

INDIGENIZATION OF ENGLISH THROUGH HYBRIDIZATION: A COMPARATIVE STUDY OF PAKISTANI AND NIGERIAN ENGLISH

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Abstract

English is currently being practised as an International language after globalization. This is the reason the majority of the world's countries are inclined toward it. The current study aims to explore the aspects of hybridization in Pakistani English and Nigerian English to ascertain the variations at different levels. The research study has taken into account a qualitative methodology with purposive sampling, in order to achieve the underlying objectives. The two novels Things Fall Apart by Chinua Achebe and Kartography by Kamila Shamsie served as the key sources of data collection for the current research. The study has taken into account a conceptual framework including Kachru's model of linguistic features of Englishes (1983) and Baumgardner, Kennedy, and Shamim's (1993) model of contextual areas of Englishes. The study found out that there are significant variations at different levels of both languages, and observed that both the languages have been highly influenced by the regional languages like Urdu, Igbo and Yoruba languages, particularly at lexical level.

Keywords: Post-colonial Englishes, Pakistani English, Nigerian English, hybridization, World Englishes

1. Introduction

English is one of the most important languages in today's era for cross-cultural communication. It emerged in the 5th century because of the invasion by the three tribes which were Anglos, Saxons and Jutes, who invaded today's England. They implemented their own culture and language. Consequently, the language of the indigenous people got blended with the language of the colonial tribes. Initially, it was termed as Anglese, but later, it was named as English. Afterwards, English witnessed two dispersals across America, Africa and Asia. Following this, English also got the status of the global lingua franca in the post world wars' era and gained significant importance with the passage of time.

This study aims to highlight the concept of hybridization and the ways it has been used to indigenize English. This will give the readers insights into the ways hybridization can be used to indigenize English and will give them enough of an idea regarding the need of different varieties to represent different nations.

1.1. Background and Context of the Study

After the world wars, there was a need for different Englishes to represent different people from the different geographical areas to maintain their identity and to demarcate them from the colonial powers. So, the concept of multiple Englishes or varieties of the English rose to prominence. In response to this, the discipline of World Englishes emerged in the world in 1978. It can be defined as The discipline of linguistics that deals with all the existing varieties of English and analyses them in terms of their syntax, phonology, lexicology, morphology and discourse. This term was introduced by Braj Kachru in 1984, in the conference regarding English teaching to the speakers of other languages. This discipline talks about the varieties of English and the reasons for their emergence. It also elaborates English as the lingua franca. It views English in terms of the native language, English as spoken by the people as the second language and its usage as the foreign language by the speakers in some countries.

However, when many countries got freedom from the colonial empires, there emerged the concept of Post-colonial Englishes. Post-colonial Englishes are those Englishes which emerged to thwart the existential crisis posed to the ex-colonies and to compete with the hegemonic powers. Post-colonial Englishes clearly analyzes the evolution of English into different varieties such as, Pakistani English, Indian English, Singlish, SriLankan English, Bangladeshi English, Nigerian English and all the other existing varieties of English in the outer circle countries. Consequently, after this thorough channelization, English didn't remain only as the language of the British people. By keeping this notion in mind, there is a need to delve deeply to analyse the nature of these Post-colonial varieties of English, and to see the ways they are representing the indigenous cultures by disregarding the colonial hegemony.

1.2. Statement of the Problem

In the current Post-colonial studies of different varieties of English, there is a thorough lack of the comparative study of Pakistani English and Nigerian English to see the variations at different levels. This has caused hindrance in the comprehensive understanding of the ways these languages demarcate from each other and are representing their cultures and identities. By bearing this notion in mind, closing this gap is essential. So, this research aims to dive deeply into these languages and unearth the concept of hybridization by analyzing the selected novels to legitimize the dynamics of a language change and variations in the realm of World Englishes.

1.3. Research Objectives

This study aims:

- a. To explore the ways indigenous cultural, social and geographical contexts correlate with hybridization in Pakistani and Nigerian English
- b. To examine the ways through which the evolution of Pakistani and Nigerian English has been influenced by hybridization as measured by the structural models of linguistic features of Englishes and contextual areas of Englishes

1.4. Research Questions

This study aims at answering the following questions:

- i. To what extent do the indigenous cultural, social and geographical contexts dovetail with the level of hybridization in Pakistani and Nigerian English?
- ii. How has hybridization influenced the evolution of Pakistani and Nigerian English as measured by the structural models of linguistic features of Englishes and contextual areas of Englishes?

1.5. Significance of the Study

There is a huge lack of comparative studies in terms of Post-colonial Englishes. Therefore, this research aims to provide readers with the ways regional identities and cultures are depicted in the Post-colonial Englishes particularly by focusing on Pakistani and Nigerian English. After flipping through this research article, readers would see the ways these languages demonstrate independent geographical identities.

