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## Coinage of Code Meshed Numlianlect in BS English NUML Students' Informal University Discourse: A Plurilingual Study

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**Abstract:** *The first time such a newly emerged linguistic variety has been documented at NUML, Islamabad. This language variation means morphological, semantic, connotative deviations from standard linguistic norms. Contact linguistics, code meshing, diversified linguistic backgrounds and their colloquialism play their vital roles in shaping Numlianlect of BS English. The research problem faced by learners of super standard language is that they do not comprehend the newly code meshed discourse in the informal settings of NUML. So, this research raises questions about the exploration of linguistic variations, their formulation process and their denotative and connotative semantic shades. To answer these questions, qualitative and survey-based research design has been employed. The collected data have been analysed with Labov and Weinreich's Variation Theory (1960). Major findings reveal that students mix English, Punjabi, Sindhi, Pashto and Urdu words to produce variant code-meshed linguistic patterns. Connotation, semantic shades and contexts of words have been changed by students.*

**Key Words:** Language Variation, Numlianlect, Code-mixing, Code Meshing, Plurilingualism

### Introduction

The central contribution of this paper is to unveil newly emerging linguistic variations which are code meshed, code switched and semantically metamorphosed at NUML. [Canagarajah \(2011\)](#) defines code meshing as “**a strategy for merging local varieties with standard written Englishes in a move toward gradually pluralizing academic writing and developing multilingual competence for transnational relationships**”. One purpose of code meshing is that it generates a new linguistic

variety comprehensible for the same community of practice ([Hernandez, 2013](#)) while the community comprises of diversified regions and languages. Thus, transnational ties among people of different regions have introduced easy and familiar communication. Furthermore, NUML, a university of languages, is a hub and representative of almost all Pakistani linguistic variations and it manifests this linguistic change. Thus, it is the most suitable place for conducting this study which presents documentation of Numlianlect.

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All languages have specific linguistic variables which are informally spoken by different strata of society. Linguistic variations influence semantic, syntactic, morphology, grammar and phonological level. [Chomsky \(1965\)](#) posits that language variation is caused by nonlinguistic factors. Keeping in view linguistic variations in Pakistani culture, those factors can be the use of mother tongue in homes, use of official language Urdu in offices and use of English as a medium of instruction in academic institutes. The current fashion trend is to merge local variety with English to remain colloquial and modern simultaneously. Above all, the internet connects all individuals of the global village and brings radical changes in language, surface structures and world views. So, multilingualism is a blessing for Pakistani learners while most native American students are less multilingual because they do not require learning foreign languages.

Each spoken and written language varies at several points and they persist in their domains. Individuals utter various words to express the same semantic shade or situation. So, linguistic variation is part and parcel of our everyday written and spoken conversations. Language variation is the basic concept of sociolinguistics. Only ordered and systematic linguistic variety persists while unsystematic variety fades shortly. Hence, the study in hand explores linguistic variation as Numlianlect.

As linguistic changes are concerned, vocabulary changes partially or fully. Certain code meshed expressions, slangs become popular for some time and fade away after some time. New grammatical constructions and phonological patterns emerge and English words are pluralized with Urdu or Pashto pluralizing methods. Different language patterns mix up and form a unique variety which is the focus of this academic investigation.

“Style repertoire” dominates on code-mixing. Labov’s researches motivate others to work in their societies and the current study is an experimental extension of the university language of BS English NUML. The discourse of an individual speaker or a group of people unveils different linguistic and cultural layers. It can be generalized according to situations in pluralistic cultures (Katchru, 1978).

Pluralistic culture means that a cultural minority keeps its identity intact even in a wider spectrum of cultures. The speakers adapt a language or channelize it according to their personalized tastes and needs. They introduce their new ethnic, geographical, linguistic and cultural identities with modern languages and trends. That’s why such linguistic variety and linguistic choice vary from person to person and group to group. Sometimes, a group of the same age or same tastes coin new lexical items. At times, some expressions become viral and frequent that those expressions are copied frequently like “REQUESTA PAEA NE” from an Indian song. It is done to elevate social class or show modernity in this ostentatious society where rapport is more important than nobility of character. Moreover, electronic media, social media and various linguistic groups generate style repertoire. Now for evoking a rural sense in modern discourse, some strong onomatopoeic words have been used like “NO PUNGA”. “PUNGA IS NOT CHANGA.” As its etymology is concerned, it was a Latin word “pugnacitas” used in 1600 having the denotative meaning of “fondness for fighting” (“Online Etymology Dictionary,” n.d.). The phrase “NO PUNGA” is a meshing of English and Punjabi languages. Such code meshed construction is the manifestation of plurilingualism and language variation.

