indigenization: A linguistic Critique of Urduization of English in Pakistani Political Autobiographies”. The data was collected from four Pakistani political autobiographies: *Friends Not Masters* by Muhammad Ayub Khan, *If I am Assassinated* by Zulfikar Ali Bhutto, *Daughter of the East* by Benazir Bhutto, and *In the Line of Fire* by Pervez Musharraf. The texts were not available in soft form; therefore, the data was collected manually from the selected books.

The methodology of the present study is both quantitative and qualitative in nature. On a quantitative level, numeric data was collected and distributed into different semantic categories. Frequencies for the relevant semantic categories and strategies of language appropriation were worked out and analyzed. While the discussion and interpretation of the socio-cultural meanings of the use of Urdu lexical items were done qualitatively. The theoretical framework was supplied by world Englishes and postcolonial studies. Baumgardner et al.’s contextual model of semantic categories, and Bill Ashcroft et al.’s strategic model of appropriation were used for the analysis of semantic categories and strategies of language appropriation, respectively. However, this study also offers some new semantic categories and strategies of language appropriation that were not mentioned by Baumgardner and Ashcroft. The study suggests that lexical borrowing occurs due to cultural and lexical gaps and it promotes language indigenization and localization.

## **Introduction**

This chapter presents an introduction to the topic and traces a short background and history of the world Englishes. The relevant concepts introduced in this chapter are indigenization of English, linguistic criticism, code-switching, post-colonial theory, language representation, language appropriation, world Englishes, Asian Englishes and Pakistani English. It also introduces research questions, delimitation of the study, research methodology, the data, the procedure of data analysis, and significance of the study.

### **1.1 Indigenization of English**

Indigenization is the process of adaptation and adjustment of a language in a new linguistic ecology. It adopts the communicative habits and linguistic needs of the new speakers. English varieties spoken outside England are indigenized in an unfamiliar environment. It happens through the structural influence of the new speakers' native languages as well as due to the geographical and cultural conditions they deal with and adjust the socio-economical structure that controls and regulates the social behavior of its new speakers. It adopts additional terms, and phrases that are borrowed from the native or regional language which reflect aspects of the new speakers' culture (Hoffmann & Siebers, 2009).

Indigenization has given birth to many English varieties across the world such as American English, Australian English, Canadian English, African English, Indian English and so on. Some English varieties are also named by regional and ethnic names such as American Southern English, Appalachian English and African Vernacular

English etc. Local and native languages play a key role in the indigenization of these English varieties (Hoffmann & Siebers, 2009).

The term indigenization is also known as “nativization”, “localization”, or “Englishization”. Wee (2006) used the term Englishization in his work “Englishization as indigenization: A Singapore case study”. Further, he stated, Englishization is the process of local culture appropriateness, which helps in the creation of a new language variety of its own phonology, grammar, and lexicon. Therefore, indigenization/Englishization has always played a significant role in the combination of English and local languages to fit the English language in a specific culture and social-economic structure.

## **1.2 Linguistic Criticism**

The founder of the new face and form of linguistic criticism was Roger Fowler. He believes that literature is a language and social discourse (as cited in Sheeraz, 2014) therefore, it can be studied linguistically. He defines “linguistic criticism” as i) criticism of language- “critical analysis of the social practices that are managed by using language”; ii) “criticism which employs the concepts and methodology of linguistics” and iii) “the linguistic analysis of literary texts” as “an alternative to an improvement on literary criticism”. He further added that every literary text has a language and that language can be investigated in the light of linguistic criticism as he stated, “The technique of linguistic criticism applies universally. whatever the genre of the text is under consideration”. It examines the value and importance of sentence structure and of the transformations (Fowler as cited in Sheeraz, 2014, p. 18).

Fowler (1986, as cited in Sheeraz, 2014) mentioned that “Linguistic criticism can be used just as a tool for formalistic analysis which is capable of exploring the outlines, texture, and contours of the text. But only as a device for analysis to interpret structural form”.

Isaacs (1968) and Muthiah (2011) also state that “linguistic criticism is the combination of linguistic analysis and literary criticism”. Therefore, the present study aims at exploring the area of Pakistani political autobiographies by applying linguistic critique. This study is of the view that linguistic critique is a blend of various theoretical aspects such as post-colonial literary criticism, especially conceptualization of representation, language appropriation, and linguistic analysis.

### **1.3 Concept of Code Switching**

Many strategies and techniques are used to indigenize and appropriate a language. Code-switching is one of these strategies which are used by creative writers for language indigenization and appropriation (Ashcroft et al., 2002). It is the shifting/switching of a writer/speaker from one language to another within a single conversation. Nilep (2006) stated that “Code” is almost referring to a synonymous with a language variety, while “code-switching is the change or practice of speakers in conversation that shifts in context by using an alternative grammatical system of codes” (p.1). Code-switching deals either with syntactic or morpho-syntactic constraints on language alternation and it is used also in exploring the difficulties facing bilingual speakers or second language learners. The present study aims at exploring the socio-functions of indigenization of English in Pakistani political autobiographies.

#### **1.4 Post-Colonial Theory and Concept of Representation and Language Appropriation**

In literature, postcolonialism is a theory that harbors the resistance of the line against colonial literature.

Postcolonialism consists of a set of theories in philosophy and various approaches to the literary analysis that are concerned with the literature written in English in countries that were colonies of other countries. For the most part, postcolonial studies exclude literature that represents either British or American viewpoints and concentrates on writings from colonized or formerly colonized cultures in Australia, New Zealand, Africa, South America and other places that were once dominated by, but remained outside of, the white, male, European culture, political, and philosophical tradition (Bressler, 2003, p. 199-200).

According to Said (1978) in post-colonial studies, representation refers to the image of orient through language. He further mentions that it is a body/entity opposite to the orient itself. Literary descriptions of the third world cultures and people by the postcolonial writers are the aspects covered by post-colonial representation.

The concept of language appropriation means the appropriation of a language in context and this phenomenon has given birth to many world Englishes. It reconstitutes the language for appropriateness to describe diverse cultural experiences (Ashcroft et al., 2002, p. 38). Ashcroft et al. further says that, in post-colonial studies, appropriation of language is a conscious process. In this process, certain strategies are used for serving cultural and ideological functions (2002).

## 1.5 World Englishes

The English language has no more owning its primary status that it was famous for serving its role for native speakers intra-national and other communal purposes. It has changed its form to an international medium of communication and is known as the *langue Franca* of the world (Jenkins, 2003b; Kirkpatrick, 2007 as cited in Jindapitak & Teo, 2013). It is used for native to native and native to non-native communication and at the same time, it is also used for purposeful interaction in non-native countries or among non-native speakers (Crystal, 1997 as cited in Graddol, 2006). Due to the large spread of English language McKay (2008) has stated that it will be learned as a second language by a substantial number of speakers in the next few decades. Graddol (2006) stated the number of speakers of English language will increase up to two billion speakers in next 10 to 15 years. It is also mentioned that the number of non-native speakers is more than native speakers (Kirkpatric, 2007). Widdowson (1994) asserted that researchers have considered English as a denationalized language and is no more linked with native speakers in its usage due to the stamp of international or global language on English that no nation or country has custody and ownership over it. Widdowson further says:

The very fact that English is an international language means that no nation can have custody of it.... It is a matter of considerable pride and satisfaction for native speakers of English that their language is an international means of communication. But the point is that it is only international to the extent that it is not their language. It is not a possession which they lease out to others, while still retaining the freehold. Other people own it (Widdowson 1994, p. 385).



According to Crystal (2003), the only probable reason of English being a global language is that nobody owns it and every speaker who learns it has right to own it.

The fast-geographical spread of English language gave birth to many varieties. These varieties are generally known as World Englishes such as British English, American English, North American English, Canadian English, Australian English, African English, South Asian English, Indian English, Pakistani English and so on (Kachru as cited in Kilickaya, 2009). According to Baumgardner (1993, p. 50) "World Englishes form a unique and variegated sociolinguistic mosaic, and each, whether already standard or in the process of standardizing is an integral part of this unprecedented international phenomenon". American linguists Kachru presented three concentric circles for the geographical spread of English language. These concentric circles are The Inner Circle, The Outer Circle, and the Expanding Circle. In this model, each circle is the representation of different and specific patterns of acquisition, spread, and functions of the English language in multi and diverse cultural contexts. The Inner Circle deals with the traditional bases of English language, where it is the primary and native language such as USA, UK, Ireland, Canada, Australia, and New Zealand. The Outer Circle refers to the earlier stages of the spread of English language in non-native countries. In these countries, English is the language of institutions and has an important and significant part as "second language" such as Singapore, India, Pakistan, and over fifty other countries. The Expanding Circle includes nations which accept the importance and significance of English as an international language but having no history of colonization nor giving English an important and special role in administration, but it is taught as a foreign language. Expanding Circle includes countries such as China, Japan, Greece, Poland and

so on where the English language is becoming an important language in business, science, technology, and education. The main arguments of Kachru are related to the outer circle and against Integrational linguistics theory. Selinker (as cited in Kilickaya, 2009) stated in integrational linguistics theory that if the output of a speaker is different from Standard English, it will be considered as an error and interference of L1 (first language) on L2 (second language). He further stated that if the error is continued and becomes a fixed error then it is known as fossilization. He reproduced his IL theory and functionalized fossilization in the field of world Englishes (Kilickaya, 2009).

Kachru's model of world Englishes is a good method to categorize English worldwide. English language varieties in the inner circle are standard and codified varieties, whereas the outer circle varieties are in the process of standardization (Jenkins, 2007). The outer-circle enlists countries where the English language has an important, historical and official position. It mostly consists of the former British Empire including India, Pakistan, and Nigeria. It also has the countries under the influence of American power like Philippines etc. According to Jenkins (2007, p. 16), outer circle varieties are norm-developing due to their own standards. He further stated that all the varieties of English language are not just inter-languages but in fact, every variety is a legitimate variety of English language consisting their own standard features and functions as the Standard British or Standard American English have. Mesthrie (2006) asserts that these world English varieties are different from native British or American Englishes and it is because of the high influence of the indigenous languages in that area. There are variations in these varieties due to socio-cultural variations among different societies (Phillipson,

2008). The role of the English language is being transformed and now multiple English varieties are available for a communicator for rhetorical purposes.

**Table No. 1.1**

	Inner Circle	Outer Circle	Expanding Circle
Use of English	Primary language	The second language in a multilingual society	Widely studied as a foreign language
Examples	UK, USA, Canada etc.	India, Pakistan, Singapore etc. (English Colonial regions)	China, Russia etc. (Non-English Colonial regions)
Critical issues according to McKay and Bokhorst Heng (2008)	Language policies, language identity, rights of minority students	Equality in educational access, promoting multilingualism	Motivating learners, training competent English teachers, designing locally appropriate methods for teaching English

Kachru's (1985) Model of Concentric Circles, adopted from McKay (2009).

### 1.6 Asian Englishes

Different Studies show that the emergence of new linguistic varieties of English language is emerging in Asia; Hung (2000) studied the phonological patterns of Hong Kong English (HKE) with their individual organized features, and it proved that HKE is an individual variety of English language. Another study which is done on the Singapore English (SgE) vowels by Deterding proves Sge as a different English language variety (2007). In this study, the emergence of a standard Singaporean pronunciation, an individual speech style, is discussed that is quite free from external standard and with some idiosyncratic aspects that cannot be predicted regarding any external variety or Standard British English (SBE) (Bilal, et al., 2012).

The English language belongs to the Germanic and Anglo-Saxon tribes having roots in the Roman, Greek, and Latin languages. In the light of this, the English language is far away from the linguistic groups of South Asia. Indo-Pakistan subcontinent including India, Pakistan, Bangladesh, Sri Lanka, and Nepal is known as South Asia. South Asian languages, in contrast to English, belong to two main categories: Indic and Iranian group serving in the central, eastern, western, and north-western areas of the sub-continent, Sri Lanka, and Nepal, while, the Dravidic group serves in the South, South-East and in some parts of Sri Lanka. The Indic includes Dardic, having Shina, Kafiri, and Kashmiri. The Iranian includes Balochi and Pashto. Dravidic Group consists of Tamil, Telugu, Malayalam, and Brahvi (Baumgardner, 1993).

The origin of the South Asian English in Britain. In the 16<sup>th</sup> century, the first British connection started with the sub-continent in the form of British East India Company. It was a British trade company established by Queen Elizabeth 1. The first company station was established at Surat in 1612 and then by the end of the century, several stations were formed in different areas such as at Madras, Bombay, and Calcutta. With the decline of Mughal power, the company power increased and in 1765 they controlled even the revenue management of the Bengal. In 1784, a Board of Control was established by the India Act responsible to the British Parliament and then after the Indian War of Independence, in 1858, the company power was transferred to the British Crown (Crystal, 2003). Mahboob (2011) states in this regard:

The use and prestige of English grew as the Mughal Empire was disbanded and India became part of the British Empire. English became integrated into the legal, educational, and other systems of the country (p.1).

English language, in the British power (1765-1947) gradually started in sub-continent as the language of administration and education. The well-known emerging point of English language in the sub-continent was the Minute written by Thomas Macaulay in 1835 and accepted by the Lord William Bentinck. In this, the introduction of the English educational system was proposed in the sub-continent. The primary language of instruction in Bombay, Calcutta and Madras universities established in 1857 was English.

### **1.7 Pakistani English**

Different varieties of English have emerged after decolonization of South Asia. Pakistani English is one among these varieties and it has an independent place in the widely used postcolonial varieties of world Englishes. Due to wide linguistic diversity and a fixed rise of the country bilingualism and multilingualism, Pakistani English presents a complex phenomenon in the sub-continent (Bilal, et al., 2012).

English in Pakistan is an official language and lingua franca of communication among globalized middle classes. It is an important language in Pakistan and its importance is marked by its being the language of education and communication (Ahmad & Ali, 2014). In Pakistan, English enjoys a privileged and special status. English in Pakistan is used for internal and external functions and foreign relations of the country as well.

In Pakistan, it has been nativized and is like British and American English in the sense that it does not impede communication, but it has also developed its own color and taste (Mahmood, 2009).

Rahman (1990) mentioned four subvarieties of Pakistani English, such as variety A: Anglicized PE, variety B: Acrolectal PE, variety C: Mesolectal PE, and variety D:

Basilect PE. Variety A: Anglicized PE is closer to Standard British English, variety B: Acrolectal is different from Standard British English in the fields of morphology, syntax, lexis semantics and phonology and this type of variety is generally used by students of the English Medium school and colleges etc. or those who have exposure to Standard British English. Variety C: a Mesolectal variety of Pakistani English is spoken by middle and upper middle classes of the society and it is differing from Standard British English. While, variety D: Bilect belongs to the clerks, minor official, and typists. He has also explored the segmental and non-segmental features of these four subvarieties of Pakistani English and proved the lexical level differences in Pakistani English due to the borrowing of local words from Islamic culture, concepts and historical experiences of Pakistani Culture (Bilal et al., 2012). Mahboob (2011) states that an estimated 30-40 million people of Pakistan are literate where English is a compulsory subject in schools and where people can speak Pakistani English to some extent. In these areas, some people speak English as their first language while most of the people use it as an additional language of communication and interaction. In Pakistan, the proficiency level of speaking English as an additional language varies due to speakers' socio-economic level and educational differences. He further stated that Pakistani English also shows regional variations due to the influence of first and regional languages of the speakers.

Kachru (as cited in Rahman, 1990) stated about Pakistani English at the macro level that it is a different variety and integrated Pakistan as an outer circle country and considered Pakistani English as an "institutionalized second language" variety. Kachru further states:

The institutionalized second language varieties have a long history of acculturation in new cultural and geographical contexts; they have an enormous

range of function in the local education, administrative and legal systems. The result of such uses is that such varieties have developed nativized discourse, style types and functionally determined sublanguages (registers), and are used as a linguistic vehicle for a creative writing in various genres (1986. p. 19).

Pakistani English is one of the subvarieties of South Asian Englishes. It shares some basic or common features and characteristics with other South Asian Englishes but still, it is an independent variety of its own (Rahman, 1990).

According to Kachru & Nelson (2006), in world English perspectives the “local usage” elements in Pakistani English are of high interest. Similarly, Baumgardner asserted that Pakistani English is passing through the stage of localization and local Pakistani languages have been playing a key role in its variation (1993). While, furthermore, Talaat stated that Urdu language (Pakistan’s national language) has an influence on the lexical level in Pakistani English. Certain lexical items can show a change from their original standard British English usage to Urduised meaning (1993).

Pakistani English as a non-native variety has formed its independent individual linguistic, local and cultural identity. This identity can be easily noticed, seen and figured out at lexical, phrase and sentence level, and many words of Urdu language have entered Pakistani English (Baumgardner, 1993).

Research studies related to the acculturation of Pakistani English termed as Urduization, Pakistanization, Indigenization, etc., at various linguistic levels have been done in many fields such as Urduization in Pakistani Fiction, Urduization in Pakistani English Newspapers, etc. Similarly, the reciprocity of influence has been studied by exploring

Anglicization of Urdu in Pakistani Urdu literature and newspapers, etc. However, there are still some areas which are unresearched. One of the areas among these is the method and meaning of the deviation of English in Pakistani Political Autobiographies. The proposed study is aimed at the same. This study will explore the meaning and method of indigenization of English in Pakistani political autobiographies at the lexical level.

### **1.8 Research Questions**

This study deals with the phenomenon of indigenization of English in Pakistani political autobiographies. The research questions that the present study addresses are:

1. Which semantic category or contextual area allows frequent borrowing from the Urdu language in Pakistani political autobiographies in English?
2. What are the socio-cultural implications of the lexical borrowing in Pakistani political autobiographies in English?
3. What are the strategies of language appropriation used in Pakistani political autobiographies in English?

### **1.9 Delimitation of the Study**

The current study is delimited to Pakistani political autobiographies in English. The selected texts for the study are *Friends Not Masters* by Muhammad Ayub Khan, *If I am Assassinated* by Zulfikar Ali Bhutto, *Daughter of the East* by Benazir Bhutto and *In the Line of Fire* by Pervez Musharraf. The data was collected from these literary texts. The reason for the selection of these autobiographies is the negligence of this area of research in Pakistan. Autobiography is no doubt a personal experience of literary nature and the autobiographies of such leaders of national and international stature have great effects on



the socio-cultural and political aspects of life particularly in a country like Pakistan. Therefore, the importance of the selected texts cannot be underscored for research.

This study of the indigenization was delimited to only one linguistic level i.e. lexical borrowing. In lexicography, a lexical item is a single word, a part of the word that forms the basic elements of a language's lexicon (vocabulary). Lexical items may mean two things in linguistics: dictionary entries or content words. The present study takes lexical items as the former i.e. content words.