1.6. Delimitation

This research only focuses on the concept of hybridization in the Pakistani and Nigerian English. Instead of thoroughly exploring these two selected varieties of English, the study focuses exclusively on the ways English has been indigenized through hybridization. However, there is a lot of space to explore Pakistani and Nigerian English in other aspects to help readers understand the reasons behind the usage of these varieties as the full-fledged standard ones.

2. Literature Review

The term Post-colonialism was proposed by Franz Fanon in 1961, but it was properly developed by Edward Said in his book in 1978. With the passage of time, when many countries got freedom from the colonial empires, there emerged the concept of Post-colonial Englishes. Post-colonial Englishes are those Englishes which emerged as the independent varieties of English in the ex-colonies. Their main purpose was to dismantle the colonial hegemony and develop their own regional identities. Post-colonial Englishes clearly analyse the evolution of English into different varieties such as, Pakistani English, Indian English, Singlish, SriLankan English, Bangladeshi English, Nigerian English and all the other existing varieties of English.

It was in the 1980s, when linguists turned their focus towards the differences in the Post-colonial Englishes. They were of the view that the more English spread, the more it became different in terms of its functions. Following this, many research journals, books and magazines were published by different researchers and linguists which highlighted the differences that came in the structure, pronunciation and vocabulary of the Post-colonial varieties of English. The differences in the Post-colonial varieties of English were regarded as the right of the indigenous people to keep their own identity and differentiate themselves from the speakers of the other varieties of English. The variations in the Post-colonial Englishes are not only in terms of grammar, phonology and vocabulary, but the speakers of these have started writing in their own varieties of English to clearly demarcate themselves from the hegemonic varieties of English. They use this tool to dismantle colonial influence and to legitimize their own variety and linguistic identity.

2.1. Pakistani English

The non-native variety of British English that is enriched with indigenous words and expressions and is spoken in Pakistan is called Pakistani English. It possesses certain similarities to British English, but it also holds quite distinctive features which demarcate it from all the other existing varieties of English. It was first recognized around the 1970s and 1980s. It has also got a status of an institutionalized language as it is used in different discourses and domains like education, official level, trade and commerce. As per Rehman (2020), Pakistani English is further bifurcated into four sub categories including A,B,C and D. Variety A is Anglicized English, which differs from British English only in terms of Phonology. Variety B is an acrolect that is used and practiced by the people who get education from the English medium Schools and colleges.

Adding to the same idea, variety C in terms of Rehman (2020) differs in all aspects from British English and is referred to as mesolect. Last but not the least, variety D is called basilect, which is used by a handful of people in Pakistan. Moreover, as Pakistani English is a non-native variety of English, so it is also affected by the regional languages. The influence of culture and tradition on Pakistani English can be clearly seen in the form of borrowing, loan translation, coinage, compounding and hybridization in the Pakistani English literature. Moreover, Talaat (1993) carried out the analysis of lexical features of Pakistani English. She pointed out lexical variants in the Pakistani English which are used in high frequency in both written and spoken form. She discussed the usage of Urdu lexical items in Pakistani English and the other way around to depict indigenisation. Talaat 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)

2.2. Studies on the novel Kartography

To unearth and interpret the concept of hybridization, the novel Kartography by Kamila Shamsie has been taken as a reference in terms of Pakistani English. This novel is explored through the lens of a mesh of turbulent history and hybrid identity by Kiran and Muhammad (2022) by using qualitative research and Homi. K. Bhabha's theory of hybridity and third space. They have employed textual analysis to see the concept of hybridization in the text. They found that transnational characters in the novel went through struggles to sustain their diasporic challenges. The main objective of the research was to analyse the ways people in the third space attained hybrid identities in response to the deculturation of indigenous cultures.

Moreover, Jadoon (2018) investigates Pakistanization of English in the novel by incorporating qualitative research techniques and the structural models frameworks of Kachru (1983) and Baumgardner et al. (1993). The researcher has explored Regional words and expressions in the novel to legitimize Pakistanization in the writings of Pakistani Anglophone writers. He finds that the novel has exploited the English language by following Post-colonial identity. The writer has made use of lexical borrowings and hybrid innovations to depict Pakistanization in her novel Kartography (Naeem Khan Jadoon, 2018). However, the findings of this research study suggest that there is a very little use of indigenous words and expression in the under discussion novel.

In addition, Saif et al. (2023) have carried out a psychoanalytical study of the novel to investigate hierarchy of needs. They employed Abraham Maslow's theory of hierarchy of needs presented in 1943 to analyse this novel. They have made use of five stages of needs given by Maslow: physiology, safety, belongings and love, self actualization and esteem. The characters of the novel were interpreted by keeping in mind the order of these needs. They found that differential access to resources affects one's ability to achieve their goals and to fulfil their needs. They also shed light at the high and low levels of needs and the ways they develop human personality.

