

## PAKISTANIZATION OF ENGLISH IN KAMILA SHAMSIE'S KARTOGRAPHY

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**ABSTRACT:** *This research work investigates the Pakistanization of English in Kamila Shamsie's Kartography in the light of the structural models developed by Kachru (1983), and Baumgardner, Kennedy and Shamim (1993) in the context of World Englishes. The researcher has found that the text under study follows postcolonial ideology based on the exploitation of English language in the socio-cultural context of Pakistan. Shamsie has employed the techniques of hybrid innovations and lexical borrowing in order to Pakistanize the English language in Kartography. The research acknowledges Pakistani English, as an emerging independent variety of English with distinct linguistic features. However, the findings indicate that the frequency of regional words and expressions in the selected text is limited in numbers.*

**KEYWORDS:** Pakistanization of English, Pakistani English, Hybrid Innovations, Lexical borrowing, Lexical Gaps, Kamila Shamsie's Kartography.

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### INTRODUCTION

The present research work investigates the characteristics of Pakistani English as employed by Kamila Shamsie in *Kartography*. The novel is a tale of love, friendship, betrayal, and anguish of multi-generation. Set in Karachi, the largest city of Pakistan, which is marred by ethnic, factional, sectarian and simply random acts of violence. This violence—and the lingering legacy of the civil war of 1971 shape the story of Raheen and Karim, in the era of 1970s and '80s. Raheen and Karim, a girl and boy of thirteen years old as the novel opens, dream each other's dreams, finish each other's sentences, and speak in a language of anagrams. Their parents, Zafar and Yasmine, and Ali and Maheen, too are close friends, and even once engaged to the other until they re-matched in what they jokingly call "the fiancée swap."

In 1995, fresh wave of violence in Karachi compels Karim's parents to move to London, and the best friends are separated. This separation left their relationship at odds, particularly when Karim's mother divorced his father. Interwoven into Raheen's narrative are flashbacks of early 1970s, when the Bangladesh Liberation War caused political turmoil in Karachi and Raheen's father compelled by the circumstances, has abandoned Karim's mother (as fiancée). Raheen's father calls off the engagement because Karim's mother was a Bengali. This is a complex novel, deftly executed and gradually reveals the betrayals, lies, and secrets that simultaneously ensured the survival instinct of human beings and their self-destructive weaknesses.

In the novel, Shamsie challenges the fixed notions of territorial conception of nations, identities and dislocation with an attempt to overcome the past and its traumas to better apprehend the current situation and better prepare the foundations for diverse future possibilities. Although, the novel is primarily written in English, she has readjusted the language linguistically in her socio-cultural context. Therefore, the discussion in this paper begins from a conceptual standpoint by clarifying and providing an overview of the indigenization process of English in Pakistan, with its Subcontinental background in the context of the World Englishes.

## **An Overview of the Pakistani English**

In the late twentieth century, the world has witnessed a 'Language revolution' (as cited in Schneider 2007:1) with the emergence of direct global communication and English language has gained the status of 'the global lingua franca' (McArthur 2001: 1). Though, there are diverse factors behind the emergence of English as a global language, British imperialism has played a key role in it, during which it is being used as the language of British Empire.

However, this language revolution did not just culminate into the development of English as a homogenous international language. Rather under the influence of diverse ecological, social, cultural, historical, and linguistic contexts English transformed into multiple varieties with distinct characteristics variably termed as Postcolonial Englishes/englishes (Ashcroft, Griffiths, & Tiffin 2002; Schneider 2007), Global English(es) ( Sonntag 2003; Pennycook 2007), World English(es) (Gilsdorf 2002; Kachru & Smith 2008); the New Englishes (Platt, Weber, & Ho 1984), Chinese Englishes (Bolton 2003), South Asian Englishes (Aggarwal 1982), Indian English (Gokak 1964; Kachru 1983), Pakistani English (Jamil 1963; Bamugardner 1993; Talaat 1993; Uzair 2011; Khan 2012) and so on. The process, through which these new Englishes has been emerged, variously labeled as 'indigenization of English' (Kachru 1983; Bamugardner 1993), and 'appropriation of English' (Ashcroft et al. 2002) by critics. Schneider (2007), referring to Braj B. Kachru, who defends this kind of natural indigenization by rejecting the idea that 'any special prominence or a superior status should be assigned to English as a Native Language countries and native language status' (14) asserts that 'Certainly this state of affairs is the product of colonial and postcolonial history' (1).

The subcontinent, once colonized by the British Empire, has taken English language and internalizes it with their custom and daily used vernaculars, peppering it with the Subcontinental flavor. Describing this aspect of South Asian English, Kachru says that the colonial legacy which the Indians slowly accepted, and then in their typical Indian way acculturated, is the English language (Kachru 1976 : 225).