### **1.10 Research Methodology**

The methodology of the present study is both quantitative and qualitative in nature. On a quantitative level, numeric data were collected manually from the selected texts and distributed into distinct categories. Frequencies for the relevant semantic categories were worked out and analyzed. While on the qualitative side all the discussions and interpretations of the socio-cultural meaning of the use of Urdu lexical items were carried out qualitatively. The theoretical framework was supplied by world Englishes and postcolonial studies. Baumgardner et al.'s contextual model of semantic categories and Ashcroft et al.'s strategic model of language appropriation were used for the analysis of semantic and strategies of language appropriation respectively, of lexical Urduization in the selected political autobiographies.

### **1.11 The Data**

As stated above, the relevant data were extracted from four Pakistani political autobiographies, namely: *Friends Not Masters* by Muhammad Ayub Khan, *If I am*

*Assassinated* by Zulfikar Ali Bhutto, *Daughter of the East* by Benazir Bhutto, and *In the Line of Fire* by Pervez Musharraf.

### **1.12 Data Analysis**

The collected data was distributed under the Baumgardner et al.'s contextual model of semantic contexts, and Ashcroft et al.'s strategic model of appropriation and analyzed using the frameworks described above and in chapter 3.

### **1.13 Significance of the Study**

The study explored the areas and categories of Urdu lexical items that are used by Pakistani political autobiographies. The study deals with the questions such as how and why these Urdu lexical items are used in Pakistani political autobiographies that are written in the English language. The findings would have a significant contribution to the better interpretation of not only the political writing style but also in understanding how the linguistic indigenization of English in these autobiographies contributes toward the meaning.

## Literature Review

### Introduction

This chapter traces the relevant work and research done in the field of world Englishes and indigenization of English. It reviews, the relevant literature of the study. This chapter includes a review of works on indigenization of English, Indigenization of English in Kachru's Inner Circle countries, indigenization of English in Outer Circle countries, indigenization of English in Asia, and indigenization of English in Pakistan.

### 2.1 Indigenization of English

The spread of English language is globally established, and it is universally acknowledged that no other languages ever in history have special dominancy as English language (Aravamudan, as cited in Sheeraz, 2014). Its spread is almost worked out (Sonntag, 2003) but it is identified that this spread is not a neutral and apolitical process. English takes global cultural and political implications. Globalization always results at the end of diversification and spread of homogeneity but in the field of English language, the case is totally different. The English language is not the same and one language anymore around the globe because of it's various and wide-ranging textures of its soils and lands in the world. This transplantation is thus resulting in various varieties (Kachru, 1986, p. 30; Baumgardner, 1993, p. 41). Kachru (1986, p. 30) stated that a language would be considered as a transplanted language if it is used by several significant speakers in social, cultural and geographical contexts different from the original language. It is further stated that a shifted language is always linked to new surroundings, new roles and new contexts (Sheeraz, 2014).

Trudgill has given six reasons in the light of dialect and colonial Englishes formation which results in colonial and British English differences. These reasons are: (1) New Physical environmental adaptations (2) Linguistic change in the mother or first language (Britain) (3) Linguistic change in the colony (4) Contact of language with indigenous languages (5) Contact of language with other European languages (sub-continent, primarily Perso-Arabic case) (6) Contact of dialect (2004, p. 1-7).

## **2.2 Indigenization of English in Inner Circle**

The English language is no more associated with the native language of England but rather it is now appropriated in many other countries and nations around the world. It is inhabited now by territories million miles far away from its birthplace and creates new individual varieties of its own in the world such as Pidgin English, English Creole, new English, and indigenized/nativized English. These new varieties of English have given birth to social bias in the genetic linguistics. Pidgin, Creole, and indigenized/nativized varieties are mainly the outcome of language contact and while on the other side they don't consider varieties that are spoken in England and or by Whites in North America as language contact products. However, the evolutionary process is based on a language speaker's interaction with other language speakers. Linguistic features and language change are like the viruses, which spread in a society due to the people interactions and every language has the spread and changing ability in that Multilanguage pool. Social interaction played a key role in spreading the English language into different varieties such as British English, Scottish English, and American English. African-American English, and White American English. The English language is largely influenced by other languages in contact for example in England it is heavily influenced by the French

language, in North America by African linguistics features known as African American English (Mufwene, 2000).

New speakers use their own regional or native language words in the English language to express their cultural needs and socio-economic structure. Therefore, local languages have profound influence and importance in the process of indigenization of a language in a pristine environment. It is also noticed that the population's movement and migration play a key role in bringing language to the new geographical area. Such as North American English, means that language adaptation is not only due to the North American geographical environment and cultural practices, but it is also due to the population movement of the colonists in those areas. Same is the case of Continental European, African and Asian countries. It is also claimed that North American Englishes are indigenized like "native Englishes" and are associated with the former exploited colonies in the sense spoken by speakers from belonging to other than homeland of English such as England. They are diverged from British English due to the considerable influence of their culture, communicative habits and high due to the regional and local languages of that area (Hoffmann & Siebers, 2009).

### **2.3 Indigenization of English in Outer-Circle**

From this, I will just discuss the case of South Africa. English is acquired and used in different variety and contexts in South Africa. Indigenization of English in South Africa passed through specific socio-historical processes which resulted in the shape of certain varieties and like other parts of the world, in South Africa, new Englishes also emerged. English varieties in South Africa based on color are Black South African, Indian, Afrikaans Englishes, and white South African English. White South African English is

further divided into 'Conservative', 'Respectable', and 'Extreme' South African English (Lanham, 1982). Conservative South African English is linked with British Received Pronunciation. Respectable English is developed on the bases of indigenous norms of middle-class White English speakers while Extreme South African English is related to the lower classes and low educational levels (Gough, nd).

#### **2.4 Indigenization of English in Asia**

Economic and social mobility related to the language has played a key role in the spread of the English language in British India. The English language is spoken in Asia from colonial days. It is the language of education in India after the famous Macaulay Minutes of 1835 and therefore, has an important and prestigious place and role even after the decolonization of India. However, it is very much difficult to count the exact number of English speakers in India. It is due to the very range of spread and wide proficiencies, criteria, and level of determination of English language such as what to count to consider as an English speaker. It is because that many people know English words and a very few people have mastery and competency over the English language. In 2005 about 5% of the population which suggesting 38 million of the total population aged over 15 knowing English language (Mahboob, 2011). However, on the other side, Kachru (2006) stated 333 million people using the English language in India. While Indian Today's magazine in 1997 mentioned over one-third of Indians claiming using the English language. It was found in a wage earner survey in 2005 that similar proportion in India claimed to be able of English reading but on the other hand less of those claimed of speaking English language (Graddol, 2006).

India is not the only Asian country for counting English language legacy. In fact, Pakistan, Sri Lanka, Bangladesh, Malaysia, Singapore, Brunei, and the Philippines all are now exploiting Anglophone heritage for magnetizing offshore agreements. Due to the regional trade growing by ASEAN, the English language is now becoming the lingua franca in Asia (Graddol, 2006). In this part, English was learned by the people either through face to face interaction or through formal schooling. But due to the less availability of native speakers, mostly the teachers were locals. Therefore, local varieties of English language learning appeared with elevated position due to a very little contact with native speakers and withdrawal of the British after independence. In this way, the English language in South Asia and Sub-Continent became nativized, indigenized and vernacularized (Rahman, 2011). Indigenized/nativized varieties of English language are generally used outside England and mainly in ex-colonies. It is used by some people as their first language while mostly on the large population as a second language. The variation between indigenized and Standard British English may be in proficiency or a range of varieties expressing identities such as “Singlish” (English is spoken in Singapore) is a very different English variety from Standard British English and in the same way, many varieties of English language are used in South Asia.

South Asianization of English was first recognized in the political field by Lord Mountbatten. He stated that:

During the centuries that the British and Indians have known one another, the British model of the life, customs, speech and thought been profoundly influenced by those of India-more profoundly than has often been realized (Lord Mountbatten, 14 August 1947 as cited Sheeraz, 2014 p. 61).

Kachru commented on the indigenization of English in South Asia as:

.... the British went to South Asia with the English language and, in due course, the natives took over the language and the Englishmen took over the land. It was later realized that English had much deeper roots in South Asia than the raj had. The raj crumbled and became a part of history, but the English language has been South Asianized and has become a part of the culture of that vast area. (1983, p.18)

A lexicographical study was conducted by Kachru (1983), in which he has concluded that Lexical borrowing from the respective regional languages was the major and prominent feature of South Asianized English.

Bapsi Sidhwa commented on the process of indigenization of the English language in South Asia in her creative essay "New English Creative Writing: A Pakistani Writer's Perspective". She commented in the following words:

... English, besides having its own tradition of genius, is useful by today's standards in terms of commerce, communication, and technology. And this useful language, rich also in literature, is no longer the monopoly of the British. We, the ex-colonized, have subjugated the language, beaten it on its head and made it ours! Let the English chafe and fret and fume. The fact remains that in adopting English to our use, in hammering it sometimes on its head, and in sometimes twisting its tail, we have given it a new shape, substance, and dimension. (1993, p. 212).

Baumgardner (1993) carefully comments on the indigenization of English in South Asia in the following words:



“Transplanted in undivided India through British colonialism in the seventeenth century, English from the outset began to absorb many of the indigenous linguistic and cultural traits of its sub-continental users” (p. 41).

Whitworth traced the indigenization process in South Asia in his *Anglo-Indian Dictionary: A Glossary of Indian Terms used in English*. According to him, Indian or other Non-Indian terms have obtained special and important meaning in India (1885/1981). In the same line, Yule and Burnell also recorded Indian English in *Hobson-Jobson: A Glossary of Colloquial Anglo-Indian Words and Phrases, and of Kindred Terms, Etymological, Historical, Geographical and Discursive* (1886/1985) (as cited in Baumgardner, 1993, p. 41).

The British government has decided to learn Hinglish (a blend of Hindi and English) by their diplomats (Nelson, 2012; as cited in Sheeraz, 2014, p. 63). This is a clear and powerful evidence at official level to acknowledge South Asian English in particular and World Englishes in general. However, scholars such as Saleemi (1993) have shown doubt/hesitation about the recognition of English as localized and non-native varieties.

Saleemi (1993) explored and discussed the differences between native and non-native (Pakistani-Indian) English varieties at a grammatical level. He has stated that: “In South Asian English a prepositional gerundive complement may be used where native English prefers an infinitival clause...or the converse situation may be obtained” (p. 65) and a similar pattern of variation is exhibited in adjective complementation and verb complementation which shows “a somewhat wider range of deviation” (p. 66). After the pointing of such grammatical differences, he stated that: “one potentially important

aspect of this kind of variation is that the use of South Asian variants does not necessarily exclude the use of their native-like equivalents by the South Asian speakers” (p. 67).

Kachru (1986) while commenting on South Asian English declared it as an additional linguistic arm in cultural identity. He stated that “nativization must be the result of those productive linguistic innovations which are determined by the localized function of a second language variety, the culture of conversation and communicative strategies in new situations and transfer from local languages” (pp. 21-22). Similarly, Sheeraz (2014, p. 70), also mentioned that the indigenization of English language happens when it is used in the creative writings of South Asia.

To study the influence of English certain studies have been done such as Rao (1954), Mishra (1963), Chandola (1963), Dhar (1963), Bhatia (1967), Kachru (1978), Kothari and Snell (2011) etc. They have discussed the effect/impact of the English language on Hindi. Many researchers have discussed the impact of English on other South Asian languages. In this regard works on Bengali (Sen, 1932; Gupta, 1935; Bhattacharya, 1964; Dil, 1966 etc.), and Sinhalese (Walatara, 1960) are also explored by researchers.

Kachru (1983) investigated the South Asian English in a deep manner; particularly he studied the hybridized structure which revealed the innovations in the South Asian English varieties formed by one English word and one native or local language word such as ‘lathi charge, rikshas-driver, child-lifter, Tonga-driver, police-wala, Tonga Wala’.

## **2.5 Indigenization of English in Pakistan**

The research work on Pakistani English is different from other world English varieties such as Australian English, American English, Indian English, and Singaporean English and so on. A very little work is done for the identification of Pakistani English as an individual English variety. Tariq Rahman is the one name which stands high in the field of Pakistani English research. He has stated three phases of English in India such as the missionary phase (1614-1765), the local demand phase (1765-1835), and the government policy based on TB Macaulay's Minute of 1835 (Rahman, 1990).

The English language has been serving as an official language of Pakistan after its independence. It is enlisted in the fast-spreading English language countries. Bolton stated that 18 million Pakistanis put it into the third largest Asian country using the English language (as cited in Bilal et al. 2012). According to Crystal (2003), the total population of Pakistan in 2001 was 145,000,000 and the number of people who speak English in Pakistan as L2 was 17,000,000.

English in Pakistan as a non-native variety has borrowed and shaped different words, structures, and expressions from local languages i.e. Urdu language. Pakistani English shares certain features and characteristics of its own and these specific features and characteristics show its independent and individual property (Ahmad & Ali, 2014).

As an indigenized variety, Pakistani English has been studied and explored by many researchers such as Kachru (1983), Haque (1993), Baumgardner (1993, 2006), Rahman (1990), Talaat (1993), Hassan (2004), Uzair (2011), Khan (2012) and so on.

As an independent language variety, Pakistani English was first noted and found in the early works of Indian linguists Baraj. B. Kachru, and in later works Kachru cites Pakistani English in his arguments for South Asian English. The early people who studied Pakistani English include Baumgardner (1987 and 1988), Baumgardner and Kennedy (1988), and Baumgardner (1989a and b, 1990 and 1992a and b). There are also two theses on Pakistani English: Talaat (1988) and Rahman (1990). Talat's study is a 'narrow' analysis of Pakistani English lexical variation, and it is the only work which shows and considers the high important influence of local languages or Urdu on Pakistani English. While on the other hand, Rahman's thesis deals with the broad description of the variety (Khwaja as cited in Baumgardner, 1993). There is very little research available at this stage on Pakistani English and requires accurate analyses in this field. There are two works found of which discourse has been the focus of both: Farah (1989) studied the pragmatic aspects of Pakistani English greetings, and while Anjum (1991) in her Ph.D. thesis, studied English-Urdu code-switching in the speech of Pakistani women in Texas (as cited in Baumgardner, 1993).

Baumgardner et al. studied "The Urduization of English in Pakistan" which is based on the seven-year research project data. The paper gives a detailed discussion of the borrowing of words from Urdu as well as from other local Pakistani languages into English. Pakistani writers, such as Babsi Sidhwa, show the secrets that how she uses Pakistani languages for literary effect in her novels (1993).

Sidhwa stated that "the Pakistanized turn of phrase or choice of native word that might add originality and freshness to the writing for someone who is acquainted with this part of the world can give a headache to someone who is not" (1993, p. 214). Therefore, it

means that Pakistanization of English language represents cultural freshness, eligibility and appropriation rather it causes a boring and confusion to the readers, and this is the basic and important phenomenon and needs to properly contextualize the Pakistani expressions.

Khan (2012) conducted her research on “The Evolution of Pakistani English (PakE) as a Legitimate Variety of English”. In this research, she studied the pre-available works about the arrival and indigenization of English in South Asia in relation to the emergence of Pakistani English variety.

According to Sheeraz (2014) recently, Islamabad based researchers such as Uzair (2011), Uzair, Mahmood and Khan (2012), Shahzada, Mahmood and Uzair (2012), and Uzair, Mahmood and Raja (2012) etc. have studied that Pakistani English newspapers are playing a prominent role in the promotion of Pakistani English variety. These researchers have studied that how Pakistani expressions in different newspapers promote lexical and grammatical innovations through the contact with the language of their readers (as cited in Sheeraz, 2014). All of them, especially Uzair (2011) stated that “Pakistani English is a distinct variety of the English language” (p. 52).

Pakistan is a multilingual speech community where people shift or switch from Urdu to English and vice versa mainly to create a special effect and this Urdu-English and English-Urdu switching is a general characteristic in Pakistani bilinguals and especially in educated Pakistani bilinguals (Anwar, 2009, p. 411). In this regard, many studies have done on linguistic practices of code-switching in Pakistan. These studies are discussed below.

Anwar (2009) sees “the variations in the English language due to Urdu-English code-switching in Pakistan”. In this study, he finds out that the Urdu language has a significant and influential role in the development of Pakistani English (p. 409).

Janjua (2011, p. 406) investigated the effect of Urdu-English code-switching on the Urdu language. She declared it as an alarm for the Urdu language as she concluded that with the emergence of a new language variety “Urduish” (Urdu+English) due to code-switching, that standard Urdu language/discourse is dying and disappearing.

In his essay “The Indigenization of English in Pakistan” Baumgardner evaluated Pakistani newspapers in English. He finds out English in Pakistan as an indigenized variety. He shows that the indigenized English in Pakistan borrows words, grammar items, word conversion from one part of speech to another, verb-plus-particle-to-noun conversion, old-fashioned vocabulary, phrase level and grammatical change reduction in adjective, verb, and noun balancing at sentence level (1993).

Talaat (1993) in her study discussed lexical variant in Pakistani English such as “used in both English and Urdu in Pakistan with a very high degree of frequency in speech as well as in writing and are in no sense transitory in nature” (p. 62). In her study, due to the less number of lexical items discussion, it is difficult to prove Pakistani English a separate variety. However, she successfully tries to answer while discussing the question: what causes the indigenization of English in Pakistan? She considers how English lexical items in Urdu are used and that how their literal translation is introduced into Pakistani English. She stated that:

The English language functions in Pakistan in a new context of use coexistent not only with Urdu but also with the numerous other languages spoken in the country. Any description or explanation of Pakistani English must therefore of necessity take this multilingual context of use into consideration in explaining how this variety of English has evolved. (Talaat, 1993, p. 62).

Kennedy (1993) also studied variations in Pakistani English. He reviewed the crime reports in Pakistani newspapers in English. In this regard, he used certain lexical items as characteristics to Pakistani English such as auto-rickshaw lifter, badmash, etc. which are hardly be found in US English (Kennedy, 1993, p. 70-71). In the same volume. (p. 204-211) he discussed the borrowed terms/words of gratifications from Urdu language and used in Pakistani English.

Baumgardner et al. (1993) studied the use of Urdu lexical items in a large corpus of Urdu lexis in different contexts and genres. They divided and analyzed the data into fifty-four semantic categories.

...the Urduization of English in Pakistan is viable, ongoing process, and that Pakistani English, like Nigerian, American, Australian, or Lankan English is able to provide a background and an identity for its speakers which an 'alien' English, "something from abroad", never could" (Patel et al. as cited in Baumgardner et al., 1993).

Hassan (1983) commented on the support of this process as:

This process of mixing has been going on for more than a century. There is no harm in recognizing it and if it represents a natural trend in language evolution in our country, let it continue (p. 156).

Janjua (2011) declared Urduish (Urdu+English) as the emerging variety due to code-switching. She asserted that “its emergence is emerging at the cost of the linguistic capital of Urdu in Pakistan (p. 406). On the other hand, Kachru (1983) mentioned that: “historically the whole sub-continent had almost an identical impact of the English language” (p. 147). Thus, linguists need not to worry about the feeding of one language to other “cannibalistically” or estimating it its “linguistic capital” (Janjua, 2011, p. 206). But in fact, they must declare and accept it as a natural trend and phenomenon of language evolution in Pakistan (Hassan, 1983, p. 71).

