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Keywords : *Lingua Franca, Dawn Newspaper, Loan and borrow words.*

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Urdu Loan-Words in Pakistani English

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I. INTRODUCTION

Postcolonial era in the subcontinent and Asia has witnessed rapid emergence of many new Englishes. Efforts have been made on various levels to prove that new varieties of English are in the making in Asia. Hung (2000) proved that there exists a phonology of Hong Kong English (HKE) with systematic features of its own, thus establishing that HKE is a different variety of English. Deterding (2005, 2007) conducted studies on the vowels of Singapore English (SgE) to prove that a new variety is in the making. His study proved that a standard Singaporean pronunciation is emerging, a style of speech that is quite independent of any external standard, and that some aspect of it are idiosyncratic in that they cannot be predicted by reference to Standard British English (SBE) or any other external variety.

Pakistani English (PE) is one of the widely used postcolonial varieties of world Englishes. PE in the subcontinent presents a rather complex phenomenon due to the vast linguistic diversity of the country and a steady rise of bilingualism and multilingualism. This poses a number of challenges in defining this variety and arguing for a certain phonological model or models.

Unlike other Englishes spoken around the world like Australian English, American English, Indian English, Singapore English, etc, a little has been done on Pakistani variety of English to identify it as an indigenous variety of English. The one name, which stands in high esteem while discussing about PE, is Dr Tariq Rehman. He has described three phases of English in India i.e. the missionary phase (1614-1765), the phase of local demand (1765-1835), and government policy following TB Macauley's Minute of 1835 (Rehman: 1990).

After Independence, English is serving as the official language of Pakistan and a large population of Pakistani nation speaks English. Pakistan is one of those countries where English is fast spreading. According to Boltan (2008, cited in Raza: 2008), 18 million, constituting 11% of total population, speak it in Pakistan making it the third largest English using Asian country. Rehman (1990) has categorised Pakistani variety of English into four sub-varieties. According to him, variety A is Anglicised English which is closer to SBE. Variety B, which is described as acrolect, differs from SBE in the dimensions of morphology and syntax, lexis and semantics and phonology. This variety is used by the graduates from elitist English medium schools etc, or by those who have exposure to SBE. Variety C or mesolect, spoken by people belonging to middle and upper middle classes of society, differs more from SBE. Variety D or basilect is used by clerks, minor officials and typists. He has described the segmental and non-segmental features of the four sub-varieties and proved that PE has differences at lexical level due to borrowing from the register of Islamic culture and due to concepts and historical experience of Pakistani culture.

II. LITERATURE REVIEW

Robert J. Baumgardner is another highly regarded figure with a few research articles on PE to his credit. According to him, English is used in Pakistan by extremely influential portion of the population (Baumgardner: 1993). He has identified differences in PE as compared to SBE on various levels. He observes that loan words from Urdu and other regional languages are common in PE. Borrowing from the indigenous domains of food, clothing, government administration, politics, arts and music is becoming a permanent feature of PE. Register of religion has also influenced not only the language but also the English grammatical system (Baumgardner: 1993).

In another article, Baumgardner et al (1993) argue that Urdu borrowings undergo a morphological

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restructuring according to the grammatical rules of the English language. PE is changing as it now functions in a multilingual context of use. PE is in the process of Urduization.

Tallat (2002, 2003) opines that PE is changing. She finds out that the changes in PE occur due to its contact with Pakistani languages in general and Urdu in particular. She tries to establish that PE is not one stable system, analysing 'texts' by comparing the divergent forms with SBE on one hand and Urdu sentence structures on the other. She concludes that the influence of Urdu on PE is evident and that PE is a variety of divergent lexical structures that owe their existence due to code-switching and code-mixing.

In another research article, Tallat (1993) brings into focus the occurrence in PE of some lexical items which vary in meaning from SBE usage as a result of English-Urdu language contact. Borrowed into Urdu, these loan words, when used by Pakistani bilingual English speakers, retain their Urduized meanings which are clearly distinguishable from SBE usage.