When in 1947, Pakistan was carved out of British India; English perforce remained the official language of Pakistan. Although, some voices rose against its dominance due to its colonial background, majority of others have accepted it as an integral part of their everyday life. As, Sidhwa (1993) relates her example:

My use of English in writing my novels has not been questioned in Pakistan. Without putting in so many words, it is accepted that because of British colonization English is with us to stay, and whether we like it or not it has become a useful tool: a means of communication with the rest of the world, and together with Urdu, a link, elitist if you will, between people who speak different languages with in the country (213).

English literature can be said 'to have spread together with the expansion of the English language. What began as the spread of English literature later resulted in the growth of literature in the language, written by non-English writers' (Talib 2002: 9). As, narrating the story of Pakistani literature in English Shamsie (2011) points out:

The story of the Pakistani novel in English starts with tragedy and unrealized potential. In 1948, within a year of partition, 36-year-old Mumtaz Shahnawaz was killed in a plane crash, leaving behind the first draft of her partition novel, *A Heart Divide*. Her family published it in the 1950s .... (para.1)

During the 1950s, and 60s, Pakistani English writers haven't produced any remarkable work. However, from 1970s onwards, Pakistani literature (fiction) began to receive national and international recognition. Highlighting this boom of Pakistani literature, Gokhale (2011) says:

Today, however, Pakistan is witnessing a brilliant blossoming of talent in its highly visible international English-language writers. From Zulfikar Ghose, Bapsi Sidhwa and Sara Suleri, a new generation of names come quickly to mind –Kamila Shamsie, Mohsin Hamid, Aamer Hussein, Nadeem Aslam, Hanif Mohammed, M A Farooqi, Daniyal Mueenuddin and HM Naqvi, among several others (para.4).

A significant feature of this literature entails the impact of indigenous culture upon the language used by Pakistani writers. As being a non-native variety, English language in Pakistan imbibed different words, structures and expressions from the indigenous languages especially Urdu language, which signify the independent trend of Pakistani English. As Baumgardner (1993) argues about Pakistani English:

Urduised words in Pakistani English give it a linguistic and cultural identity and it is more evident in the large number of loan words from Urdu and the other regional languages which have made their way more common in Pakistani English. The influence of Urduization seems all pervasive in Pakistani English (42).

Pakistani English writers' free use of regional words and expressions in their writings, without explanatory notes or bracketed meanings, is typical of a new style in Pakistani English writings which reflects a new confidence in the use of English language by Pakistani writers. They no longer bother to adhere with the Queen's English as the standard norm. And Kamila Shamsie is no exception, she defamiliarize English to make it carry the burden of her indigenous culture by embedding regional words, even untranslated ones, into the text, thereby introducing a truth of culture into it.

## LITERATURE REVIEW

In order to establish the argument, the researcher reviews the works on and in the field of World Englishes briefly, including indigenization of English in Pakistani fiction with a review of the criticism that the text under study received.

A number of critics and theorists have studied the varieties of World Englishes and their distinct characteristics in detail. Some of the prominent ones in this field are Rahman (1990), Cheshire (1991), Haque (1993), Biber (1993), Dua (1996), Coelho (1997), Sonntag (2003), Hassan (2004), Trudgill (2004), Baumgardner (1993), Aravamudan (2006), Chand (2009), and Kachru (1978, 1983, 1990, 1992). However, the researcher will discuss only some of these works below.

In today's world, the dominance of English language globally is an established fact. As Aravamudan (2006) suggests that, 'It is a truism, universally acknowledged, that English dominates the globe today as no language ever has in the recorded history of humanity' (1) and Sonntag (2003) adds, 'its reach into nearly every corner of the world has been widely commented upon' (xi). But, it's not a homogenous Global English that exist everywhere; rather its 'transplantation' (Kachru 1990:30) in different heterogeneous societies has caused adaptations which in turn resulted into many varieties. He further says, 'if it is used by a

significant number of speakers in social, cultural and geographical contexts different from the contexts in which it was originally used. A transplanted language is cut off from its traditional roots and begins to function in new surroundings, in new roles and new contexts' (Kachru 1983:30). And this new English is the result of the following six factors:

- 1) Adaptation to a new physical environment; 2) linguistic changes in the mother country (Britain); 3) linguistic changes in the colony; 4) language contact with indigenous languages; 5) language contact with other European (in case of British India, predominantly Perso-Arabic) languages; and 6) dialect contact (Trudgill 2004:1-7).

However, Trudgill ignores the socio-cultural needs of the colonies that also effects a variety of English or colonial English in his views.