It is investigated that textbooks of English in Pakistan also have local/Urdu language words. For example, a textbook in Khyber Pakhtunkhwa Province has the sentence in the lesson on Muhammad Ali Jinnah in the Middle Stage Book 1 for Class VI: “This is a picture of Muhammad Ali Jinnah. He is wearing a black cap, a white sherwani, and a white shalwar’. In this sentence sherwani and shalwar are Pakistani national dress, sherwani is a knee-length coat and shalwar is loose-fitting trouser (Baumgardner, 1993) both the lexical items borrowed from Urdu and are used in some other Pakistani language.

In the same context, the textbook of English for class IX (1991:120) for Punjab province also contains the following paragraph (Baumgardner, 1993):

In the rural areas of Punjab, the farmers work in their fields the entire day. In the evening, they get together in the Chopal where they discuss their daily problems, seek advice, and settle some of their disputes without going to courts. Usually, they sit talking happily together just for the pleasure of being together. Sometimes younger people sing Mahya or the ever popular Heer.



In this paragraph, the Urdu word *Chopal* means 'Village pavilion' (Qureshi as cited in Baumgardner, 1993) the next local word is *Mahya* which is a Punjabi folk song, and the other Urdu word is *Heer*, which is an epic poem of the eighteenth-century by a Punjabi poet Waris Shah.

Baumgardner (1993) studied the influence of Urdu upon lexical level. He argues that Pakistani English borrowed frequent words from Urdu and other regional languages. In the same way, he further explores the area of word-formation in Pakistani English. He pointed out that prefixes and suffixes are very productive and have a key role in the Pakistani English. Kachru (1993) also pointed out the method of hybridization in which one word from Urdu and one from English are joints together such as *Raksha-driver*, *lati-charge* etc. Rahman (1990) also underlined the distinct patterns of lexical and semantic features of Pakistani English. Behazad (2007) investigated the impact of Urdu in Pakistani newspapers, and Sajid Ahmad and Sajid Ali studied the influence of Urduised words used in Pakistani English fiction (Ahmad, 2014), and Naveed (2012) explored the *Anglicizing Urdu Though Literature by Pakistani English*.

As discussed, these researchers have explored several areas in the field of indigenization of English but still, some areas remain unsearched such as Pakistani Political Autobiographies written in the English language. Therefore, the present study aims at exploring the meaning and method of indigenization of English language in Pakistani political autobiographies.

# Research Methodology

## Introduction

This chapter presents a brief introduction to the research methodology including conceptual framework, and structural models based on Baumgardner et al. (1993) contextual areas/features of South Asian English, and strategies of language appropriation by Ashcroft et al. (2002).

The methodology of the present study is both quantitative and qualitative in nature. On a quantitative level, numeric data were collected manually from the selected books as the soft forms were not available and distributed into distinct categories as introduced in the above-mentioned models. Frequencies for the relevant semantic categories were worked out and analyzed. While all the discussions and interpretations of the socio-cultural meaning of the use of Urdu lexical items was done qualitatively. The theoretical framework was supplied by world Englishes and postcolonial studies. Baumgardner et al.'s contextual model of semantic contexts and Ashcroft et al.'s strategic model of language appropriation was used for the analysis of semantic categories and strategies of language appropriation respectively.

## 3.1 Conceptual framework

To give a linguistic critique of Pakistani political autobiographies: *Friends Not Masters* by Muhammad Ayub Khan, *If I am Assassinated* by Zulfikar Ali Bhutto, *Daughter of the East* by Benazir Bhutto, and *In the Line of Fire* by Pervez Musharraf. the principles of linguistic criticism have been employed as a conceptual framework. They have been

summarized in Sheeraz (2014) as i) Literature should be theorized as language (Fowler, 1986, p. 84); ii) Literature is a form of discourse which articulates ideology (Muthiah, 2009, p. 4); iii) Linguistic analysis and literary criticism's combination is best to study literature (Isaacs, 1968, p. 47; Muthiah, 2011, p. i); iv) There are more than one Englishes in the world (Kachru, 1992, 2011; Jenkins, 2003; Kachru, Kachru & Nelson. 2009, 2011; Sheeraz, 2014, etc.); v) language appropriation is used as a strategic tool and way for cultural and ideological representation and postcolonial counter representation by writers as "it is in the language that the curious tension of cultural 'revelation' and cultural 'silence' is most evident" (Ashcroft et al., 2002, p. 58).

This framework of linguistic criticism is supplied by Roger Fowler (1971, 1977, 1981, 1996) and Muthiah (2009); that of world Englishes and sociocultural linguistics by Kachru (1978, 1983, 1990, 2011, etc.), Baumgardner (1993), Bucholtz and Kira Hall (2005), and that of postcolonial criticism by Ashcroft et al. (2002). In the light of these frameworks, the present study is delimited to the meaning, methods, and strategies in selected Pakistani political autobiographies.

In the pages to follow, I will give the structural models used for analysis.

### **3.2 Baumgardner, Kennedy and Shamim's (1993) contextual areas/features of South Asian English**

Baumgardner, Kennedy, and Shamim (1993) have discussed South Asian English. In this discussion, they have shown the areas from which Urdu words are borrowed into Pakistani English. Baumgardner et al. (1993) have extended the Kachru's (1983) contextualization of hybrid items to fifty-four contextual areas in their essay "Urduization of English in Pakistan". Kachru's focus was on hybrid formations, while Baumgardner et

al. focused on the transfer of a single item from the Urdu language into English. Baumgardner et al.'s fifty-four semantic features/categories are given in parallel with Kachru's areas in the table below.

**Table No. 3.1**

Kachru (1983)	Baumgardner et al. (1993)
1. Administration	Administration
2. Agriculture	Administration posts
3. Animals/reptiles	Agriculture
4. Arms	Architecture
5. Articles of use	Arms/weapons
6. Art/music	Art forms (dance/music/verse)
7. Buildings	Articles of use
8. Concepts	Awards
9. Edibles/drink	Celebrations
10. Clothing/dress	Clothing/festivals
11. Education	Concepts
12. Evaluation	Condiments
13. Furniture	Constitution materials
14. Habits	Descriptive labels for people
15. Medicine	Drugs/narcotics
16. Modes of address/reference	Dwellings
17. Money/banking	Edibles (food stuffs)
18. Occupation	Education
19. Place names	Edibles (snacks and prepared food)
20. Politics	Elements
21. Religion and rituals	
22. Social (general)	

23. Speech/language	Fabrics
24. Tress/flowers	Fauna
25. Villages (general)	Flora
26. Vehicles/carriages	Fruit/dry fruit
27. Vehicles/carriages	Funeral
	Games/sports
	Home furnishing
	Kinship terms
	Landscape
	Law
	Law and order situation
	Marriage/divorce
	Measurements
	Medicine
	Military
	Modes of address/reference
	Modes of transport
	Money/banking/commerce
	Musical instruments
	Occupation
	Parts of the body
	Political/social organization
	Religion (Islam)
	Religion (Other)
	Salutations/expressions
	Slogans/ritualistic sayings

	Place names
	Social gatherings/meetings
	Social systems
	Terms of gratification
	Towns/village
	-----wallets
	Vegetables
	Adjectives/adverbials

### 3.3 Strategies of language appropriation by Ashcroft, Griffiths, and Tiffins (2002)

The difference between method and strategy lies in the scale of thought. The strategy is the overarching way of thinking and planning about a problem and idea whereas, the method is exactly what a researcher is going to do to solve and overcome the problem. The strategy is the groundwork that describes why a researcher would pick a specific method in a given situation. The present study is about the strategies and methods of language appropriation to investigate how the English language appropriated to the local culture in the selected texts. Ashcroft et al. (2002) have stated that post-colonial writers use some specific strategies of language appropriation to write back to the center. They have given the following five strategies of appropriation:

1. Glossing: “parenthetic translation of the lexical item, such as. ‘he took him into his obi (hut)’...Glossing is far less prevalent than it was twenty or thirty years ago” (Ashcroft et al. 2002, p. 60).
2. Untranslated Words: “The technique of selective lexical fidelity which leaves some words untranslated in the text is the widely used device for conveying the sense of

cultural distinctiveness. Such a device not only acts to signify the difference between cultures but also illustrates the importance of discourse in interpreting cultural concepts” (p. 63).

3. Interlanguage: “The concept of an interlanguage reveals that the utterances of a second-language learner are not deviant forms or mistakes, but rather are part of a separate but genuine linguistic system” which “may become the focus of an evocative and culturally significant idiom” (p. 66).
4. Syntactic fusion: Syntactic fusion is related to the effect of the common vernacular syntax on the postcolonial English such as: using of nouns as a verb, metonymic use of adjectives, the use of conjunctions, and the use of double comparatives (p. 68).
5. Code-switching and Vernacular Transcription: Ashcroft et al. (2002, p. 71) stated that “perhaps the most common method of inscribing alterity by the process of appropriation is the technique of switching between two or more codes” and resulting in the non-English code of vernacular transcription.

The table below shows examples of these strategies as provided by Ashcroft et al. (2002) and Sheeraz (2014).

**Table No. 3.2**

Strategies of Language Appropriation	Examples
Glossing	Obi (hut)
Untranslated words	Dhoti
Interlanguage	Khadim has gone
Syntactic fusion	Full up their heads
Code Switching and Vernacular Transcription	He shouted "bus kar ja."

In the next chapter, using these two models, I will analyze the selected texts for their Urduization of English.



## **Data Analysis**

This chapter presents the data distribution in the respective semantic categories and strategies of language appropriation. Along with categorization of the data, this chapter offers analysis and postcolonial socio-cultural implications of the borrowing and Urduization of the English language.

### **4.1 Semantic Categories and Socio-Cultural Implications of Borrowed Lexical Items**

As mentioned in the research methodology chapter, Baumgardner, Kennedy, and Shamim (1993) presented 54 semantic categories of Urduization in Pakistani English. In the selected Pakistani political autobiographies (*Friends Not Masters*, *If I Am Assassinated*, *Daughter of the East*, and *In the Line of Fire*) lexical items related to thirteen different semantic categories (administration, religion, culture, agriculture, edible/drink, slogans, games/sport, architecture, dress/wearing, kinship, medical/diseases, transport, wedding/nikah) out of the above mentioned 54 semantic categories are found. Furthermore, the post-9/11 wave of terrorism in our part of the world has made many authors borrow from local languages the words related to terrorism. Thus, terrorism is the new semantic category introduced through this study.

Lexical borrowing, also known as loanwords, is the adaptation of words from other languages. Borrowing may be done by the native speaker to his own language from other language or maybe by the non-native speaker to a foreign language from his own native language. The main purpose of lexical borrowing is filling with lexical and cultural gaps in one's own language and using the expression of psychological and emotional attachments.

In these selected Anglophone texts, the authors have used lexical items from the Urdu language. There are two types of data borrowed during lexical borrowing: borrowed words which have no near equivalent or synonyms in recipient language, and second, words which have their near equivalent or synonyms in the recipient language. Each of the two has their own implications in postcolonial writings as theorized by Ashcroft et al. (2002).

On the pages to follow, I have discussed contextual areas one by one. Under each of them, I have tabulated the lexical items coming from each of the four selected political autobiographies. Description and discussion of these tables are given below each of them. They are also followed by the socio-cultural implications.

#### 4.1.1 Administration

This semantic category is the most significant one in the context of the present study. The selected texts are the autobiographies of the top leadership of Pakistan. So, the words related to administration are the most significant.

**Table No. 4.1 Administration**

S. No	Semantic category	Frequency	Examples with page No.
01	Administration (Friends Not Masters)	55	Risaldar (p.2.5), Chowkidars (watch-men) (p.5), Chowkidar (p.5), Sardar (p.2.3), Choudhry (p.11) Maliks (p.18), Nawab (p.20), Raja Ghazanfar Ali khan (p.26, 57), Raja Sahib (p.27), Choudhry Muhammad Ali (p.32, 40, 41, 52, 54, 55, 110, 217, 237), Nawab of Mamdot (p.40), Malik Firoz Khan (p.55, 57, 70, 71, 87), Choudhry Khaliq zaman (p.55, 57, 70, 71, 87), Sardar Abdur Rashid (p.56), Sardar Bhadur Khan (p.57), Nawab Qazilbash (p.64), Mir of Nagar (p.69), Nawabs and landlords (p.94), Qazi courts (p.105), Shahinshah of Iran

			(p.133, 149, 157), Choudhry Zafarullah Khan (p.157), Nawabzada Liaqat Ali Khan (241, 242), Maharaja (p.243), Khan Abdul Qayyum Khan (p.57, 192), Khan of Kalat (p.57),
02	Administration (If I Am Assassinated)	29	Shah of Iran (p.10), Shah (p.13), Khan of Kilat (p.64), Nawab Sadiq Hussain (p.85), Sardar Muhammad Iqbal (p.93), Choudhry (p.120), Shahinshah of Iran (p.138, 220, 276, 332), Sardar Ahmad Sultan Chandio (p.179), Nawab Khan Bakhsh (p.179), Nawab (p.179, 180), Nawabzada (p.180), Sardars (p.194, 210), Khan of khans (p.194), Sardar Muhammad Daoud (p.211), Sardar (p.235), Nizam of Hyderabad (p.255, 331), Nawab of Junagarh (p.255), Nawab of Bhopal (p.255), Nawabzada Nasrullah Khan(p.312), Raja Saheb (p.255), Sardars (p.333),
03	Administration (Daughter of the East)	17	Sardar Dodo khan (p.28), Sardars (p.79), Babu, Babu (p.33, 41), Din Ka Raja (p.46), Raat Ki Raani (p.46), British Raj (p.32,60, 62), Chowkidars (p.110), Mir baba (p.111), The kamdars or managers (p.160), Munshis (p.160), Chowkidar (p.209), Chowkidars (p.209), Chaudhry Zahur (p.217), 'Wazir-e-Azam, Benazir! (p.390),
04	Administration (In the Line of Fire)	17	Tribal Sardar (p.59), Sirdars (p.59), Raja Zafar ul Haq (p.97), Chaudhry Shujat Hussain (p.97, 167, 176, 178, 179, 180), Mayor (Nazim) (p. 172,173), Nazims (p.173), Maliks (p.263), Khasadars (p.362),

The semantic category "Administration" is the second largest in terms of the lexical borrowings in the collected data. Total administrative words of Urdu language used in *Friends Not Masters* are 27 with the frequency of 55. In *If I Am Assassinated*, total 21 Urdu words with a frequency of 29 have been used. In *Daughter of the East*, total 15 Urdu words are used with a frequency of 17. In *In the Line of Fire*, total 8 Urdu lexical

items have been borrowed with the frequency of 17. Total administrative words used in these selected texts from Urdu are 71 with a total frequency of 118.

The setting of these selected political autobiographies is Pakistani society. In Pakistani society, there are two types of administration. In one type of administration, the position, authority and status is given by the state or country e.g., ‘Risaldar, Chowkidar’ (*Friends Not Masters*), Shahinshah of Iran, Shah (*If I Am Assassinated*), ‘The kamdars or managers, Chowkidars, Babu, Wazir-e-Azzam, (*Daughter of the East*), Nazims, Khasadars (*In the Line of Fire*), while in second type of administration the authority or status of power and position is given by the people, parents, or by self and they are culturally accepted and recognized i.e. ‘Chaudhry, Sardar, Malik, Nawab, raja, etc. (*Friends Not Masters*), Khan of Kilat, Nawab, Sardar, Choudhry, Sardar, Nawab Khan Bakhsh, etc. (*If I Am Assassinated*), ‘Sardar, Sardars, British Raj, Mir baba, Munshis, Chaudhry (*Daughter of the East*), ‘Tribal Sardar, Sirdars, Raja, Chaudhry, Maliks (*In the Line of Fire*).

Before the partition of the Sub-Continent, it was a colony of Britain. The term “Risaldar” was used in British Indian Army. It was a mid-level rank in Indian Army’s cavalry and armored forces, meaning the commander of risala (mountain troop). Its near equivalent in English is captain. The term “Chowkidar” is often used for watchman or gatekeeper in South Asia. ‘Shahinshah’ means the King of Kings while ‘shah’ means the king. “Kamdar” means the ‘government servant’ or ‘official’, its English equivalent term is the manager. The term “Babu” means clerk in English. “Wazir-e-Azam” means the Prime Minister. “Nazims” means Mayors, and “Khasadars” the soldiers in Pakistan tribal areas of local forces especially in FATA (Federally Administrated Tribal Areas and PATA

(Provincially Administrated Tribal Areas). Mostly, all this type of state administrative borrowed words has their near equivalents in the English language. While the second type of administrative words in Pakistan that are used in tribal and rural areas have no near equivalents in the English language. Such as the literal meaning of the term “Chaudhry” is “a holder of four or owner of the fourth part”. It indicates the ownership of ancestral/parental land in South Asia and is often used as a surname. The term “Sardar” means the leader of a tribe and is often used as a proper noun. This term is also common in the Sikh nation who use it as Surname but in these autobiographies, the term “Sardar” is used as the leader of the tribe. “British Raj” is a historical word, in this raj means the rule. These local terms are Pakistani cultural specific and mostly having no near equivalents in the English language. Therefore, the major purpose of using them is to fill the lexical gaps in English.

The borrowed word “Risaldar” refers to the British Indian Army. In British Indian Army, “Risaldar” was also known as “ressaidar” which means the commander of risala, a mountain troop. It was a mid-level rank in British Indian Cavalry while its near equivalent in British Army was captain. Before the independence or during the British Raj, these officers were known as Viceroy’s commissioned officers while after the independence, they have been known as junior commissioned officers or Subedars. People also use subedar as an alternative term for risaldar but the main difference between risaldar and subedar is that subedar was an officer of Indian infantry while risaldar was Indian cavalry officer. The author was an army officer and his father was a risaldar in the British Indian Army. Therefore, referring to the colonial time as his father was a risaldar in British Indian Army, the author has used the word “Risaldar’ instead of

‘Subedar’ or ‘captain’ and ‘junior commissioned officer’ to present a true cultural image of the British Indian Colonial Army ranking system. Because the mentioned alternative terms would be failed to appropriate the true meaning to the readers. The continuity of the hierarchy constructed by the colonizers shows lack of post-colonial spirit of resistance.

Ressaldar: A VCO rank in Indian Cavalry regiment, equivalent to subedar in Indian infantry and a captain in the British Army ([www.researchingWW1.co.uk/Indian-Army-Ranks](http://www.researchingWW1.co.uk/Indian-Army-Ranks)).

The lexical borrowed words in the above table such as ‘Sardar’, ‘Choudhry’, ‘Maliks’, ‘Nawab’, ‘Raja’ ‘Maharaja’, and ‘Khan’ shows the cultural diversity of Pakistan. ‘Malik’ and ‘Khan’ are the local terms commonly used in the Pashtun belt of Pakistan and Afghanistan. Mostly, people use both terms as an alternative to each other but there is the difference between the two terms in the social structure of Pashtun society. The term ‘Malik’ is a commonly used word for a man who represents the village, in simple it’s a village representative person elected by the people of a village in the Pashtun society while the term ‘Khan’ means the executive person of the village or a tribal leader who get power of executive in inherent and who owns major land in the tribe and area.