The research problem is that when an outgroup person has learnt standard Urdu and English languages; even then the person is unable to understand semantic layers of linguistic variations uttered by youngsters, for instance, Pashto speaking students used “BEDOONA” for beds. English word “bed” has been pluralized in the Pashto plural pattern by adding the OONA sound in the end. In addition to it, these altered linguistic items attract people and they become inquisitive to know their meanings, usage and morphology. Study in hand endeavours to fill this linguistic gap to some extent.

Study in hand raises the following research questions: i. What sort of linguistic variations have been spoken by BS English NUML Islamabad students in various sociolinguistic settings? ii. What are the denotative and connotative semantic interpretations of Numlianlect by BS English male

and female students?

This research aims to fulfil these objectives. i. To find new linguistic variations and their coinage system in BS English NUML male and female students. ii. To explore denotative and connotative semantic shades of each language variation.

This study is significant in the sense that it endeavours to compile a code meshed and popular variety of spoken English of BS English students at NUML. Secondly, such empirical research works have not been done frequently in the Pakistani linguistic environment. Study in hand contributes to the existing knowledge to present newly coined words and phrases that have not been found in existing lexicons. Thirdly, the exploration of linguistic variations have not been recorded systematically at NUML previously, so this research records those linguistic expressions academically.

### Literature Review

Like a living phenomenon, language evolves with ever-changing local, global and media effects. Sociolinguistics incorporated several other relevant fields and dimensions but till the 1960's language variation was not actively probed until [Labov \(1927\)](#) conducted several types of research and his work motivated other researchers to come to this field and founded a new discipline of variationist studies. In this method, variations of speakers were documented during their communication. The bottom line of this approach was to investigate the mutual connection between language and social fabric. Furthermore, the roots of variation theory lay in an experimental and provable approach to language use. [Labov \(1927\)](#) posited about the prevalence of heterogeneous individualized language which necessarily deviated grammatical rules. Several key factors, for instance, social class, economic stratification, gender disparities and their exclusive treatment, style and ethnic background influenced a person to speak a variety of languages, (Schuchardt, 1972). Different social groups used different language varieties ([Trudgill, 1995](#)). Study in hand concentrated on Numlianlect spoken by BS English NUML students.

[Milroy and Milroy \(1992\)](#) presented a model

that weak social connections or communication circles spoke standard variants. On the other hand, vernacular variants were spoken by strong communication circles. This model had been applied on relay chats in the CMC frameworks. Weak social groups strived to raise themselves linguistically by dint of speaking standard language while influential and major linguistic groups were not worried about their status and linguistic identity.

In 1966, William Labov found out individual speech patterns in New York. He identified how frequently the final or preconsonantal  $\text{\textcircled{r}}$  sound was pronounced in a word like bear etc. This speaking variety was attached to prestige and a posh class of society ([Cruttenden, 1979](#)). That's why some pronunciation styles were called posh accents.

In 1874, Peter Trudgill conducted research in Norwich language that how gender changed dialect in each social category of human beings. Words "walking and talking" were standard forms but "walkin and talkin" were spoken as nonstandard forms. Trudgill highlighted the discrepancy between careful speech and relaxed speech. He found that women spoke Received Pronunciation more than males. Social class divisions highlighted nonstandard language more than gender ([Cruttenden, 1979](#)).

Jenny Cheshire researched the use of 11 nonstandard features and explored their occurrence in boys and girls in playground settings. They spoke such sentences "You was with me." They calls me." It was explored that variation in dialect was a conscious selection. The effect of social dealing was more powerful than gender roles ([Cruttenden, 1979](#)).

Milroy Belfast's research identified that partners of my speech community were linked with open or closed social connectivity. Some individuals belonged to a "closed network" e.g. all individuals whose group members were well acquainted with each other and "open network" e.g. an individual whose group members didn't know each other. Closed network enforced linguistic norms. Those who spoke nonstandard forms belonged to the "closed network". Women's language showed

fewer features of nonstandard language because they lived in an open network. Contrary to it, Milroy found in discussions of some variables that females used more nonstandard language than men ([Cruttenden, 1979](#)).