Therefore, when the British went to South Asia with their language, in due course, they have bartered language with the land. The South Asians took over the language and the Europeans land. It was later realized, as Kachru (1983) asserts, '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' (18).

While, commenting on the South Asianization / indigenization of English in *New English Creative Writing: A Pakistani Writer's Perspective* Sidhwa says:

English, besides having its own tradition of genius, is useful by today's standards in terms of commerce, communication and technology. And useful language, rich also in literature, is no longer the monopoly of the British. We, the excolonized, have just 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 adapting 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 (212).

Baumgardner (1993) in his article *The Indigenization of English in Pakistan* carefully comments on the indigenization of English in South Asian countries as, '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 Subcontinental users' (14).

The chief characteristics of this South Asian English are lexical borrowing from the regional languages. As, Baumgardner (1993) says about the Pakistani English that it has been indigenized through borrowing from regional languages, grammaticalization of borrowed items, word formations, conversion of a word from one part of speech to another, use of archaic vocabulary, reduction at phrase level, collaged words, regional aphorisms, culturally eclipsed meanings, and grammatical changes in adjective, verb and noun complementation at sentence level.

Talaat (1993), points out a couple of lexical variants in Pakistani English which are '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' (62). Though, she has discussed a limited number of lexical items in her study, it succeeds to reinforce the process of indigenization of English in Pakistan by showing how the use of English lexical items in Urdu or vice versa brings them or their literal translations into Pakistani English. As, she says:

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 particular variety of English has evolved (Talaat 1993:62).

This regionalization of English is a continues process, which creates a new linguistic code with the help of regional words and sentences, unusual capital letters, italics, sentences without subjects, miss-spellings, one word sentences and abnormal word order which is more Pakistani in nature than English. However, there is, in fact, not a single study available on the indigenized linguistic features of the novel.

## **RESEARCH METHODOLOGY**

This study is descriptive in nature, in which the researcher has used qualitative method to analyze the characteristics of Pakistani English in Kamila Shamsie's *Kartography*. The data consists of all the regional words and expressions taken from the novel manually and then they are being divided into different categories on the basis of the structural models of Kachru's (1983) linguistic features of South Asian English, hybrid innovations, and their contextual areas and Baumgardner's (1993) contextual areas of South Asian English. These structural models functions as conceptual framework and guiding principles for this study. Therefore, it's pertinent here to provide a brief overview of these models.

### **Models of Linguistic Features and their Contextual Areas**

A number of linguists have been worked out on the linguistic features of world Englishes such as Adedimeji (2007) for Nigerian English, Ragnarasson (2011) for East African English, He and Li (n.d) for Chinese English, and Jokinen (2008) for Afro-American Vernacular English. However, the most appropriate models on the linguistic features of Indian and Pakistani English are Kachru's (1983) linguistic features of South Asian Englishes, hybrid innovations, and their contextual areas, and Baumgardner, Kennedy, and Shamim (1993) contextual areas of South Asian Englishes, in which they have described the characteristics of Indian and Pakistani English (collectively termed as South Asian English) and their contextual areas.

### **Kachru's (1983) Linguistic Features of South Asian Englishes**

Kachru (1983) has identified the distinct linguistic features of South Asian Englishes at the following four levels:

- 1) Sound System
- 2) Grammar
- 3) Lexis
- 4) Semantics

These four levels have further subcategories, as Sound System has four subcategories namely systemic difference, distributional differences, series substitution, and prosodic transfer. Similarly, Grammar has five distinct subcategories namely the tendency of South Asian

Englishes towards the use of complex noun and verb phrases and long sentences, deviant phrasal constructions, systemic variations in the use of articles and reduplication, and formation of deviant interrogative constructions. At lexical level, South Asian Englishes has two subcategories, one consists on the transfer of single items to English from other languages and the other is hybrid constructions. In the same manner, Semantics consist on five subcategories, namely the semantic restriction of English words, semantic extension of English words, archaism, and register shifts without considering the register constraints and contextual redefinitions of lexical items (75-83).

Kachru's study of lexical innovations in South Asian Englishes can rightly be termed as the pioneering work, as it is the first detailed analysis of those structural and contextual patterns of lexis which make South Asian Englishes distinct from British and American English. At a structural level, Kachru categorizes the lexical innovations in South Asian Englishes at two levels: Single Items innovation consist on the introduction of regional lexical items into the fabric of South Asian Englishes; and Hybridized Items consist on the combination of two or more elements, in which at least one item belongs to the regional languages of South Asia and one from English, such as lathi charge (152-153).

