Urdu Loanwords in English: An Exploratory Study of the Novel 'A Suitable Boy'

Hafiz Raza Razaq[1]
Nimra Amir[2]
Ali Hussain Bin Sadiq[3]

Corresponding Author: nimraamir2244@gmail.com

Abstract

Pakistani English is rich in the native and the local usages in the systems of phonology, morphology, and vocabulary. The focus of the study is the use of local vocabulary in English fiction. Pakistani English uses many loanwords from Urdu, Sanskrit, Hindi, Arabic, Persian, and many other languages. They have become an integral part of Pakistani English. The purpose of the research is to explore the process resulting in the introduction of Urdu loanwords in English. The study uses the theoretical framework presented by Vinay and Darbelnet to look into the word formation process when borrowing occurs. It also observes Kachru's hypothesis to probe the reasons for the borrowing. The qualitative approach and descriptive method have been used by collecting 45 loan words. The Urdu loanwords are selected from the novel *A Suitable Boy* by Vikram Sethi through a purposive sampling technique. The results reveal that when the Urdu words are integrated into English, there occurs a slight change in its orthography but the category of the words remains same. This word formation is investigated along with its etymology. Leashed through the study, the reason for borrowing words is the absence of identical terms in the language supporting the Deficit Hypothesis. The borrowing alleviates foreignness and brings the readers back to the domestic alleys.

Keywords: Loanwords, word formation, Pakistan English, Urdu language, Origin.

Introduction

The English language has attained a position, recognized by each nation. It is considered a language of the whole globe on account of its use in communication. According to Kachru (2009), English is no more the language of British only. It is the language of people who speak it. During the time of post-colonialism,the language becamewidespread. The integration of English and local languages strengthened with the passage of time. This phenomenon primarily results in borrowing supporting dominant or deficit hypothesis presented by Kachru (1994). In the recent time, it is noted that another *desi* word *Acha*is added to Cambridge dictionary. The purpose of the present work is to trace loanwords in the English fiction.

The Urdu loanwords are evident in the novel titled "A Suitable Boy" by Vikram Sethi. The reason to select this work because its author has made this novel more universal and less exotic by giving acknowledgment towards cultural heritage. This article is expected to give detailed information about loanwords regarding their origin and history.It highlights the reasons and importance of loanwords to become significant in academia. Therefore, it is essential to

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[1]MPhil Scholar, DLC, UMT Sialkot, Pakistan.
[2]MPhil Scholar, DLC, UMT Sialkot, Pakistan.
[3]PhD, Assistant Professor, DLC, UMT Sialkot, Pakistan.

comprehend the underlying strategy involved in the process of loanwords, which is the focus of this work.

Significance of Study

There are abundant studies on loanwords in various languages of the world. However, the portrayals of Pakistani loanwords in English fiction need more extensive studies than those studies that appeared in the past. The trace of Urdu loanwords in *A Suitable Boy* by Vikram Sethi has anticipated a research gap that needs to be filled in. Moreover, the present work strives to probe whether the phonological and morphological changes occur when Urdu loanwords are integrated into English fiction. It may bring forth insightful discussion to highlight that the loanwords are utilized according to the usages of the beneficiary language after implementing the integration process.

Research Objectives

The following research objectives are set to accomplish the study:

i.   To examine the usages and changes in the Urdu loanwords in the English fiction
ii. To highlight the reasons for the integration of loanwords from Urdu into Pakistani English.

Research Question

The following research questions are born in mind at the conclusion of the study:

i.   What are the usages and changes in the Urdu loanwords in English fiction?
ii. What are the reasons for the integration of loanwords from Urdu into Pakistani English?

Literature Review

Kachru (1983) states that South Asian English uses hybridized structures in words that emphasize the productiveness of South Asian varieties of English. In this hybridization process, one word of the local language is joined by another word of the English language, or sometimes one syllable of the local language is combined with one syllable of the English language. It will be examined through word formation how this process takes place.

Besides this, in word formation processes, prefixes and suffixes play a beneficial and creative job in enhancing Pakistani English vocabulary (Bilalet al.,2012). Attitudes towards English pre and post-partition in the Subcontinent were examined (Sipra, 2013).The patterns and processes of language mixing in Pakistani Urdu newspapers were investigated (Akhtaret al., 2014). The study found that English words are also frequently mixed in Urdu newspapers taking many forms such as insertion, hybridization, and synthesis.

Khan (2020) states that loanwords illuminate language hybridization and they emphasize the infusion of Urdu loanwords into everyday communication, particularly in the newspaper language. Additionally, the study delves into the morphological integration in Pakistani English, contributing to cross-cultural analysis by identifying three types of variations in Urdu borrowed

words in English: syntactical, structural, and phonological changes (Kalsoomet al.,2019). The exploration of phonological changes involves analyzing English loanwords assimilated into Urdu (Khanet al., 2020). The major reasons behind lexical borrowing discovered were; code switching and code mixing resulting in borrowing, importance and exposure of English, and lack of vocabulary in L1 (Panhwar, 2020).

The growth of English vocabulary is due to the influence of our first language on it. Due to several reasons like prestige and dormancy, we try to use English more often even when there is no need. At last, there is an increase in English vocabulary unnecessarily. This fact is relevant to the growth of the vocabulary in Pakistani English as well as to other English dialects (Bilal, 2012).The loan word is the most used morphological process in word formation (Islam, 2011).

Linguists consider integration to be an asymmetric process, and they consider it non-productive. Campbell defined a loan word as, "A lexical thing, which obtained from a source language, that lexical item is initially not a part of the vocabulary of the beneficiary language; however, it received from a source language and turned into a part of the beneficiary language's vocabulary"(Campbell, 2004).

