ASPECTS OF PAKISTANI ENGLISH IN "ICE-CANDYMAN" AND BAPSI SIDHWA AND "TWILIGHT IN DELHI" BY AHMED ALI.

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*ABSTRACT-*This study presents an analysis of Urdu-English code-switching and code-mixing in the context of aspects of English. Data has been analyzed at Pakistani English/ New English used by Bapsi Sidhwa in her novel of partition "Ice-Candyman" by Bapsi Sidhwa and "Twilight in Delhi" by Ahmad Ali. This study aims to show the aspects of Pakistani/New English: code-mixing, code-switching, neologism, transliteration, untranslated words and translation. Lexico grammar has also been discussed as used by Bapsi Sidhwa in her "Ice-candyman": code-switching and code-mixing is not at all grammarless phenomenon New English used by the writer is as a non-native variety. Creativity in the form of bilingualism and multilingualism is an integral part of bringing change in English varieties. Aspects of Pakistani English have also been connected with the basic post-colonial technology showing major themes of the Novel "Ice-candyman".

Keywords: Code-switching, Code-mixing, Neologism, Transliteration-Translation and Bilingualism.

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1-INTRODUCTION:

1.1- BACKGROUND OF STUDY

This Research study centers on the variations in English Language due to Urdu code-mixing, code-switching and also other aspects of Pakistani English/ New English: Neologism, (coinage of the loan words and loan blending) Untranslated words, glossing, Bilingualism and translation equivalent. This study will also highlight important and significant role of the Urdu Language in the formation of Pakistani English. As Bapsi Sidhwa has used different aspects of Pakistani English which are quite different from Standard British English This paper aims at language change in English when it is used in a non-native context: i. e Pakistan. Now English Language has a power as it is spreading around the world and it is used as an international Language. As Bamgbose(2001:357)has said that English has become a global language. Now-a-days English is spoken all over the world by millions of natives and non-native speakers..It's all because of its dominant position. According to Kachru (1981:30) when people started to use English in non-native context because of its growing popularity, then it was developed as a transplanted language. So Pakistani writers have used it in transplanted form. When any language is used in transplanted form, then transplanted language is cut off from its traditional roots and it begins to functioning new surroundings, playing new roles and in new contexts .Kachru (1978) was the first to identify the nativized variety of English in South Asia he termed it as South Asian English(SAE).He said that (SAE) is an additional linguistic arm in the culture of identity. Credit goes to Kachru who recognized and acknowledged the new and non- native varieties of English, e.g. Nigerian English, Indian English, Chicano English, Pakistani English, Indian English, Sri Lankan

English etc. When any language is used in different cultural and societies, there are too many changes which take place in its phonology, morphology, lexicon and syntax, as is done by Bapsi Sidhwa. She has shown different communities living in the sub-continent and speaking different native languages in different cultural and social contexts. When a language is so widely used then it has its own grammatical and linguistic system which it conveys its distinction of meanings. As the diction "Kootha" in" ice -candyMan ": "a roof "and also "a prostitution ".These linguistic characteristics are usually transparent in its sound system, Vocabulary and sentences construction while the use of Bilingualism causes creativity in language mixing ,switching and alteration. In Pakistan, English language and its power can be acknowledged by its growing fast. For most of the Pakistanis, English has become a symbol of social prestige, power and success. As Kachru(1997:227) has pointed out that to the ideological, cultural and superior power of English. He opines that such power is clearly seen in Pakistan where people tend to switch from Urdu to English to create special effect. Urdu is the national language of Pakistan and English is the official language. Code-mixing is a sociolinguistic phenomenon and it plays a great role in creativity. At this time, Pakistani English has assumed not only linguistic but also cultural identity of its own. This identity is at word level, grammatical level, and sentence and phrase level. As Baumgardner (1993) opines that there is a large number of borrowings from Urdu and the regional languages of Pakistan have entered in Pakistani English. Different Textual Quotes, diction, translations, Urdu couplets translated in English Language show no ungrammatical effect on the structure of English Syntax: the word in which words are put together to form phrases, Clauses and sentences The Data has been collected from:" Ice-Candy Man":a novel of partition

