

Effect Of Cultural Specific Vocabulary On Pakistani English Literature; A Case Study Of Moth Smoke By Mohsin Hamid

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Abstract

Pakistani English has become an independent variety of English because of its style, choice of words and recognition of Indo-Pak culture. The current study examines the impact effect of using cultural specific vocabulary on Pakistani English Literature; for this purpose, selected the text of the novel Moth Smoke by Mohsin Hamid as a sample. Researchers used the notes-taking technique to find out the evidence of cultural specific vocabulary, the reasons behind using these words and the effect of these vocabulary items. It shows that the novel's writer has used borrowing, hybridization, code-mixing and word-to-word translation to highlight Indo-Pakistan culture, including religion, dressing, eating, history and social norms. In Pakistani English literature, a large number of words are transferred from Urdu and Punjabi. The reasons behind this process are that the writers did not find the equivalent of these words and maintain the fluency and structure of the text. The other reason is that the writer used this cultural specific vocabulary to introduce his culture and distinctive features of Pakistani English that are absent in other languages. So, Pakistani English literature greatly depends on Pakistani culture and native languages. The current research is limited to the effect of cultural specific vocabulary on Pakistani English literature; the other researcher can explore the role of other local languages in Pakistani English literature.

Keywords: Effect, Culture, Pakistani English, Literature, Moth Smoke.

1. Introduction and Background

The language known as Pakistani English is neither an interlanguage nor a dialect. It is a genuine variety of the English language in its own right, with functional and structural standards distinct from standard English (Khan, 2012). Pakistan is a multicultural land; therefore, Pakistani English cannot be spared from this multicultural influence that is quite discernible in the phonological, lexical, syntactic, semantic, and pragmatic representation of Pakistani English. The multicultural

nature of Pakistani English can be attributed to Pakistan being a multicultural land. Standardization is not the solution to the problem of multiculturalism in Asian (Pakistani) English; instead, intercultural literacy is required to address this issue (Honna, 2005).

PE, often known as Pakistani English, is a non-native English language variation that expresses Pakistan's independent cultural and linguistic identity. Language allows for identifying this individual variety at the lexical, phrasal, and sentential levels (Azher & Mehmood, 2016). It is the effect of having consistent interactions with speakers of the Urdu language. There are already a significant number of loanwords in Pakistani English that come from Urdu and other regional languages spoken in Pakistan. In addition to that, he emphasized the significance of word forms in Pakistani English (Qurick, 1972). The affixation process, which includes both prefixes and suffixes, is highly significant to the development of Pakistani English (Baumgardner, 1998). Talaat (2003) has also written about Pakistani English, describing it as a language that is constantly evolving as a result of its interaction with other Pakistani languages, including the Urdu language. She believes that Urdu's effect on Pakistani English is proof that Pakistani English is an independent variety with different lexical structures. She is in this position because she believes that Pakistani English is an independent variety.

Kachru (1990) has provided a description of the difference in deviation and mistake that is the defining characteristic of non-native variations of the English language. The deviation is rule-governed and different from the norm because it results from the English linguistic and cultural setting in which the language is used. This is because the norm is British Standard English in Pakistan and India. The deviation is measured with respect to the norm, British Standard English in Pakistan and India. It emerges as a result of a production process responsible for the formation of distinctive characteristics. In other words, deviations typically adhere to a recognizable structure, whereas errors usually do not. Therefore, when the phonological rules of L1 (Urdu) are employed to pronounce the words of L2 (English) words, a systematic and rule-governed departure develops, resulting in a different accent. And lexical and semantic variations arise when the cultural context produces new words or alters the meaning of words from the L1 language (Kachru, 1990). Therefore, in Pakistan, interference is formed in the acquisition of the English language by speakers of Urdu, and a language with variants that make its distinctive qualities is produced; this language is known as Pakistani English. Kirkpatrick (2017) highlights that studying different varieties of English has been going on for centuries, although the academic field of World Englishes is still relatively young. According to him, Kachru was an important figure in this branch of sociolinguistics expansion throughout its formative years. In Pakistani, the English language is spoken in a non-native variant known as Pakistani English. It emerges as a result of interaction between speakers of different languages. Language contact can occur for various causes, including but not limited to commerce, social networks, conquests, globalization, missionaries, socialization, immigration, and so on (Mahboob, 2015). When one language is used in conjunction with another language. It has an effect on one another's behaviour. As a direct result of this, a new variety

emerges. Variety is a generic phrase that can be used to refer to a variety of different languages (Trudgill, 2003). The use of English in Pakistan may be traced back to 1600. Queen Elizabeth ordered merchants from East India to travel to the Indian subcontinent to conduct business with India. Although there is no longer any connection between Pakistan and British India, the two countries continue to share the same English linguistic characteristics.