There are studies on loanwords in various languages, this research focuses specifically on Urdu loanwords in English fiction, and more precisely, in the novel "A Suitable Boy". Many existing studies touch upon the presence of loanwords but do not delve deeply into the morphological integration process, changes that occur when Urdu loanwords are integrated into English fiction, and even not categorize the words according to their usage. The study aims to fill this gap by examining the word formation process, including changes in spellings and categories. The existing literature may not extensively explore the reasons for borrowing and how Urdu loanwords are linguistically integrated into Pakistani English fiction. This will be addressed by using Vinay and Darbelnet's model and Kachru's hypotheses to understand the linguistic adaptation process.

There is some research on loanwords in Pakistani English, but there is a lack of research specifically on the types of word formation, reasons for borrowing, and translation processes involved. Our research on the dynamic linguistic interchange between English and Urdu will highlight the intricate mechanisms of borrowing, shaping Urdu's vocabulary. It not only adds depth to the understanding of South Asian English but also offers a valuable contribution to the broader field of translation and language studies.

Theoretical Framework

The theoretical framework for this study is grounded in the theory proposed by translation theorists Jean-Paul Vinay and Jean Darbelnet (1995) as cited in Munday (2001). Their model serves as a lens to analyze the translation strategies employed in integrating loanwords into other languages. It offers a structured way to understand the complexities of linguistic adaptation, guiding the analysis of how meaning is preserved or adjusted when translating from one language to another. Here's a brief explanation of each strategy:

i. Direct Translation (Borrowing): Involves adopting the foreign word as it is without any alteration.

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ii. Literal Translation: Maintains the meaning but adjusts the form of the foreign word.
iii. Transposition: Involves a change in grammatical structure without altering the meaning.
iv. Modulation: Involves a change in perspective or viewpoint while retaining the same meaning.
v. Equivalence: Replaces the foreign word with an equivalent expression in the target language.
vi. Adaptation: This involves altering the form and meaning to fit the target language's cultural norms.
vii. Calque (Loan Translation): Translates each element of the foreign word individually.
viii. Amplification: The TL uses more words than the SL for the same idea, without changing the meaning.

The following diagram illustrates the distinct translation strategies outlined by Vinay and Darbelnet.
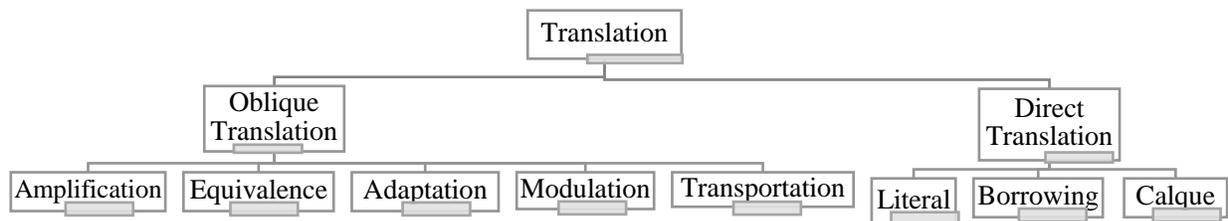
Fig. 1 Translation Strategies in Vinay and Darbelnet Model

Moreover, the Kachru's Hypothesis is applied to find the reason for this borrowing. There are essentially two hypotheses about the motivations and reasons for the lexical borrowing, i.e., loanwords, in languages. The first hypothesis is called the 'deficit hypothesis' and the second hypothesis is called the 'dominance hypothesis' (Kachru, 1994). He says that "the deficit hypothesis presupposes that borrowing entails linguistic 'gaps' in a language and the prime motivation for borrowing is to remedy the linguistic 'deficit', especially in the lexical resources of a language." Dominant Hypothesis: English-speaking countries later became very powerful and advanced, and they colonized many other countries around the world, English language became the most influential language in the world and hence other languages started to borrow English loanwords instead of lending their loanwords to English.

These strategies serve as a roadmap for dissecting how Urdu terms are assimilated into English, providing a comprehensive framework for our exploratory study. Through this model, the complexities of linguistic adaptation is navigated and it is revealed that the intricate layers of meaning are embedded in the selected fiction.

Methodology

The study follows descriptive method in the paradigm of qualitative research. Following purposive sampling technique, the researcher has collected a sample of 45 words from the novel *A Suitable Boy* by Vikram Sethi for analysis. The selected loanwords consist of nine categories. A direct translation method will be used for classifying loanwords, which include:

- **Literal translations:** Words directly translated from the source language, often retaining their original form and meaning.
- **Borrowings:** Words adopted directly from the source language without any changes in form or pronunciation.
- **Calques:** New words created in the target language by translating the meaning of a source language word.

Moreover, the study will explore the effective use of loanwords through etymology. To find the answer to the second question, the researcher has applied the Kachru's Hypothesis (1994) (Dominance hypothesis & Deficient hypothesis) to explore the reason for borrowing. The deficit hypothesis states that borrowing entails linguistics gaps in a language and the prime motivation for borrowing is to alleviate the linguistics deficit, especially in the lexical resources of a language. The dominance hypothesis states that when two cultures come into contact, the direction of culture learning and subsequent word-borrowing will lead from dominant to the subordinate.