These Hybrid innovations have been categorized by him in the following four groups:

1. Hybrid Collocations (Khilafat committee, Satyagraha movement, etc.)
2. Hybrid Lexical Sets (purdah-women, purdah-system, purdah-lady, etc.)
3. Hybrid Ordered Series of Words (angrezi-chair, angrezi-furniture, etc)
4. Hybrid Reduplications (cotton-kapas, Black Bridge- Kala Pul, etc.)

These four groups, he further distributes into twenty six semantic areas on the basis of functional contexts of these items. The list of these items with examples as follows:

- 1) Administration (e.g. halqua committee);
- 2) Agriculture (e.g. kharif season);
- 3) Animals/reptiles (e.g. jantri bird);
- 4) Arms (e.g. curved kukri);
- 5) Particles of use (e.g. angrezi furniture);
- 6) Art/music (e.g. bazaar musician);
- 7) Buildings (e.g. dak bungalow);
- 8) Clothing/dress (e.g. choli-piece);
- 9) Concepts (e.g. kismet idea)
- 10) Edibles/drinks (e.g. angrezi sweets);
- 11) Education (e.g. janta college);
- 12) Evaluation (e.g. babu-mentality);
- 13) Furniture (e.g. string charpai);
- 14) Habits (e.g. beedi-smoking);

- 15) Medicine (e.g. Ayurveda system);
- 16) Modes of Reference/address (e.g. angrezi women);
- 17) Money/banking (e.g. anna-coin);
- 18) Occupations (e.g. chaprasihood);
- 19) Name of places (e.g. jungle path);
- 20) Politics (e.g. imperial raj);
- 21) Religion and rituals (e.g. korboni meat);
- 22) Social (general) (e.g. hookah party);
- 23) Speech/language (e.g. angrezi speech);
- 24) Trees/flowers (e.g. sheesham trunk);
- 25) Villages (general) (e.g. panchayat board);
- 26) Vehicles/carriages (e.g. coolie-car) (159-162).

Baumgardener, Kennedy, and Shamim's (1993) study of Pakistani English has made further addition in Kachru's (1983) list.

### **Baumgardner, Kennedy, and Shamim's (1993) Contextual Areas of South Asian English**

After Kachru's (1983) ground breaking work on South Asian Englishes, Baumgardner, Kennedy, and Shamim (1993) have studied the borrowed items from South Asian languages with a particular focus on Urdu and analyzed their semantic and grammatical aspects. In their essay on *Urduization of English in Pakistan*, Kachru's contextualization of hybrid items increased to fifty four contextual areas in which such items might be used in South Asian Englishes. However, unlike Kachru, whose focus is on hybrid formations, Baumgardner et al. (1993) have focused the single item transfer from Urdu to English.

The list of fifty four contextual areas developed by Baumgardner et al. (1993) is given below:

- 1) Administration (e.g. baldia);
- 2) Administrative posts (e.g. jamadar);
- 3) Agriculture (e.g. abiana);
- 4) Architecture (e.g. burji);
- 5) Arms/ weapons (e.g. goli);
- 6) Art forms (dance/music/verse) (e.g. antara);
- 7) Particles of use (e.g. agarbati);
- 8) Awards (e.g. Hilal-e-Imtiaz);
- 9) Celebrations/festivals (e.g. basant);
- 10) Clothing/accessories (e.g. aanchal);
- 11) Concepts (e.g. aamiliat);
- 12) Condiments (e.g. anardana);
- 13) Construction materials (e.g. bajri);
- 14) Descriptive labels for people (e.g. adeeb);
- 15) Drugs/narcotics (e.g. afeem);
- 16) Dwellings (e.g. baithak);

- 17) Edibles (foodstuffs) (e.g. atta);
- 18) Edibles (snacks and prepared foods) (e.g. barfi);
- 19) Education (e.g. booti mafia);
- 20) Elements (e.g. barsaat);
- 21) Fabrics (e.g. ajrak);
- 22) Fauna (e.g. baander);
- 23) Flora (e.g. bakain);
- 24) Fruit/dry fruit (e.g. anar);
- 25) Funeral (e.g. janazagah);
- 26) Games/sports (e.g. desi kushti);
- 27) Home furnishings (e.g. chadar);
- 28) Kinship terms (e.g. abba jaan);
- 29) Landscape (e.g. bagh);
- 30) Law (e.g. dawa);
- 31) Law and order situation (e.g. challan);
- 32) Marriage/divorce (e.g. barati);
- 33) Measurements (e.g. chattank);
- 34) Medicine (e.g. dawakhana);
- 35) Military (e.g. hawaldar);
- 36) Modes of reference/address (e.g. baba);
- 37) Modes of transport (e.g. doli);
- 38) Money/banking/commerce (e.g. anna);
- 39) Musical instruments (e.g. chimta);
- 40) Occupations (e.g. ayah);
- 41) Parts of the body (e.g. dil);
- 42) Names of places (e.g. aiwan-e-sadr);
- 43) Political/social organizations (e.g. anjuman-e-zargarani);
- 44) Religion (Islam) (e.g. ahdees-e-nabvi);
- 45) Religion (Other) (e.g. divali);
- 46) Salutations/expressions (e.g. bo-kata);
- 47) Slogans/ritualistic sayings (e.g. idhar hum, udhar tum);
- 48) Social gatherings/meetings (e.g. awami jirga);
- 49) Social systems (e.g. jagirdari);
- 50) Terms of gratification (e.g. bakhshish);
- 51) Towns/villages (e.g. basti);
- 52) Vegetables (e.g. aloo);
- 53) . . . wallahs (e.g. aloowalay);
- 54) Adjective/adverbials (e.g. awami).