2.3. Nigerian English

Nigerian English is a non-native variety of English that is spoken in Nigeria. It has a lot of similarities with British and American English. However, it has a certain influence of the regional languages which make it one of the distinctive varieties of English. It has got the status of an institutionalized language in Nigeria as it has multiple uses in different discourses like education, politics, media and other sectors of the country. Moreover, there is an informal variety of Nigerian

English which was derived from English and is used in informal contexts by the people. Structurally, it has been divided into three different dialects which include Hausa, Yoruba and Igbo English spoken by the respective communities. It is nativized in the region like other varieties of English including South African English, Kenyan English, Tanzanian English and Ghanaian English. Mostly educated Nigerians are seen speaking this language. Nigerian English has also been influenced by the regional varieties.

Furthermore, Obasi (2022) examined lexical innovations in Nigerian English. He says that in Nigeria, people who speak English as a second language need to fulfil the communication gaps which occur sometimes in the conservation. So for this purpose, people create new words or bend the words from English to give them indigenous color. The researcher has investigated the patterns of lexical innovations and traced the history of them. He says that some of the lexical items were brought to Nigerian English from the school discourse, market places and other domains. He added that the Nigerian English lexical items have evolved as a result of coinages, borrowings and cultural transfer.

2.4. Studies on the novel *Things Fall Apart*

Many writers have carried out research works on one of the masterpieces of Nigerian literature *Things Fall Apart* by Chinua Achebe. Nimer and Jweid (2016) explored the concept of the deterioration of national identity in this novel. He explored the fall of cultural identity in the novel by making use of Post-colonial concepts of ab-originality, subaltern, identity and hegemony. He finds out that Nigerian identity is constrained by colonial Euro-centrism. The researcher discussed the ab-original qualities of different villages in the time of colonial powers. He concludes that the death of the protagonist of the novel manifests the fall of indigenous identity of Nigeria.

Adding to the same idea, the downfall of traditionalism in the novel has been brought to light by Fagrutheen (2014). The researcher says that the novel deals with the ways reality of change affects different characters. He moves on saying that the impact of colonialism on the local culture has been clearly depicted in *Things Fall Apart*. The choice of the language by the writer of the novel is political as he talks in detail about the perspectives of Europeans and African people on culture, race and identity (Fagrutheen, 2014). Moreover, the novel provides a detailed analysis of the life of Igbo people. The researcher also deduces that the entire novel revolves around the clash between culture and traditions of the colonizers and the Igbo society. In addition, a group of researchers have explored cultural hybridity in the novel *Things Fall Apart* by Chinua Achebe. Arbi (2022) talks about the ways cultural identity has influenced the cultural language and identity of the colonized people. The researcher has incorporated the Post-colonial concept of cultural hybridity to validate the data. She has interpreted the novel by using textual analysis to demonstrate cultural hybridity, hybridity in third space and linguistic hybridity. She also analyzed the ways British colonizers altered the African identities of local people.

2.5. Studies on the Conceptual Framework

Many researchers have used the structural models framework of Kachru (1983) and Baumgardner et al. (1993) to analyse different works. Jadoon (2018) has incorporated the structural models of Kachru (1983) and Baumgardner (1993) to investigate Pakistanization of English in the Kartography novel by Kamila Shamsie. The researcher has explored the regional words and expressions in the novel to legitimize Pakistanization. The researcher infers that the novel has followed the concept of Post-colonial identity and consequently exploited the English language.

Besides, the results of all these research studies that have been conducted to explore these languages, particularly in the context of Post-colonialism have been inconclusive. Therefore, further research is warranted to delve deeper into these languages and explore the ways these varieties of English differ from each other and are foregrounding the local culture and indigenous identities.

3. Research Methodology

3.1. Research Design:

This study executes an analysis of the characteristics of Pakistani and Nigerian English by using a qualitative research methodology. The two selected novels by the researcher serve as the main sources of data for this study. Starting with a close reading of the novels, the study aims to find patterns that contribute towards hybridization in both the varieties of English. By using qualitative research technique, the goal of the research is to provide insights into the ways Pakistani and Nigerian English have incorporated hybridization to foreground indigenous identities.

3.2. Methods of Data Collection:

3.2.1. Sample:

The sample is purposive in nature as the researcher is conducting qualitative research. As a sample for this ongoing research, the researcher has selected two novels. One novel is from Nigerian Post-colonial literature which is written by Chinua Achebe with the name *Things Fall Apart*; the other one belongs to Pakistani literature written by Kamila Shamsie and the name of the novel is *Kartography*.

3.2.2. Tools and Techniques for Data Collection:

The researcher has used secondary data collection techniques in the research. The major tools of data collection for the researcher are *Kartography* by Kamila Shamsie and *Things Fall Apart* by Chinua Achebe.