Data Analysis

This section is designed to bear in mind some goals. Firstly, Vinay and Darbelnet's model is used to demonstrate the translation strategy (literal, direct, Calque) of loanwords and their role in adapting Urdu words for English readers. To observe their usage and changes, the study delves into etymology in detail. Secondly, the reason for borrowing (deficit or dominance) is examined based on Kachru's hypothesis. In the following table, the loanwords are categorized to render the analysis systematic and coherent:

Category	Words
1. Food	Ghee, Gajak, Gulab-jamun, Laddus, Kachauris, Samosas, Puris, Jalebi, Paratha, Barfis, Daal
2. Beverages	Bhang, Sherbet, Limbhu Pani
3. Transportation	Rickshaw, Tonga, Tonga Wallah
4. Music	Ghazal, Shehnai
5. Honorifics	Ustad, Pandit, Bua, Sahib, Amma Ji, Ayah, Bao Ji
6. Traditional Attires	Tissue Patola, Cashmere sweater, Sari, Burqa, Choli, Achkan, Salwar-Kameez, Pyjamas, Khaki Turbaned
7. Cultural terms /Religious Practices	Harsingar, Shahi Darvaza¸ Jaymala, Pitthu. Holi, Purdah System, Dewali, Ekadashi Day, Pooja Room, Sufi

The above table consists of various categories with several supportive examples. These loanwords are categorized based on their cultural and functional contexts, providing a comprehensive overview of their usage in English. In the subsequent discussion, it is analyzed how linguistic and cultural elements, in this case Urdu loanwords, are integrated into English in the literary translation.

Analyzing Translation Strategies

The Vinay and Darbelnet model has provided a valuable insight into the translation strategies.In the following, each category is delineated:

1.1   Food

    1.1.1   Ghee:

Direct Borrowing: Ghee retains its original form and meaning, a direct linguistic transfer into English cooking.

    1.1.2   Gajak:

Literal Translation: Gajak, a sweet treat, could be described as a "jaggery and sesame snack."

    1.1.3   Gulab Jamun:

Literal translation: Gulab-jamun, a dessert, translates to "rose water ball".

    1.1.4   Laddus:

Direct Translation: Laddus, spherical sweets are directly adopted into English without change keeping its form and meaning.

    1.1.5   Kachauris:

Direct Borrowing: Kachauris, spiced snacks, are seamlessly integrated into English cuisine.

    1.1.6   Samosas:

Direct Borrowing: Samosas, triangular pastries, maintain their form and meaning.

    1.1.7   Puris:

Direct Borrowing: Puris, deep-fried bread, are part of English culinary vocabulary.

    1.1.8   Jalebi:

Direct Borrowing: Jalebi, a sweet, is recognized as such in English.

    1.1.9   Paratha:

Direct Borrowing: Paratha, a type of flatbread, remains unchanged in English.

    1.1.10 Barfis:

Direct Borrowing: Barfis, sweet confections, are directly borrowed into English.

    1.1.11 Daal:

Direct Borrowing: Daal, representing lentils, is integrated into English culinary terminology.

1.2   Beverages

    1.2.1   Bhang:

Direct Borrowing: "Bhang" is directly borrowed from Urdu into English without significant change in its form or meaning. Bhang refers to a traditional South Asian drink made from the leaves of the cannabis plant.

    1.2.2   Sherbet:

Direct Borrowing: Sherbet, a sweet beverage, maintains its original form in English.

1.2.3   Limbhu Pani:

Literal Translation: Limbhu Pani, translated as "lemon water," retains its meaning with a slight adjustment in form.

1.3   Transportation:

1.3.1   Rickshaw:

Direct Borrowing: Rickshaw, a mode of transportation, is directly borrowed into English.

1.3.2   Tonga:

Direct Borrowing: Tonga, another mode of transportation, retains its original form in English.

1.3.3   Tonga Wallah:

Direct Borrowing: Tonga Wallah, a person associated with a tonga, is directly incorporated into English.

1.4   Music:

1.4.1   Ghazal:

Direct Borrowing: Ghazal, a poetic form, maintains its original form in English.

1.4.2   Shehnai:

Direct Borrowing: Shehnai, a musical instrument, is directly borrowed into English.

1.5   Honorifics:

1.5.1   Ustad:

Direct Borrowing: Ustad, an honorific for a skilled person, is directly adopted into English.

1.5.2   Pandit:

Direct Borrowing: Pandit, an honorific for a scholar, is directly borrowed into English.

1.5.3   Bua:

Literal Translation: "Bua" preserves its designation for a paternal aunt.

1.5.4   Sahib:

Direct Borrowing: Sahib, an honorific, is directly borrowed into English.

1.5.5   Amma Ji:

Literal translation:"Amma Ji" retains its honorific nature, emphasizing respect for the mother. "Amma" means mother, and "Ji" indicates respect.

1.5.6   Ayah:

Direct Borrowing: Ayah, a term for a nanny, is directly incorporated into English.

1.5.7   Bao Ji:

Direct Borrowing: Bao Ji, an honorific, is directly borrowed into English

1.6   Traditional Attires:

1.6.1   Tissue Patola:

Loan Translation (Calque): Tissue Patola, translated as "elaborate silk saree," is a calque to convey cultural richness in English.

1.6.2   Cashmere Sweater:

Literal Translation: Cashmere Sweater, translating directly, retains the meaning while adjusting the form.

1.6.3   Sari:

Direct Borrowing: Sari, a traditional attire, is directly borrowed into English.

1.6.4   Burqa:

Direct Borrowing: Burqa, a traditional garment, is directly adopted into English.

1.6.5   Choli:

Direct Borrowing: Choli, a blouse, retains its original form and meaning in English.

1.6.6   Achkan:

Direct Borrowing: Achkan, a traditional coat, is directly incorporated into English.