written by Bapsi Sidhwa: the First English Novelist of Pakistan and Data will also be collected from Ahmad Ali's "Twilight In Delhi". As post- colonial scenario has given birth to different varieties of English in Pakistan .Pakistani language is undergoing the process of localization and the impact of local language has been the main cause of the language variation Boumgardner 1993)The influence of Urdu Language on the lexical level has been distinct in Pakistani English .Certain Lexical item may show a shift from their original standard British English usage to understand meaning .Ahmad Ali :A BILINGUAL WRITER AND A FATHER OF Pakistani English has introduced imagery of Urdu poetry in somewhat stylized sentences .Such as "the stars paled" twinkled a while", "then hid their shy faces": a language in a different spectrum. Ahmad Ali has used different aspects of Pakistani English in "Twilight in Delhi": Hybridity in culture, Translations from Persian and Urdu poetry, Bilingualism :passages from Urdu short story: "Hamari Gali" are translated into English in "Twilight In Delhi", Translation of Urdu words and couplets ,Hetroglossia and cumbersome prose. As a progressive writer, his writings are an amalgamation of post –coloniality and globality (Oxford Research Encyclopedia   2017)

1.2 Main Research Question:

The main research question of our study is: How has Bapsi Sidhwa in" Ice Candy Man" and Ahmed Ali in" Twilight in Delhi" incorporated aspects of Pakistani English ?

1.3-Objective of the study

The term Pakistani English/ South Asian English is the most common and important topic. As English is spreading day by day the main objective of conducting this study are following:

1-To trace the aspects of Pakistani English in Bapsi Sidhwa's "Ice candy Man"

2- To trace aspects of Pakistani English in Ahmed Ali's "Twilight in Delhi"

3- To compare Bapsi Sidhwa's and Ahmed Ali's aspects of   Pakistani English.

2-LITERATURE REVIEW

According to Platt, Weber and Ho (1983) New English is a variety which covers the subsequent criteria : It has developed all the way through the educational system; It has developed in an locale where a inhabitant variety of an English was not the language spoken by the majority of the population ; It is used for a range of functions along with those who speak or write it in the constituency where it is used ; It has become "localized" or "nativized" by adopting some language features of its own. Presently, there are a considerable hefty number of texts on World Englishes. Platt Platt, Weber and Ho (1983) draw attention to the importance of linguistic features (i.e. sounds, sentence structures and special expressions) which make it probable to describe a particular "New English" and give a wide-ranging record of the functions of the New Englishes in numerous parts of the globe, their similarities and differences in terms of accents and stress patterns, vocabulary, morphological, syntactic and pragmatic features. They defined varieties of English which are commonly used in educational system in speaking and writing. (Platt, Weber and Ho1983)

Melchers and Shaw (2013) offered a general idea of the varieties of English around the globe in their phonological, lexical, grammatical and pragmatic dimensions. Melchers and Shaw's also presented the explanation of world Englishes follow Kachru's concentric circles (the Inner Circle of *English*, made up of "norm-providing varieties" it contains 350-450 million speakers, the *Outer Circle of English*, together with "norm developing varieties" it contains 375

million speakers and the *Expanding Circle of English*, with "norm-dependent varieties") contains 750 million speakers and on the geographical location of the varieties. Their description focuses mainly on varieties of the Inner Circle (England, Wales, Scotland, Ireland, the USA, Canada, Australia, New Zealand, South Africa, Liberia and the Caribbean) and the Outer Circle (South Asia, Africa and South East Asia). (Melchers and Shaw 2013)

Schneider (1997) said that New Englishes are second language varieties which are spreading in different countries of the globe. These language varieties are mostly spreading in post-colonial context and also in "Asia and Africa". In many cases these languages are institutionalized as official languages used and leading in formal and public domains. They also tend to be nativized, E.G. characterized by distinctive features on the levels of lexis, pronunciation of grammar, many of which can be accounted for as products of contact with indigenous languages. The New Englishes are products of contact between English speaking people who came in colonial history and the indigenous populations they were forced to adjust somehow; they have emerged, in a characteristic fashion, through the increasing contact and mutual accommodation between these groups.

Schneider(1997) has given several phases:

Phase 1 - Foundation: This is the initial stage of the introduction of English to a new territory over an extended period of time. Two linguistic processes are operative at this stage: (a) language contact between English and indigenous languages; (b) A contact between different dialects of English of the settlers which results in a new dialect. In this stage, Bilingualism is border. A few members may play an important role as interpreters and translators.

Phase 2 - Exonormative stabilization: The communities stabilize politically under the British system. The speakers follow to England for their formal norms. In this stage local vocabulary continues to be adopted among the indigenous population bilingualism increases through education and contact with English people.