Kachru (1983) and Baumgardner et al. (1993) studies based on the belief that the borrowing from various contextual areas is the result of two major factors, one is to fill the lexical gaps; and the other is to convey the different shades of meaning typically belong to the regional socio-cultural milieu.

After, Kachru (1983) and Baumgardner et al. (1993), a number of linguists have developed more comprehensive models of linguistic features of South Asian Englishes, however, the present research work is based on Kachru (1983) and Baumgardner et al.'s (1993) models of linguistic features of South Asian Englishes.



Thus, in the proceeding section, the data which is deviant from American and British English, owing to its indigenization in the socio-cultural context of Pakistan and relevant to the structural areas (linguistic features) would be manually extracted from Shamsie's *Kartography*; and qualitatively analyzed.

## RESULT AND ANALYSIS

Employing the methods determined in the previous section of this research work, here the researcher offers analysis of the novel. The researcher provides the tabulated presentation of Pakistani English features, semantic contexts of the native words, and hybrid innovations as found in *Kartography*, interlaced with their extensive analysis.

### Contextual areas of native words, their examples, and functions in Kamila Shamsie's *Kartography*

The researcher examines Kamila Shamsie's *Kartography*, in the light of fifty-four semantics contexts given by Baumgardner et al. (1993), which is basically an extension of Kachru's (1983) twenty-six semantic contexts, that has been defined in Methodology section of the present research work. Shamsie has employed the lexical items of thirty-one semantic areas in *Kartography* out of fifty –four. Though, the researcher has found some other indigenized linguistic feature of English in the novel, they would be discussed in latter part of the analysis. Before proceeding to the implications of these semantic contexts, all the thirty-one semantic contexts and their examples are give below in table 1.

**Table 1. Contextual areas of native words and their examples in Kamila Shamsie's *Kartography***

1) Administrative posts	mali's (10); jamadaar (270,271)
2) Arms/ weapons	Kalashnikov (113,145)
3) Art forms (dance/music/verse)	ganas (68); qawaali (179); <i>mujh say pehli si muhubat</i> (141); Mera Piya Ghar Aya Mera Piya Ghar Aya...(164).
4) Particles of use	matka (60).
5) Celebrations/festivals	sham-e-rangs (68); Eid money (8).
6) Clothing/accessories	dupatta (58,59,77,79,82,83,148,153,172,205,206,221); sari (51,52,69,183); pulloo (51); sari diaphanous (51) shalwar-kameezes, shalwar-kameez, dhoti shalwar, butterfly shalwar (72); kameez (148); kurta (155,157); chapals (145); shawl (199,308); shalwar-kameez (260,268); shalwar (325, 236); Shalwar-kameez (173,327); kameez (23); hijab (151); shawl (199).
7) Concepts	churail (46,72).
8) Descriptive labels for people	gora, angrez, Amreekan (155); Bingo (183,191); Begum and Baba Gold Taps (220); lafangas (246); goonda (253); Karachi aunty (304); Bingo-lover (308); parsi (321); Bengali (42,43,74,75,76,176,182,183,184,186,189,191,230,269,300,312,319,334); Pathan (11,43,201,220,222,224); Punjabi (43,178,222); Sindhi (43,178,223,224); Pakistani (224); Muhajir (11,39,40,41,43,76,175,176,178,222,223,224,319).
9) Edibles (foodstuffs)	daal ( 22); Basmati (150).