1.6.7   Salwar-Kameez:

Loan Translation (Calque): Salwar-Kameez, translated as "loose trousers and tunic," is a calque preserving the cultural context

1.6.8   Pyjamas:

Direct Borrowing: Pyjamas, and comfortable sleepwear, are directly borrowed into English.

1.6.9   Khaki Turbaned:

Literal Translation: Khaki Turbaned, translated as "turban in khaki color," retains the meaning while adjusting the form.

1.7   Cultural Terms/ Religious Terms

1.7.1   Harsingar:

Direct Borrowing: Harsingar, a flowering plant, is directly incorporated into English.

1.7.2   Shahi Darvaza:

Literal Translation: Shahi Darvaza, translating as "Royal Gate," maintains the meaning while adjusting the form.

1.7.3   Jaymala:

Loan Translation (Calque): Jaymala, translated as "garland of victory," is a calque, preserving the cultural context in English.

1.7.4   Pitthu:

Direct Borrowing: Pitthu, a traditional outdoor game, is directly borrowed into English.

1.7.5   Holi:

Direct Borrowing: Holi, a vibrant festival, is directly incorporated into English.

1.7.6   Purdah System:

Loan Translation (Calque): The Purdah System, translated as the "Seclusion System," is a calque, preserving the cultural context in English.

1.7.7 Dewali:

Direct Borrowing: Dewali, a festival of lights, is directly incorporated into English.

1.7.8 Ekadashi Day:

Literal Translation: Ekadashi Day, translating directly, retains the meaning while adjusting the form.

1.7.9 Pooja Room:

Direct Borrowing: The Pooja Room, a space for prayer, is directly borrowed into English.

1.7.10 Sufi:

Direct Borrowing: Sufi, a spiritual term, is directly borrowed into English.

2 Analyzing Lexical Borrowing

Through etymology, we will now examine the effective usage and meaning of words. Moreover, we will explain their cultural significance which is deeply rooted inmeanings by revealing their origins. We will observe through Kachru's Hypothesis how language adjustsby knowing the reason for lexical borrowing.

2.1 Food

Number	Loan Words	Usage / English Meaning	Etymology	Word Formation	Reason of Lexical Borrowing
2.1.1	Ghee	Type of clarified butter/ Clarified butter	1665 Sanskrit	lexical borrowing	Deficit Hypothesis
2.1.2	Gajak	A sweet made from sesame seeds or peanuts and jaggery/ Sesame candy	1700 Persian	Compound Ga (sugarcane) jak (dried)	Deficit Hypothesis
2.1.3	Gulab-jamun	A delightful sweet dish or dessert/ Rose-flavored milk dumplings	1910 Hindi	Hybridization Compounding	Deficit Hypothesis
2.1.4	Laddus	Popular sweet dish/ Sweet balls made with flour, sugar, and nuts	1868 *Sanskrit*	Borrowing	Deficit Hypothesis
2.1.5	Kachuris	A snack or deep-fried pastry filled/ Flatbread made with wheat flour	*1954* Hindi	Suffixation plural suffix -s	Deficit Hypothesis
2.1.6	Samosas	Snack with triangular shape/ Deep-fried pastries filled with potatoes	*1526* Persian	Suffixation plural suffix -s	Deficit Hypothesis
2.1.7	Puris	A type of unleavened deep-fried bread/ Puffed bread made with wheat flour	*1839* Hindi	Suffixation plural suffix -s	Deficit Hypothesis
2.1.8	Jalebi	A sweet and popular dessert/ Deep-fried batter twists soaked in syrup	*1886* Arabic	borrowing	Deficit Hypothesis

2.1.9	Parathas	Consists of unleavened flatbread stuffed	*1935* Sanskrit	Suffixation plural suffix -s	Deficit Hypothesis
2.1.10	Barfis	A milk-based sweet/ Indian fudge	1600 Urdu	Suffixation plural suffix -s	Deficit Hypothesis
2.1.11	Daal	To split which combines lentils/ Lentil soup	1690 Sanskit	Compound word da (split)"al" (lentils)	Dominant Hypothesis

Ghee

Ghee is a type of clarified butter that is commonly used in South Asian and Middle Eastern cuisines. The origin of ghee can be traced back to ancient India. Ghee holds cultural and religious significance in Hinduism and has been traditionally used in rituals and ceremonies. Ghee has gained popularity in modern western kitchens as well, where it is appreciated for its rich flavor.

Gajak

"Gajak" refers to a sweet made from sesame seeds or peanuts and jaggery It is typically prepared during winter months and is popular in Northern India. The origin of gajak can be traced to Northern India, where it has been a part of traditional cuisine for a long time. Overall, gajakrepresents the rich culinary diversity of India, and its preparation and consumption are tied to cultural celebrations and festivities.

Gulab jamun

It is a popular dessert in India and other South Asian countries. The Compound Term "Gulab Jamun" can be broken down into two parts:

Gulab: This means "rose" in Urdu and Persian. It refers to the rose-flavored syrup in which the deep-fried dumplings are soaked.

Jamun: In this context, it refers to a dark purple fruit known as the Java plum which has a similar size and shape.

Overall, Gulab Jamun is a delightful and beloved sweet dish with cultural significance, and its popularity has transcended regional boundaries.

Laddus

Laddu is a popular sweet dish in India and other South Asian countries. The term "laddu" refers to small, round sweet balls. The origin of Laddu can be traced back to ancient Indian traditions. Laddus have been a part of Indian cuisine for centuries and are associated with various festivals, celebrations, and religious offerings. They are often offered as a religious offering in temples.

Kachuri

Kachuri is a popular Indian snack consisting of a deep-fried pastry filled with spicy ingredients. The origin of kachori can be traced back to North India, in the state of Rajasthan. Kachori has since become a popular and widespread snack across India.