3.3. Conceptual Framework:

There are many linguists who have carried out the analysis of linguistic features of different varieties of English under the domain of World Englishes. Out of them, Kachru (1983) and Baumgardner et al. (1993) focus on the concept of linguistic hybridity, hybrid innovations and their contextual areas of native words in the realm of World Englishes. This study will incorporate the structural models of Kachru (1983) and Baumgardner et al. (1993) to analyse the data.

3.3.1. Kachru's model of linguistic features of Englishes:

This structural model of linguistic features was proposed in 1983 by Braj Kachru. Under this model, he has identified the linguistic features of varieties of English under the categories of Grammar, Semantics, Lexis and Sound system. Talking about the lexical level, Kachru has mentioned that at lexical level, there are two main aspects: one deals with the adoption of single item from regional or local languages to English and the other one deals with hybrid construction. On the other hand, Kachru also discusses hybrid innovation in his model. Baumgardner, Kennedy, and Shamim's (1993) model of contextual areas of Englishes: After Kachru's ground breaking steps, Baumgardner et al., brought the concept of borrowed items from the other languages. Their main focus was on the borrowing of single items from indigenous languages to English. Moreover, they developed different contextual areas from where words are borrowed into English including administration, fabrics, flora, fauna, dwelling and many more.

3.4. Method of Data Analysis:

The data was obtained after comprehensive reading of the two selected novels *Kartography* by Kamila Shamsie and *Things Fall Apart* by Chinua Achebe from Pakistani and Nigerian English

respectively. The study is descriptive and exploratory in nature which will make use of textual analysis to analyse the data in the light of the structural models of Kachru (1983) and Baumgardner et al.(1993). These models are going to be applied to the data appropriately as it would be having borrowed cultural and regional expressions due to their belonging to the Post-colonial literature.

4. Data Analysis Section

English is the language of large masses across the Post-colonial countries. Seoane (2016) asserts that almost two billion people speak English. English has become an indispensable tool due to its international functions, and in many countries, it has been institutionalized and made the language of government, media and education. It is propagating itself across the Post-colonial regions and is regarded as the official and co-official language of many former colonies. As per the Schneider (2003), there are five different phases through which English becomes an indigenous variety. These include: foundation, exonormative stabilization, nativization, endonormative stabilization and differentiation. After this process, new dialects of English emerged with the passage of time. Pakistani and Nigerian English are the reflection of the cultures and traditions of the people of these countries. They hold significant linguistic features which differentiate them from the other varieties of English. They had surfaced as the non- native varieties of British English, but now they have been officially recognized. The researcher will delve deeply into the selected varieties of English to unearth hybridization. For this purpose, the novels *Kartography* by Kamila Shamsie and *Things Fall Apart* by Chinua Achebe have been taken as the reference points.

Hybridization plays an important role in the manifestation of indigenous identity in the writings of Post-colonial writers. Hybridization as defined by Homi.K.Bhabha is a phenomenon in which cultural mixing and transformation occur when multiple cultures come into contact. It is not merely a phenomenon of mixing of different elements rather is a portrayal of identity and difference. It is a process which leads to dismantling of hegemonic powers. Hybridization can occur in the form of words from indigenous languages, regional cultures and even religious domains.

4.1. Hybridization in Pakistani English

In Kamila Shamsie's *Kartography*, there are many semantic elements as per the categories given by Baumgardner et al. The novelist has incorporated thirty one different semantic categories out of the ones given by the theorist Baumgardner, These elements are the clear depiction of hybridization and regional identity in the Pakistani English.

The novel has made use of the words Mali (Shamsie, 2001, p.10), and Jamadaar (Shamsie, 2001, p.270), which are the words falling under the category of administrative posts given by the theorist. Basically, the word 'mali' refers to the gardener in English, which clearly manifests the indigenous contexts in the novel. Moreover, 'jamadaar' refers to the person who looks after the house, wardrobe and performs duties as a kind of a guard.

Adding to the same idea, the Pakistani English also depicts regional art and cultural songs by using the words Qawali (Shamsie, 2001, p.179), ganas (Shamsie, 2001, p.68), mujh se pehli si muhabbat (Shamsie, 2001, p.141), Mera piya ghar aya (Shamsie, 2001, p.164). The word 'ganas' refers to the songs in English and is considered one of the favorite things to be listened to by people in the Pakistani context. The other words particularly refer to the names of classical songs. 'Qawali' is also a thing that manifests regional art and cultural aspect of the indigenous society. These all words fall under the category of art forms like music, verses and dance, as devised by the structural model of the theorist Baumgardner et al.