Malik: Representative; general term taken here to mean village representative.

Khan: Executive, the Tribal leader, can also signify landowner (Murtazashvili, 2016).

The terms ‘Sardar’ and ‘Choudhry’ are also local used terms especially in the province Punjab, Sindh, and Baluchistan of Pakistan. As we commented that Pakistan is culturally

and linguistically diverse country, but the social structure is mostly the same while linguistically varies from region to region, therefore, the terms; Sardar and Chaudhry are the same as Khan and Malik. It shows the linguistic diversity of Pakistani culture. The term ‘Sardar’ is a title used for the tribal executive leader and landlord, while ‘Choudhry’ is a village representative.

These titles are culturally specific and have no near equivalents in the English language, therefore, the author has used these titles in his book to represent the centuries-old culture of hierarchizing the social structure in South Asia.

The same titles for local lords and princely rulers are borrowed in *If I Am Assassinated* and *Daughter of the East* such as “Khan”, “Nawab”, Sardar”, “Choudhry”, “Raja”, and “Nawab Zada”.

In *In The Line of Fire* the author has also borrowed lexical titles, in which some are same as mentioned above such as “Sardar”, Chaudhry”, and “Malik” while he also used some different titles such as “Nazim”, and “Khasadar”. A “Nazim” is an Urdu language word and is an elected person by the people in local government at union council and district levels. The near equivalent word of “Nazim” in the English language is ‘Mayor’. In Pakistan, the word “Nazim” is a commonly used name in local government. The author has borrowed this term from the Urdu language in two senses: firstly, English language term ‘mayor’ means people representative at the district level or who control an area comprised by many towns and districts such as the mayor of Karachi, Lahore, and Islamabad etc. Secondly, in Pakistan, the term Nazim is mostly used for people representative at the union council level while at district level it is meant as Nazim-e-aala. Therefore, to clear the reader's confusion and to appropriate the language with

culture and social structure the author has borrowed this terms from the Urdu language in his text. The lexical borrowed term “Khasadar” is the local police force selected from each tribe in the tribal (FATA) areas of Pakistan. This is word has no near equivalent term in the English language because of its difference from the police force. Police are recruited on merit basis and are a well-organized force while khasadar force is selected from each tribe by the tribal authorities and lacks merit and organizational structure. The government of Pakistan is now planning to reorganize it based on police force structure. As this term is culturally specific and has no near equivalent term in English therefore, the author has borrowed it to fill the lexical gap.

#### 4.1.2 Religion

Pakistan is an Islamic country and Islam is a religion has a strong influence on Pakistanis and their language and culture. Therefore, in the selected texts the major category for lexical borrowing is religion. All the four authors have widely used religious words in their texts which represent the importance and effect of religion on Pakistani culture and language.

**Table No. 4.2 Religion**

S.No.	Semantic category	Frequency	Examples with page No.
1	Religion (Friends Not Masters)	118	Ramadhan (p.1), Eidul Fitr (p.1), A'lim (p.2), Darul hurb (p.2), Kafirs (p.2), Maulvi Sahib (p.2), Tahajjud (p.2), Hafiz-e-Quran (p.3), Maulvi (p.3, 8), Qur'an (p.3, 107, 190, 191), Darvesh (p.4), Maulana Sahib (p.8), Musalmans (p.12), Maulvi Tamizuddin (p.50, 205, 206), Eid days (p.65), Eidul Fitr (p.65), Eidul Azhar (p.67), Auqafs (trusts) (p.80), Waqafs (religious endowments) (p.85), Zakat (p.85), Ulema (religious scholars)



			(p.104), Ulema (p.106, 107, 195, 198, 200, 201,202, 203). Pandit Jawaharlal Nehru (p.123, 124, 125, 142), 'Uhuru', 'Allah-o-Akbar (p.178), Momin (Believer) (p.197), Sunnah (p.198, 199, 204). Ijma (consensus) (p.199), Ijma (p.199), Mujtahids (p.199), Khilafat (p.201), Kafir (non-believer) (p.202), Maulana Abul Ala Maudoodi (p.203), Allah (p.204,250), Caliphas (p.205), Pirs (p.206), Darbar (p.207),
2	Religion (If I Am Assassinated)	49	Maulvi (p.60, 93), Mullah (p.60), Bismillah (p.62), Ahmadi (Lahori group) (p.54), Ahmadis (p.54), Holy Quran (p.57, 77, 192, 202), Ahmadi (p.58, 163,208), Pir (p.76), Maulvi Mushtaq Hussain (p.80, 111), Momin (p.86), Jihad (p.98), Kafirs (p.98), Mujjahid in Jammu (p.127), Nizam-i-Mustafa (p.141, 239, 267), Maulana Maudodi (p.146), Sindhi Pir (p.150), Mufti Mahmood (p.175), Khilafat movement (p.200), "Rabil-al-a-Meen" (p.202), Mujjahid (p.202), Azaans (the Muslim call to prayer) (p 257) ...named was Haji Black...(p.257), Amir of Janaat-i-Islami (p.273), Azans (p.304), Jehad (p.305), 'Maulanas' (p.320), 'Moulvis' (p.320), 'Kafir-i-Azam' (p.320), 'Jahiliyat' (p.320), 'Kafirs' (p.321), Majlis-i-Shora (p.337), Maula Bakhsh (p.337), Mufti Mahmood (p.338), Eid (p.343), Masjid Ghazi Gull Baba (p.345), Pir's hereditary (p.76), Hades (p.192), "kurbani khals" (p.256).
03	Religion (Daughter of the East)	130	Iddat (p.3, 23), Ya Allah! Ya Allah! They have killed Sahib. (p.4), Pesh Imam (p.12), Purdah (p.13, 32), Soyam our religious ceremony... (p.16, 18), Eid (p.26, 29), Ramazan (p.26), Musawaat (p.27), Haram – forbidden (p.29), Surah of the Ant in the Holy Quran (p.34), Woman's Surah (p.34), Surah from our Holy Book (p.34), Maulvi (p.35), Wazoo (p.35), Imam Hussain (p 35, 36), 'Assalm O Alaikim' (p.61), Insha Allah (p.64), Nizam-i-Mustafa (p.82), Ramazan (p.82, 96, 104), Shariah (p.83), Musawaat (p.98,99, 100), Eid (p.109,140, 217,220,221), Ramzan (p.109,142, 143), 'let's go to the mazaars to pray' (p.125), Mazaars (p.125), Data sahib (p.131), Masawaat (p.132, 138, 139,143,148,172), I bring you salams- greetings

			<p>(p.132), 'go to pray at Lal Shahbaz Qalandar' (p.142), I never got there last eid, Lal Shahbaz Qalandar (p.142), 'ya Allah, Ya Allah he had.... (p.155), Padah (p.161), Surah of Quran (p.200. 208), Mujahiden (p.205), Jihad (p.206), Ya Allah, Ya Allah (p.208), Allah! (p.208), Maulvi (p.217), Ramazan (p.217), Allah (p.235), Ya Allah, Ya Allah (p.208), Mullah-military (p.235), Halal meat (p.264), Ya Allah, Ya Allah (p.208), Military-Mullah (p.264), Amal (p.264, 265, 270), Sunnah (p.269), Shaheed Bhutto's birthday (p.271), Shaheed [martyr] Bhutto (p.275), Life is given by Allah, not Zia (p.276), Insha'Allah (p.276), Quran Khani (p.278), Mujahideen (p.287), Shaheed ka beta Shaheed (p.297), Maulvi (p.298), Kaffan (p.298), Soyem (p.301), Chehlam (p.301), Mujahideen (p.309), Shaheed ka beta Shaheed (p.297), Maulvi (p.298), Kaffan (p.298), Soyem (p.301), Chehlam (p.301) Mujahideen (p.309), Mullahs (p.310, 311, 312, 316), Fatwa (p.311) Rajm (p.311), Shariat courts (p.311), Shariah (p.311), Hadith (p.311), Hudood ordinance (p.311), Shariat (p.312), Month of Haj (p.317), The Umrah... (p.317, 318), Allah (p.317), Kaaba (p.317), eid (p.320), Mujahideen (p.328), Ramzan (p.329. 332), Maulvi (p.340), Mujahideen (p.345), Nikah (p.363), Maulvi (p.363), Nikah (p.210, 2011), Shariah or Islamic law (p.367), Shariah? (p.367) The Muslim month of mourning (Moharram) and the month of Pilgrimage (the Haj) (p.370), Muharram (370), Haj (p.370), Chehalem ceremony (p.377), Maryam Surah of the Quran (p.382), Quran Khani (p.382), Mujahid leader (p.386), Azan the Muslim call for prayer (p.383).</p>
04	Religion  (In the Line of Fire)	276	<p>Allah o' Akbar ("God is the greatest") (p.46), O Allah!..... (p.80), Mujahideen (p.87, 160), Mujahideen (freedom fighters) (p.88), Sharia (Islamic law) (p.160), Mullahs (p.161), Maulana Fazal ur Rahman (p.171), Maulanas (p.177), Zakat (charity) (p.196), Mujahideen (p.209, 210, 212, 218, 219, 252, 274), Imam of a mosque (p.210), Amir- leader ... (p.210), Umra, the small pilgrimage (p.211), Wa salam (p.214), Mujahid</p>

			(p.218), Consultative council or Shoorā (p.220), Pir Mubarak Ali Shah Jilani (p.226, 227), Maulana Masood Azhar (Maulana means “cleric”) (p.230, 247), Fake maulana (p.230), Maulanas (p.230), Ramadan (p.231), Maulvi (a variation of Maulana) (p.236), Shoorā (p.239), Mullahs (p.263), Sunni and Shia sects (p.274), Wafaq ul Madaris (p.310),
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Religion is an important part of almost every society in the world. The setting of these selected autobiographies is Pakistan which is a country that was created based on the Islamic ideology. Therefore, in these books, the authors have many religious words which show the impact of the religion on Pakistani society. A total number of religious words used in *Friends Not Masters* are 36 that are used 118 times. Total Urdu words in *If I Am Assassinated* are 36 with the frequency of 49. In *Daughter of the East* total words borrowed are 100 with the frequency of 130. Total words borrowed in *In the Line of Fire* are 34 with the frequency of 201. In all, the religious lexical items have been used 498 times in these four autobiographies.

“A’lim, Maulvi, and Maulana” in *Friends Not Masters*, generally mean the religious scholar. The word “A’lim” means a Muslim religious scholar which may not perform the permanent job of leading prayers at the mosque while on the other hand “Maulvi and Maulana” may or may not be well educated in theology but perform the permanent job at the mosque to offer prayer as a leading person. It is a very strong and respectable position in Islam and Pakistani Society. ‘Ramadhan’ is the holy month of fasting, ‘Eid’ is the name of Muslim celebration after fasting month. In *Friends Not Masters*, there are other religious words as well e.g., ‘Ijma, zakat, ulema, Khilafat, Allah, dervish, kafir and so on.

In *If I Am Assassinated*, the Arabic word “Bismillah” means to start with the name of Allah. It is a very commonly used word in Muslim societies as whenever they start an action they say “Bismillah”. Similarly, “Pir” is the name of religious saint in Islam; “Momin” means the strong believer in Islam; “Jihad” means the Holy war in Islam; “Mufti” means a religious scholar, “Khilafat” means Muslim leadership, “Mujahid” means Holy fighter, while “Azan” means the Muslim call to prayer.

In *Daughter of the East*, the author has borrowed more religious terms than other semantic categories. The number of local religious terms used in this book is also higher than other selected books. “Iddat” is a religious term which means the minimum veiling duration of a woman after her husband’s death. Similarly, in “Ya Allah! Ya Allah”, “Ya” is an Arabic word which is used to call someone or to get someone’s attention, while “Allah” means God in Islam. “Pesh imam” is a position in Islamic leadership and it is especially used for the worship leader of a mosque. “Soyam” is a religious cultural activity on the third day of a person’s death. “Haram” means forbidden things in religion. Ablution “Wazoo” is a cleanliness activity from Muslim prayer. “Assalam O Alaikum” is the greeting in Islam, and “Musawaat” means equality. “Insha Allah” means if Allah wants. It is a Muslim religious term used for future activities.

The author in *In the Line of Fire*, has borrowed 34 religious words of Urdu language. He has borrowed the terms like “Allah o Akbar” which means God is the greatest, “Maulanas” and “imam” mean the Muslim worship leaders. The term “zakat” means charity. “Umra” means small pilgrimage in Islam. “wa salam” is used to reply to the greeting. “Mujahideen” means freedom fighters or the Holy fighters.

According to Mahboob, “English used in Pakistan reflects Islamic values and embodies South Asian Islamic sensitivities” (2009). In a total population of Pakistan, 97% are Muslims and Islam governs their personal, social, political and economic lives.

The lexical borrowed term “Ramadhan” is an Arabic language word which means the “Month of Fasting”. In Islamic calendar, it is the ninth month during which Muslims offer fasting from morning prayer to the evening prayer. This term is derived from Al-Ramd which literally means ‘burning heat of the sun’ and is believed that this name to a ninth month in the Islamic calendar is given due to the experience of fasting in this month. To make the statement more authentic, it is narrated from the Prophet Muhammad (PBUH) that this name is given because fasting burns the sins, while, some other narrates that ‘Ramadhan’ is one of the names of Allah. Imam ar-Ridha (a.s) narrates: “Verily, the month of Ramadhan is a month in which the Holy Qur’an was revealed. It was in this month that the Prophet of Islam was informed of being Prophet. The Night of al-Qadar which is better than one thousand months and therein every matter of ordainments is decreed in this month”. Along with this, fasting in the month of Ramadhan is an obligation on every Muslim, not an option and it is one of the five pillars of Islam which also carries the benefits apart from burning of sins such as personal, social, hygienic and best of all spiritual benefits ([www.islam.org/fasting-and-ramadhan](http://www.islam.org/fasting-and-ramadhan)). From all this, the term Ramadhan is not only an act of dieting or stopping food for a certain duration of time but it is a religious obligation on Muslims which carries multi-benefits and meaning and cannot be simply translated to the term fasting in English because it would be failed to convey the clear and deep sense of the term Ramadhan. To make it clearer it is important to comment that Ramadhan representing the whole thought, belief and practice

in Islam while the English term Fasting only represents the diet or stopping of food and hence it fails to convey the real Islamic taste and meaning of term Ramadhan therefore, it is borrowed from Urdu language in the selected text to appropriate the English with Islamic culture of Pakistan.

“Eidul Fitr” is a Muslim Holy celebration after the Holy month of Ramadhan which has no near equivalent term in English, therefore, it is borrowed in the selected text from the Urdu language to make the English language appropriate to the Islamic culture. The lexical borrowed terms such as “A’lim”, “Ulema”, “Maulvi”, “Maulana”, have the same meaning “Muslim religious Scholar”. A’lim is the singular and ulema is its plural while Maulvi and Maulana are the same terms in which Maulvi is informal while Maulana is a formal term. The difference between A’lim and Maulvi is that A’lim is a religious scholar having complete knowledge of Islam while Maulvi may not have that much knowledge and offer prayer at the mosque. The near equivalent term a’lim and Maulvi in English in clergyman but this term is more associated with the church and therefore, the author has borrowed these terms from the Urdu language to represent clear meaning and to make the text appropriate to Islamic culture.

“Sharia” or “Shariah” is an Arabic term means a well-trodden path and a is a pathway of the legal system of Islam in a very broad and perfect form. It is also called as Islamic law or law of Islam but there is a slight difference between the two: shariah includes substantive law, procedural law and the issues of faith and belief as well, whereas, Islamic law is related and deals only with legal aspects while faith and belief are not included in it ([www.lawunderlaw.com/difference-between-islamic-law-shariah](http://www.lawunderlaw.com/difference-between-islamic-law-shariah)). It is a divine law

and cannot be simply translated with other names because it would fail to represent a complete divine school of law.

As mentioned above, Pakistan is an Islamic country and the majority of the people of Pakistan are Muslim. Islam being a religion has strong and effective implications in this region and people. Its strong implications are also clear from the selected texts, most of the lexical borrowed words belong to the Islamic category. The socio-cultural implications of these lexical borrowed words are: a) To create naturalness in the setting place of the texts, b) To convey the message effectively while using the local words/terms, c) the readers of the texts are mostly Pakistanis and South Asian, therefore, it provides cultural and regional touch to the readers.

#### 4.1.3 Culture

Culture plays a key role in the indigenization of a language. Pakistani culture is diverse and very much different from that of the west. There is a wide gap between the norms, values, customs, and traditions between Pakistan and western culture. The table given below shows various Urdu lexical items related to diverse cultural norms, values, and practices borrowed by the authors of the selected texts.

**Table No. 4.3 Culture**

S. No	Semantic Category	Frequency	Example with page numbers.
1	Culture (Friends Not Masters)	14	Panchayats (p.105), 'Bhai Bhai' (p.166), 'Faqirs' (p.206), 'Sherdal' (p.12), Sherdil (p.12), Jirga-cum-judicial (p.103.191), Ward-adalats (p.105), (Mela fair) (p.69),
2	Culture	9	Holi (p.118), Sindhi Wadera (p.150) Panchayat (p.200), Mahatma (p.231), "Saien, what was the need

	(If I Am Assassinated)		of that remark? (p.273), "Gheirat" (p.290), "Let's hope it will work, Jenab" (p.234), "badmash" (p.234),
3	Culture (Daughter of the East)	14	Mehindi (p.210.211), Performed the matam... (p.36), Mushaira (p.271), Henna (p.360, 361), Mehndi (361, 362, 363).
4	Culture (In The Line of Fire)	6	Tribal councils or jirgas (p.267), Panchayat (a traditional forum of local elders) (p.312, 313), "honor killing" or Karo Karı (p.316).

Culture is the third largest category in terms of borrowing in these selected political autobiographies. Total indigenous cultural words in *Friends Not Masters* are 10 while the frequency of their use is 14. In *If I Am Assassinated*, total cultural words are 9 with a frequency of 9. In *Daughter of the East*, total cultural words are 5 with a frequency of 14 and in *In the Line of Fire* total cultural words are 3 with a frequency of 6. A total number of borrowed words related to culture in these four selected autobiographies are 27 with a total frequency of 43.

The word "Panchayat" in *Friends Not Masters*, means a village council. This practice is famous in India, Pakistan, and Nepal. It is a kind of village self-government. "Sherdil or Sherdal" is a cultural word used for a brave and courageous person in the village and society. "Faqir" is a word having different meanings and connotations such as "faqir" means the poor person, a religious saint, or a beggar. In *Friends Not Masters* the word 'Faqir' means the sainted person. The term "Ward-adallats" is the combination of two words, ward means hall and Adalat is an Urdu word which means courts so it means courts hall. Kachru (1983) calls such combinations as hybrid word formations. The word



“Mela” means ‘gathering’, ‘to meet’ or a fair’. It is famous in the Indian subcontinent and the gathering can be religious, commercial, cultural or sports related.