Samosas

The samosa is a popular savory snack with a triangular shape that is believed to have originated in the Middle East or Central Asia. Samosas have gained popularity worldwide and are enjoyed in various international cuisines.

Puris

In the context of food, particularly in Indian cuisine, a "puri" refers to a type of unleavened deep-fried bread. Puri's origin can be traced back to the Indian subcontinent. They are commonly prepared in households and are also a part of festive and celebratory meals.

Jalebi

Jalebi is a sweet and popular dessert in Indian, Middle Eastern, and South Asian cuisines. Jalebi is mentioned in some early Sanskrit literature, indicating its presence in Indian culinary traditions for centuries.

Paratha

Paratha" is a popular Indian dish that consists of unleavened flatbread stuffed. It is particularly associated with North Indian cuisine.

Barfi

Burfi is a milk-based sweet from the Indian subcontinent with a fudge-like consistency. Its name comes from the Persian and Urdu words (*barf*) for snow. *Barfi* is consumed throughout India and Pakistan. It is often served at celebrations and religious festivals such as Diwali and Holi.

Daal

Daal is one of the staple dishes of India and South Asia. In Indian Cuisines, *dal* (also spelled *daal* or *dhal* in English. Popular in the East, it combines lentils, dried peas, and beans. The word *dāl (dal) derives from the Sanskrit verbal root dal- ťo split*", which is inherited from Proto-Indo-European *delh- "to split, divide".

2.2   Beverages

Number	Loan Words	Usage /English Meaning	Etymology	Word Formation	Reason of Lexical Borrowing

2.2.1	Bhang	*Drugs prepared from marijuana/*Intoxicating beverage made from cannabis	*1555 Sanskrit*	loanword	Deficit Hypothesis
2.2.2	Sherbet	*The name of a Persian drink made of fruit juice, water, sweetener/* Sweetened drink made with fruit juice, sugar, and spices	*1864* Turkish	loanword	Dominant Hypothesis
2.2.3	Limbhu Pani	A refreshing citric drink made from nimbu/ Lemon water	*1961* Hindi	Hybridization Compounding	Dominant Hypothesis

Bhang

In some regions, particularly in South Asia, "bhang" refers to a preparation made from the leaves and flowers of the cannabis plant. It is often consumed as a beverage, especially during the festival of Holi in India. Bhang is known for its psychoactive properties, and its use has cultural and religious significance in some traditions.

Sherbet

"Sherbet" refers to a traditional South Asian and Middle Eastern beverage made by diluting concentrated syrup with water. These syrups are often flavored with various ingredients. The term "sharbet" has its origin in Ottoman Turkish شَرْبَة/شربت şerbet), from Arabic)) šarba, where "sharba" means drink. The tradition of making and consuming sharbat has a long history in the Middle East and South Asia.

Nimbo pani

"Nimbu Pani" is a popular Indian drink made with lemon (nimbu in Hindi), water, sugar, and salt. It is a refreshing beverage commonly consumed during hot weather to stay hydrated. The origin of Nimbu Pani is rooted in Indian culinary traditions, and it has been a part of the Indian diet for a long time.

2.3   Transportation

Number	Loan Words	Usage/English Meaning	Etymology	Word Formation	Reason of Lexical Borrowing

2.3.1	Rickshaw	A *small covered 2-wheeled vehicle/* Three-wheeled pedal-powered vehicle	1885 Japanese	Blending "rick," from rickety (shaky) and "shaw" the Japanese word sha (vehicle)	Deficit Hypothesis
2.3.2	Tonga	A2-wheeledhorse-drawn vehicle/ Horse-drawn carriage	Marathi 1880	Onomatopoeic word (Sound of Carriage and horse)	Deficit Hypothesis
2.3.3	Tonga Wallah	The person who operates Tonga/ Tonga driver	Marathi 1900	Compounding, Derivational as well Suffixation (wallah:suffix)	Deficit Hypothesis

Rickshaw

The word "rickshaw" comes from the Japanese word "jinrikisha" (where "jin" means human, "riki" means power, and "sha" means vehicle or car. The term is the result of coinage in the 19th century.

A rickshaw wallah is a type of wheeled vehicle designed to be pulled or pushed by a person. The term "rickshaw" has become a standard term in English and it reflects the historical and cultural roots of this mode of transportation in Japan and other parts of Asia.

Tonga, Tonga Wallah

Tonga, Tonga Wallah term originated from South Asia. In Hindi and Urdu, "tonga" refers to a horse-drawn carriage or a two-wheeled cart used for transportation. "Wallah" is a suffix derived from the Hindi/Urdu word "wala," which means "person" or "owner." So, "tonga wallah" is a derivational type of word formation. Which means the "person who owns or drives a tonga." The origin of the term is embedded in the historical use of horse-drawn carriages, known as tongas, for transportation in various parts of South Asia.

2.4 Music

Number	Loan Words	Usage / English Meaning	Etymology	Word Formation	Reason of Lexical Borrowing

| 2.4.1 | Ghazal | Talking of women/ Urdu love poem | 1200 Arabic | Loanword | Deficit Hypothesis |
| 2.4.2 | Shehnai | South Asian music instrument/ Oboe-like instrument | 1650 Persian | Compound word Sheh (musical scale) and Nai (musical flute) | Dominant Hypothesis |

Ghazal

The term "ghazal" refers to a form of poetry that originated in Arabic poetry and later developed into a prominent and distinctive genre in Persian and Urdu literature. The word "ghazal" is derived from the Arabic root word "ghazal," which means to talk amorously to women. The ghazal has its roots in the Arabian Peninsula and was initially composed in Arabic during the 7th century.