Pakistani English incorporates numerous terms that highlight the traditional clothing and accessories unique to Pakistan. It is rich with hybrid words that reflect the cultural and societal norms

associated with traditional attire. Examples include dupatta (Shamsie, 2001, p. 58), sari (Shamsie, 2001, p. 51), pullo (Shamsie, 2001, p.51), sari diaphanous (Shamsie, 2001, p. 51), shalwar kameezes (Shamsie, 2001, p.173), dhoti shalwar (Shamsie, 2001, p. 72), butterfly shalwar (Shamsie, 2001, p. 72), kameez (Shamsie, 2001, p. 148), kurta (Shamsie, 2001, p. 155), chapals (Shamsie, 2001, p. 145), shawl (Shamsie, 2001, p. 199), and hijab (Shamsie, 2001, p. 151), among others. In the previously mentioned list of indigenous words, 'shalwar- kameez' is the traditional and national dress of Pakistan and is loved by the majority of the people. Moreover, 'dhoti shalwar' demonstrates the Punjabi culture of Pakistan's province of Punjab. The purpose of incorporating these words is to emphasize and impart regional identities and cultures. This is an attempt to thwart the hegemonic structure of the powerful people and manifest ethnic identities. In addition, 'shawl' refers to the kind of cloth that is wrapped around the body by the majority of the men and women in the Pakistani society which depicts their culture. It is one of the cultural symbols in Pakistan. The 'shawl' is not just a piece of cloth but it also keeps people connected to the roots of their traditions. There is also the usage of the word 'hijab' in the novel, which refers to the kind of cloth wrapped around the face by Pakistani women when they go outside homes. It symbolizes the eastern culture and also holds religious and spiritual importance for them. It serves as the symbol of modesty and privacy in the Islamic culture of Pakistan. The theorist Baumgardner has categorized these vocabulary items in his structural model as clothing and accessories.

As the extension of the above concept, there are many regional edible item names which can be traced out in Pakistani English. It shows the enriched culture and diverse language of Pakistani society. For instance, there are words like halva puri (Shamsie, 2001, p.60), pakoras (Shamsie, 2001, p.235), chai (Shamsie, 2001, p.259), parathas (Shamsie, 2001, p.262), malai (Shamsie, 2001, p.260), a lassi stand (Shamsie, 2001, p.184), Lassi Lassie (Shamsie, 2001, p.184), and kabab rolls (Shamsie, 2001, p.323). These are the names of traditional food items which are normally found in Pakistani food cuisine. They are referred to as Edibles under the structural model.

Adding to the same idea, we know that Pakistani English is the representation of regional flora and fauna, so it has multiple words and expression borrowed into it from the indigenous environment. For instance, Pakistani English has words like peepul (Shamsie, 2001, p.76), which refers to a type of tree found in Pakistan and is considered sacred. Moreover, raat ki rani (Shamsie, 2001, p.08), can also be traced in Pakistani English, which means a flower that normally blooms at night. It is a kind of jasmine flower. Quail (Shamsie, 2001, p.23), is another word common in Pakistani English and refers to a mid-sized bird found in the sub-continent. These all words are categorized under flora and fauna by Baumgardner et al.

Furthermore, many regional kinship terms are also borrowed into Pakistani English which shows the regional linguistic diversity and cultural aspects. These words are mostly borrowed from the Urdu language spoken in Pakistan. For example, Aba (Shamsie, 2001, p.05), janoo (Shamsie, 2001, p.183), baba (Shamsie, 2001, p.100), Ami (Shamsie, 2001, p.06), Ama (Shamsie, 2001, p.255), Aboo (Shamsie, 2001, p.255), and Bhai (Shamsie, 2001, p.32). These words are normally used to refer to father, mother, brother and a person's loving person. They also portray the sociocultural identity as well as the emotions attached to these words.

Pakistani English has words which also manifest the event in regional matrimonial ceremonies. They are mehndis (Shamsie, 2001, p.98), mayouns (Shamsie, 2001, p.68), shadi (Shamsie, 2001, p.68), walimas (Shamsie, 2001, p.68), baraat (Shamsie, 2001, p.68) and mangni (Shamsie, 2001, p.153). Talking about them, 'mehndi' refers to an event in the matrimonial ceremony which highlights wedding celebrations. In this event, the friends and relatives of the bride get together and celebrate by putting certain heritage designs on the bride's feet and hands. Moreover, 'baraat,

valima, and engagement' are the main components in regional matrimonial ceremonies, which show the cultural diversity and traditions in Pakistan. All these terms can be coined under the marriage/divorce category, as per the contextual areas of native words model.