10) Edibles (snacks and prepared foods)	halva puri (60,64,322); pakoras (235); chai (259); parathas, malai (260); parathas, pakoras, chai (269); parathas (262); pakoras (305,308); pakora (306); A lassi stand, Lassi Lassi? (184); kabab rolls, kabab roll (323,220).
11) Fauna	quail (23)
12) Flora	Raat-ki-Rani (8); peepul (76).
13) Fruit/dry fruit	kinoos (16); Sindhri mangoes (111).
14) Home furnishings	charpai (145)
15) Kinship terms	Ami, Aba's, Ami's (6); Aba (5); Janoo (183); baba (100); baba (146); Baba (235,236,237); Ama (102); Aboo. Ama (255); Bhai (32).
16) Law	police thaanas (201); police thaanaa (90).
17) Marriage/divorce	mehndis (98, 69); mayouns, shadi, valimas (68); baarat (68); mangni (153)
18) Modes of reference/address	girlio (4, 339); yaar (8,40,66,69,75,80,83, 160,210,242,252); kiddo (195); jaanoo (52); Bibi, Baba, Sahib's (247); Janoo (183); suno (60); Arre, yaar (66); He Jamalo (86).
19) Money/banking/commerce	Rupee (241).
20) Musical instruments	Dholkis (98, 69).
21) Occupations	ayah (262,43); coolies (14)
22) Parts of the body	Ghutnas (21,69,101,124,137,138,318,320); ghutnay, Ghutna (69,72,164,203).
23) Names of places	Shahrah-e-Faisal, Abdullah Haroon Road, Aiwan-e-Saddar, Hina Marriage Garden, Dimond Marriage Garden, Sindbad Mirrage Garden, Tariq Road (160); Khayaban-e-Shaheen (105); Khayaban-e-Jami (279); Kharadar (257,258,268,324); Mithadar (258); Shahrah-e-Fasial (65); Khayaban-e-Jami (132); Teen Talwar, three swords (112); Burns Road nihari, student biryani (111); Kala pul (164); chai shop (260).
24) Political/social organizations	Muhajir Qaumi Movement (178); Mukti Bahini (230).
25) Religion (Islam)	Imam Bargah, Muhurram, Shia, purdah (330); Hajj (100); Umra (292,320); Muhurram, Shia-Sunni (132); shi'a. Sunni. (73); milads (68); Allah ka shukar (247).
26) Salutations/expressions	Jazba, joush, Razzmatazz, Chutzpah!, Yiddish? (168)
27) Slogans/ritualistic sayings	<i>Rambo Rehman. Rambunctious. Ram Boloo Pehlvan.</i> (17); pyjama dheela, topi tight (18).
28) Terms of gratification	maalish (199).
29) Towns/villages	Mohammad Ali Society (160).
30) . . . wallahs	maalishwali (196); newspaperwallahs (270); paperwallah (271); phool-walla (70); motiawallah (207); rubbish-wallah (153); Karachiwallahs (175).
31) Adjective/adverbials	Bengali (42,43,74,75,76,176,182,183,184,186,189,191, 230,269,300, 312,319,334); Punjabi (43,178,222); Sindhi (43,178,223,224); Pakistani (224); bakwaasi (152).

As, it is stated in the Methodology section of this research work, Kachru (1983) and Baumgardner et al. (1993) studies are based on the belief that the borrowing from various contextual areas is the result of two major factors, one is to fill the lexical gaps; and the other is to convey the different shades of meaning typically belong to the regional socio-cultural realities.

Table 4.1 clearly indicates these two factors; most of the words belong to the ethno-cultural contexts. The words *Bengali* and *Muhajir* (which represent two different communities), most recurrently used by the writer in the novel to reflect the ethnic division in the society. Besides these, the novel uses *Pathan*, *Sindhi*, and *Punjabi* in the same context to convey the different shades of meaning typically belong to the regional socio-cultural realities.

The defining characteristic of the novel is its strong regionalist identity which represents the socio-cultural life of Karachi. Therefore, an extensive use of regionalized items belongs to the category of modes of address, kinship terms, clothing, and edibles. The word *yaar* is most frequently used by the writer throughout the novel, as a mode of address, which is quite common in Pakistani society. The data shows a number of clothing items, mostly worn by women, such as *dupatta*, *shalwar-kameez*, and *sari* provides the regional touch. Particularly, *dupatta* is not only a part of clothing; its proper use indicates the modesty and religiosity of the wearer and the writer has used them in both the senses.

The novel has used regional kinship terms like, *ami*, *aba*, *abu*, *amma* frequently, which is typical characteristic of Pakistani English. As, these kinship terms have their own emotional connotations and used in a particular language are largely specific to that very language and society where they are spoken. But their use in English is quite meaningful because as social markers, they confirm their specificity to the local setting of the novel and significantly reassert the socio-cultural identity of the writer.