Kennedy (1993a), in a research article, brings out a particular use of lexical terms in crime reporting in Pakistan. Calling such use of lexis a crime-reporting register, he has tried to probe into different use of words in Pakistani print media from that of its American counterpart. Categorising a few words in four separate lists, he proves that Pakistani news papers generally use words that are emotional and sensational as compared to American news papers. There are words that have adapted new meanings which are particular only to Pakistani context of use. There are new compound words which have been coined by Pakistani print media. Certain loan-words from Urdu have also found themselves fitted in the same scenario. There are words with no equivalent in American or British variety of English. Certain expressions are stock in Pakistani news reporting. The use of such lexis and phrases in Pakistani crime reporting is culture specific.

In another article, Kennedy (1993b) examines the terms of gratification with reference to socio-cultural context in which they occur in Pakistani newspaper reporting. He concludes that there are slang expressions that have become a common feature in English news reporting in Pakistan. Chai-pani, sifarish, muk-mukaa, parchi, etc are the words that have positive as well as negative connotations. He concludes that Urdu lexical borrowings have become a permanent feature of the English dailies of Pakistan. These lexical borrowings are tightly bound up with local background cultures and help enliven the reporting of the phenomenon of corruption.

III. MATERIALS AND METHODS

English has been a flexible and hybrid language. Language contact has been a major drive of change. At the initial stages, it borrowed freely from

Celtic and Latin, then at a later stage from Scandinavian and French, and more recently from other languages spoken in the British colonies. This feature of English makes it expand easily and quickly.

The multifarious forms of English spoken within the British Isles and by native speakers abroad will continue to reshape and restyle themselves in the future. And they will become more and more at variance with the emerging Englishes of Europe and of the rest of the world. (Burchfield, 1985 cited in Bolton, 2006, p. 244).

English has become the property of its users, native and non native. People, whose native language is not English, speak it with the influence of their native language. They borrow words from their native language and use them in every day communication. A person who is non native English speaker can borrow words of every kind which he needs to communicate. Now the question is "whether there are any aspects of language which cannot be borrowed from one language into another. The answer appears to be that there are not." (Bynon, 1977, p. 255).

These Englishes which exist in different dialects have their own specific pattern and style. And these Englishes contain a large number of loan words which are borrowed from native language of that dialect e.g in Pakistani English there are many words of Urdu which we use in our every day communication. We use "I am going to Masjid. Another example is "stop the Rickshaw." These are the words which we borrow from our native language.

IV. DATA COLLECTION

Pakistani English daily Dawn was selected for the research. Founded in 1941 by the Quaid-e-Azam, Dawn News is Pakistan's oldest and most widely read English-language newspaper. It is considered a liberal, secular paper with moderate views. According to Zaffar Abbas, editor of the English newspaper, Dawn, the overall circulation of newspapers today is around four million. As of 2004, Dawn has a weekday circulation of over 138,000. The Dawn Group of newspapers is Pakistan's second largest media group. (IMS, 2009)

The newspapers for the whole week (19-2-2012 to 26-2-2012) were selected for the analysis. The borrowed words were isolated from the paper and their frequency of use was also recorded. The words then were tabulated according to their frequency of occurrence. Each word was then analysed according to its usage and meanings in the context.

Table 1 : (Urdu Words used in Pakistani Variety of English).