Berstein conducted research on restricted code and elaborated code in 1971. He found two particular ways of communication which were different from Standard English and regional dialects. The elaborated code consisted of correct syntactic patterns with more subordinate clauses and some incomplete sentences while the restricted code comprised of looser syntax. It employed frequent use of "like", "but" and several clichés. Those who were unable to speak elaborated code, faced "cognitive deficit" ([Cruttenden, 1979](#)). It was a mental impairment that directed a person's worldview and mental processes.

Gumpers (1958) had conducted linguistic variation in different caste systems in India.

Ethnicity referred to a group of people associated with some religion, caste, language group, language, geographical boundary, politics, social or economic class etc. Study in hand didn't present NUML linguistic variation as a linguistic dialect, rather this study explored some phrases, some newly coined words in the everyday informal discourse of NUML BS English students, 2016. These students were learning English, so English words had been frequently adapted in the frame of their mother tongues.

Age and requirements of time also fashioned and modified the language of a particular group. The contemporary age is of global communication through the internet and social media, text messaging, electronic and print media etc. So the language of the new generation aged 21 to 25 group is excessively under the impact of the digital environment.

Some messages can be transmitted with some other linguistic sources. A sociolinguistic variable that takes words from other languages or it can take extra-linguistic variables for ethnic group, sex, age, style, social and economic class ([Fasold, 1990](#)). Numlianlect mostly took one word from Urdu or the other from regional languages and one word

from the English language, and with their combination, a new linguistic variety emerged. Sometimes a word was taken from one linguistic group but it had been pluralized with grammatical rules of another language for instance BEDOONA. In some situations, familiar code-mixing had been changed into an unfamiliar code for example "Request KRNA" phrase has been changed into "REQUESTA PAEA". They had been elaborated in the analysis segment. The present study explored this newly coined code meshed school variety.

Sometimes an abstract idea or some difficult situation occurred and the speaker got the support of bilingualism. Balanced bilinguals have equal competence and performance in both languages while unbalanced bilinguals have better competence in one language than the other one. The target population of this research acquired their mother tongue, for example, Punjabi, in schools, they learnt the national language Urdu and they speak Urdu in an academic environment while their medium of instruction is English. In these situations, they tend to opt for bilingualism or plurilingualism according to needs and situations of formality. Some students were active bilinguals and some were passive bilinguals.

Code-switching is quite common in bilingual and multilingual communities. [Gumperz \(1972\)](#) initiated his research in the field of code-switching. They differentiated between 'situational code-switching' and 'metaphorical code-switching'. [Poplack \(1980\)](#) elaborated on three types of code-switching in conversations: a. Intersentential code-switching e.g. code-switching occurs at a sentence or phrase level, b. Intrasentential code-switching e.g. switch is in the word or the sentence c. Extrasentential code-switching e.g. switch between the tag and base language. Code mixing means integration of grammar, vocabulary and suprasegmental features in another language ([Hernandez, 2013](#)). Two or more varieties had been joined but each word kept its structure intact.

Dividing lines among standard and nonstandard; formal and informal; dialectal differences were being demolished with the onslaught of code meshing in our daily life. It is not a new linguistic phenomenon in speaking and

writing. It merged two distinct dialects, local idioms, cultural pluralism, techno lingo and amalgamation of various grammars. Code meshing was employed widely in ads, political discourse, media discourse and everyday interactional communication.

Now I discuss some terms and words used in various code meshed discourses. Once a waitress got 21 dollars from American president Barack Obama and she asked him about change. Obama replied, "Nah, we straight" (Henderson, 2009). Obama is a code-meshers (Young, 2009) in this utterance. Code meshing has become the order of the day in all strata of life.

The term "punked" has been taken from Afro American culture in American English. John Rickford and his son Russell John Rickford's book 'Spoken Soul: The Story of Black English' (2002) presented the chapter title, "What's Going On?" It has been taken from a Vietnam song title. Concluding, Villanueva (2006), the renowned scholar of language and American Studies, commented that "the blended form is our dues" (Young, 2014, p. 351).

Code meshing is the "best model of literacy" (Young, 2014, p. 7). It is a pedagogical approach for teaching to students who belong to diversified ethnocultural backgrounds. A survey was conducted about the utility of code meshing and participants responded in favour of code meshing in these words "[Code-meshing] helps me more." "[Code-meshing should be allowed] because if you don't know it in Spanish, you know it in English" (Young, 2014, p. 116).