On a more macro scale, the prestige of Pakistani English, as well as the attitudes of the local and foreign population towards it, are investigated. The micro level is concerned with distinctions in linguistic aspects such as lexicon, syntax, phonology, and pragmatics. According to Kachru (2005), the English spoken in Pakistan is distinct. He regarded it as a nation that belonged to the outside circle. These villages in the outer circle are evolving their variants of English. In 1986, he believed that Pakistani English was an institutionalized second variation of the English language, which has a long history of the cultural and geographical competition (Kachru, 1986). Because Pakistani English is a sub-variety of Asian English, it shares some characteristics with Asian and South Asian English, yet, it is still considered its unique variant. Baumgartner 1987 believed Pakistani English to be an institutionalized variation of the language. Because it can perform internal and external functions, we refer to it as an independent variety. In Pakistan, the English language is used in a manner that is distinct from how it is used in the native setting. This is due to the fact that societal and cultural traditions affect the usage of English in Pakistan. According to Baumgardner (1998), one must be familiar with the English language and the Urdu language and Islamic culture.

Kachru (2005) refers to it as the "southasianization of English" or the "dehegemonization of English," and he uses the word "decolonization of English" in post-colonial contexts. Both this Postcolonial literature is another name for what is often known as Pakistani literature. Because of the influence of Pakistani post-colonial writers, the English language is now used in Pakistan to reflect the indigenous beliefs of the country's culture or society. This has led to pidginization. According to Talaat (2002), the English spoken in Pakistan has undergone a process that can be described as both pidginization and creolization. In addition, she notes that Urdu and the other regional dialects spoken in Pakistan offer English speakers a diverse range of sociocultural contexts to understand the language. Every language has its own set of rules and notions that regulate how it should be used. As a result, it constrains the writers, preventing them from explaining the topic in another language. One such illustration may be found in postcolonial literature, which illustrates how restricted the sociolinguistic context of English can be (Talaat, 2002). The world is now familiar with Pakistani writers who write in English, and their work has garnered acclaim on a global scale (Hornberger, 1996). Since the 1980s, writers of Pakistani English literature have been recognized with national and governmental honours. Authors of English literature from Pakistan include Alamgir Hashmi, Bapsi Sidhwa, Kamila Shamise, and Nadeem Aslam. Hashmi was awarded national honour for his work. At the turn of the 21st century, a significant number of Pakistani. Novelists from South Asia who write in English have published their works, including Mohsin Hamid, Uzma Aslam, and Ahmad Ali. Urdu is their mother tongue,

and they are considered postcolonial writers. Mohsin Hamid is also one of the writers who wrote the novel "Moth Smoke."

1.1 Significance of Study

Pakistani literature is taught as a subject in several Pakistani universities; therefore, research into its diverse genres and inventive uses of language is valuable. Therefore, the present study is important because it studies the use of cultural specific vocabulary and its effect on Pakistani English Literature.

1.2 Objectives of Study

1. To study the reasons for using cultural specific vocabulary in Pakistani English literature
2. To investigate the effect of cultural specific vocabulary on Pakistani English literature

1.3 Research Questions

1. What are the reasons for using cultural specific vocabulary in Pakistani English literature?
2. What is the effect of cultural specific vocabulary on Pakistani English literature?

2 Research Methodology

Mohsin's (2000) *Moth Smoke* was thoroughly and repeatedly read out to identify the use of cultural specific terms in the novel. The researchers followed the note-taking technique to find evidence regarding the use of culturally specific vocabulary and then tried to study the effect of these vocabulary items. The pieces of evidence are presented in the tables with explanations. Data is categorized in four major categories:

- Borrowing
- Hybridization
- Code-Mixing
- Word to word Translation

3 Analysis and Discussion

3.1 Borrowing

Borrowing is the process of importing linguistic items from one linguistic system into another, a process that occurs any time two cultures are in contact over a period of time (Hoffer, 2002). Borrowing occurs when a word from another language is introduced into a language, and that word eventually becomes an essential component of the language that received the word. Urdu is considered to be the "donor" language in the case of Pakistani English, whereas English is

considered to be the "receiver" language. A significant number of words have been borrowed from the language of Urdu and incorporated into the English vocabulary. The process by which a word from one language is adapted for usage in another language is referred to in linguistics as borrowing, also known as lexical borrowing. The act of taking another person's word without their permission is known as "borrowing," "borrowed word," or "loanword." David Crystal has referred to the English language as an "insatiable borrower," and he notes that more than 120 different languages have contributed to the modern vocabulary of English. As it is spoken now, the English language is also a significant donor language, serving as the primary resource from which many other languages have borrowed. The most accurate reflection of the linguistic shifts is in Pakistani authors writing in English. These nuances were also apparent in Mohsin Hamid's novel "Moth Smoke," which was another example. The following are some more categories for the borrowed words from the novel:

- Borrowing from Islamic culture
- Borrowing from the Indo-Paki culture
- Borrowing from the edibles

Following are the examples of borrowing:

Serial #	Urdu Words	English Meanings and Descriptions
1.	Murad	Wishes
2.	Saab	Sir
3.	Yaar	Friend
4.	Charas	Name of Drug
5.	Qawali	Type of Singing
6.	Heera Mandi	It is a name of place in Lahore
7.	Dadi	Grandmother
8.	Phopoo	Anti
9.	Thokar	Hitting Something
10.	Samugharh	Name of Place

11.	Chowk	Assembling of four roads
12.	Andhi	Storm
13.	Mooltani	Citizens of Multan
14.	Paan	Special kind of eating stuff which may include in drugs
15.	Patang	Kite
16.	Machhar	Mosquito
17.	Janoo	Dear, Beloved
18.	Shadman	Name of Place
19.	Chipkali	Lizard
20.	Baji	Elder Sister
21.	Charsi	Addicted of drugs
22.	Shalwar	Cultural Dress in Pakistan
23.	Kurta	Cultural Dress in Pakistan
24.	Malik	Cast in Pakistan
25.	Poondi	We can say it refreshing or outing
26.	Badshah	King
27.	Sufi	Pouis people
28.	Rishkaw	Vehicle
29.	Sakia	Distributer of Wine

Many words originally derived from Urdu have made their way into Pakistani English. A careful examination of the above data reveals that certain words have been appropriated from Islamic culture and religion to fill lexical gaps in the English language. There is no such thing as Azan, andhi, Saiyyeds, Sufi, mooltani, Eid, Ramzan, or any of those other things. Therefore, no word in the English language can be directly translated into these terms. Therefore, many words were taken from other languages and incorporated into Pakistani English. The study of terms appropriated from the Indo-Pak culture demonstrates that culture is also one of the primary variables

contributing to the borrowing of elements. Terms distinctive to culture are passed intact from the donor's language to the recipient's language because, if there is no equivalent in the recipient's language, the description of the influence does not give the complete picture. Even though there are direct equivalent words and true representatives of the words in the Urdu language, such as a street for mohallah, a beggar for faqir, and a curtain for phophoo, the terms have been transferred from Urdu to English. Examples of this include "curtain" for "phophoo" and "a beggar" for "faqir." The findings demonstrate that borrowing is used not only to fill in lexical gaps but also to depict one's variety of English as an independent variety capable of standing on its own. This can be seen in both of the above examples.

3.2 Hybridization

According to Burke (2016), Hybridization in the language is an umbrella term that encapsulates phenomena such as code-mixing, code-switching and fusion. Postcolonial writers in Pakistan have infused Pakistani English with hybridized forms of English terms. Hybrid words come from two different languages: one language comes from the other. The process of code-mixing frequently occurs, leading to languages' hybridisation. It is not uncommon for the grammar or structure of one language to be transplanted into the vocabulary of another language.

Consequently, the development of a new hybrid variation of language occurs whenever two or more varieties of language are often mixed. The process of language hybridization is a result of code-mixing being done frequently. It is not uncommon for the grammar or structure of one language to be transplanted into the vocabulary of another language. Therefore, the development of a new hybrid variation of language takes place whenever speakers of two or more languages frequently combine their respective linguistic styles. This new variation incorporates aspects of both languages to some degree, but it has its distinct syntax and vocabulary that does not correspond to either of the mixed languages. The following are examples of hybridization that can be found in the Pakistani novel "Moth Smoke" by Mohsin Hamid.