In addition, there are modes of address like *suno* (Shamsie,2001,p.60), and *yaar* (Shamsie,2001,p.08), which act as the address markers and are commonly used by people. The names of places like *Tariq road* (Shamsie,2001,p.160), *khyaban e Shaheen* (Shamsie,2001,p.105), *student biryani* (Shamsie,2001,p.111), *chai shop* (Shamsie,2001,p.260), and many more are also borrowed into the Pakistani English. To add more, there are other categories like occupational words including *ayah* (Shamsie,2001,p.262), *coolies* (Shamsie,2001,p.14), and parts of the body like *ghutnas* (Shamsie,2001,p.21), *ghutnay* (Shamsie,2001,p.69), and certain other musical instruments names such as *dholkis* (Shamsie,2001,p.98), found in the Pakistani language. These are normally used by the people in Pakistan during their conversations and other contexts. It shows that hybridization has influenced the evolution of Pakistani English. Before that, people were used to following the British and American English words which were not manifesting any sort of regional identity, or cultures and traditions. But after the emergence of Pakistani English in the 1970s and 1980s, the majority of the words were borrowed to the Pakistani English. Many researchers like Tariq Rehman, Ahmar Mehboob and Mubeena Talaat, shed light on the regional influence over Pakistani English and analyzed the lexical items that are there in the non-native variety of English spoken in Pakistan. Their research was tangible enough to show the effect of hybridization on the evolution of Pakistani English. Now, there are a lot of words that manifest regional foods, culture, traditions and other festivals, and are contributing towards foregrounding the indigenous identity of the people who speak Pakistani English. Pakistani English also incorporates numerous terms that emphasize religious affiliations and practices. Examples include *Imam Bargah* (Shamsie, 2001, p. 330), *Muharram* (Shamsie, 2001, p. 330), *Shia* (Shamsie, 2001, p. 330), *pardah* (Shamsie, 2001, p. 330), *Hajj* (Shamsie, 2001, p. 100), *Umra* (Shamsie, 2001, p. 292), *Shia- Sunni* (Shamsie, 2001, p. 132), *milads* (Shamsie, 2001, p. 68), and *Allah ka shukar* (Shamsie, 2001, p. 247).

Additionally, the use of certain words in Pakistani English highlights ethnic identities and societal divisions. Terms like *Punjabi* (Shamsie, 2001, p. 43), *Bengali* (Shamsie, 2001, p. 42), *Sindhi* (Shamsie, 2001, p. 43), and *Pakistani* (Shamsie, 2001, p. 224) belong to the ethno-cultural domain. According to Baumgardner, these words can be classified as adjectives or adverbials that represent the diverse ethnic groups in Pakistan, each with its unique culture, traditions, and practices. At times, certain expressions cannot be adequately replaced by English equivalents without losing their intensity and meaning, such as *Haalaat bohut kharab hain* (Shamsie, 2001, p. 230).

Furthermore, Pakistani English is enriched with lexical expressions that convey a distinctly local flavor. Examples include *malishwali* (Shamsie, 2001, p. 196), *newspaperwallahs* (Shamsie, 2001, p. 270), *phool-wallah* (Shamsie, 2001, p.70), *motiawallah* (Shamsie, 2001, p. 207), *rubbishwallah* (Shamsie, 2001, p. 153), *paperwallah* (Shamsie, 2001, p. 271), and *Karachiwallahs* (Shamsie, 2001, p. 175). These terms fall under the structural category of "wallahs" and vividly reflect the local linguistic and cultural landscape.

On the other hand, Kachru has also given a structural model which encapsulates four different types of hybrid collocations. In Pakistani English, there are multiple hybrid expressions which can be placed in the categories put forward by Braj Kachru. These words include, *kabab roll* (Shamsie,2001,p.323), *Karachi Knee* (Shamsie,2001,p.21), *Student biryani* (Shamsie,2001,p.111), and *Sindhri mangoes* (Shamsie,2001,p.111). These words manifest regional expressions. We can see that these words carry head word from the regional languages, while the second word belongs to the

English language. These are referred to as hybrid collocations by Kachru and are normally used in Pakistani settings.

Adding to the same idea, there are many hybrid lexical sets in the Pakistani English which help indigenize this language, such as *police thaanas* (Shamsie, 2001, p. 201), *motia seller* (Shamsie, 2001, p. 332), and *Eid money* (Shamsie, 2001, p. 08). There are also hybrid ordered series of words like *newspaperwallahs* (Shamsie, 2001, p. 270), and *rubbish-wallah* (Shamsie, 2001, p. 153). Hybrid reduplication is also common in Pakistani English. Basically, it is a technique through which English translation of the local words are provided in order to help understand the meanings and cultural contexts those words carry; such as, *black bridge* (Shamsie, 2001, p. 164), expression is incorporated for *kala pul* and *Teen talwar* becomes *Three Swords* (Shamsie, 2001, p. 112), in Pakistani English.