Enumerating the benefits of code meshing, it is powerful and dynamic enough to preserve the cultural heritage of the global village. Furthermore, code meshing enhances the attention span of learners or communicators. Language is primarily for communication and code meshing accelerates rhetorical effectiveness in indigenous linguistic colouring. The English language has expanded more with code meshing techniques. Code meshers have transformed into better writers because they are adept in rhetoric devices and multifarious linguistic choices. Bapsi Sidhwa's novels are

appropriate examples of code meshing. After reading her works, knowledge absorption enhanced vertically and horizontally (Young, 2014).

There should be a rational proportion between local and global linguistic varieties since language contact and language shift play their role in the formulation of schooled language. The scaffolding technique has been recommended for multilingual learners. Learners should prefer to listen to global linguistic variety but they should speak indigenous linguistic variety (Wynter-Hoyte, Long, Frazier, & Jackson, 2021).

All dialects are accepted language forms but some dialects and language varieties supersede other ones. Some varieties have been stigmatized and some have been privileged due to their speakers and their status. Suitable teacher training and awareness about language varieties should be included for teachers (Johnson, 2022). Language is a living and variant phenomenon, so it changes with time.

## Research Methods

The research framework encompassed compiling linguistic deviations used in settings of the classroom, café, playground, gym, library, book shop, nicknaming, exams, travelling discussions, university functions, media, negative habits like smoking, cheating, bunking discourse, fashion trends, dress, cell phone, linguistic deviations during text messaging.

It was an empirical and qualitative study design. Data was generated by twenty-two open-ended questionnaires. In the light of above mentioned 13 categories of the research framework, the open-ended questionnaire was designed incorporating all aforementioned categories of linguistic variations. BS English NUML students shared their experiences and observed language variations in different settings and they differentiated male and female discourse matters. A random sampling population technique was adopted to collect data.

Moreover, the researcher taught BS English and was an active part of the sampling frame, the researcher also included his observed linguistic variations and incorporated them in this



observational and empirical research. Milroy and Gordon (2003) affirmed that with the researcher's participation, this method became fruitful if he was familiar with the target sample. They posited "participant observation can be an enormously fruitful method for sociolinguistic analysis" (Milroy and Gordon, 2003, p.71). To strengthen this research, Labov and Weinreich's Variation Theory (1960) was applied to discover code meshed variations in the informal discourse in different university settings.

## Results and Discussion

In the following lines, first of all, responses of students about code meshed language and popular discourse with their given meanings have been mentioned in the process of recording language variation. Language variations are in uppercased writing.

### A 1. Classroom Discussions of Boys

I. "GOLI KARANA" means to deceive someone. II. "Class MAI Boring HA" means bore class. Here two English and two Urdu words had been meshed. III. Word "ChairAIN" is used for chairs. Urdu pluralizing method was applied here. IV. "NA BABA" means don't tell me. Denotatively, BABA means an old man or father. V. "YAR SULA RAHA HE" means the teacher is making us sleepy in class. VII. Some boys call wife with the name of "SUBEDAR". Denotatively, it meant for an army non commissioned officer. VIII. Word "Sain" was spoken for a dear person while usually denotatively it meant a saint-like simpleton. IX. Pashto speakers pluralized English words with Pashto methods for instance "BoardONA" (whiteboards).

### A 2. Classroom Discussions of Girls

I. "GUPPAY LAGAO" means let us have a nice conversation. In standard Urdu, it is called "GUPPAY HANKNA" II. "PAKA RAHA HE" means making us bored. III. "ZA MARE" means let's move. IV. "TeacherAN" for teachers are mostly spoken by Pashto speaking students. Word "MadamAIN" is used for female teachers.

### B 1. Café Conversations of Boys

I. "Treat KRA" means to buy food for us. II. "SUPARI KARANA" means to divert teachers' attention to some irrelevant task. III. "Bring the Mathematics" means to bring the bill, please. Here semantic change is present. IV. "AALU Chips" is a code-meshed expression that means French Fries. V. Students utter the words "YAKHHAWA" for air conditioner and "THANDI DUKAN" for a cold drink shop. VI. "Lot of GARM" means very hot weather. VII. Some students used the phrase "MAHOL BNA" which means to make a lush environment with food and extra arrangements. VIII. Pashto speaking students usually say "CHOCOLATONA" for chocolates and "ROTI MOTTI" for loaves.