Shehnai

The "shehnai" refers to a traditional musical instrument from India, specifically a double-reeded wind instrument. It is popularly used in North Indian classical music for weddings and religious events. The shehnai has its origins in India. It is considered a folk instrument that later found a place in classical music.

2.5   Honorifics

Number	Loan Words	Usage / English Meaning	Etymology	Word Formation	Reason of Lexical Borrowing
2.5.1	Ustad	Master in Craft/ Master musician	1997 *Zend*/Arabic	Loanword	Dominant Hypothesis
2.5.2	Pandit	Learned Scholar/ Scholar	1600 Sanskrit	Loanword	Dominant Hypothesis
2.5.3	Bua	Paternal Aunt/ Aunt	1830 Hindi	Kinship term	Dominant Hypothesis
2.5.4	Sahib	Term of respect/ Sir	1670 Arabic/Persian	Loanword	Dominant Hypothesis
2.5.5	Amma Ji	Respected Mother/ Mother	*1800* Malayalam	honorific suffixation(ji)	Deficit Hypothesis
2.5.6	Aya	Caretaker/ Nanny	*1779* Urdu/Hindi	Honorific	Deficit Hypothesis
2.5.7	Bao ji	Respected Brother/ Father	*1700* Hindi/Punjabi	Honorific suffixation(ji)	Deficit Hypothesis

Ustad

The honorific "Ustad" originates from the Persian "ostād" (استاد) and Arabic "ustad" (استاد), meaning "master" or "teacher." In Hindi, it's commonly used to show respect for a skilled person. English borrows it to acknowledge expertise, especially in arts or crafts.

Pandit

The term "pandit" has its roots in Sanskrit, an ancient Indo-Aryan language. The meaning of "pandit" is essentially a learned or knowledgeable person. It is commonly used as a title of respect for scholars, priests, or experts in a specific field. The title is not limited to Hinduism; it can also be found in other South Asian religions and cultures.

Bua

The word bua has dual meanings and both are used as honorifics in Asian culture. The Hindi word "bua" is derived from Sanskrit, an ancient Indian language. Firstly, it is an honorific title given to a male or female ascetic who has chosen the path of renunciation. Secondly, "bua" refers to a paternal aunt in relatives, the sister of one's father.

Sahib

"Sahib" is an honorific term in South Asian languages. It is used as a title for a person, similar to terms like "Mr." or "Sir" in English. The term "sahib" has its roots in Arabic, where "sahib" (صاحِب) means "companion" or "owner." It was later adopted into various South Asian languages.

Amma ji

This is a derivational type of word formation where "Amma" is an affectionate term for mother, and the suffix "ji" is added to show respect. "Amma ji" is a term used in South Asian cultures, particularly in India and Pakistan. It is also used as an honorific just to show respect to an old lady who is the age of his mother. It also reflects the cultural norm of showing respect to elders and loved ones.

Ayah

Ayah is written as āyā in Roman Hindi. Ayah is a noun by form. It means an Indian nursemaid who looks after children. It is used widely as an honorific for the maid at home, a wet nurse, or a lady attendant in a hotel. According to its origin, an ayah is *a maidservant, nursemaid, or governess*, especially an Indian woman working for a British family in the former British Empire.

Bao Ji

The term "Bao Ji" is an honorific used in Indian culture, particularly in North India, as a sign of respect, especially when speaking to elders or individuals in positions of authority. The term "Bao Ji" is derived from the Hindi word "भाई" (pronounced bhai), which means brother. In the Indian context, the use of honorifics like "Bao Ji" reflects cultural values that emphasize respect for elders, familial bonds, and social hierarchy.

2.6   Traditional Attires

Number	Loan Words	Usage / English Meaning	Etymology	Word Formation	Reason of Lexical Borrowing
2.6.1	Tissue Patola	Fine silk fabric with intricate patterns/ Traditional silk type of garment	1725 English(Tissue) Sanskrit (Patola)	Compounding	Deficit Hypothesis
2.6.2	Cashmere sweater	Sweater made from fine cashmere wool/ Sweater made from cashmere wool	1600 English	Compounding	Dominant Hypothesis
2.6.3	Sari	Traditional draped garments for women/ Traditional Indian women's dress	*2800* Sanskrit	Borrowing	Deficit Hypothesis
2.6.4	Burqa	Full-body covering worn by some Muslim women/ Full-body covering	*1815* Arabic/Persian	*Borrowing*	Dominant Hypothesis
2.6.5	Choli	A short blouse is worn with a sari/ Blouse worn with a sari	1650 Hindi	*Borrowing*	Dominant Hypothesis
2.6.6	Achkan	Fitted, knee-length jacket worn/ Long coat worn by men	1700 Persian or Urdu	Borrowing	Deficit Hypothesis
2.6.7	Salwar-Kameez	Traditional two-piece outfit with loose pants and a tunic/ Traditional Indian women's outfit	1600 Persian/Arabic (Salwar), Persian/Urdu (Kameez)	Compounding	Deficit Hypothesis
2.6.8	Pyjamas	Loose-fitting trousers worn for sleep/ Loose trousers	1900 Hindi	*Compounding pāy (*leg) *+ jāma* (clothing) plural suffix -s	Dominant Hypothesis
2.6.9	Khaki Turbaned	Wearing a turban in khaki color/ Headwear made of khaki cloth	1950 Urdu(Khaki), English (Turbaned)	Compounding	Deficit Hypothesis

Tissue patola

The term "*tissue patola*" is a compound word *patola* borrowed from Hindi and combined to form compound words in English. In fabrics, "tissue" usually refers to a fine, lightweight fabric. "*Patola*" refers to a type of silk *saree* that is traditionally hand woven in India."*Tissue patola*" describes a type of silk *saree* that combines the characteristics of a fine tissue fabric with the patterns of a *patola saree*.