4.2. Hybridization in Nigerian English

Likewise Pakistani English, the evolution of Nigerian English has also been influenced by hybridization. It has borrowed words from regional languages like Igbo which shows the diverse nature, local cultures and traditions. Nigerian English has words like *agadi-nwayi* (Achebe, 1958, p. 19), which refers to a woman who is bent old, *agbala* (Achebe, 1958, p. 211), refers to a woman, talking about this word *chi* (Achebe, *Things Fall Apart*, 1958), it is used to refer to a kind of personal god in the Nigerian English. Moreover, the word *efulefu* (Achebe, 1958, p. 151), means a man having no considerable worth in a society.

Furthermore, there are many words which manifest Nigerian culture and tradition. The use of the word *isa-ifi* (Achebe, 1958, p. 139), refers to a local cultural tradition in which a wife who gets separated from her husband for due course of time and then wants patch up, the said ceremony is held afterwards to depict her loyalty to her husband. In addition, *uri* and *bride-price* (Achebe, 1958, p. 48,) are used to refer to the gifts or dowry given to the bride by groom's family and are regarded as the ritual by Braj Kachru and celebrations/festival by Baumgardner et al. Moving on, religious offenses are also portrayed through the particular words in Nigerian English which also shows the element of hybridization in this variety of English. For instance, the word *nso-ani* (Achebe, 1958, p. 39), refers to a kind of religious offence, which is normally disliked by the followers of that religion and has significant hatred towards that.

Adding to the same idea, there are many local words from Igbo languages related to greetings in the Nigerian English such as *kwenu* (Achebe, 1958, p. 97), and *nno* (Achebe, *Things Fall Apart*, 1958). These words are categorized under the umbrella of greetings in the structural models as referred to in the methodology section. Moreover, the hybrid word in Nigerian English *Oye* (Achebe, *Things Fall Apart*, 1958), refers to one of the market days names, *ozo* (Achebe, 1958, p. 179) manifests a kind of ranks or titles, *uli* (Achebe, 1958, p. 195), is a kind of dye normally used by the Nigerian women to draw kinds of patterns on their skin, *cam wood* (Achebe, 1958, p. 45), which is used by women in West Africa to redden their skin, and the local Igbo word *tufia* (Achebe, *Things Fall Apart*, 1958), which refers to an oath.

Additionally, there are religious personalities names common in the Nigerian English that are borrowed directly from the local languages which manifest the religious identities of the local Nigerian people such as *Agbala, the Oracle* (Achebe, *Things Fall Apart*, 1958), which refers to the oracle of caves and hills, *Amadiora* (Achebe, 1958, p. 41), which refers to the god of thunder and lightning, *Chukwu* (Achebe, 1958, p. 68), who is the leading god in the hierarchy of gods in Igbo society and *Ani* (Achebe, 1958, p. 39), who is the god of the land. These terms are regarded by Baumgardner and Kachru under the category of Religion.

Moving on, *alligator pepper* (Achebe,1958,p.79), is an Igbo word which refers to a small fruit of an African shrub which resembles the hot seeds of black pepper and is used for the ritual welcomed by the local Nigerians. In addition, cassava (Achebe,1958,p.121), is a kind of plant that belongs to a spurge family and is normally fleshy with edible root sticks which produce starch. It is also used in livestock. There is another plant creepers (Achebe,1958,p.212), whose stem put out rootlets which help it creep as they grow. Adding to the same perspective of hybridization in the Nigerian English, *coco-yam* (Achebe,1958,p.31), refers to an edible which is like potato or is normally converted into flour. It falls under the category of Edibles (foodstuffs), in the structural models mentioned in the research methodology section. Besides, *plantain* (Achebe,1958,p.71), is a kind of banana plant which is hybrid in its nature and is normally found in the western hemisphere. The word is quite common in Nigerian English. There is another word *raffia-palm* (Achebe,1958,p.73), which refers to a palm tree which is normally found in Madagascar. The fiber from the leaves of this tree is used to woven hats, baskets and many other items in the African region as well as in many other countries. Moreover, *silk-cotton tree* (Achebe,1958,p.147), refers to a tropical tree which has capsular fruits. This tree is regarded as the sacred tree in the African culture as they believe it contains the spirits of the children who are good in nature but are not yet born. To add more, *kola nut* (Achebe,1958,p.173), in Nigerian English, points to the seeds of the cola tree which contains caffeine and its extract is used by the African people as the welcoming snack and it represents vitality in their context. These all words referring to different trees and fruits in the Nigerian English are categorized as Fruit/dry fruit by Baumgardner et al., in their structural model of contextual areas.