### B 2. Café Conversations of Girls

I. "KITNA THOSEY GEE?" means how much will you eat. II. "KHABA Program HE" means lunch program. KHABA is a pure Lahori term for food items and the program is an English word and HE is an Urdu word. Thus it becomes a code meshed linguistic expression. III. "TWADI MEHRBANI" means thank you. Here Punjabi word TWADI and Urdu word "MEHRBANI" are meshed to replace an oft-quoted English phrase "Thank you".

### C 1. Playground, Gym Discourse of Boys

I. "Gear KHA JANA" means to get angry after losing a match. It is an example of code meshing in which the English word "Gear" and Urdu words "KHA JANA" have been mixed. II. "Body ACHI HE" means a handsome and well-built boy. III. "SAKHT Ball" means a hard ball of cricket. Here SAKHT is an Urdu word and Ball is an English word. Both have been code meshed. IV. "WATTA Ball" means bad bowling and the arm has not been swung properly. V. Students positively used the Urdu word "SHEDAI" for an enthusiastic fan while denotatively it means a lunatic with a negative connotation. VI. Pashto speakers usually uttered such words as "Body SHODY" for bodybuilding and "BatONA" for cricket bats.

## C 2. Playground, Gym Discourse of Girls

I. “*RONDI KARNA*” means to cry after losing a game. RONDI is a Punjabi word and KARNA is an Urdu word and both have been code meshed. II. Some students uttered the word “*MADARI*” for a dancer. Denotatively, it is used for a juggler. III. “*TUM mental HO*” means you are mad. Here English and Urdu codes have been meshed.

### D 1. Library, Book Shop Conversations of Boys

I. “*Top NAHE KR LOGAY*” means you won’t excel or you can’t secure any position. Here Top is an English word and the rest of the phrase is Urdu. II. “*AKHEER KETAB HE*” means the best book. III. “*Professor*” means a student who is always in the library. Semantic change is evident. IV. Pashto speakers articulated “*KITABOONA MITABONA*” for books and “*PEONA*” for pens.

### D 2. Library, Book Shop Conversations of Girls

I. Pashto speaking girls say “*CHUP SHA*” means to keep quiet. II. “*BookAIN*” and “*PencilAIN*” have been pluralized with the Urdu plural method.

## E 1. Assigning Nicknames to Fellows and others (from Boys)

I. “*JANI*” is used for a beloved person irrespective of their gender. II. “*KAKA*” is named for a guy who does all work for his class. III. “*PANDA*” means a very friendly person. IV. Sindhi students say “*GUDO*” for a student who has a prince-like appearance. V. Students give the name of “*PANDU*” to a fat man. VI. Students named the word “*TOTA*” for a person who just memorized verbatim like a parrot while his/her comprehension ability lacked. Denotatively, the Punjabi word “*TOTA*” means a parrot. VII. Students gave the name of “*ANDHA*” who usually committed errors in reading, not visually impaired or blind. VIII. “*TEELI PEHLWAN*” was used for a willow wild physical appearance.

### E 2. Assigning Nicknames to Fellows and others (from Girls)

I. “*CHEETI*” means a brave girl. II. “*PUGGY*” word is used for a dumb girl. III. Sindhi students

gave the name “*GUDDI*” to a charismatic girl. IV. “*POOH*” was used for a fat friend.

## F 1. Discourse Related Exam and Results of Boys

I. “*NECHE SE top*” means getting the lowest marks in the exam. II. “*TU TO GEA KAM SE*” means you’ll fail. III. “*URH JANA*” means to fail while denotatively, it refers to fly. IV. Pashto speakers say “*ExamONA*” for exams. V. “*Treat TO BANTE HE*” means exam success should be celebrated with a feast.

## F 2. Discourse Related Exam and Results of Girls

I. “*PAKKA fail*” code meshed phrase meant to fail for sure. Here PAKKA is a Punjabi word and Fail is an English word that was meshed. II. “*LUT JANA*” means ruined completely in the exam. Denotatively, it means robbed. III. Pashto speakers say “*Sheet RAKA*” to give me a sheet. IV. “*AB TO GAE*” means in trouble because the exam is very poor. V. “*GHATIA exam*” means a very bad paper. Here Urdu word GHATIA has been meshed with an English word.