Phase 3 - Nativisation: In this stage English settle people accept a new identity based on local and present realities. The neologism stabilizes that English language is made up to adopt cultural practices and socio political practices.

Phase 4 - Endonormative stabilization: This stage deals with acceptance of local norms which are supported by new locally rooted linguistic self confidence. This stage deals with creativity in local English which is being flourishing.

Phase 5 - Differentiation: At this stage the change in the dynamics of identity as the young nation sees itself as less defined by its differences from the former colonial power as a composite of subgroups defined on regional, social and ethnic lines. The simple effects of time in effecting language change with the aid of social differentiation the new English starts to show greater difference. (Schneider 1997)

Braj Kachru's (2003) pioneering model represents the growth and spread of English in the world. Kachru (2003) views the world as being divided into different circles: The inner circle represents the traditional bases of English. The total number of English speakers in the inner circle is as high as 380 million, of who some 120 million are outside the United States. the United Kingdom, the United States, Australia, New Zealand, Ireland, Anglophone Canada, and some of the Caribbean territories. In the outer circle, comes the country where English is

not the native tongue but is important for historical reasons and used in educational institutions either as an official language. The total number of English speakers in the outer circle is estimated to range from 150 million to 300 million. This circle includes India, Nigeria, the Philippines, Bangladesh, Pakistan, Malaysia, Tanzania, Kenya, non-Anglophone South Africa and Canada, etc. The expanding circle contains countries where English is used as a foreign language or lingua franca. It is difficult to estimate the number of people in expanding circle; the rough estimate is 100 million to one billion. It includes rest of the population: China, Russia, Japan, most of Europe, Korea, Egypt, Indonesia, etc.

Braj Kachru has mentioned two faces of English i) Nativization ii) Englishization Nativization is concerned with the change English has undergone as a result of its contact with other languages in different geographical settings. It includes South Asia, South East, Asia, West Africa, Malaysia. Englishization is concerned with use of English as lingua franca and converts material of local language into English. It also deals with effect of English on localized context. It includes borrowing English vocabulary into local languages. Example: Hongkong Japan etc. Braj Kachru's (2003)

According to Iyer (1993) A post imperial order in which English is "Lingua Franca". Iyer argues that there is no single English language that is being used around the world but there are many varieties of English language. Each variety of English is creating its own special literature with its own different vocabulary and dialect. If we observe the interest in the study of "New Englishes" is rapid from the last three decades. The English is divided as follows: English as an international language, Global Englishes, International English, Localized varieties, New varieties. If we see in the present we observe that three international

journals devoted primarily in linguistics: 1: ENGLISH TODAY: The type of English which is being used today around the world. 2: English world-wide: The type of English that is commonly used around the world. 3: World Englishes: It is all about the varieties of English which are growing day by day. If we see the point of view these are the three types of English and sociology of language is that how language is used in social setup. Iyer (1993)

Mufwene (2001) He distinguishes between three types of colonies "Trade colonies", "Exploitation colonies" and "Settlement colonies". The contact in trade colonies was started with local people and European traders. This contact becomes the cause of development of pidgin. The varieties of language European traders spoke would have been non-standard. Gradually these colonies become exploitation colonies and they came under the administrative and political control of European nations. After this the contact between the local and imported languages increased. The British colonies needed people who could speak English well to help in administration of colonies after this they recruited the persons from three main sources: (1) they preferred their own people on senior positions (2) they imported Burmese as clerks (3) Colonizers trained local people as administrators and established special school where English became the medium of instructions. In short the influence of local languages was seen in the development of local variety of English. Gradually English keeps on growing and local varieties influenced English language and English began to divide and sub divide into different varieties like pidgin and creoles etc. English is now playing vital role and becoming Lingua Franca of business, trade, technology, education, politics etc . if we see from the start then we came to know that English is the only powerful language of powerful dominating people and it is in dominance from decades. There are different terms that refers to

the varieties of English "Exonormative model" it is the developmental cycle which refers to the "Transported variety" and "Imported variety" . English spoken by settlers that arrived in a particular country it is exonormative because model originates from outside the place where it is used. The other developmental cycle is "Endonormative model" it is the locally grown variety. It is spoken by local settlers. It is referred as Indigenized the process in which an imported variety becomes local variety is known as Nativisation or combination of "Deculturation" (When imported variety losses its original cultural rules). "Acculturation" (A local variety when it grows new cultural roots). Mufwene (2001)

Robert G: (2011) has done stylistic analysis of code-mixing in the novel "Devil on the cross" as translated by the author. He has focused his study on three types of code-mixing: intersentential mixing and intra word mixing. He has used M.A.K Halliday systematic functional linguistic theory to analyze code-mixing in "Devil on the cross".