Similarly, at one point in the novel, Shamsie while referring to the growing violence in Karachi says that in social gatherings of Karachi elite, every one termed the situation as, 'Haalaat bohut kharab hain,' (318), and it seems 'as if English could not encompass how bad the situation was' (318).

By the extensive as well as intensive use of lexical items of thirty-two semantic contexts Shamsie has blurred the boundaries of English words, phrases and sentences by inculcating words, expressions and sentence structures from regional languages with an unparalleled facility of expression to represent the socio-cultural milieu of Pakistani society, in a language that is more Pakistani than foreign.

### **Hybrid Innovations, their Types, and Examples in Kamila Shamsie's Kartography**

Shamsie has used four types of hybrid innovations namely: hybrid collocations, hybrid lexical sets, hybrid ordered series of words, and hybrid reduplication defined by Kachru (1983), in the textual fabric of Kartography, and that has been given below in table 2.

**Table 2. Hybrid Innovations, their Types, and Examples in Kamila Shamsie's Kartography**

Types of Hybrid Innovations	Examples
1. Hybrid Collocations	kabab rolls, kabab roll (323,220); Tariq Road, Mohommad Ali Society (160); student biryani (111); Karachi Knee (21); topi tight (18); Sindhri mangoes (111); paperwallah (271); sari diaphanous (51); lassi stand (184).
2. Hybrid Lexical Sets	police thaanas (201); motia seller (332,338); Eid money (8); topi tight (18); Legcramps-e-Azam (30); bye-bye, bijli. Bijli fails (85); Everything theek-thaak? (101).
3. Hybrid Ordered Series of Words	newspaperwallahs (270); student biryani (111); butterfly shalwar (72); paperwallah (271); rubbish-wallah (153); motia seller (332,338); Legcramps-e-Azam (30).
4. Hybrid Reduplication	Teen Talwar, three swords (112); Kala pul, the Black Bridge (164).

The table indicates the frequent exploitation of hybrid innovations in the novel. In case of hybrid collocations, the writer has used regional expressions in both ways, as head words 'Sindhri mangoes' (111) and modifiers 'student biryani' (111) of the hybrid compounds. Most of these collocations are frequently used in Pakistani settings.

Hybrid lexical sets on one hand help the writer to indigenize English and on the other hand, bring clarity and originality. The use of 'police thaanas' (201) 'motia seller' (332,338), and 'Eid money' (8) functions as hybrid lexical sets in the novel.

In hybrid ordered series of words. ...wallah/wallahs are examples which means 'possessor' and in some cases it refers to the person, as 'newspaperwallahs' (270), 'rubbish-wallah' (153). In case of 'rubbish-wallah' (153), it refers to a person who collects rubbish but in case of 'newspaperwallahs' (270), it means the person who delivers newspapers. Although ...wallah/wallahs have their equivalents in Standard English, in Pakistani socio-cultural setup, these are the most commonly used terms in both the senses.

Hybrid reduplication is a strategy used in cross cultural texts, in order to provide an explanation to the non-English words, either in the form of word, clause or a sentence to reflect the cultural baggage that the context has, such as, Shamsie's use of 'Teen Talwar, three swords' (112) and 'Kala pul, the Black Bridge' (164) in *Kartography*.

### Indigenized English Features in Kamila Shamsie's Kartography

Though this research work is based on Kachru (1983) and Baumgardner et al.'s (1993) models of linguistic features of South Asian Englishes, the researcher has found some other Pakistani English features in *Kartography*, that are given below in table 3.