In *If I Am Assassinated* the word “Holi” means a Hindu spring festival celebrated in February and March in honor of Krishna. The term “Sindhi Wadera” is a socio-cultural concept that refers to the top position in the social hierarchy of a region. Sindhi refers to a man who belongs to the province Sindh of Pakistan and Wadera means the landlord (Sindhi Landlord). “Mahatma” is a cultural word in South Asia. It is used more frequently in Hindi than in Urdu and refers to a respected person regarded with love and honor. In India and Tibet, it also refers to the person having extraordinary powers. The word “Saieen” is used with respect and honor to call someone especially used in the province Sindh of Pakistan. The word “Ghairat” means honor. In this book, the word is used for honor killing. “Jenab” is an honorific used in the sub-continent for respect and honor. In English, its near equivalent is ‘Sir’. The word “badmash” means the dishonest or unprincipled man.

In *Daughter of the East* “Mehindi” and “Henna” are used for a paste usually brought in cone-shaped tubes to make designs on hands and feet especially used by women. The difference between these two words is that ‘Mehndi’ is also used for the last night before the wedding and is known as mehndi night. The word “Mushaira” means a poetic symposium, an event called Mehfil-e-Mushaira. It is a gathering of poets where they present their poetry. It is a very famous part of Pakistani culture. The near equivalent of the word ‘matam’ in English is ‘Mourning’ which means ‘grief over someone’s death’. It is used for a cultural complex of behaviors in which people participate.

In *In the Line of Fire*, “Jirga” means a traditional assembly. The purpose of jirga is to resolve disputes and problems among Pashtuns and to avoid tribal war. Mostly, jirgas are established in Afghanistan and among Pashtun tribes in Pakistan, particularly in Federally Administrated Tribal Areas (FATA) and Khyber Pakhtunkhwa province. “Panchayat” means a political system mainly practiced in India, Pakistan, Bangladesh, and Nepal. It is an assembly of five members and is the oldest political system in the Indian sub-continent. Panchayat and jirga are the names of same concept and practice with the only difference of region. Panchayat is practiced in the Punjab and Sindh provinces of Pakistan while jirga is practiced in Khyber Pakhtunkhwa and Baluchistan provinces of Pakistan. “Karo Kari” means honor killing, it is the killing of one family member or social group by another member due to the dishonor usually brought by the forbidden sexual involvement of the victim.

According to Kachru (1983) and Baumgardner et al. (1993), there are two major factors that lead to lexical borrowing from local languages. First: to fill lexical gaps among cultures and second, to convey atmosphere, different shades of meaning and experiences bounding to the local cultures. In the selected texts, the authors have also borrowed lexical terms representing the local Pakistani culture.

Pakistani culture is very rich in traditions, representing the history of the region, unique way of life, thoughts, and morals. The citizens of each province have unique cultural values making them distinguishable from others in the society.

In the selected texts, the local lexical borrowed terms; ‘panchayat’ and ‘jirga’ are terms used for a famous traditional local system in Pakistan, India, and Afghanistan which manage social justice and local development issues. It is now becoming part of the legal

local government system in Pakistan to resolve small issues at the local level. The word 'panchayat' and 'jirga' are local councils which literally means an assembly of wise and respected persons selected and accepted by the village or local community. The main difference between these two terms is the region and size or power that it should practice in the society. As above, it is commented that Pakistan is culturally and linguistically a diverse country and every region or province has its own unique culture and language which make it distinguishable from others, such as the two terms of the same sense and meaning 'panchayat' and 'jirga' are used at different regions in Pakistan. The term 'panchayat' is used mostly in south Punjab, Sindh and some parts of Baluchistan and its main function is to settle disputes between individuals and between villages. There are three types of panchayat based on size; a) village panchayat, a council at the village level, b) inter-village panchayat, a council between or among villages, and c) baradari panchayat, a council in baradari (caste). On the other side, 'jirga' is a Pashto term, also used in the Urdu language, which is practiced in the Pashtun belt of Pakistan and Afghanistan and functions mostly in criminal cases. It is not limited to one or two villages but it also functions at the international level between Pakistan and Afghanistan such as the recent 'Loya Jirga' (big council) ([www.zeeopedia.com/conflictmanagement](http://www.zeeopedia.com/conflictmanagement)). Hence, the system is centuries long-standing tradition practiced and accepted in India, Pakistan and Afghanistan, therefore, this word does not exist in English because the localized concept and practice of non-state judiciary does not exist there. So, the authors of the selected texts have borrowed these local terms from the Urdu language to fill the lexical gap and to represent the centuries-old non-state system of justices in Pakistani culture.

Similarly, in *If I Am Assassinated*, the lexical borrowed word “Holi” is Hindu’s religious, cultural and spring festival in India. It is centuries long-standing tradition which is also known as ‘festival of colors’ or ‘festival of love’ and signifies the victory over evil, play and laugh, the arrival of spring, forget and forgot and to repair the broken relationships. During the celebration, people shed colored powder and water on each other with deep love. In the selected text, *If I Am Assassinated*, the author has borrowed this term from Urdu language but here it is used with a metaphorical meaning while referring to the death of Muhammad Ahmad Khan Kasuri father of Ahmad Raza Khan Kasuri in 1974. Nawab Muhammad Ahmad Kasuri was allegedly murdered at Lahore by unknown persons during an attack on his car while in FIR, his son mentioned the name of Bhutto as a culprit. After nine days of his father’s death, he brought a small bottle of fluid claiming that it was his father’s blood and publicized that the culprits must be exposed (Panhwar,1979). Referring to this small bottle of blood in the hand of Kasuri, the author has used the term “Holi” that he was playing and shedding his father’s blood.

“Sindhi Wadera” refers to the person belongs to the province Sindh of Pakistan and is a landlord. This word could be translated into English but that would lose all the cultural baggage that is attached to it.

These lexical terms are borrowed in the texts due to cultural gaps and uniqueness. As mentioned above there is a vast gap between Pakistani and western culture. Therefore, writing in the target language, the authors use indigenous terms from the local language because the target language cannot carry the burden of local culture and cultural appropriation of language becomes imperative.

#### 4.1.4 Agriculture

Agriculture has a key role in Pakistan as at the time of Independence it was mainly an agricultural country. Pakistan has indigenous agricultural techniques. It does not mean just farming crops by the indigenous people but also means indigenous crops, seasons, land division, and agrarian structure. The following table shows some indigenous borrowed terms related to agriculture.

**Table No. 4.4 Agriculture**

S.No.	Semantic Category	Frequency	Examples with page No.
1	Agriculture (Friends Not Masters)	4	Zamindars (p.4, 87), Jagirs (p.91). Khas (self-cultivated) (p.91),
2	Agriculture (If I am Assassinated)	15	Jagirdar (p.177, 178, 180), Jagir (p.177, 179), Zamindars (p.234), Zamindar (p.233, 234),
3	Agriculture (Daughter of the East)	-	-

In *Friends Not Masters* and *If I Am Assassinated*, authors have borrowed indigenous Urdu words related to the agrarian structure of Pakistan. In *Friends Not Masters*, a total number of indigenous borrowed words are three with the frequency of four and in *If I Am Assassinated*, total eight words with a frequency of fifteen. Total number of borrowed agricultural indigenous words in the texts are seven with a total frequency of nineteen.

The word "Zamindar" is commonly used in the Indian sub-continent. It is used as an aristocratic title for the person holding many hereditary lands. The word "Jagir" means land owing by a person, "ja" means "place" and "gir" means "keeping or holding". In

South Asia, the land given by monarch to their close persons were known as “jagirs” and the receiver as “Jagirdar”.

Pakistan has a different agrarian structure from the west related to the centuries-old agrarian structure of the Indian Subcontinent. History traces its roots to the Mughal period in the Indian subcontinent.

“Zamindar” is commonly used in the Indian sub-continent and meaning the aristocratic landowner. They can pass the land on to their children as the land is inherited by them. While the indigenous term ‘jagirdar’ means the feudal lord. A jagirdar receives a land grant from state or monarch due to their good services and ruled it but it can be reverted to the state or superior lords when the jagirdar dies. These terms were started in use during the Mughal Empire in the Sub-Continent and hence, resulted in a meaning and linguistic gap across cultures and languages. While using the English alternative words would have failed to convey clear meaning according to the local culture. Therefore, in the selected texts, the authors have borrowed indigenous terms instead of its near equivalent terms in English to convey clear and cultural specific meanings.

#### **4.1.5 Edible/Drink**

Pakistan has many regional divisions, each represents their own special cultural indigenous foods and drinks. The following table shows some local indigenous terms related to edible and drinks category.

**Table No. 4.5 Edible/Drink**

S.No.	Semantic Category	Frequency	Example with page No.

1	Edible/drink (Friends Not Masters)	-	-
2	Edible/drink (If I Am Assassinated)	6	“Sajji” (p.212), The lemon... “Imbo” ... (p.225), Ladu (p.225), “halva” (p.225,256), “Roti Plants” (p.338).
3	Edible/drink (Daughter of the East)	7	Samosas (p.100), ...a chapatti with.... (p.186), Chicken sheeks (p.202), Curries, rice, dahl (p.225), Samosas and pakoras (p.272), Chicken and dhal (p.315), In Karachi, the pan shops (p.376).
4	Edible/drink (In The Line of Fire)	1	Sweets and sherbet (p.127),

The total number of indigenous borrowed words in the text of *Friends Not Masters* is 0. In *If I Am Assassinated*, the total number is 6 with the frequency of 6. In *Daughter of the East*, the total number is 7 with the frequency of 7 and in *In The Line of Fire*, the total number is 1 with the frequency of 1. A total number of indigenous borrowed words related to edible/drink in the selected texts are 15 with a total frequency of 16.

“Samoosa” is a famous edible dish in South Asia. Its origination is claimed in central Asia. “Chapati” means bread and is a form of ‘roti’ as explained above. “Dahl” is a Pakistani edible dish and famous especially in the province Punjab. “Pekora” is a cultural specific edible dish like “samoosa”. “pan” is also a cultural specific edible food especially famous in the province Sindh and Punjab of Pakistan. “sherbet” is a traditional sweet cold drink in Pakistan.

As mentioned above, Pakistan is divided into different regional parts based on ethnic and cultural divisions. Each region has their own specific and famous local cultural

specialties. Edible and drink related items are also cultural specific carrying each region's representation. In the selected text, authors have borrowed some regional edible and drink item terms.

“Sajji” is an important dish of Pakistan, regionally and culturally famous in the province of Baluchistan. It is basically a method used to barbecue the whole lamb or chicken in a deep pit. It has no near equivalent in English due to its regional indigenous relationship. Therefore, the author of the selected text has borrowed the local word to make the language appropriate and to fill the cultural gap.

“Halva” is a famous sweet dish across the Middle East, Central Asia, and Subcontinent. Originally it was a mixture of gelatinous, grain-based dessert made with oil, flour, and sugar. But with the passage of time and its spread across different regions, its name and ingredients changed in Egypt is known as Halwa and mixed pistachios, almond and pine nuts. While in the subcontinent, it was shortened to ‘halva’ and added some local products such as ghee/oil, coconuts, and dates. Along with its local linkage, ‘halva’ is also important due to its special link with Muslims. It is mostly offered in the holy days among Muslims which carry an important religious meaning in the indigenous locality. Therefore, the author of the selected text has borrowed the term for two reasons: to fill the cultural gap and to present the cultural meaning to the readers.

“Chapati” is a famous type of bread in the province Punjab of Pakistan. It is generally used as part of the meal in the Middle East, Asia, and Africa. The near equivalent term of Chapati in English is bread but in the indigenous setting, bread may be called as “roti” which is a broad term having many types in Pakistani and Indian cultures. Chapatti is a specific type of roti (bread) claimed as the earliest form of “roti” across the subcontinent



([www.Britannica-Encyclopedia/chapatti](http://www.Britannica-Encyclopedia/chapatti)). The term is claimed as Asian therefore, there is no near equivalent term of chapatti in English to represent the exact and clear meaning to the readers. So, the author of the selected text has used it directly from the Urdu language. The next indigenous terms (related to edible/drink) used in the texts are “samosa” and “pakora”. These are also local foods famous in the subcontinent in which samosa is a triangle shape spicy food consisting of vegetables, meat and fried. While “pakora” is a special food and is a mixture of potato, paneer, tomato, chili and wheat powder etc.

The above-detailed explanation and meanings show that majority of the edible things borrowed in the selected texts are cultural indigenous and have no near equivalent terms in English. Therefore, to fill the cultural gap and to represent the cultural diversity of Pakistan the authors have borrowed these indigenous terms in the selected texts.

#### **4.1.6 Slogans**

Slogans are famous mottos or phrases used especially at important occasions like political, religious or other organizational works. The selected texts are political autobiographies of prominent Pakistani political leaders; therefore, the authors have borrowed many indigenous political slogans. The given table shows these different indigenous political slogans.

**Table No. 4.6 Slogans**

S.No.	Semantic Category	Frequency	Examples with page No.
01	Slogans (Friends Not Masters)	2	PAKISTAN PAINDABAD (p.241. 252),
02	Slogans (If I Am Assassinated)	2	“Jeeyay Bhutto” (p.122), “Pakistan Zindabad” (p.230),
03	Slogans (Daughter of the East)	21	Jiye Bhutto! (p.4), Fakhri-i- Asia Zindabad! Long live the pride of Asia (p.39), Bhutto Zindabad! Long live Bhutto (p.39), Roti, Kapra, Makan, Bread, Clothing, Shelter (p.40), ...mobs cheering ‘jiye Bhutto’ and Girti Hou! Deewar Ko Aakhri Dhaka Dow’- Give the falling wall a final push-.... (p.44), Larka hai! Larka hai! (p.65), Jiye Bhutto! Jiye. Bhutto! (p.103), Jiye Bhutto (p.111), ‘Bhutto ko Reha Kro-free Bhutto!’ (p.116), Bhutto ko reha Kro! Bhutto ko reha Kro! Free Bhutto! (p117), Jiye Bhutto (p.134), ‘Begum Bhutto, zindabad! Long live Begum Bhutto! (p.229), ‘jeevay. jeevay, Bhutto jeevay! Long live Bhutto live! (p.323), ‘Benazir, ay gi, inqilab ly gi-Benazir will come, the revolution will come. (p.323), ‘Benazir ay hai. inqilab ky hai- Benazir has come, the revolution has come (p.323), ‘Qawm ke takdir? Benazir, Benazir! (p.327), ‘jiye Bhutto (p.336), ‘Marain gai, mar jain gai. Benazir ko lahairn gai- We’ll beat them, we’ll die, but we’ll bring Benazir (p.337), Jiye Bhutto jiye Bhutto (p.364), Jie. Bhutto (p.383), ‘Zalem o ke dil may teer, Benazir. Benazir!- The arrow in the heart of tyrants, Benazir. Benazir!’ (p.388).
04	Slogans (In The Line of Fire)	-	-

This semantic category is very significant because the selected texts are based on the life of Pakistani political leaders who struggled with different slogans at various times for

political cause. In *Friends Not Masters*, only 1 indigenous slogan is borrowed with the frequency of 2. In *If I Am Assassinated*, a total number of the indigenous slogan is 2 with the frequency of 2. In *Daughter of the East*, its number is 21 with the frequency of 21 and in *In The Line of Fire*, its total number is 0. A total number of indigenous borrowed slogans in the selected texts is 24 with the frequency of 25.

‘Pakistan Paindabad’ means ‘long live Pakistan’. It is a patriotic slogan used especially in national, political speeches and other important occasions. In ‘Jeeyay Bhutto’ means ‘long live Bhutto’ while the term ‘Pakistan Zindabad’ means the same as ‘Pakistan Paindabad’ (long live Pakistan). In *Daughter of the East*, ‘jiye Bhutto’ means ‘long live Bhutto’, ‘Fakhri-i-Asia Zindabad’ means ‘long live the pride of Asia’, ‘Bhutto Zindabad’ means ‘Long live Bhutto’, ‘Roti, Kapra, Makan’ means ‘Bread, Cloth, and Shelter’, ‘‘Bhutto ko reha karo’’ means ‘free Bhutto’, ‘Begam Bhutto Zindabad’ means ‘long live Mrs. Bhutto’, ‘Jeevay jeevay Bhutto jeevay’ means ‘long live Bhutto live’, ‘Benazir ay gi inqilab ly gi’ means ‘Benazir will come, resolution will come’, ‘Qawm ki takdir? Benazir, Benazir’ means ‘the nation’s fate, Benazir, Benazir’, ‘Marain gai, mar Jain gai, Benazir ko lahaiin gai’ means ‘We’ll beat them, we’ll die, but we’ll bring Benazir’, and ‘Zalem o ke dil may teer, Benazir, Benazir’ means ‘The arrow in the heart of tyrants, Benazir, Benazir!’.

Political slogans are used to cope with the changing need of social conditions, to represent the local culture and to attract local people to get their support for a cause and purpose. Political slogans are mostly indigenous to cover the local interests therefore, slogans are mostly in phrase form which conveys cultural meanings instead of literal meanings. In selected texts, authors have used two types of indigenous slogans: in first

type are those slogans which represents mottos of a political party or state such as “Pakistan Zindabad” and “Roti, Kapra, Makan”, while second types of slogans are just at an important occasion that is used to get public interest such “Jiye Bhutto” Fakhri-i-Asia zindabad”, “Qawm ke takdir? Benazir, Benazir” etc.

The socio-cultural implications of these borrowed indigenous slogans are very effective in a sense that it conveys strong cultural meanings and representations instead of literal meanings. Such as: “zindabad, Paindabad. jiye, and jeevay jeevay” has the same equivalent word in English ‘long live’. But if instead of the indigenous terms their near equivalent term ‘long live’ in English is used then it would be failed to convey clear and concise meaning regarding Pakistani political culture. The indigenous terms “zindabad and paindabad” are terms mostly used with Pakistan as a state. These terms have multi-meanings such as; as a pray, victory, and sign of prosperity. Therefore, the terms can be used in multi-meanings at various occasions. So, the author has directly borrowed the terms to convey clear meaning according to situation and occasion.

“Roti, Kapra, Makan” is a political slogan first time used by the former prime minister of Pakistan Mr. Zulfikar Ali Bhutto to provide basic amenities of life to the poorest of the poor and to get adorable status among lower and middle-class people of Pakistan. This slogan became the manifesto of Pakistan People’s Party and its near equivalent terms in English are food, clothing, and shelter. Political slogans reveal the fact of life and hidden nature of the indigenous society. The said slogan advocates the just and fair distribution of wealth across the many different spares of life and it resonated with the lower and middle-class people of Pakistan ([www.mtholyoke.edu/roti-kapra-makan](http://www.mtholyoke.edu/roti-kapra-makan)). So, the slogan traces multi and diverse meaning in the local society instead of its literal meanings.

therefore, the author in the selected text has borrowed it to reveal and address the actual meaning and purpose of the slogan in the indigenous society.