El-Saghir (2010) the author says that code-mixing is a wide spread phenomenon among speakers of different languages and/or dialects. It differentiates between code-switching and code-mixing and distinguishes between code-switching and diglossia.

Braschi (2007-08) deals with code-switching and code-mixing in the Puerto Rican women's literature of the United States: he has shown fear that one day that the society of the United States will become bilingual and bicultural. He has considered the importance of Bilingualism as an art of defense of one's own cultural origins in order to avoid the loss of cultural costumes and traditions, which are really the foundation of the self and identity. G.annina Braschi (2007-8)

2.1. Distinction of This Study:

This research will explore the scope of Pakistani English as far as the aspects of Pakistani English are concerned. There will be a comparative study of the aspects of Pakistani English in two novels: "Ice candy Man" by Bapsi Sidhwa and" Twilight in Delhi" by Ahmed Ali. It will also tell that "Nativisation" vocabulary and "Englishisation" is changing the standard of English around the globe. How all languages are becoming the part of English language by borrowing the vocabulary from English language.

3-RESEARCH METHODOLOGY

This study aimed to investigate the variations in English language due to Urdu code-mixing and code-switching. Research aims at systematic inquiry that investigates new knowledge It also suggests that you can do new interpretations of the data you have collected. It also raises new questions for future research to explore and answered.

3.1-NATURE OF STUDY

Qualitative method is used in the research that involves collecting and analyzing qualitative data to investigate research question of. (Figure 1). Nature of this research is qualitative and author will use qualitative techniques.

Figure: 1 Data Collection

3.2-TYPE OF DATA

Data refers to the gathering information. There are different types of data. Types of data are combined to the collected information such as numbers, words, pictures, videos and concepts. There are two types of research. Quantitative research gathers data that's in numeral form whereas in qualitative data is not in numeral form but have a greater variety of different sources. Data sources are verbal or non-verbal. If the majority of analyzed data will be in words, then it will be verbal data. In qualitative research the term "data" most often associated with words. Qualitative research examines evidence, sometimes visual and sometimes verbal. As far as the findings are concerned, they are not in theoretical form. Findings are grounded in

empirical (Based on observation) Words are most important in qualitative research. Qualitative research is broad umbrella term. This term includes a variety of methods that are in common meaning of phenomenon without resorting to methods. Objectivity refers to soft data as human intelligence. Data that is full of opinions, suggestions, interpretations and uncertainties. Soft data refers to information's about things that are difficult to measure such as opinion of people or feelings, A complex and complicated world in which we live can only be described through soft data. There are so many types of qualitative research. This is ethnographic which deals with the systematic recording of human cultures. Qualitative research is beneficial to society by fulfilling human's curiosity, desire for knowledge and problem solving. Secondary data will be used in this study.
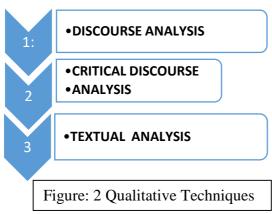
3.3-SELECTED THEMES :

1: New Englishes

2:Code-mixing with special reference to" Ice-CandyMan" by Bapsi Sidhwa and "Twilight in Delhi" by Ahmad Ali.

3:Code- switching with special reference to" Ice-Candyman" by Bapsi Sidhwa and "Twilight in Delhi" by Ahmad Ali.

3.4-Analytical Techniques

Qualitative research techniques as shown in Figure: 2.

1:	•DISCOURSE ANALYSIS
2	•CRITICAL DISCOURSE •ANALYSIS
3	•TEXTUAL ANALYSIS

Figure: 2 Qualitative Techniques

In all kinds of research, the basic tool used by researcher is observation and experiment. This research is concerned with special tools of linguistic research although some of them are being used in natural and social sciences. The tools of research are bibliography, note system, and language spread analysis. There are two main divisions of bibliography (i) Primary sources (ii) Secondary sources. The primary sources consist of writings of writers, General observation, sociolinguistic examines of language, journals and contemporaries are included in this source. The secondary sources include books that are relevant to topic. It includes critical books, Research papers, notes, reviews, comments and unpublished thesis. The main difference between both sources is that primary sources are the subject of investigation and secondary sources help us to understand and analyze to interpret the primary source accurately. New Englishes deals with varieties of English language (Localized form of English language) and ELF English as a Lingua Franca (Common means of communication for people of different languages). In this research the main

point to be observed is that what the observation of anthropologists and sociologists has made about the role of language in society. What are the reasons behind spreading English language? The sociohistorical circumstances will also be discussed in speech communities. The analysis of societal language use and theoretical examination of reasons behind spreading English language.