S No	Word	Meaning	Frequency
1	Melas	A fair or festival	10
2	Halal	(of meat) from an animal that has been killed by Muslim laws	9
3	Tehsil	An administrative area in parts of India.	8
4	Ghee	A type of butter used in S. Asian cooking	3
5	Moong	A small round green bean	3
6	Shalwar	Salwar	2
7	Kameez	A piece of clothing like a long shirt	2
8	Ustaad	Teacher	2
9	Kurta	A loose shirt worn by men or women in Asia	2
10	Zakat	Payment made annually under Islamic law on certain kinds of property and used for charitable and religious purposes	2
11	Mohallah	An area of a town or village; a community:	2
12	Chutney	A spicy condiment made of fruit and vegetables with vinegar spices and sugar	2
13	Rickshaw	A small light vehicle with two wheels	2
14	Sufi	A Muslim ascetic and mystic.	1
15	Kulfi	Ice-cream	1
16	Gutkha	Mixture of tobacco, betel nut, and palm nut	1
17	Jawan	Soldier	1
18	Masoor	lentil	1
19	Jowar	Name of a crop	1
20	Bajra	Millet	1
21	Nawabs	An Indian ruler during Mogul empires	1
22	Mujahideen	Soldiers fighting in support of their strong Muslim beliefs	1
23	Sahib	Used to address a man, especially one with some status	1
24	Tabla	A pair of small drum plays with hands and used in S. Asia	1
25	Haji	People who perform Hajj	1
26	Biryani	S. Asian dish made from rice with meat, fish or vegetables	1
27	Jihadi	An Islamic militant	1
28	Sardar	Title of some prestige, head of a tribe	1
29	Niqab	Veil	1
30	Burqah	A long, loose garment covering the whole body from head to feet, worn in public by women in many Muslim countries.	1
31	Jungli	Wild; not educated	1
32	Mushaira	An evening social gathering at which Urdu poetry is read,	1
33	Majlis	Group	1
34	Qawali	A style of Muslim devotional music now associated particularly with Sufis.	1
35	Kabaddi	Name of a sport	1
36	Kebabs	A dish of pieces of meat roasted or grilled on a skewer or spit	1
37	Masalla	A mixture of ground spices used in Indian cookery	1
38	Roti	Bread, especially a flat round bread cooked on a griddle	1

V. DISCUSSION

a) *Melas*

A cultural fair or festival. It's a type of gathering of people on an occasion or festival where people enjoy and have some parties of get together. Melas are a custom of South Asia which starts on the starting of any new season like Spring and also arranges on the birth day or death anniversary of saints. This word used in Urdu for the occasion of gathering and this term is also used in English in the same meaning.

b) *Halal*

From an animal that has been killed by Muslim laws. Its origin is mid 19th century: from Arabic halal

according to religious law. This is an Islamic term used in Muslim from all over the World. It is used for meat of animals which are killed by Islamic laws. It also gives same meanings in English, Urdu, Arabic etc. This word is collected from the Dawn news paper of a week and it is repeated 9 times.

c) *Tehsil*

An administrative area smaller than district in Pakistan. Its origin is from Persian and Urdu *taḥsīl*, from Arabic, 'collection, levying of taxes'. Tehsil is a term used in Pakistan and India for administrative division of areas. This term used in Pakistan and we have no alternative word in English, so we use it in Pakistani English.

d) *Ghee*

A type of butter used in South Asian cooking. Its origin is from Hindi *ghī*, from Sanskrit *ghṛtā* 'sprinkled'. This is a common word used for cooking butter in Pakistan. It is the clarified form of butter.

e) *Moong*

A small round green bean. Its origin is early 19th century from Hindi 'mung'. It's a kind of bean. Now used in Urdu by Pakistani speakers, the word is used in English also.

f) *Shalwar*

This word is used in the Urdu language and used as wearing. Kind of loose trouser used to wear in Asian people.

g) *Ustaad*

Its origin is from Urdu *ustād*. *Ustaad* is a highly skilled person who teaches students in schools, colleges. And it is also used for highly skilled person in a specific field like singing. For example *Ustaad NusratFateh Ali khan*. *Ustaad* is highly respectable person because he is skillful in his arts.

h) *Kurta*

A loose shirt worn by men or women in Asia. It is from Urdu and Persian *kurtah*. It is long piece of shirt. It's a traditional dress worn by Pakistanis. Mostly it is worn on functions and different traditional ceremonies.

i) *Zakat*

Payment made annually under Islamic law on certain kinds of property and used for charitable and religious purposes, one of the Five Pillars of Islam. Its origin is from Persian and Urdu from Arabic *zakā(t)*. *Zakat* is given to poor Muslims by rich people. This term is used in Islam for equal flow of money in Islamic society.

j) *Mohallah*

An area of a town or village. Its origin is from Arabic *mohālla*. *Mohallah* is basically a community where people live and communicate with each other. *Mohallah* is a small division in cities and towns.

k) *Chutney*

A spicy condiment of Asian origin made of fruits and vegetables with vinegar and sugar.

l) *Rikshaw*

A small light vehicle with three wheels used in some Asian countries to carry passengers. Its origin is from late 19 century: abbreviation of *jinricksha*. It's a means of transport having three wheels.