Cashmere Sweater

The fabric spun from the fine wool of the cashmere goat, is a word that traveled to Britain via Hindi. The word was spelled as Kashmir in old Hindi.

Sari

The term "*sari*" or "*saree*" originates from the ancient Indo-Aryan language of India. The word "*sari*" is derived from the Sanskrit word "śāṭī," which refers to a strip of cloth. A sari is a traditional garment worn by women in South Asia to represent their cultural identity.

Burqa

The burqa is a loose-fitting, full-body covering garment. It is worn to adhere to the principles of modesty and privacy in Islamic beliefs. It has been a part of traditional dress in certain regions with Muslim populations as Islamic dress practices.

Choli

The term "choli" has its origins in the Indian subcontinent. It is commonly used to describe a traditional blouse or bodice garment worn by women, particularly in the context of traditional Indian attire. The word "choli" specifically refers to the upper garment worn by women, covering the upper part of the body. It is a fitted blouse that is often cropped, exposing the midriff.

Achkan

The term "achkan" refers to a traditional, knee-length jacket worn by men in South Asia. The achkan has its origins in the Indian subcontinent. It evolved as a court dress during the Mughal era and has since become a prominent and formal garment in Indian and Pakistani cultures. Grooms commonly wear the achkan during weddings.

Shalwar Kameez

The term "shalwar kameez" refers to a traditional outfit worn by both men and women in South Asia. The outfit consists of loose-fitting trousers (shalwar) paired with a tunic-style top (kameez). Its origin can be traced back to the Central Asian and Persian regions, and it gradually became an integral part of South Asian clothing.

Pajamas

The word "pajamas" has its origin in the Indian subcontinent. The term is derived from the Hindi and Urdu word "pāy-jāma," where "pāy" means "leg" and "jāma" means "garment" or "clothing. In the 19th century, British colonizers in India adopted the comfortable style of Indian pajamas for sleeping. The style gained popularity among the British, and the term "pajamas" was borrowed from the Hindi/Urdu language into English.

Khaki turbaned

This compound term "khaki turbaned" typically refers to someone who wears a turban of a khaki color. It originated from the Sikh community who wear it as a symbol of spirituality. In some

regions, the Sikh soldiers wear khaki turbans as part of their uniform. In the Sikh community, the turban holds significant religious and cultural importance.

2.7   Cultural Terms/ Religious Practices

Number	Loan Words	Usage / English Meaning	Etymology	Word Formation	Reason of Lexical Borrowing
2.7.1	Harsingar	Ornament of Lord Vishnu/ Jasmine flower	Sanskrit 1900	Blending "Hari" (Lord Vishnu) and "Singer" (ornamentation)	Deficit Hypothesis
2.7.2	Shahi Darvaza	Grand entrances or gates/ Royal gate	Urdu and Persian 1601	Compounding Shahi (Royal) Darvaza (Gate)	Dominant Hypothesis
2.7.3	Jaymala	Wedding garland /Garland of victory	Hindi Unknown	Compounding Jay" (victory) and "Mala" (garland).	Deficit Hypothesis
2.7.4	Pitthu	Traditional game/ religious offering	Hindi *2977*	Compounding pith (back) and thu (hit)	Deficit Hypothesis
2.7.5	Holi	Hindu festival of colors/ festival of colors	Sanskrit 1800	Coinage Eponym Holika (demoness)	Deficit Hypothesis
2.7.6	Purdah System	Cultural practice of female seclusion/ system of female seclusion	Persian 1700	Compounding Pardah (veil)	Deficit Hypothesis
2.7.7	Dewali	The Hindu festival of lights/ from Deepavali meaning rows of light	Sanskrit 1947	Compound &Blending Diya (Oil lamp) Avali(A row)	Deficit Hypothesis
2.7.8	Ekadashi Day	Hindu fasting day/ eleventh day of the lunar month	Sanskrit	Compounding Eka(one) Dashi (ten)	Deficit Hypothesis
2.7.9	Pooja Room	Hindu prayer room/ space for religious rituals	Sanskrit 1600	Compounding Puja (worship) Room (space)	Dominant Hypothesis
2.7.10	Sufi	Pursuit of divine love/ Muslim mystic	1750 Arabic	loanword	Deficit Hypothesis

Harsingar

Harsingar" is a term commonly used in South Asia, particularly in India, to refer to the plant. In English, it is often called the "Night-flowering Jasmine".

The term "Harsingar" is of Sanskrit origin. In Sanskrit, "Hara" means "Lord Shiva," and "Singar" means "ornament" or "adornment." Therefore, "Harsingar" is often translated to mean "the ornament of Shiva".

Shahi Darwaza

"Shahi Darwaza" is a compounding term often used to refer to majestic gates that are associated with royal or historical structures. The term is particularly prevalent in the context of historical monuments and palaces in South Asia. The origin of the term is rooted in Persian and Urdu languages. "Shahi" is an Urdu word derived from the Persian language, where it means "royal". "Darwaza" is an Urdu word that means "door." Therefore, "Shahi Darwaza" directly translates to "Royal Gate."

The "Shahi Darwaza" in the Red Fort complex in Delhi, India, was built by the Mughal Emperor Shah Jahan in the 17th century.

Jaymala

Jay" is derived from the Sanskrit language meaning victory. "Mala" also comes from Sanskrit and can mean garland or necklace. Therefore, "Jaymala" can be interpreted to mean a garland of victory.