Textual analysis is the method communication researchers use to describe and interpret the characteristics of a recorded or visual message. The purpose of this analysis is to describe the content, structure and functions of the messages contained in texts It sheds light on the purpose of a persuasive message, to aid in understanding historical, social and cultural contexts, is used as a form of social criticism to evaluate society.

Discourse analysis is a very broad term for the study of the ways in which language is used in texts and contexts or texts' surroundings and defining discourse. It is also called discourse studies. Discourse Analysis was developed in the 1970as a field of study Abrams and Harpham describe in "A Glossary of Literary Terms" this field is concerned with the use of language in a running discourse continued over a number of sentences and involving the interaction of speaker or writer and auditor or reader in a specific situational context and within a frame work of social and cultural conventions. Simply speaking Discourse Analysis observes the colloquial, cultural and indeed human use of a language. Critical Discourse Analysis (CDA)is an interdisciplinary approach to the study of discourse that deals language as a form of social practice. Scholars working in the tradition of CDA argue that (non-linguistic) social practice and linguistic practice constitute one another and focus on investigating how societal power relations are established and reinforced through

language use.CDA mainly advocates the underprivileged representations of everyday life.

4.COMPARATIVE STUDY OF TWO NOVELS

4.1: Zoro Bapsi Sidhwa and Bilingual translator Ahmad Ali both have used the aspects of Pakistani English   showing two cultures: Culture in Pakistan and culture of Indian Muslims by using different modern techniques: code-mixing, code-switching, Bilingualism, hetroglossia (The existence of different varieties within a single language: In Greek "Hetro" (A different) and "glossia" for "tongue, language': different type of speeches is also included in it. The speech of characters, the speech of narrators and the speech of author. I mean to say local dialects.

4.2: Setting both the novelists have used symbolic titles and they have paid tributes the pivotal cities: Bapsi Sidhwa has paid tribute to city of Lahore: The heart of Pakistan and Ahmad Ali has paid tribute to Delhi: the heart of India: the most ancient city of the world along with Constantinople and Rome. Setting of "Ice CandyMan" Novel is shown in Lahore: nostalgia for Bapsi Sidhwa and setting of "Twilight in Delhi" has been shown in Delhi. "Ice CandyMan" the title of novel is in bilingual color symbolism: Ice is white and candy is black. Ice CandyMan is an amalgamation of Good evil and in other words Ayah Shanta is "chocolate brown" and Ice CandyMan a white Muslim vendor selling ice and candy both as far as the title of "Twilight in Delhi" is concerned. The diction "Twi shown double" light- (Bilingual light) showing dawn and also the evening time in the form of Death and Rebirth of Delhi.

4.3: Magical Realism: as Aristotle has written in "poetics" the story can be told in 3 ways: 'As it's', 'As it thought to be 'and 'As it ought to be' both the writers have used the first technique in telling story: "As it is".

4.4: Post-Colonial perspective: both the novels have been written in Post-colonial perspective showing post-colonial themes: slavery, poverty and hunger. Both the writers have used bilingualism, code-mixing and code- switching to discuss the effects of colonialization on the culture and civilization. Both the novelists blame colonials that they are responsible for this drastic change which is in the shape of fall in both the novels. Feminism, Marxism, psycho-analysis: modernism, post-structuralism, humanism, realism, sexism all such terms can be easily applied on both novels to show all such effects of colonization on the colonized as subaltern (slaves, inferiors, minors) style shifts relating to an underlying sociolinguistic culture.

4.5: Hybridity in culture: Both the novelists have shown hybridity in culture, civilization and in language using Bilingualism. Sometimes using standard British English and sometimes using dialects in distorted English diction as Mir Nihal: a Muslim protagonist of the novel was wearing 'A Muslim coat in "Twilight in Delhi". Bapsi Sidhwa has used "Pann spitting dialect in cultural context 'Paan" and "spitting" in standard British language in Ice-Candy Man.