Following are examples of hybrid words:

Number	Hybrid words	Explanation
1.	Pan red	Pan is king of drug that has red colour
2.	Murree bear	Bear is associated with a tourism place Murree situated in Punjab. Pakistan
3.	Badshahi mosque	A name of a mosque situated in Lahore, Pakistan

4.	Motia flower	A kind of Flower
5.	Little janoo	Somebody's beloved
6.	Paan shop	Shop where you can buy Paan
7.	Past ichra	A residential area in Lahore, Pakistan
8.	Bloody charsi	Way of abusing or cursing somebody who uses drugs
9.	Romantic majnoon	The term is used for a person who deeply fell in love

The list of words demonstrated that hybridization is the characteristic of a non-native variety utilized most frequently and is the primary factor contributing to independent diversity in language. In the process of hybridization, words that portray the culture of India and Pakistan, as well as food and apparel items, are translated from Urdu to English. These words include sakia, bloody charsi, romantic majnoon, palm Shop, and so on. As the novel demonstrates, this is sometimes done to promote their language as an independent variant of English. In Pakistani English, hybridization, compounding, Pakistani culture's greetings, and some address terms maintain their original form and function, serving alone to describe the aforementioned particular concept. Evidence from the texts indicated that Pakistani English possesses unique characteristics among languages and do not appear in any others. The English spoken in Pakistan is a distinct dialect that cannot be separated from Standard English.

3.3 Code-Mixing

According to Tay (1989), Code-mixing contains placing and mingling linguistic parts/units i.e. morphemes, words, phrases, clauses from two various well grammatical structures within the very utterance and sentence.

Following are examples of code-mixing:

Number	Words	Explanation
1.	Bottle of Pakola	Pakola is a beverage brand in Pakistan
2.	My kurta fluttered behind	Kurta is a type of shirt
3.	Quality of charas	Charas is the name of the drug

4.	Saqia aur pila	The phrase from the Qawali
5.	Wonderful qawali	Qawali is a type of singing
6.	An andhi is coming	Andhi is a dust storm
7.	Andhi roars now	Andhi is a dust storm
8.	Red and black patang	Patang is a kite

The selection of words illustrates the process of code-mixing. The terms are drawn from several categories such as medications, consumable products, and apparel, as well as music and weather conditions, and then transferred from the Urdu language to the English language as sakia, charas, andhi, patang, and other such things. Many different reasons could have led to the selection of these particular words. One of the reasons is to present Pakistani English as an independent variety of English; another reason is to ensure that the text flows smoothly and that some words do not have an equivalent in the English language. Code-mixing is an essential component of Pakistani English, a feature translated from the writer's original language (Urdu) into English. This can be seen from the results, which reveal this is the case.

3.4 Word-to-word Translation

There is also an English translation of some Urdu phrases and expressions that are notably linked with Pakistani culture and the Pakistani language. These phrases and terms are directly translated from Urdu. These expressions have been translated word for word into the English language, and they are presented here.:

Number	words	Urdu expression
1.	Blood in his eyes	Ankho mai khoon utarna
2.	Everything has come to end sooner or later	her chez fani ha
3.	Naked sword	Nangi talwar
4.	Musalmans	From Musalmano
5.	Fell into hands	Hatho mai girna
6.	Bloody charsi	it is a type of abuse
7.	Little janoo	Expression in love to call someone

The findings indicate that translation is used and that the non-native language is used most frequently to bring about independent diversity in language. When writers cannot find a suitable counterpart in the target language, they often resort to the word-for-word translation approach. This is the situation with Mohsin Hamid's "Moth Smoke." For instance, idioms such as "blood in the eyes," "naked tawar," and "Musalmanas" are frequently utilized in both everyday conversation and written work. These phrases are drawn from the author's original tongue to provide an introduction to that language, as well as to the author's culture and Pakistani English as a distinct variety of English.

4. Conclusion

The study's findings indicate that Pakistani English writers use culturally unique terminology in their work. This creates a strong relationship between Pakistani English literature and the English language, demonstrating that the two cannot be separated. Borrowing, hybridization, code-mixing, and word-for-word translation are some methods that Pakistani English writers employ to use culturally particular phrases. According to the results of the research, the process of borrowing is the one that is utilized in Pakistani English literature the majority of the time. Because Urdu and Punjabi terms have extraordinarily acceptable elective words in English, the authors borrow the words from their native languages, which are Urdu and Punjabi. The phrases 'charsi' and 'sufi' have equivalents in the English language, but their significance to Pakistani culture cannot be overstated. Additionally, every member of the population communicates the myriad of words that make up Pakistani culture. The process of endocentric and exocentric mixtures can be seen developing due to hybridization at the lexical level in Pakistani English, which illustrates this process. There is no direct translation for some words, such as "Pan red," "Badshahi mosque," or "Motia flower," into the English language. No word in the English language can be used to replace either of these adequately. The investigation of the phrases that were absorbed from the Indo-Pak culture, on the other hand, reveals that culture is one of the major factors utilized in the process of acquiring the components. According to the current study on Pakistani English fiction, authors of Pakistani English fiction have included vocabulary from Urdu and Punjabi in their writing to accurately reflect Pakistan's diverse cultural landscape.

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