## G 1. Travelling in University Bus, Lift Taking, Urban Transport, Metro etc of Boys

I. “*Fix HOJA*” means to get a lift. Here code meshing is evident with the English word Fix and Urdu word HOJA. II. “*BHAE lift*” code meshed phrase means o brother give me lift. III. “*PAKISTAN KHAPPAY*” means talking about politics. Denotatively, in the Sindhi language, it means long live Pakistan! IV. Sindhi students used the word “*KEDHAN*” for the English word “where” and “*HEDAN*” word for the English word “here”. V. Most of the male students used the word “*BHAGO*” which means hurry up, with no meaning of running. VI. Students used the word “*LAHO*” “*CHARO*” for dismount or get down and enter or get in the bus respectively. VII. Pashto speakers are called “*BUSONA*” for buses. VIII. Some students called metro a “*JANGLA bus*”, a code meshed phrase.

## G 2. Travelling in University Bus, Lift Taking, Urban Transport, Metro etc of Girls

I. "Local JAO" meant to go by local transport. Code meshed linguistic variation had been formulated with the English word "Local" and Urdu word "JAO". II. Pashto speakers said "CHAKRA" to an old vehicle. Denotatively, CHAKRA is a cart.

## H 1. University Functions/Gala/ Walks etc of Boys

I. "CHALAIN buddies" means friends, let us go. It is a code meshed phrase. CHALAIN is an Urdu word while BUDDIES is an English word. II. Students also used the word "ALA" "BOHT ALA" to express the dexterity of some functions. III. Word "AKHIR" is used for superb semantic shade. IV. "CHA GE HO YAR" means you look fantastic or you perform superbly. V. Pashto students say "ProgramONA" for recreational programs.

## H 2. University Functions/Gala/ Walks etc of Girls

I. Usually, girls apply light makeup in universities. If some girls apply heavy makeup, she has to listen to such comments. "TERI SHADI HAI AJ" means it is your wedding day that you have applied a lot of cosmetics and wearing gay dresses. II. Female students say "WALEEMA HA?" means a girl in over makeup. III. "Richic coming" means someone is overdressed. The "Richic" word is coined by students. The word "over" refers to extra makeup or funny dress in the function. IV. The phrase "CHLAIN girls" means girls let us move and it is also a code meshed linguistic variation. V. Pashto speakers say "TANG TAKOR" for music.

## Discussion about Showbiz, Media, TV, Social Media etc of Boys

I. "Book KA face" means facebook. It is a code-meshed coinage in which only one Urdu word KA is present. II. Students used the word "BAKWAS" for wastage and meaningless ideas and thoughts. All absurdism has been expressed in one Urdu word BAKWAS. III. "KEA item HE!" means what a beautiful girl! This phrase is also code meshed. IV.

"MAZA NEEST" means do not have charm. Here Urdu and Persian have been code meshed. Persian word NEEST means not. V. "Burger boy" means a modern boy.

## H 2. Discussion about Showbiz, Media, TV, Social Media etc of Girls

I. "KHOF SURAT actress HE" means she is an ugly actress. Here Urdu word "KHUBSURAT" has been changed into KHOF SURAT to give the opposite semantic shade. Then code meshed variety was formulated with English word actress. II. "Mummy daddy actress" means a decent actress.

## J 1. Negative Habits like Smoking, Cheating, Bunking Classes of Boys

I. "SOOTA LGA" means smoking a cigarette. II. "PAKKA cigarette" means a drug-filled cigarette. III. "BADAM DAE" which means give a cigarette. Here code meshing process has been done with the Urdu word BADAM and Punjabi word DAE (give). Here complete semantic change has been done that BADAM is a cigarette. III. "BOOTI RUKHNA" means keeping a page for cheating in exams. Denotatively, BOOTI is a shrub. IV. "CHADH class" means bunk the class. Here Punjabi and English words have meshed. Several students used the word "GOAL" "PUTA LGANA" and "TULLA" for bunking a class. In fact, TULLA is hitting GULLEE (the small wooden piece with sharpened sides) with DANDA (wooden stick) in the Punjabi rural area game called GULLE DANDA. V. Pashto speakers say "LOAPER" to a careless man. The English word is a loafer and Pashto speakers habitually pronounce "p sound /p/" in place of "f sound /f/".

## K 1. Discussion about Fashion Trends, Comments about others' Dresses etc (of Boys)

I. "KAALI CHARAN" means a blackish boy. It was the name of a hit Indian movie. II. Pashto speakers say "ShirtONA" for shirts.