4.6: Sexism: Sexism in language is an offensive reminder of the way the culture sees women language is a reflection of culture. Both the writers have used "good choiced words" to convey their message to reader otherwise the message of the both novelists would have been failed. This is the characteristics of good writings that they start with a profound respect for words their denotation and their connotations, their force and their rhythm. In both the novels the novelist has used five senses to show different effects of colonization in Pakistan and in India. The sub-continent both the writers have used standard British English and also slangs to show sexism Eye Raping is common in both the novels. As offspring's of Hazrat Adam will never die till they will get their share of Rape: through eyes, through ear, through tongue and even

through hand clasp etc., etc., etc. If the Muslim culture and civilization is destroyed, it is because of colonials. Different concepts of slavery have been shown by using the diction "Fallen". Sometimes "Fallen Women": women as an object, slave, commodity and sometimes fall of Mughal Empire in the character of Mir Nihal Muslim by using the diction "Fallen". The last page of the novel. Red light area in both the novels is a common concept which helps the reader to trace the term sexism. Different appeals by the novelists have been used to convince the reader: what has been done by the colonials to destroy the Muslim culture and civilization in Indopak and the sub-continent. For example, "Ethos": an appeal of ethics, "Pathos": an appeal using emotions, emotional response to convince the audience and 'Logos' as an appeal to logic. It depends on logic and facts to persuade the audience.

5.7: Aphoristic style of South Asian writers: Both the writers are influenced by Bacon: The originator of Aphorism. Both have used Maxims as Bapsi Sidhwa has used maxim in Gujrati and also in Urdu language a Bilingual Example In "Ice-CandyMan" in cultural context which shows her autobiographical sadness and covering the theme of disease in Post-colonial text:

"Langar Deen! Paisay ke teen! Tanba mota pag mahin!"

Mere bachpan ke sathi mujhe bhool na jana"

Dekhu, dekhu hence na zamana, hence na zamana"

Shows collective identity in British India. Freely translated "Lame Lenny! There for a penny! Fluffy pants and fine fanny!" Ahmad Ali has also used this style in his novel "Twilight in Delhi". "Choota mon bari baat" "small mouth and tall talk" (p 56). Mannerism is shown in the Muslim culture of that time the writer is not only paying tribute to the Muslim culture of that time but also the standard British English with old grammar.

4.8: Song as a Technique Translation: both the writers have used poetry in their novels. Because it is the only way to realize the others that what have been done with Muslim culture civilization. Bapsi Sidhwa has used Noor Jehan's song translation from Urdu to English using English alphabet or letters. While Ahmad Ali has used from Mughal period's Persian and Urdu poetry to tell the effects of colonization.

4.9: Irony: Both the Novelists have used irony as a technique to show the colonial effects. Ironical concept of loss of identity in the title: "Ice CandyMan". He has no name as human being, the writer has used the diction 'Man' for the hero but in the end in gender concept, he has become a woman in following the Ayah in a truck and crossed the border of Pakistan and Ayyah Shanta/ Mumtaz/ later on wife of Ice-CandyMan/Dil Nawaz has become a man in gender concept because she has self-identity as a Hindu girl of Amritsar and reached her hometown. Sometimes there is situational irony, sometimes verbal irony is used by using different ironical diction in different contexts. There are ironical concepts, ironical religious terms:"Maulvi Dulhin" in "Twilight in Delhi" showing beloved of God ironical concept of goddesses: "You are my goddess" beloved Ayyah. Ironical symbols and images: as Cat symbol and also animal image for colonials in "Twilight in Delhi" situational irony in beating the cat on the wall with a stick by Mir Nihal, showing his wife his hatred for Farangis.

4.10: Use of cumbersome Prose in the form of Poetry: Both the writers have used cumber prose because it is very difficult for "others" or "aliens "to understand the terminology used by the Asian writers to understand New English without searching the dictionaries of local dialects. Without studying the Persian and Urdu of Mughal times. Ahmad Ali has written the English translations of Persian and Urdu poetry of

that era when the Muslims were Salateen. One has to study Ghalib and Iqbal and their philosophy, then a common reader or an aware to trained reader will be able to understand. What have been sung by Ahmad Ali or Bapsi Siidhwa. There is lamentation and crying in the form of poetry telling the stories of colonized people in the hands of Farangis. Free verse style is very common and also there is rhyme scheme. There is distortion of four lines stanza into three line stanza. An ironical form of Modern poetry to get the purpose at the end is used by the novelists.