Indigenous terms like “jiye Bhutto”, “Bhutto zindabad”, “Jeevey Jeevey Bhutto Jeevey” means “long live Bhutto”. These are slogans mostly used at rallies and other important occasions of the Pakistan People’s Party. The purpose of using these indigenous terms in the selected text is; while having its near equivalent words in English, the author has used the Urdu words because these terms represent the philosophy of Bhutto known as Bhuttoism. Therefore, these terms are more meaningful instead of its literal meaning and trace the original philosophy of the party leader the author has used the indigenous Urdu terms in this text.

“Girti Houi Deewar Ko Aakhri Dhaka Dow” in “Daughter of the East” means to give the falling wall a final push. This slogan basically raised when the PPP leader Bhutto was released from arrest during the regime of Ayub Khan and brought to Larkana from Lahore. At that time, a victory rally started marching with this slogan “Girti Houi Deewar Ko Aakhri Dhaka Dow”. This slogan was used as a metaphorical slogan which has connotative meanings while tracing the history. In the said slogan “Girti houi deewar” which literally means a falling wall but here in the historical context it means the then government of Ayub Khan and “Aakhri Dhaka dow” literally means “give a final push” but in historical context. it means to remove or abolish the then government. Therefore, as said above that slogan has more hidden and historical context instead of its simple surface form. So, it could not be simply translated into English because it would be failed to trace the historical background of the indigenous slogans.

#### 4.1.7 Game/Sport

Games are an important part of almost every culture and it may be of various kinds such as internationally known and traditional games. The following table shows some traditional games borrowed in the selected texts.

**Table No. 4.7 Game/Sport**

S.No.	Semantic Category	Frequency	Examples with Page No.
01	Games/Sports (Friends Not Masters)	2	Kabaddi (p.4), Gulli danda (p.4),
02	Games/Sports (If I Am Assassinated)	-	-
03	Games/Sports (Daughter of the East)	-	-
04	Games/Sports (In The Line of Fire)	-	-

In *Friends Not Masters*, the author has borrowed indigenous terms related to sports. the total number of borrowed game names is 2 with the frequency of 2.

“Gulli danda” and “Kabaddi” are traditional games famous in the subcontinent. “Gulli danda” a game of two wooden pieces in which “gulli” is a cylindrical shape wooden piece about the one-inch diameter and 3-4 inches long. It’s both sides are sharpened like a lead pencil. While “danda” is a wooden piece like a stick about 20-24 inches long.

“Kabaddi” is also a traditional game of subcontinent which is of two teams of seven players. Each team occupies opposite field of 12.5m and 10m. This game is scheduled for

two twenty minutes' halves with five minutes break at halftime during which both teams change their fields to opposite sides.

Gulli danda is also played and famous in various parts of the world and is known with various names such as Tip Cat in English, Kon ko in Khmer Cambodian language, Alak-daulak in Persian and Dandi-Biyo in Nepali. To trace the history and origin of this game, it is believed that it evolved about 2500 years ago during the Maurya Empire in India ([www.sportskeeda.com/gulli-danda](http://www.sportskeeda.com/gulli-danda)). Therefore, in the selected text, the author has used the indigenous term to trace the cultural history and origin of the said game and to present a traditional and cultural diversity of Pakistani society regarding games and sports.

While “kabaddi” is also believed as the traditional game of the subcontinent and has attained Asian Games status. It is believed that history and beginning of the game start from some 3000 to 5000 years ago during the war of Kurukshetra in the Indian subcontinent and it was basically formulated as a war technique that how to attack and escape from enemies which later gained the status of the game in public ([www.sportskeeda.com/kabaddi](http://www.sportskeeda.com/kabaddi)). This game is traditional and famous in the Indian subcontinent and has no near equivalent word in English therefore, the author has borrowed the name from the Urdu language in the selected text to fill the cultural and lexical gap.

#### **4.1.8 Architecture**

Pakistani architecture is a mixture of various structures of different time periods. The history of Pakistani architecture starts with the Indus Civilization of 3<sup>rd</sup> millennium B.C. and followed by the great Gandhara style of architecture. Gandhara style started with the

influence of Persian and Greeks and developed a Greek-Buddhist style during 1<sup>st</sup> century A.D. After which Islam came into this region and mark an end to this style with the start of Islamic style of architecture ([www.britanica.com/pakistani-architecture](http://www.britanica.com/pakistani-architecture)).

The given table shows some borrowed indigenous terms related to Pakistani architecture in the selected texts.

**Table No. 4.8 Architecture**

S.No.	Semantic Category	Frequency	Examples with Page No.
01	Architecture (Friends Not Masters)	4	Charpoys (beds) (p.5)
02	Architecture (If I Am Assassinated)	-	-
03	Architecture (Daughter of the East)	1	Chadar and Char Divari (p.113)
04	Architecture (In The Line of Fire)	1	Nehar wali Haveli (p.13)

In *Friends Not Masters*, a total number of borrowed indigenous terms related to architecture is 1 with the frequency of 4. In *Daughter of The East*, its number is 1 with the frequency of 1 and in *In The Line Of Fire*, its number is 1 with the frequency of 1. The total number of borrowed indigenous terms related to architecture in the selected texts is 3 with a total frequency of 6.



“Charpoy” in *Friends Not Masters*, is a traditional bed in Pakistan. ‘Char’ means ‘four’ and ‘poy’ means ‘footed’. It is a traditional woven bed famous in Pakistan. “Chadar and Char Divari” means shawl and boundary wall around the house. In this word, ‘Char’ means ‘four’ and ‘divari’ means ‘wall’. In ‘Nehar Wali Haveli’, ‘Nehar’ means ‘Canal’, ‘Wali’ means ‘Next To’ and ‘Haveli’ means ‘Big House’, means big house next to the canal.

Pakistani architecture reflects cultural diversity experienced by many ages. Pakistan has been used by great ancient emperors as a gateway to the subcontinent with great ancient civilizations. Its rich history is hidden in the epic wars and heroic memories and can be traced with the wide range of ancient architectural style with a unique blend of artistic inspiration, craftsmanship, and design. The borrowed indigenous terms related to architecture in the selected texts also traces traditional background and historical importance in the region.

“charpoy” is an indigenous term of which near equivalent term in English is ‘bed’ and especially known as Indian Cot Filling in the west. But it is different from the bed used in western culture as it is mostly used in warm areas and famous for its natural qualities. Instead of bed wooden planes it has net made of cotton. fibers and date leaves and is famous in the Indian subcontinent. Therefore, simple translation of charpoy as bed or Indian Cot Filling would be unable to convey the clear meaning to the readers and hence, for this purpose the author has used the indigenous term to show the traditional and cultural richness of Pakistani society.

‘Chadar and char divari’ in *Daughter of the East*, literally means “Shawl and four walls”, in this sense it is mentioned in the category of architecture but in the selected text, the

terms are used for metaphorical meanings. In indigenous Pakistani culture, the terms are used for 'veil and honor'. These are two different indigenous terms most commonly used as an honorific phrase in Pakistani culture. In the selected text, these indigenous terms are used for honor and sanctity such as;

..... had often spoken of the sanctity of *Chadar* and *Char Divari*. the veil, and the four walls, meaning the sanctity of family life (p. 113).

Therefore, to address true cultural meaning in the context of Pakistani society, the authors have borrowed indigenous words to cover the cultural differences and diversities.

#### 4.1.9 Dress/Wearing

Pakistani clothing culture is enriched with hundreds of years old heritage and legacy of ancient civilizations and its regional variations are based on cultural and traditional dresses. The following table shows some traditional terms borrowed in the selected texts regarding dressing and wearing category.

**Table No. 4.9 Dress/Wearing**

S.No.	Semantic Category	Frequency	Examples with Page No.
01	Dress/Wearing (Friends Not Masters)	-	-
02	Dress/Wearing (If I Am Assassinated)	-	-
03	Dress/Wearing (Daughter of the East)	41	Shalwar kameez (p.4,110, 115, 140, 170, 236, 310, 323, 360), Shalwar (p.5), Kaffan (p.13), Caffeine (13), Burqas (p.32, 116), Burqa (p.36, 168, 193, 272, 362), Shalwar Kameez (p.49), Khameezes (p.61), Wearing silk Sari (p.63), Auntie Mumtaz's

			sari (p.63), Chador (p.113), Shalwar (p.149), Tight pyjamas (p.166), Shalwar kameez (p.210), Dupatta (p.211, 323, 329, 339), Shalwar kameez and dupatta (p.296), Burqas (p.312). Dupattas (p.312, 323, 331, 360). Dupattas and shawls (p.323),
04	Dress/Wearing  (In The Line of Fire)	3	Burka (p.29), Shalwar kameez (p.298).

In *Daughter of the East*, a total number of borrowed indigenous words is 19 with the frequency of 41 and in *In The Line of Fire*, its number is 2 with the frequency of 3. The total borrowed indigenous words related to dress/Wearing category in the selected texts are 21 with the frequency of 44.

Majority of the indigenous terms borrowing related to clothing is done by the author in "*Daughter of the East*". In the said book "Shalwar Kameez" is a loose trouser with a long shirt dress suit, worn especially by South Asian people. "Burqa" means an outer veiling dress used by Muslim women for covering their bodies in public. "Sari" is a female traditional dress of cotton or silk draped around the body used in South Asia. "Chador", "dupatta" and "shawl" are of same meaning words with a slight difference and is a long cloth used for wrapping the head and upper body by South Asian people especially Muslims.

The borrowed indigenous terms related to wearing and clothing category shows regional identity and socio-cultural life of Pakistani society. "Chadar", "shawl" and "dupatta" are traditional terms of wearing cloth used by South Asian people especially in India, Pakistan, and Afghanistan. In the selected texts the use of said terms varies due to having differences at gender level such as chadar and shawl are used by both male and females

with distinguishable characteristics. Dupatta is part of women dress to cover the head in all weathers while chaddar and shawl are mostly used in winter season. Along with its literal meanings, these terms are also used for women chastity and honor and for this reason the author has borrowed the indigenous terms to cover cultural meanings and to fill the lexical gaps.

“Shalwar Kameez” is a loose trouser with long shirt dress suit, worn especially by Asian people. It is a traditional and national dress of Pakistan therefore, the ‘loose long trouser with a long shirt dress suit’ is not enough to convey the true cultural meaning. It is a historical and religious representation of the Muslims in the Subcontinent which came to this region with Arabs and Muslims from Central Asia. Therefore, the word cannot be translated into English to represent the national identity and strong historical background of the indigenous term.

“Burqa” is also a traditional and religious Muslim dress. It is a veiling dress used by Muslim women for covering their bodies in public. Along with its literal meaning as a covering body cloth, the term has connotative meanings as It shows the modesty, chastity, and religiosity of the Muslim women. In this way, the author has used it in both the senses to represent women chastity and to fill the lexical gap. “Sari” is also a traditional woman dress of cotton or silk draped around the body used in South Asia especially in India and Pakistan. There is no near equivalent word in English, therefore, the author has used it in the selected text to fill the lexical gap

The above all borrowed terms related to wearing and clothing are traditional and cultural indigenous with strong historical background have no near equivalents in English

therefore, the author has borrowed in the selected text to cover traditional and cultural meanings and to fill the lexical gaps.

#### 4.1.10 Kinship

Life in Pakistan revolves around family and kin and even in the most westernized elite, the family has strong significance. The family is the basis of social organization, providing identity and protection to its members. Pakistani society has strong joint family system especially in rural areas which keeps the indigenous kinship terms alive. The following tables show some indigenous terms related to kinship borrowed in the selected texts.

**Table No. 4.10 Kinship**

S.No.	Semantic Category	Frequency	Examples with Page No.
01	Kinship (Friends Not Masters)	-	-
02	Kinship (If I Am Assassinated)	-	-
03	Kinship (Daughter of the East)	101	Papa! Papa! I felt cold... (p.3). Papa (p.8, 10, 44, 55, 56, 57, 64, 65, 77, 82, 92, 94, 95, 96, 99, 100, 102, 103, 104, 106, 107, 109,110, 115, 122, 135, 136, 140,142, 146, 150,165,179), Mummy (p.9, 10, 11, 35, 96, 126, 127, 128, 131, 140, 152, 155, 165, 178, 195, 197, 199, 210, 211, 217,226, 229, 230, 251, 280, 290, 291, 358), Papa' (p.13), Papa's (p.59), Auntie Mumtaz's sarı (p.63), Mummy's (p 106), Aya (p.14), One Aziz had come to me.... (p.148). Catch me Wadi. catch me! .... (p.288). Read to me Wadi. read to

			me... (p.290), Wadi, Wadi, what's the matter? (p.292) Papa Shah Papa Shah (p.293)
04	Kinship (In The Line of Fire)	19	Nani Amma, my maternal grandmother (p.29), Nani Amma (p.29) Abbaji, which means Daddy (p.113) Abbaji's personality (p.113) Abbaji (p.113) Ahmad Bhai (p.226, 227)

In *Daughter of the East*, and *In The Line of Fire*, the authors have borrowed indigenous terms related to kinship. In *Daughter of the East*, a total number of indigenous borrowed words is 13 with the frequency of 10, and in *In, The Line of Fire* total number of borrowed kinship terms is 6 with the frequency of 19.

In *Daughter of the East*, 'Papa' means father, 'Mummy' means mother, 'aya' means 'mad', 'Aziz' means 'relative', and the term 'Wadi' or 'Dadi' means 'aunt'.

While, In *In The Line Of Fire*, 'Nani Amma' means 'maternal grandmother', 'Abbaji' means 'father', and 'Bhai' means 'Brother'.

In the selected texts, especially in *Daughter of the East*, the author has frequently borrowed kinship indigenous terms used in Pakistani society as a mode of address representing cultural and traditional characteristics of Pakistani society. Kinship words are varying from culture to culture with strong emotional connotations, honor, and respect showing the strength of kin in that very society.

There are two types of kinship terms used in the selected texts, one which has its near equivalent terms in English and vice versa. Kinship lexical borrowed items such as: papa, mummy, aya, Aziz, and bhai etc. have their near equivalent words in English language

but the purpose of their borrowing is to present a strong and close cultural and regional touch to the text as these indigenous terms have strong connotative meanings in relation to their sentiments and attachments in the kin in Pakistani culture. As Pakistan has a multi-lingual society and even in single Pakistani local language has multi-words for a single item such as Papa, baba, abbaji, are Urdu words used for father but every indigenous term has their separate identity kinship characteristics. The term papa is mostly used by child referring to father, and baba is an indigenous term used for both father and grandfather in Pakistani society. While the indigenous term abbaji is a more respectful kinship term used for addressing to father. It is a combination of two separate Urdu words such as Abba and Ji. Abba means father while Ji is a term of respect such as sir in English but it cannot be translated into English as “father sir” because it would fail to bear the indigenous cultural burdens to represent Pakistani kinship honor and respect for elders. Therefore, the simple English term father has lack of Pakistani indigenous cultural sentiments and attachments for kin, and hence, the authors have borrowed the local words to bear the cultural burden and to represents strong kinship relations of Pakistani society.

#### **4.1.11 Medical/Diseases**

Medical/Diseases terms are also cultural specific and borrowed by the authors.

**Table No. 4.11 Medical/Diseases**

S. No	Semantic Category	Frequency	Examples from Text
01	Medical/Diseases (Friends Not Masters)	-	-

02	Medical/Diseases (If I Am Assassinated)	-	-
03	Medical/Diseases (Daughter of the East) -	2	Hakims or village doctors (p.30) Goongi goriya, dumb doll (p.63)
04	Medical/Diseases (In The Line of Fire)	-	-

The author of *Daughter of The East* has borrowed indigenous words related to “Medical/Diseases”. A total number of borrowed terms is 2 with the frequency of 2.

“Hakim” means traditional physician while “goongi” means a dump.

According to the Oxford dictionary, “Hakim” is an Arabic word meaning a wise man, a physician using traditional remedies especially in India, Pakistan and other Muslim countries. Its near equivalent term in English is a rural physician but it also lacks to trace its true meaning because in present modern time physicians in rural areas are also graduated from universities, therefore, rural doctor or physician is unable to convey the true meaning of the indigenous term Hakim.

“Gongi Goriya” is a combination of two Urdu words “gongi” means dumb and “goriya” means doll. But apart from its literal meanings, the phrase in the selected text is used with metaphorical meanings. Such as:

.... I was not sure my self about Mrs. Gandhi..... after her selection as Prime Minister in 1966, the warring members of the Indian Congress thought they have selected a malleable and token leader and called her “goongi goriya”, a dumb doll, behind her back (*Daughter of the East*, p. 63).



As Mrs. Gandhi was not an Indian native and was unable to speak well in native languages and to know about the true nature of Indian politics, therefore, the members called her as a dumb doll, referring to this, the author has used the indigenous phrase to convey the clear meaning linking to local indigenous culture.

#### 4.1.12 Transport

Transport vehicles and places names are also culturally specific. The following table shows some borrowed indigenous terms related to transport.

**Table No. 4.12 Transport**

S. No	Semantic Category	Frequency	Examples from Text
01	Transport (Friends Not Masters)	-	-
02	Transport (If I Am Assassinated)	-	-
03	Transport (Daughter of the East)	3	Tonga drivers (p.40) Rickshaw drivers (p.40) rerhi drivers (p.40)
04	Transport (In The Line of Fire)	3	A Tonga (a horse-drawn carriage) (p.13). Bundar road (p.17), Tonga drivers (p.33)

In "*Daughter of the East*" total number of indigenous borrowed words is 3 with the frequency of 3 and in *In The Line Of Fire*, its number is 3 with the frequency of 3. The total borrowed indigenous words related to transport in the selected texts is 6 with a total frequency of 6.

“Tonga drivers” is a combination of two words, “Tonga” means a two wheeled-vehicle drawn by a horse and “diver” an English word. It is widely used in sub-content. “Rickshaw drivers”, “rickshaw” is a two or three-wheeled vehicle especially used in Asian countries. “Rerhi drivers”, the term “rerhi” means cart or wheel cart, and driver an English word both means “Wheel cart driver”.

Before the advent of modern modes of transportation, tongas were popular modes of transportation and still used in South Asia especially in India, Pakistan, and Bangladesh. As a popular mode of transportation with fun and cheaper to hire, its use is becoming less due to the advent of modern automobiles. But in the modern cities, its use is being a mode of fun and pleasure while in older cities and rural areas it is still used as a mode of transportation. It is an important part of South Asian’s traditional modes of transportation; therefore, light carriage and cart terms are not enough to bear the burden of local culture as the next borrowed term “rerhi driver” near equivalent term in English is cart or wheel cart which is used for carrying luggage or other things. These are traditional modes of transportations linked to the local region and are absent in the west, therefore, it will not be enough to use alternative terms because in the local culture cart and light carriage are used to carry baggage and luggage while Tonga is specifically used to carry passengers. Therefore, to remove cultural complexities and to convey clear meanings to the readers, the authors have borrowed the local terms to trace the traditional modes of transportations in Pakistani culture.