Furthermore, Nigerian English has also borrowed words from the English language itself which makes it enriched in terms of vocabulary and other aspects, such as the word *chalk* (Achebe,1958,p.14), which refers to a material that symbolizes peace. Basically, Nigerian people use this instrument to portray personal virtues, status and honor by using it on their faces, toes and even on the floors. They normally use it to signify any sort of title they take in return for any achievement. Also, Nigerian English has the word *iron horse* (Achebe,1958,p.146), which was used by the white men during their stay in colonial Africa. This also sheds light at the colonial underpinnings of the Nigerian People and their language which later turned out to be the Nigerian variety of English. These things are categorized as particles of use and vehicle/carriages by Braj Kachru and Baumgardner in their structural models. It shows that Nigerian English is a tool to express cultures, traditions, rituals, religion and the colonial past of the region through hybridization of regional linguistic items into the Nigerian English. It can be inferred from here that Nigerian English also foregrounds the indigenous identities of the Nigerian people.

Besides, there are words like *D.C.* (Achebe,1958,p.189), who is a district commissioner, *emissary* (Achebe,1958,p.20), refers to a an individual who is sent on a specific mission or task, *Ezuego* (Achebe, Things Fall Apart,1958), means a person who has significant value in terms of religion and, it basically refers to the priest in the Igbo society of Nigeria. This word manifests the religious identity of the indigenous people. Last but not least, *harbingers* (Achebe,1958,p.64), means a thing or person who comes for the announcement to tell people what actually is supposed to be followed. All these terms are categorized under the heading of administrative posts and occupations under the contextual areas of native words by Baumgardner and Braj Kachru structural model of hybrid innovations.

Moving on, *Idemili title* (Achebe,1958,p.154), is a kind of honorary title in the local areas of Nigeria. This manifests regional awards. It is considered the third highest level honorary award in

Umoufia. It is believed to have fallen under the category of Awards by Baumgardner et al (1993). Adding to the same idea, the words like Mbaino (Achebe,1958,p.19), Umoufia (Achebe,1958,p.19), Mbanta (Achebe,1958,p.132), Ozu and Osu (Achebe,1958,p.163), refer to the clans, small towns and communities that reside in the vicinity of Nigeria and hold considerable importance in their respective contexts and in Igbo culture. They are regarded as the Towns/villages by Baumgardner in his model.

Lastly, Nigerian English has a word palaver (Achebe,1958,p.201), which refers to the discussion which used to be held between the Europeans and the African natives, when they used to visit the region for trade or tourism purposes. Moreover, cowries (Achebe,1958,p.202), are the animals/reptiles, which are normally the mollusks found in the warm waters, were initially used as currency in the African region. The Umoufian community of Africa used to celebrate week of peace (Achebe,1958,p.37), which means celebration/festival, and it is a word in the Nigerian English, which refers to the week in which no harmful activities are carried out to maintain peace, and to avoid violence.

4.3. Findings

The research finds out that Pakistani and Nigerian English are highly hybridized at lexical level, as both these languages are influenced by indigenous languages like Urdu, Yoruba and Igbo. Moreover, Pakistani English has been identified as having more culturally-oriented words from Urdu as compared to other native languages, while it is discovered that Nigerian English has more hybridized words from local traditions and Igbo language. Additionally, the research study unearthed that Pakistani English has thirty-one different categories of hybridization as discussed by Baumgardner et al. However, Nigerian English lags to some extent in hybrid collocations, hybrid lexical sets and hybrid reduplication as compared to Pakistani English, as per the research findings.

5. Conclusion

In a nutshell, after a detailed analysis of Pakistani and Nigerian varieties of English, it is now evident that both these varieties of English portray indigenous culture, traditions and local identities through the technique of hybridization at lexical level. Pakistani English was found to have borrowed words from local languages like Urdu for different things which manifested traditional events, religious practices and day-to-day life. This led to the comprehensive depiction of indigenous identities in Pakistani English. On the other hand, Nigerian English was identified as having been influenced by the geographical, social and cultural contexts, as it also had Englishized native words and expressions into it. It borrowed words from Yoruba, Igbo and Swahili languages spoken by different local tribes and communities. Furthermore, the structural models of Braj Kachru and Baumgardner et al., were found completely applicable to the Englishes in terms of locating hybridization. So after the rationales and instances provided in the research, it is now legitimate enough to conclude that both these varieties of English are influenced by geographical, social and cultural contexts, and their evolution is also impacted by Hybridization. This is the reason these varieties of English are termed as the standard non-native varieties of English.

5.1. Recommendations

Based upon the research study, it has been tendered for the future aspirants of research in World Englishes to explore Pakistani and Nigerian English in terms of compounding, coinage, morphology and loan words. Moreover, as both these languages have not been explored much at syntactic level, so future researchers may also explore the usage of adjective clauses, articles and prepositions in these languages. Last but not least, future researchers may explore Pakistani and Nigerian English in terms of code-switching and code-mixing, politeness markers and persuasiveness strategies to further

legitimize their existence as the separate non- native varieties of English.

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