4.11: Use of Allusions: Both the novelists have the history of the world. Single metaphor of "Sun setting" is enough to tell the story of distress. In "Twilight in Delhi" "The sun went down" the diction on the last page is enough to tell the fall of Delhi by the hands of Colonials/Farangis in "Twilight in Delhi" by Ahmad Ali. In Bapsi Sidhwa's ice-CandyMan" "It is cool outside. The sun has set" (Chapter 29, 237) : By using the metaphor sun, The novelist has tried her best to convey the message of Novel that the two hostile communities cannot be united even after marriage : Hindu Ayah and Muslim vendor . but in other words: a hidden message is for all the communities of the world that we all are the offspring of Adam, so be one as a human beings.

4.12: Story within a story technique: When we study both the novelists we are forced to pay tribute to 14th century Chaucer: the inventor of this technique. Both the novelists are successful in using this technique. Both are telling chirst's story what has been done by the people of that time. He was the colonized of that time and we are now stories from history of the world are present here along with the history of 1st Fall of Mughal empire. By telling such stories and using Biblical and Muslim religious diction they have tried their best to convey the message of God to the people of the world to rectify themselves. Sovereignty belongs to Allah and we all are

"Fallen". Give all rights to all whether animal, birds or humans for this purpose both the novelists have used animal, birds and even cookery images to convey this message. "Delhi was once a paradise" Now try again to make it paradise. "Night" and "envelop" as a metaphor is used to show fall but Night is another promise of day. The day will rise when "The 100 is blwoing" in Ahmad Ali's or 'Fire is burning' in Bapsi Sidhwa's will bring change in the form of spring season when unjustices will come to an end.

4.13: Point of View: "Twilight in Delhi" is told 3rd person point of view, from the omniscient point of view the protagonist is Mir Nihal , the patriarch of the family , a conservative Muslim in Delhi. In the end he is just like an "Owl". His son Asghar's narrative is also told in 3rd person and he brings a change in English form. In "Ice-CandyMan" Narrator is Lenny Precocious girl. It is written in persona "I". The novel starts with an Allusion from Iqbal's complaint to God. Then "My world is compressed". Bapsi gives voice to the voiceless through her mouthpiece. Lenny Baby : a polio stricken kid like Bapsi.

4.14: Use of Humor: Both are humanists out the follies of the society in a humorous way. They are the master of language and they have grip . They have translated Urdu proverbs and sentences directly into English language without doing any harm to standard British English grammar and language words to give an Asian touch.

4.15: Dancing Girls as Symbol of Ventilators: Both the Novelists have used the same technique in the novel to show colonial effects and also the effects of partition by the hands of colonials. These girls are also part of culture. so that the Muslim are not gone mad by the atrocities of the colonials.

4.16: Excessive use of punctuation marks and specially Ellipses showing fear and hiding so many meanings so that the readers must use their thinking to fill

up those ellipses. This is a very impressive mode to technique used by both (Novelists to add enjoyment while reading the text. E.g. "She not walk much …." For extensive knowledge one has to study Bapsi Sidhwa's life history and then the trained reader will connect this line to Novel's history along with Lenny's story. There are purple passages, the pseudo philosophical dictums (   ) an incomplete sentences point out that the writer is relying on rhetorical devices in older to evoke Pathos for a civilization to which he responds for personal reasons but which does not really deserve response from the reader.

4.17: Novel use of literal translation of local speech rhythms, metaphors and idioms into English "Dare you go out I will break thy legs" (P20) "Twilight in Delhi". When husband and wife are willing, what can the qazi do? Willing, what can the qazi do? While in Bapsi Sidhwa's Urdu to English letter translation of Noor Jehan's song shows Nostalgia in a Novel way. The address is to the whole people living in the sub-continent: "Mere Bachpan kee saathi mujhe bhool na jana, dekho dekho hansee na zamana ". Note that the sense of sight in the diction "Dekho Dekho". The diction has double meanings one meaning are for the colonized and the other for colonials an ironical sense and: Dekho" idiction comes in figurative blindness of colonials. What have they been doing with the people of the sub-continent in the name of partition? Song is not only playing the role of aestheticism but also it is playing the role of anagnorisis (awareness) from blindness to sight for the colonials.