“Rickshaw” as an advanced form of Tonga as explained above. The horse in Tonga was replaced by cycle and then motorcycle which is known as rickshaw in South Asia. As it is a traditional mode of transportation in South Asia therefore, it lacks its near equivalent

terms in English, and hence, the author has borrowed the local term from the Urdu language to fill the lexical gap and to represent traditional modes of transportations in South Asia especially in Pakistan.

#### 4.1.13 Wedding/Nikah

Wedding traditions vary from culture to culture. Pakistani wedding tradition is a mix of different rituals showing the Islamic and traditional significance of their own. The following table shows some traditional wedding terms borrowed in the selected texts.

**Table No. 4.13 Wedding/Nikah**

S.NO.	Semantic Category	Frequency	Examples with Page No.
01	Wedding/Nikah (Friends Not Masters)	-	-
01	Wedding/Nikah (If I Am Assassinated)	-	-
03	Wedding/Nikah (Daughter of the East)	3	Manzoor ah-hay? Do you accept? (p.363), Ah-hay I replied (p.363,363).
04	Wedding/Nikah (In The Line of Fire)	-	-

The author of *Daughter of the East* has borrowed 2 indigenous words with a frequency of 3 related to “Wedding/Nikah”. The total borrowed indigenous words (Weeding/Nikah) in the selected texts are 2 with a total frequency of 3.

As said above, Pakistani wedding tradition is a mix of different rituals such as from engagement to walima with Islamic and traditional characteristics. In the selected text *Daughter of the East*, the author has mentioned the engagement ceremony of Pakistani wedding. During the engagement, the authoritative person asks a question of acceptance three times from both bride and groom and both must reply with yes or no. It is known as Nikkah, an important and basic part of the wedding according to Islam. The author refers to this ceremony has borrowed Urdu words in the selected text such as “Manzoor ah-hay? Do you accept?”, the question asked by the authoritative person, “Ah-hay I replied” is the reply by the bride. The purpose of the borrowing referring to Nikkah is of very significant as it traces Islamic way of the wedding because if it is simply translated into English then it would be failed to convey clear meaning because the same question is also asked in other religions. Therefore, the author has borrowed the Urdu local words to convey clear meanings and to trace the Islamic traditional way of the wedding to the readers.

#### **4.1.14 Descriptive Labels for people**

Descriptive labels for people are specific lexical terms used to describe a person. It is an innate quality of humans to tag labels on everything to specify and make it distinguishable from others. The table given below shows some borrowed descriptive labels in the selected texts.

**Table No. 4.14 Descriptive Labels for People**

S.No.	Semantic Category	Frequency	Example with page No.
1	Descriptive labels (Friends Not Masters)	6	Aslam Sahib (p.10). Begum Liaqat Ali Khan (p.42, 60), Khan Sahib (p.55, 56), Tamizuddin Sahib' (205)
2	Descriptive labels (If I Am Assassinated)	23	Begum Nusrat Bhutto (p.48, 119, 157, 236, 288, 289, 290, 304, 322, 327), Begum Sahiba (p.289), "Bhai-Bhai" (p.331),
3	Descriptive labels (Daughter of the East)	50	Benazir Sahiba (p 7), Bhutto sahib's face... (p.13), Sahib (p.24), Bibi Khadija (p.34, 329), Sofia Bibi (p.311) Begum Bhutto (p.85, 227, 228, 230, 299). Bhutto Sahib (p.100,104, 111, 133), Begum Khakwani (p.101, 134), Begum sahiba (p.111, 191, 275), Begum Soomro (p.132),  Begum Nusrat Bhutto (p.183,188,189,190,198,215, 218, 358), Begum Arif Bhatti (p.189,190,191), Ms Sahiba (p.238), Auntie Manna (p.352, 354).
4	Descriptive labels (In The Line of Fire)	-	-

In *Friends Not Masters* four indigenous descriptive labels are used with a frequency of five. In *If I Am Assassinated*, total four items with the frequency of twenty-three. In *Daughter of the East* total thirteen items are borrowed with the frequency of 50 and in *In the Line of Fire*, there is no borrowed item related to descriptive labels for people. A total number of borrowed lexical items related to descriptive labels in the selected texts are twenty-one with a total frequency of seventy-three.

"Sahib" is an Arabic language word that literally means "owner". In sub-continent, it was used in a courteous way as the word master or mister is used in English. The lexical item

“Begam” means mistress and is widely used in South Asia especially in Hyderabad, Delhi, Sindh, Punjab and Khyber Pakhtunkhwa. It is used as an honorific label in respect to woman.

The literal meaning of “Bhai-Bhai” in English is brother-brother or Brotherhood. It is widely used in political context in Sub-continent. In Pakistan, this borrowed item is commonly used for equality and togetherness.

In *Daughter of the East*, the author has widely borrowed indigenous descriptive labels for people. “Sahiba” is an indigenous Urdu word and is the feminine of the word “Sahib” as explained above. Its near equivalent in English is Madam or mistress. “Bibi” is an Urdu lexical borrowed word which is an honorific and respectful title with the name of the woman in South Asia and Afghanistan.

Most of the expressions related with this semantic category are proper nouns used to function as a descriptive label for people. Names of the people and words for families are culturally specific and associated with centuries-old traditions of Indian-subcontinent while most of the proper names and family words in Pakistan are ideologically linked with Islam.

“Begum” is used as an indigenous descriptive label. Its near equivalent term in English is “Misses” title used for a married woman. But this indigenous term cannot be literally translated with English term Misses because Begum has multi meanings in Indian sub-continent. In the Indian subcontinent, this term was used as an aristocratic and royal title referring to wives of high officials but in modern societies, the term is generally used for Muslims referring to their wives, daughters, sisters as well as an honorific address for

unknown females. In the selected text, *Friends Not Masters*, the author has used the indigenous term as an honorific title (Begum Liaqat Ali Khan) referring to the wife of the first prime minister of Pakistan while in *If I Am Assassinated*, the term is used referring to his wife (Begum Nusrat Bhutto, Begum Sahiba). As the indigenous term has multi-meaning and cultural attachments, therefore, it cannot be literally translated in English.

Such as; “Bhai-Bhai” denotatively means Brother-Brother. While the term “Sarkari sallas”, “Sarkari” means “government” and “salla” means “brother in law”. This type of words focusses on the connotative meaning and creates a huge misunderstanding in the meaning in the English language. Therefore, the author directly borrowed these indigenous words in their text to make it linguistically clear and to create a true representation of the indigenous culture. ‘Bhai-Bhai’ is another title used in *If I Am Assassinated*, its literal meaning in English is ‘brother-brother’. It is an address used for friendship in Pakistan especially for political and other important goals. Therefore, these titles cannot be simply translated into English as it would be failed to convey its cultural meanings.

‘Sahib’ for male and ‘Sahiba’ for female, are indigenous terms generally used in Indian subcontinent. These are basically borrowed terms from Arabic in the Urdu language. Its near-equivalent terms in English are ‘master’ and ‘mistress’ but these indigenous terms have multi-meanings: master, owner, as well as the honorific and polite title of address. In the selected texts, the terms are used as an honorific title such as; Begum Sahiba. and Aslam Sahib. Therefore, the authors have used the indigenous terms instead of translating into English to make the meanings clear and to show cultural politeness of Pakistani society.

'Bibi' in 'Daughter of the East', is an indigenous Urdu term basically borrowed from the Persian language has multi meanings in the indigenous culture; used for wife, nickname, surname as well as the honorific and polite title of address for Muslim women. In selected text, the term is used in two senses such; 'Bibi Khadija', in this term 'Bibi' is used as an honorific title referring to the first wife of Prophet Muhammad (PBUH) Hazrat Khadija (A.S), While in 'Sofia Bibi", the indigenous term is used as a surname. There is no single word in English to bear the cultural burden of this indigenous term therefore, the author has borrowed it in the text to make the language appropriate and to convey cultural meanings with clarity.

#### **4.1.15 Terrorism**

In today's global community, terrorism is an international problem, whether directly or indirectly affected many nations. According to Irshad (2014) "The nature of terrorism changes with world-changing conditions and increases its impacts and power with the new means made possible by developing the technology. The universal revulsion at the events of September 11, 2001, the "War on Terror" has magnified many folds of the global threat of terrorism". The following table shows some indigenous terms related to terrorism borrowed in the selected texts.



**Table No. 4.15 Terrorism**

S.No.	Semantic category	Frequency	Examples with P. No.
01	Terrorism (Friends Not Masters)	0	-
02	Terrorism (IF I AM ASSASSINATED)	0	-
03	Terrorism (Daughter of the East)	0	-
04	Terrorism (In The Line of Fire)	18	Taliban (p.200, 202, 203, 205, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 223, 271, 272), Talibanized (p. 223).

Terrorism is introduced as a new semantic category contributing to Urduization of English as found in the selected texts for the present study. In the author's (Pervez Musharraf's) ruling time, Pakistan was facing terrorism. The author has used specific terms which are basically religious but in present time these terms are more associated with terrorism. The term "Taliban" is used for the fundamentalist Muslim movement in Afghanistan whose militia took control of the government in 1995 and set up an Islamic state. This government was overthrown by US-led forces in 2001 after the event of 9/11. "Talibanization" is a term coined in post-9/11 context which means the rising movement of the Taliban in Afghanistan and Pakistan.

"Taliban" is a borrowed term from the Urdu language. It is the plural form of "Talib" basically an Arabic word which means 'seeker' or 'seeker of knowledge'. It is used for

the madrassa students in seeking Islamic knowledge. But unfortunately, after the 9/11 incident and the American attack on Afghanistan, this word came in the form of Afghan militants against America. Therefore, due to lack of near-equivalent terms in English, the author has borrowed indigenous words from the Urdu language to make the English language culturally appropriated.

## **4.2 Strategies of language appropriation used in the Selected Political Autobiographies**

Every language has some cultural limitations and resulting in language gaps between/among languages. To fulfill these gaps some strategies of language appropriation are used as mentioned in “Strategies of language appropriation by Ashcroft, Griffiths, and Tiffins (2002)”.

In the selected texts, total 6 strategies of language appropriation are used out of which 5 (syntactic fusion, glossing, un-translated words, code-switching, inter-language) are related to the above-mentioned model, while, one (hybridization) is a new strategy of language appropriation found to fill the language and cultural gaps.

### **4.2.1 Syntactic Fusion**

Syntactic fusion, a language appropriation strategy is the amalgamation of different linguistic structures. It is the combination of one language syntax with other language lexical forms in the pressure of two linguistics structures. In the selected texts, authors have widely used syntactic fusion as a strategy of language appropriation as shown in the following table.

**Table No. 4. 2.1 Syntactic Fusion**

S.No.	Strategy of Appropriation	Frequency	Examples with Page No.
01	Syntactic Fusion (Friends Not Masters)	15	Nawabs (p.94), landlords (p.94), Kafirs (p.2), Auqafs (trusts) (p.80), Waqafs (religious endowments) (p.85), Panchayats (p.105), Faqirs (p.206), Ward-adalats (p.105), Mohallas (p.105), Zamindars (p.4, 87), Jagirs (p.91), Jawans (p.12, 110), Armywalas (p.58)
02	Syntactic Fusion (If I Am Assassinated)	15	'Kafirs' (p.321), Hades (p.192), "kurbani khals" (p.256), "Sarkari sallas" (Government's brothers in law) (p.254), Ranis and Rajas (p.244), Jawans (p.260), Kachi abadis (p.76), Zamindars (p.234)
03	Syntactic Fusion (Daughter of the East)	7	Sardars (p.79), (p.62), Chowkidars (p.110), Munshis (p.160), Chowkidars (p.209), Mazaars (p.125), The kamdars or managers (p.160)
04	Syntactic Fusion (In The Line Of Fire)	11	Sirdars (p.59), Nazims (p.173), Maliks (p.263), Khasadars (p.362), Mullahs (p.161), Maulanas (p.177), Maulanas (p.230), Mullahs (p.263), Wafaq ul madaris (p.310), Tribal councils or jirgas (p.267), Jirgas (p.267)

Regarding syntactic fusion, In *Friends Not Masters* the author has used 13 words with a frequency of 15, in *If I Am Assassinated* 15 words with a frequency of 15, in *Daughter of the East* 6 words with a frequency of 7 and in *In The Line Of Fire* 11 words with a frequency of 11. The total number of words related to syntactic fusion in the selected texts is 45 with a total frequency of 48.

The authors have used the English plural "S" with Urdu word to make a plural. Such as in *Friends Not Masters* the word "Nawabs" is the combination of two words "nawab" Urdu word and "s" English alphabet used as a plural form and hence, in the same function it is used with Urdu word to make plurals. In *If I Am Assassinated* the words Sardars,

Ahmadis, Kafirs, Azaans, Azans, Maulanas, and Maulvis etc., in *Daughter of the East* Sardars, Chowkidars, Munshis, Chowkidars, Mazaars, the kamdars or managers etc. and in *In The Line Of Fire* Sirdars, Nazims, Maliks, Khasadars, Mullahs, Maulanas, Maulanas, Mullahs, Wafaq ul Madaris, Tribal councils or jirgas, Jirgas etc. are used as a syntactic fusion to make the language appropriate according to the indigenous culture.

#### 4.2.2 Glossing

Glossing an important strategy of language appropriation is an additional comment that explains the meaning of the local or borrowed term. This strategy was widely used in postcolonial studies for language appropriation. It is a word, phrase or a sentence of the main text language explaining the meaning and context of other than main or local language word and vice versa i.e. in the above table “Chowkidars (watch-men)” is local language word explained in main/English language while “Mayer (Nazim) is an English word explained with local language word. The glossary may be one word, phrase or sentence of English language to explain and to make clear the meaning of borrowed words and vice versa. The following table shows some words related to glossing in the selected texts.

**Table No. 4.2.2 Glossing**

S.No.	Strategy of Appropriation	Frequency	Examples with Page No.
01	Glossing (Friends Not Masters)	03	Chowkidars (watch-men) (p.5). Charpoys (beds) (p.5). Bashas (hut) (p.15)
02	Glossing (If I Am Assassinated)	03	Azaans (the Muslim call to prayer) (p.257). “Sarkari sallas” (Government’s brothers in law) (p.254), The lemon .. “limbo” .. (p 225)

03	Glossing (Daughter of the East)	04	Soyam our religious ceremony... (p.16, 18), Haram – forbidden (p.29), I bring you salams-greetings (p.132)
04	Glossing (In The Line Of Fire)	25	Mayor (Nazim) (p.173), Allah o' Akbar ("God is the greatest") (p 46), Mujahideen (freedom fighters) (p.88), Ameer ul Momineen (commander of the faithful) (p.139, 210), Sharia (Islamic law) (p.160), Zakat (charity) (p.196), Umra, the small pilgrimage (p.211), Consultative council or Shoorā (p.220), Maulana Masood Azhar (Maulana means "cleric") (p.230, 247), Maulvi (a variation of Maulana) (p.236), A Tonga (a horse-drawn carriage) (p.13), "Dabaa, dabaa"-drive, drive." (p.5), "Dabaa, dabaa. Hit the accelerator (p.5), Dada-geer an untranslatable word that means, roughly, a tough guy... (p.27), Nani Amma, my maternal grandmother (p.29), Nani Amma (p.29), Abbaji, which means Daddy (p.113), Tribal councils or jirgas (p.267), Panchayat (a traditional forum of local elders) (p.312), Azad (independent) Kashmir (p.57, 70, 248), Babe – Pakistan ("Gateway to Pakistan") (p.320)

Glossing may be the near equivalent word or an explanatory phrase or sentence if having no near equivalent term in the main language. It is a very common and widely used strategy in multi-cultural and cross-cultural texts and deals with the demonstration and expression of cultural detachments. The total glossing related words in the selected texts are 31 with a total frequency of 35. Such as in *In Friends Not Masters* 3 words with a frequency of 3, in *If I Am Assassinated* 3 words with a frequency of 3, in *Daughter of The East* 3 words with a frequency of 4 and in *In The Line Of Fire* 22 words with a frequency of 25.

In *Friends. Not Masters* the word “Chowkidars (watch-men)” Chowkidar is an Urdu word and “Watchman” is its near equivalent word in English, “Charpoy (beds)” “charpoy” is an Urdu word while “bed” is English near equivalent word of “charpoy”. In *If I AM Assassinated* the words Azaans (the Muslim call to prayer), “Sarkari sallas” (Government’s brothers in law), Haram – forbidden, I bring you salams- greetings and in *In The Line Of Fire*” Mayor (Nazim ), Allah o’ Akbar (“God is the greatest”), Mujahideen (freedom fighters), Ameer ul Momineen (commander of the faithful), Sharia (Islamic law), Zakat (charity), Umra, the small pilgrimage, Consultative council or Shoorā, Maulana Masood Azhar (Maulana means “cleric”), Maulvi (a variation of Maulana), A Tonga (a horse-drawn carriage). “Dabaa, dabaa”-drive, drive”, “Dabaa, dabaa. Hit the accelerator, Dada-geer an untranslatable word that means, roughly, a tough guy..., Nani Amma, my maternal grandmother, etc. are examples of Glossing as a strategy of language appropriation.

#### **4.2.3 Un-Translated Words**

In the un-translated strategy of language appropriation. the author leaves the words un-glossed or un-translated. The author selects certain un-translated words from a regional language to create cultural uniqueness and individuality. This strategy has certain advantages such as it shows the cultural differences along with discourse efficiency in the description of cultural concepts to actively involve the readers. The following table shows some borrowed words related to the un-translated strategy of language appropriation in the selected texts.