m) *Sufi*

A Muslim ascetic and mystic. The term is used for saints in Pakistani society.

n) *Kulfi*

It is a type of ice cream, very traditional and made with milk and sugar along with dry fruits.

o) *Gutka*

A sweetened mixture of chewing tobacco, betel nut and palm nut. It is a kind of drug used in Pakistan by Urdu speaking community.

p) *Jawan*

A traditional and honoured word for a soldier. Its origin is from Urdu, meaning young man. The term is now used for armed forces also.

q) *Masoor*

A lentil of a small orange-red variety, a kind of bean used in cooking.

r) *Jawar & Bajra*

They are the crops produced in a very large area particularly of the sub-continent.

s) *Nawabs*

An Indian ruler during Mogul empires. It is from Urdu *nawwāb*, variant of Arabic *nuwwāb*, plural (used as singular) of *nā'ib* 'deputy'. A person who has property is known as *nawab* in Asian countries.

t) *Mujahideen*

Soldiers fighting in support of their strong Muslim beliefs. Originated from Persian and Arabic *mujāhidīn*, colloquial plural of *mujāhid*. Denoting a person who fights for a religious cause.

u) *Sahib*

Used in India in the past to address a European, especially one with some social or official status. Its origin is Urdu, via Persian from Arabic *ṣāhib* 'friend, lord'. A person who is financially strong is also known as *sahib*. It is also used for most powerful authorities in the sub-continent.

v) *Tabla*

A pair of small drum plays with hands and used in South Asia. Originated from Urdu *tablah*, it is a kind musical instrument which probably used by classical singers in South Asia.

w) *Haji*

People who perform Hajj. Origin is from Persian and Turkish *hājī*, *hāji*, from Arabic *ḥajj*. Hajj is the basic part of Islam. A large number of people offered Hajj every year and these people are called Hajj. It is used for noble person in Islamic society.

x) *Biryani*

South Asian dish made from rice with meat, fish or vegetables. From Urdu *biryāni*, 'fried, grilled'. It's a traditional dish of India and Pakistan.

y) *Jihadi*

A person involved in Jihad; an Islamic militant fighting for a religious cause. It is from Arabic *jihādī*, from *jihād*. A Muslim Person who fight for the sake of religion and for the sake of Allah is known as *Jihadi*

z) *Sardar*

From Persian and Urdu sar-dār. It means head of a tribe, a chieftain. It's a proper noun used for Sikhs all over the world.

aa) *Niqab*

Arabic niqāb. Niqab is a piece of cloth which is worn by Muslims women in public place. It is used to covering all the face apart from eyes. It's a religious obligation of Islam for women.

bb) *Burqah*

A long, loose garment covering the whole body from head to toe, worn in public by women in many Muslim countries. From Urdu and Persian burqa', from Arabic burqu'.

cc) *Jungli*

A wild man, uncivilized, not educated. Originated from Jungle + the suffix -i.

dd) *Mushaira*

An evening social gathering at which Urdu poetry is read, typically taking the form of a contest.

ee) *Majlis*

The parliament of Middle Eastern countries, especially Iran. In Pakistani society it is used for gathering on some special occasions.

ff) *Qawali*

A style of Muslim devotional music now associated particularly with Sufis. From Arabic qawwālī, from qawwāl 'loquacious', also 'singer'

gg) *Kabaddi*

A traditional Punjabi sport played by teams of seven on a circle sand court.

hh) *Kebabs*

A dish of pieces of meat, fish, or vegetables roasted or grilled on a skewer or spit.

ii) *Masalla*

A mixture of ground spices used in Pakistani cookery. From Urdu maṣālah, based on Arabic maṣāliḥ 'ingredients, materials'

jj) *Roti*

Bread, especially a flat round bread cooked on a griddle.

VI. CONCLUSION

The present study concludes that there are many words of Urdu which are now used in the English language. Meanings of loan words are almost similar in both languages (English & Urdu). So it is further strengthened that a new variety of English is in the making in Pakistani society even on the basis of vocabulary. The main reason of change of vocabulary is the contact of English with local languages including Urdu.

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