4.18: Poetical Way of Showing Gender Concept: Both the novelists have shown gender concept in a poeticalway. In "Twilight in Delhi". Zuhra's letter a single diction "Good-Bye" to Asghar is enough to tell that Zuhra : the sister of Bilqees and Aunt of Jehan Ara : The daughter of Asghar has refused to marry Asghar : a hybrid personality wearing "English shoes: with open button : a beloved of Bhopalians" has

become woman reading the refusal of marriage by Zuhra whose sister Bilqees has committed suicide. Zuhra has become a man saying "Good-bye" to hybrid Asghar: a two syllabic noun "good": adjective and "bye" an interjection. In other words two meaningful morphemes while in Ice-CandyMan" Gender concept in very ironical way while Sufi having wires, showing direct dialing to God: previously Pimp and presently Sufi running after the truck in which Aya Shanta : the beloved of ice-CandyMan once is going to Aritsar showing self-identity and Pakistani Muslim Sufi crossing the Pakistani border has become a woman while losing self-identity showing identity crisis in post-colonial perspective.

4.19: Sexism: both the novelists are sexist Ahmad Ali has shown Bilqees forceful marriage with Asghar: a friend of Bundo and brother of Bilqees while Bapsi Sidhwa has shown forceful marriage of Aya Shanta with Pimp Muslim Sufi who forcefully changed her name Mumtaz after marriage : a wife of Dilnawaz : Ice-CandyMan.

4.20: Nostalgia as a tool: Both the writers have used Flashback technique by using past Tense the story of Muslim culture and devastation of culture by the hands of colonials Ahmad Ali in "Twilight in Delhi" has shown modern Delhi from (1911-1919) while tracing the Mughal period in India while Bapsi Sidhwa has shown devastation of Muslim culture in the hands of colonials before and after the partition of Pakistan.

4.21: Use of Imagery in a Novel way: Both the novelists have used imagery with colorful symbolism. Bapsi has shown dual nature of Man: Ice-CandyMan: an amalgamation of good & evil: Ice is white and Candy is brown. In other words, a paradoxical image of white Muslim and 'chocolate Brown' Hindu Ayah. Ahmad Ali has shown his protagonist Mir Nihal wearing "White-Muslin coat" an image of "Once Delhi was a paradise" and in the end of Novel "like an owl" looking with naked eyes

the devastation of paradise where owls are present instead of using high sounding diction "Buy jasmine flowers" that very garden is changed into desert where "no Bulbul sings": a poetry of Zebun Nisa. The elder daughter of Aurangzeb who put her in prison for 20 years and she died there. Asghar is standing alone instead of wearing a belt of jasmine flowers.

5-CONCLUSION

As we all are aware that 20th century is the name of 'rapid change' as English linguistic and English language are concerned. Code-mixing, code-switching and bilingualism is new trend in this sphere by which a future development in the field of linguistic and literature can be shown in literary context. We have tried our best to give voice to the voiceless issues by choosing code-mixing and code-switching from both the novels: "Ice-CandyMan" by Bapsi Sidhwa and "Twilight in Delhi" by Ahmad Ali. As far as the language of colonized and colonial in post-colonial novels is concerned, the Pakistani writers have tried to explore innovative styles and new linguistic strategies as Ellipses……: Lapsus Lingua in the form of distortion of spellings also. This type of techniques has become a mark of identity. Bapsi Sidhwa and Ahmad Ali are the most important Pakistani novelists of this time who have proved the world through empire writes back that the colonized have their own linguistic, language, culture, civilization and Religion. They have realized not only the colonizers but also the world that the Muslims have an illustrious past not having their own history and also their own culture. In history and in culture, we are no more less than the Bristishers/ Farangis ". In this way both the novelists have proved the world by writing in New English using the major technique irony. Now the time has come for the others to tell others that we have our history, language, culture and civilization by adopting the colonials what they had given to colonized. Now English

has no longer been remained the language of the colonizers, colonized have given it a new touch in the form of hybridity culturally and linguistically. Code-mixing, code-switching and Bilingualism is used by both the writers in defense of our own cultural origin. In this way we have tried our best to save our culture, civilization, linguistic and language for coming generations. Having studied English code-mixing, Code-switching and Bilingualism phenomenon, we hope that in future the scholars might be interested in doing further research on comparative study of English code-mixing and code-switching, especially in Pakistan and generally in Asia to save their cultural in heritance and also to bring productive citizens for the state of Pakistan.

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Author's   Contribution
This research work was carried out in collaboration between two authors. Author SH selected topic, collected relevant data, analysis the study and preparing first draft of manuscript. AGA supervised this research, formatting and editing final draft of manuscript. Both authors read and approved the final manuscript. They declared no conflict of interest with any person or institution.