**Table No. 4.2.3 Un-translated words**

S.No.	Strategy of Appropriation	Frequency	Examples with Page No.
01	Un-translated Words (Friends Not Masters)	55	Raja Sahib (p.27), Nawab of Mamdot (p.40), Ramadhan (p.1), Eidul Fitr (p.1), A'lim (p.2), Darul hurb (p.2), Maulvi Sahib (p.2), Tahajjud (p.2), Hafiz-e-Quran (p.3), Maulvi (p.3, 8), Qur'an (p.3, 107, 190, 191), Darvesh (p.4), Maulana Sahib (p.8) etc. see in table no. 4.1
02	Un-translated Words (If I Am Assassinated)	60	Shah of Iran (p.10), Shah (p.13), Khan of Kilat (p.64), Nawab Sadiq Hussain (p.85), Sardar Muhammad Iqbal (p.93), Choudhry (p.120), Shahinshah of Iran (p.138, 220, 276, 332), Nawabzada (p.180), Sardars (p.194, 210), Khan of khans (p.194), Sardar (p.211), Nizam of Hyderabad (p.255, 331), Raja Saheb (p.255), Maulvi (p.60, 93), Mullah (p.60), Bismillah (p.62), Pir (p.76), Momin (p.86), Jihad (p.98), Kafirs (p.98), Khilafat movement (p.200), "Rabil-al-a-Meen" (p.202), Mujjahid (p.202), 'Moulvis' (p.320), 'Kafir-i-Azam' (p.320), 'Jahiliyat' (p.320), Hades (p.192), Begam Nusrat Bhutto (p.48, 119, 157, 236, 288, 289, 290, 304, 322, 327), Begum Sahiba (p.289), Raj (p.315), Mussamat Rani (p.244), General Rani (p.244), Rani of Gujrat (p.244), Rani of Jhansi (p.244), Rani and Rajas (p.244), "Jalleo" and "Gherao"(p.245), Jawans (p.260), "Sajji"(p.212), "halva" (p.225) Halva (p.256), Jagirdar (p.177, 178, 180), Jagir (p.177, 179) Zamindars (p.234), Zamindar (p.233, 234), Panchayat (p.200), Shah bash (p.90)
03	Un-translated Words (Daughter of the East)	82	Sardars (p.79), Din ka Raja (p.46), Raat ki Raani (p.46), Chowkidars (p.110), Mir baba (p.111), Iddat (p.3, 23), Pesh imam (p.12), Purdah (p.13, 32), Eid (p.26, 29), Ramazan (p.26), Musawaat (p.27), Maulvi (p.35), Wazoo (p.35), Imam Hussain (p.35, 36), 'Assalm O Alaikum' (p.61), Insha Allah (p.64), Nizam-i-Mustafa (p.82), Ramazan (p.82, 96, 104), Shariah (p.83), Mazaars (p.125), Padah (p.161),

			<p>Mujahiden (p.205), Jihad (p.206), Maulvi (p.217), Ramazan (p.217), Amal (p.264, 265, 270), Mujahideen (p.309), Shariah (p.311), Hadith (p.311), Hudood ordinance (p.311), Shariat (p.312), Month of Haj (p.317), The Umrah... (p.317, 318), Allah (p.317), Kaaba (p.317), eid (p.320), Mujahideen (p.328), Ramzan (p.329, 332), Maulvi (p.340), Mujahideen (p.345), Nikah (p.363), Maulvi (p.363), Nikah (p.210, 2011), Shalwar kameez (p.4), Shalwar (p.5), Kaffan (p.13), Coffine (p.13), Burqas (p.32), Burqa (p.36), Shalwar Kameez (p.49), Khameezes (p.61), Dupatta (p.211), Benazir Sahiba (p.7), Bhutto sahib's face... (p.13), Sahib (p.24), Bibi Khadija (p.34), Begum Bhutto (p.85, 227, 228, 230, 299), Bhutto Sahib (p.100), Begum Khakwani (p.101), Bhutto Sahib (p.104), Bhutto sahib (p.111), Mehindi (p.210, 211), Performed the matam .. (p.36) Mushaira (p.271), Henna (p.360, 361), Mehindi (p.361, 362, 363), Samosas (p.100), .. a chapatti with .... (p.186), Chiken sheeks (p.202) Curries, rice, dahl (p.225), Samosas and pakoras (p.272), Chicken and dhal (p.315), In Krachi, the pan shops (p.376), ookah (p.31), Bamboo lathis (p.43), ...set uder Shamiana... (p.44), Char Divari (p.113), Junta (p.117), Army jawans (p.118), Shamiana (p.161)</p>
04	Un-translated Words (In The Line Of Fire)	23	<p>Tribal Sardar (p.59), Sirdars (p.59), Raja Zafar ul Haq (p.97), Chaudhry Shujat Hussain (p.97, 167, 176, 178, 179, 180), Maliks (p.263), Khasadars (p.362), Mujahideen (p.87, 160), Maulanas (p.230), Ramadan (p.231), Mullahs (p.263), Burka (p.29), Shalwar kameez (p.298)</p>

The authors of the selected texts have widely used this strategy to appropriate the English language according to the local culture. In *Friends Not Master* the author has used 20 un-translated words with frequency of 55. in *If I Am Assassinated* total 46 un-translated



words with frequency of 60, in *Daughter of the East* total un-translated words are 71 with frequency of 82, and in *In The Line Of Fire* total un-translated words are 12 with frequency of 23. The total of un-translated words in these texts are 149 with a total frequency of 220.

The author of *Friends Not Masters* has widely used this Un-translated strategy of language appropriation. He has extensively used the un-translated words from different sides of the society in the local language. Such as:

To cover the Islamic nature of Pakistani culture, the author has used many words as un-translated in the selected text. "Ramadhan" a Muslim holy month has its near equivalent term in English as the month of fasting. But the author has used the indigenous term to present cultural touch with Islamic taste because the indigenous term is a Holy name for the Holy month therefore, its translation cannot bear its importance. And hence, for the purpose to show cultural uniqueness and indigenous Islamic rituals, the author has used it as un-translated in the selected text.

The word "Eidul Fitr", means a Muslim religious ceremony immediately after the month of Ramadhan. It is also an Islamic ritual which lacks its near equivalent in the west therefore, the original indigenous term is used as un-translated.

"Maulvi Sahib" and "A'lim" means a Muslim religious scholar. The words are indigenous and have their own characteristics and importance as explained above in religions semantic category. Due to its differences from the religious scholars in the west, the author has used the terms as un-translated. while "Tahajjud" is Muslim night prayer

which has no near equivalent in English language and is used as translated in the selected text.

The author has also used some cultural specific words as un-translated such as “Risaldar” a key post in army such as captain, the term is cultural related and was used during the British Raj in the Subcontinent. “Qazi” means judge based on Islamic law, “Chowkidar” means watchman. In Pakistani society especially in tribal and rural areas, there is tribal system and the leaders and rich man have some specific titles used a descriptive label of address such as Sardar, Choudhry, Maliks, Nawab, Raja, Maharaja, and Khan etc. These indigenous terms can also be called as traditional social administrative terms because these people are the powerful and authoritative persons in their area, tribe and society to handle local civic and criminal cases. Mostly these indigenous social administrative terms are traditional and have no link with the western culture, therefore, the author has used the indigenous terms as un-translated to represent cultural uniqueness and characteristics of Pakistani Society.

In *If I Am Assassinated*, the author has also widely used this strategy for using local language words for various aspects of the society. The word “Shah” means “king” and is a title given to Iranian emperors, kings, and lords. The term “Khan” is a title historically given to rulers and lords and is famous in central Asia, Turkey, Afghanistan and Pakistan western parts. It is also used as sir name in the Pakhtoon nation as well as a tribe leader among Pukhtoos in Pakistan and Afghanistan. The word “Sardar” is used for the leader of a tribe in Pakistani society especially in Baluchistan and Sindh provinces. These titles have no near equivalent in English and lack its concept in the western culture, therefore,

to make the language appropriate and to present Pakistani culture, the author has used the indigenous terms as un-translated in the selected text.

In *Daughter of the East* the Un-Translated strategy of language appropriation to make the language appropriate and to represent Pakistani culture as an indigenous and different from western culture. Such as the words Sardars, Chowkidars, Mir baba, Iddat, Pesh Imam, Purdah, Eid, Ramazan, Musawaat, Maulvi, Wazoo, Imam Hussain, 'Assalam O Alaikum', Insha Allah, Nizam-i-Mustafa, Ramazan, Shariah, Mazaars, Padah, Mujahideen, Jihad, Maulvi, Ramazan, Amal, Mujahideen, Shariah, Hadith, Shariat, Month of Haj, The Umrah..., Allah, Kaaba, eid, Mujahideen, Ramzan, Maulvi, Mujahideen, Nikah, Maulvi, Nikah, Shalwar kameez, etc. are used as Un-translated words from local language representing different aspects and uniqueness of Pakistani culture each explained in the above semantic categories.

#### **4.2.4 Code-Switching**

Code-switching as a strategy of language appropriation refers to the indigenization and appropriation of language by switching from one language to another in each discourse (Ashcroft, 2002). It is one of the important and widely used strategies of language appropriation. The following table shows some indigenous borrowed terms related to code-switching in the selected texts.

**Table No. 4.2.4 Code-Switching**

S. No	Strategy of Appropriation	Frequency	Examples with Page No.
01	Code-Switching (Friends Not Master)	-	-
02	Code-Switching (If I Am Assassinated)	02	“Idhar ham Udhar tum” (p.228), “Siasi Kash-ma-Kash” (p.338)
03	Code-Switching (Daughter of The East)	-	-
04	Code-Switching (In The Line Of Fire)	-	-

In the selected texts, only one of the authors in *If I Am Assassinated* has used this strategy of language appropriation. He has used total 2 words/phrases with the frequency of 2 under code-switching strategy. Such as; “Idhar ham Udhar tum” and “Siasi Kash-ma-Kash”.

#### 4.2.5 Inter-language

Inter-language is also an important strategy used for language appropriation. It is a code mixing at intra-sentence level. In this strategy, the mixing of codes is done within a sentence. The following table shows some words related to inter-language strategy.

**Table No. 4.2.5 Inter-language**

S. No	Strategy of Appropriation	Frequency	Examples with Page No.
01	Inter-language (Friends Not Master)	-	-
02	Inter-language (If I Am Assassinated)	02	“Let’s hope it will work, Jenab” (234), “Saien, what was the need of that remark? (p.273)
03	Inter-language (Daughter of The East)	-	-
04	Inter-language (In The Line Of Fire)	-	-

In the selected texts, only one author in *If I Am Assassinated*, has used this strategy (Inter-Language) for language appropriation. Such as:

“Let’s hope it will work, Jenab”, and “Saien, what was the need of that remark?”

In these sentences, only one word in each sentence (Janab and Saien) is an Urdu word while the rest of the sentence is of English.

#### 4.2.6 Hybridization

Hybridization as a strategy of language appropriation is also known as local-target or Target-Local language compounding. It is the combination of two words in different languages. This type of hybrid word is consisting of one local and one target language word. According to Kachru (1993:112), this process of making compounding words is known as hybridization while the resulting word is known as a compound or hybridized

word. In this process word position is not fixed such as local language word may come before or after the target language word. The following table shows some hybridized words used in the selected texts.

**Table No. 4.2.6 Hybridization**

S.No.	Strategy of Appropriation	Frequency	Examples with Page No.
01 I n	Hybridization (Friends Not Masters)	-	-
02 I	Hybridization (If I Am Assassinated)	07	Khilafat movement (p.200), .... named was Haji Black... (p.257), Pir's hereditary (p.76), Military Junta (p.306), British Raj (p.200), Lathi charged (p.122), "Roti Plants" (p.338)
03	Hybridization (Daughter of the East)	01	Hudood ordinance (p.311)
04 I	Hybridization (In The Line Of Fire)	01	Tribal Sardar (p.59)

*Am Assassinated* a total number of hybridized words is 7 with the frequency of 7, in *Daughter of the East* total number is 1 with the frequency of 1 and in *In The Line of Fire* its total number is 1 with the frequency of 1.

In the selected texts, compound/hybridized words are consisting of one English and one Urdu word such as in *If I Am Assassinated*, Khilafat movement is a hybridized word in which khilafat is an Urdu word while movement an English word. It was a historical movement started by Muslims in the Subcontinent at the end of 2<sup>nd</sup> world war to support the Muslim's khilafat in Turkey. "British Raj" is a hybridized word. Raj means ruling or

government. The term was coming in use during British rule in the Subcontinent and represents the British sovereignty and colonial period of the Subcontinent.

## **Conclusion**

### **Introduction**

This chapter offers the summary of the results and findings. It also presents the summary of the socio-cultural implications of the indigenization of English in Pakistan. Apart from that, it also presents some recommendations for future research in Urduization of English in Pakistan.

### **Summary of the research findings**

The present study was aimed to answer the three questions of the research on “Method and Meaning of Indigenization: A Linguistic Critique of Urduization of English in Pakistani Political Autobiographies”. The questions were: (1) Which semantic category or contextual area allows frequent borrowing from the Urdu language in Pakistani political autobiographies in English? (2) What are the socio-cultural implications of lexical borrowing in Pakistani political autobiographies in English? (3) What are the strategies of language appropriation used in Pakistani political autobiographies in English? These questions were studied under the theoretical framework supplied by world Englishes and post-colonial studies. Baumgardner, Kennedy and Shamim’s (1993) contextual areas/features of South Asian English, and Strategies of language appropriation given by Ashcroft et al. (2002) were used to answer the first and third questions, while, the second question was addressed by drawing upon the postcolonial meaning of the Urduization of English in the selected autobiographies.



The Urdu words came from following semantic categories: (1) Administration (number of Urdu words: 71; frequency 118), (2) Religion (number of Urdu words: 190; frequency 571), (3) Culture (number of Urdu words: 24; frequency 43), (4) Agriculture (number of Urdu words: 7; frequency 19), (5) Food/Edible (number of Urdu words: 13; frequency 14), (6) Slogans (number of Urdu words: 24; frequency 25), (7) Games/Sport (number of Urdu words: 2; frequency 2), (8) Architecture (Urdu words:3; frequency 6), (9) Dress/Wearing (number of Urdu words: 21; frequency 44), (10) Kinship (number of Urdu words: 18; frequency 120), (11) Marriage/Wedding (number of Urdu words: 2; frequency 3), (12) Medical/Diseases (number of Urdu words: 2; frequency 2), (13) Transport (number of Urdu words: 6; frequency 6), (14) Descriptive labels for people (number of Urdu words: 19; frequency 78), (15) Terrorism (number of Urdu words: 2; frequency 19). Among semantic categories that allow borrowing from Urdu in the selected texts, 14 were the same as mentioned by Baumgardner et al. in their 54 semantic categories (see p.35), however, a new semantic category, terrorism was also introduced in this study as it emerges out of the selected texts.

In the present study, linguistic and cultural interference of the users and usage were discussed, and a long history of acculturation of English in Pakistani culture and geographical context was presented that resulted in a broad range of functions in local educational, administrative, and socio-cultural systems. The linguistic contact of English with Urdu developed a new discourse and register to make the English language appropriated to the Pakistani culture.

There were two types of Urdu words used in the selected texts: those having their near equivalents in English and those having no near equivalents in English. While the use of

the second type shows the need of borrowing to fill the lexical gap. the use of the first type of Urdu words has its socio-cultural implications. Urdu words related to administration, religion, culture, and edible were mostly culture specific. Administration related Urdu words represented the pre-colonial and colonial social-hierarchy of the Indian Subcontinent and this continuity of hierarchy constructed by the colonizers shows lack of post-colonial spirit of resistance. Similarly, religion as a semantic category allowed frequent borrowing from the Urdu language because Pakistan is based on Islamic ideology and there are no near equivalents in English. The used Islamic words in the selected texts also show the strong and high influence of Islam on Pakistani culture. Most of these words are the Urduized version of Arabic.

The Urdu words having no near equivalents in English are culture-specific and appeared as a result of the lexical gap and hence, this gap is filled through the use of Urdu words in English. While those Urdu words which have near equivalents or substitutes in English but are used in the selected texts carried a special purpose of avoiding the complexity of the text. Such words carry multiple meanings and connotations which their substitutes in English fail to. If these words are substituted with their equivalents in English, it might create a pragmatic distance due to failure in providing clear and true meanings regarding local culture. Therefore, the purposes and functions of borrowing Urdu words were: 1) filling of the lexical gaps, 2) avoiding divergences in connotations, and 3) avoiding semantic gaps. In addition to these purposes, it also presented cultural attachment and cultural relativism to create naturalness in the text to convey the true contextual meaning to the readers.

Similarly, language appropriation strategies are the tools and ways of not only filling lexical gaps to make the language appropriated to the new culture but also a way of writing back. Sometimes, rejecting an English equivalent and using Urdu word is what Ashcroft et al. call abrogation. The authors of the selected texts have used some language appropriation strategies: (1) syntactic fusion (2) glossing (3) un-translated words (4) code-switching (5) Inter-language and (6) hybridization. The first five strategies are the same as mentioned by Ashcraft et al. (2002), while the last one (Hybridization) is mentioned by Kachru (1992) and was used in the texts under study.

Syntactic fusion was used in the selected texts. The English plural “s” was added with Urdu words ‘Sardar’, ‘Kafir’, ‘Maulana’, ‘Nawab’, ‘Mazar’, ‘Malik’ and ‘Jirga’, to form plural words: ‘Sardars’ (Bhutto, 1988, p. 79), ‘Kafirs’ (Bhutto, 1979, p. 321), ‘Maulanas’ (Musharraf, 2006, p. 177), ‘Nawabs’ (Khan, 1967, p. 94), ‘Mazars’ (Bhutto, 1988, p. 125), ‘Maliks’ (Musharraf, 2006, p.263), and ‘Jirgas’ (Musharraf, 2006, p. 267).

Similarly, glossing is another strategy of language appropriation used in the selected texts. It directly borrows the local word and then adds a short phrase in the target language for its explanation. This strategy is widely used in post-colonial writings to appropriate the language. For example, the word “Chowkidars (Watchmen)” (Khan, 1967, p.5) is an Urdu word and the word in the brackets is English to make clear its meaning and concept in the English language.

Un-translated words were also used for the purpose of appropriating the language. It is totally opposite to the glossing strategy. There was a high number of un-translated local/Urdu language words used to indigenize the English and to promote the local culture. The un-translated words can also be called as un-glossed words strategy.

because, in this strategy, local words are directly borrowed but having no supportive phrases in English for an explanation of their meaning. The Urdu words ‘Ramadhan’ (Khan,1967, p. 1), ‘Eidul Fitr’ (Khan, 1967, p.1), ‘Maulvi’ (Bhutto, 1979, p. 60, 93), ‘tahajud’ (Khan, 1967, p. 2), and ‘Raja sahib’ (Khan, 1967, p. 27), etc. are borrowed but left untranslated in the selected texts.

The next strategy used in the selected texts was Code-Switching. It is one of the widely-used strategies of language appropriation. Among the selected texts only in *If I Am Assassinated* this strategy is used. For example: “Over there, the Bengals had to get the danda and over here we have to get the danda. “*idhar ham udhar tum*” (Bhutto,1979, p. 228), and “He wrote in “*Siasi Kash-ma-Kash*” (Bhutto, 1979, p. 338).

Similarly, the Inter-language strategy of language appropriation was also used in *If I Am Assassinated*. For example, “Saien, what was the need of that remark?” (Bhutto,1979, p. 273). Moreover, lexical hybridization as a strategy of language appropriation was also used. In the selected texts, this strategy was found as a productive strategy to create unfamiliar words by combining Urdu-English words. For example. “Khilafat movement” (Bhutto, 1979, p. 200), “Haji Black” (Bhutto, 1979, p. 257), “British Raj” (Bhutto, 1979, p. 200), and “Lathi charged” (Bhutto, 1979, p. 122), are hybridized words coming from Urdu and English languages.

In a nutshell, Urdu words used in the selected texts had a significant role in the Urduization of English to make the language appropriate to the local culture and to fill the lexical gaps to overcome the cultural and traditional differences between Pakistani and English cultures.

**Recommendations for Future Research**

The present research dealt with the theoretical framework supplied by world Englishes and postcolonial studies. Baumgardner et al.'s contextual model of semantic contexts, and Ashcroft et al.'s strategic model of language appropriation which can be used to develop future research studies in Pakistani English. The framework can be applied to study language indigenization in the areas of news blogs, historical writings, poetry, talk shows, and political speeches etc. to figure out indigenization of Pakistani English.

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