**Table 3. Indigenized English Features in Kamila Shamsie's Kartography**

Linguistic Features	Examples
1. Echo-word formations	aisay-waisay (7); silly-billy (13,86); Chun-mun (198); tiptop, shipshape (5).
2. Greetings	Uncle! Salaam! (145)
3. Interjections	uh-huh (251); Nah (92).
4. Vocatives	oh khuda, ...buss (9); Tobah! (205)
5. Idiophones	Dhug-dhug. Dhug-dhug. Ker-chug. Ker-chug (14); whoosh, whoosh (138).
6. Morphological innovation of native words (adjective/ plural formations)	Dholkis, mehndis (98,69); mayouns, milads, sham-e-rangs, ganas, shadi, valimas (68); Ghutnas (21,69,101,124,137,138,318,320), khiskoing (75) Mumtazes (229); pakoras (235); lafangas (246) parathas (269); Punjabiness, Bengaliness (44); gullies (258).
7. Repetition	straight straight straight straight straight. straight straight straight straight straight (160); Amitabh Amitabh, Schwarznegger Schwarznegger (168); jealous, jealous (252); Inside, inside, move inside (304); rubbish, rubbish, rubbish (82); yes, yes, yes (111); expanding expanding (262); blah, blah, blah (150); Neeli Neeli (168); Nag a ram. Nag a ram. Nag-nag-nag nag-nagaram. Nag-a-ra-a-am (67).
8. Hyphenated words	let's-pretend-there's-nothing-intimate-about-our-physical-contact (156); Hollywood-style father-son bonding. <i>Yikes</i> (294); spider-plant-shaped, sea-bordering (165); fresh-off-the-boat (177); The break-a-heart-too-good-for-you-you-cowardly-bastard club (227); here's looking-at-you kid (p. 218); S-P-E-L-L (108); out-of-towner (132); Mr Compassionate-Sitting-in-London (169).
9. Telescoped words/sentences	whatshisname (311); beginningmiddlend (4); thataway, everywhichaway (16); <i>ohmygodohmygodohmygod</i> (61); whatshername (161); whatshisname (23); Karachispeak (160).
10. Capitalized words/sentences	MOD GIRL! CUTE, HAIR STOP FACE, WESTMINSTER ABBEY, BIG BEN (159); GUL'S JOLLY JELLIES (163); HERE IS YOUR CHANCE AT REDEMPTION (277); SOCIALITE BUYS SUPPOSITORIES (323); KARACHI DEATH CITY (147); YOU'RE NOT SUPPOSED TO READ LETTERS INTENDED FOR OTHER PEOPLE, STUPID! (135); QUOTA SYSTEM FORCES NICE MAN TO MARRY WOMAN WHO SINGS LIKE GOAT. (177); HUMAN KINDNESS, UDDERLY FRESH (167); JUBILE IN RA HOUSE (258); S-P-E-L-L (108).

Echo-word formation is a typical regional characteristic of South Asian languages, in which the base form of word is being partially repeated. As, the above mentioned examples show, a consonant, a vowel or a syllable of the base form is replaced by other phonemes to result into a type of reduplication. As a result of language contact, this morphological characteristic has crept into South Asian Englishes and Pakistani English is no exception. Use of idiophones and indigenous greeting expressions are also found in *Kartography*, though they are not used frequently. Interjections and vocatives derived from regional languages reflect the culturally bound emotional expressions in Pakistani English.

Morphological innovation of native words is another characteristic of Pakistani English, in which base form of regional words changes on the patterns of English grammatical principles, such as ‘khiskoing’ (75) ‘Mumtazes.’ (229) ‘Dholkis, mehndis’ (98, 69), etc.

Another indigenous feature of Shamsie’s language is unusual word-breaks, which seems that she splits different words to communicate the spirit behind them, on the pattern of regional languages. Besides, the hyphenated words, she has busted words together without any consideration of conventional rules of punctuation marks, to create something new. Such condensation of words can be seen in the following examples, as ‘whatshisname’ (311), ‘beginningmiddlend’ (4), ‘thataway’ ‘everywhichaway’ (16), and ‘ohmygodohmygodohmygod’ (61). These telescoping of words seem meaningless, but it shed light on the phenomenon of brutalization of English language in the hands of postcolonial writers.

The writer has an extensive use of capital letters to emphasize different situations, ideas, thoughts or peculiarities of different characters based on the pattern of regional languages. Consequently, it seems that Shamsie’s English follows the grammatical rules of the sub continental languages instead of Queen’s English.

## CONCLUSION

Thus, the study carried out so far provides enough evidential support to establish the fact that Shamsie, despite being well-versed in Standard English finds it indispensable to bring English under vernacular tongue while presenting the socio-cultural realities of Pakistani society.

Although, she has selected English to write, her English is more Pakistani in nature than Standard English. She has intermingled English with regional vocabulary, syntax, idioms, expressions, mannerism and rhythms to give voice to her own society and culture. Consequently, her novel represents Pakistani society in a language compatible with the regional sentimentalities.

Though, she chooses the medium of English to write about Pakistani society, she blurs the boundaries of its words, phrases and sentences by inculcating words, expressions and sentence structures from regional languages with an unparallel facility of expression to represent the socio-cultural milieu of Pakistani society.

Thus, Shamsie indigenizes the English language by adulterating its fabric with regional words and expressions on the one hand and on the other she reasserts her socio-cultural identity in a language that is more compatible with regional culture. Further, this adulterated form of English in the novel is instrumental in voicing the Pakistani experience that cannot be

expressed in Britain English. Her English, therefore, signify the socio- cultural variance of Pakistani society in Indigenized English rather than in the Britain English.

To conclude it can be said that Shamsie's novel is a milestone in the indigenization of English in Pakistani English Fiction. And the excellence of *Kartography* lies apart from its thematic perspective, in its use of language that is English in letter but Pakistani in spirit.

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