Jaymala" is used as a personal name for girls in India. Names with positive meanings like "victory" are often chosen with the hope that they bring positive attributes to the person.

Pitthu

The term "pithu" originates in Sanskrit and is commonly used in Hindi. In Hindi, "pithu" refers to a person who carries loads, typically seen in marketplaces, and railway stations but in this novel, it conveys the name of a game played on a farm. The word's origin lies in Sanskrit, where "pitha" means 'a place' or 'support,' and "pithura" means 'one who carries or supports'.

Holi

Holi is a Hindu spring festival celebrated predominantly in India and Nepal but also in other parts of the world with significant Hindu populations. It is also known as the "Festival of Colors" due to the tradition of throwing and smearing colored powders and water on each other. Holi is also associated with the divine love story of Radha and Krishna.

Purdah System

The "purdah" system refers to the practice of female veiling and the segregation of women from men in certain societies. This practice is often associated with traditional and conservative cultures. It involves the use of clothing such as veils or curtains to conceal women from the view of men.

The term "purdah" has its origins in Persian and Urdu, where it means "curtain" or "veil." The concept of purdah has historical and cultural roots and is often linked to notions of modesty, protection, and societal norms.

Dewali

The word "dewali is derived from the Sanskrit word "Deepavali," where "deepa" means lamp or light, and "vali" means a row or series. Therefore, Diwali can be translated as a row or series of lights.

The origin of Diwali can be traced back to ancient India and is associated with various legends and religious significance. This tradition is said to have evolved into the festival of Diwali.

Ekadashi Day

"Ekadashi" is a significant day in the Hindu calendar that occurs twice in a lunar month, typically on the 11th day of the bright and dark fortnights. The term "Ekadashi" is derived from Sanskrit, where "eka" means "one" and "dashi" means "ten," signifying the 11th day of each lunar fortnight.

The observance of Ekadashi has its roots in Hindu mythology and is associated with spiritual and religious significance with the practice of fasting on that day.

Pooja room

Pooja room" refers to a place of worship specifically designed for performing religious worship. The term is rooted in Sanskrit, with "pooja" or "puja" meaning worship, combined with the English word "room" referring to a designated area or space making it a compound word for religious ritual. The practice of setting aside a specific area for worship is deeply ingrained in Hindu traditions and has been passed down through generations.

Sufi

Sufi" refers to a person who performs sufism which is a mystical practice in Islam. Sufism emphasizes the inward search for God and the cultivation of a personal relationship with the divine.

The term "Sufi" is derived from the Arabic word "suf," which means "wool." It is believed that early Sufis wore simple woolen garments as a symbol of humility and detachment from material possessions.

Discussion and Evaluation

Analyzing 45 words offers a good starting point, the overall impact could be strengthened by analyzing a larger sample size. While Kachru's framework provides a valuable lens, applying it solely might limit the analysis. Categorizing words based on semantic domains is helpful, but exploring further connections between word categories could be insightful. For example, examining how loanwords are related to honorifics interact with those in the food domain could reveal deeper cultural layers embedded in the language. Vinay and Darbelnet's model was useful, but considering additional translation strategies like adaptation and functional equivalence could provide a more complete picture of how Urdu meanings are conveyed in English.

Conclusion

This study has revealed the vibrant interplay between Urdu and English in Pakistani English fiction. The study focuses on Urdu loanwords used in Pakistani English, particularly in Sethi's

novel in order to understand how these loanwords are formed, why they are borrowed, and what translation strategies are used. Previous studies have explored loanwords in various languages, including Dutch, Arabic, and Pakistani English. This study specifically focuses on Urdu loanwords in Pakistani English and their integration into the English narrative. The study uses a qualitative approach, analyzing 45 Urdu loanwords from "A Suitable Boy". These words are categorized based on their semantic domain (food, transportation, honorifics, etc.).The etymology of each word has been examined through origin along with a comparison of its English meaning and its cultural usage. The study reveals that Urdu loanwords are seamlessly integrated into the English text through various strategies, including direct borrowing, literal translation, calques, and adaptation. This integration often involves subtle changes in spelling and pronunciation while preserving the core meaning and grammatical category of the borrowed word. Kachru's hypothesis is employed to analyze the reason behind borrowing. The study identifies the "Deficit Hypothesis" as the primary driver for this borrowing phenomenon. The lack of readily available equivalents in English often motivates the inclusion of Urdu loanwords, particularly for concepts deeply rooted in the Pakistani socio-cultural context. It offers valuable insights into the complexities of translation and language mixing, demonstrating how languages adapt and evolve through constant interaction. It emphasizes the vital role of translation in facilitating cross-cultural understanding and appreciation, showcasing how loanwords bridge linguistic and cultural gaps. It also contributes to the understanding of language evolution, cultural exchange, and the representation of diverse voices in literary works.

Implications

Studying Urdu loanwords in Pakistani English literature can contribute to a richer understanding of Pakistani identity and its expression through language. The research could be extended to analyze other literary works and explore how language choices reflect the complex interplay between Urdu and English in Pakistani society. The findings could inform translation theory by offering insights into the challenges and strategies involved in translating culturally specific texts. Understanding how Urdu loanwords function in English can guide curriculum development and promote bilingualism as a valuable asset for Pakistani citizens. Furthermore, some aspects, including investigating the evolving patterns of Urdu borrowing in contemporary Pakistani English, examining the social and political factors influencing language use and borrowing in multilingual societies, and analyzing the impact of globalization on the development and diversification of South Asian English varieties may entice the researchers to explore further in the study of loanwords.

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