## K 2. Discussion about Fashion Trends, Comments about others' Dresses etc (of Girls)

I. "TALIBAN WALE KAMEEZ" means a long shirt which was in vogue in girls. TALIBAN is an Arabic word and it has meshed with Urdu words. II. "BAJI" and "Aunti" words are used to overly dressed girls in universities. Cultural and social semantic shades are overpowering the denotation. III. "Looking PEARI" means looking beautiful. Here English and Urdu words were meshed to produce a linguistic variation. IV. "Tommy LUG RAHI HO" means you look like a hipster (overly trendy). V. "TOBA HAI" means a fashion disaster. Here Arabic word TOBA from the religious register has been shifted to the fashion register. VI. Pashto speaking girls praise others with the expression "KHAISTA DE", which means it's good. VII. "Shopping of KAPRAY" means cloth shopping. It exhibits code meshing of English and Urdu.

### L 1. Cell Phone Conversations of Boys

I. Pashto speakers say "MESSAGONA" for text messages and "RINGONA" for rings/calls. II. They use "KHAIR SHA" with the meaning of how are you? III. "Lolz" means laughter and "F9" means fine, which are very common.

### L 2. Cell Phone Conversations of Girls

I. "DAFFA HO JA" means don't talk to me. Here negative connotation of the word DAFFA has been transformed into a positive connotation. II. "MEY coming" means I'm coming. In this phrase, Urdu and English codes have been meshed to give colloquial and modern trends simultaneously. III. "Messages" are written as *msg* and "great" is written as *gr8*. "Goodnight" and "you" have been transformed into *gudni8* and *u* respectively.

## M 1. Linguistic Deviations during Text Messaging of Boys

I. Many speakers used "K" for Okay; "VR" for where and "SANGA E" for how are you?

## M 2. Linguistic Deviations during Text Messaging of Girls

I. "YRR NAR" means love done. II. Girls have started to call other girls with the word "BHAI" in extreme frankness. Semantic reversal is exhibited here. III. "JIGR" means close friend, bosom friend. Denotatively, it means a liver. IV. "No LARAI" is a code meshed expression means don't mess with me. V. "YARA" means friend. In Punjabi, YAR means friend. In the end, a: sound is added to call others. The same is done by adding a sound in the last sound of Pashto names while calling.

### N 1. Any other Linguistic Deviations which you want to Discuss (of Boys)

I. "CHALTA BAN" means go away. II. "SHAKAL GUM" means disappear from here. III. "Bambo" means cool. IV. Pashto speakers utter "HA" for yes. V. They say "CarpetONA" for carpets.

### N 2. The Researcher's Observed Language Variations in Numlianlect

I. "DY TALEE" means strike your hand on my hand as a gesture of affirmation. Here code meshing of Punjabi word "DY" and Urdu word "TALE" had been done. II. "Theeta" means a full-time bookworm. Trigonometry sign Theta had been changed semantically. III. "PRHAKOO" was a person who studied most of the time. Here Urdu word "PARHNA" had been changed into a new variety. IV. "WO" demonstrative pronoun referred to fiancé and fiancée. V. "No PANGA", a code meshed variation, means no interference or meddling in my matters. VI. "BETA" means a bosom friend while literally, it means a son. VII. "KAMEENA" for a male friend and "KAMEENE" for a female friend. It was used when a close friend was not cooperating. It showed friendly annoyance. Here negative connotations had been changed into a positive ones. VII. "SHOHDE" word was used for friends who didn't spend any money but ate to their fill from others' pocket money. VIII. "KHAU PEU YAR" means a friend who is a fair-weather friend and joins in the cafeteria most of the time without paying a single penny. IX. "TUNN" means the

person who is not in his senses. X. "LASSEE PEE KE SO JANA", "BHANG PEE KE SO JANA" mean that a person is careless and indifferent. XI. "BACHU" was used to address close friends. XII. "KUTTEE WALE HONA" meant experiencing the worst situation. It was the translation of the English idiom "go to dogs" or dog's life. XIII. "Fit EE" means are you hale and hearty? It was a code meshing of English and Urdu respectively. XIV. "KAKH NAHE AATA" means I know nothing. Here Punjabi word KAKH and Urdu words NAHE AATA have been code meshed. XV. "HALWA EE" means that it is a very easy task. XVI. "Mr Bean" means a funny fellow; in fact, Mr Bean is a world-famous comic character. XVII. "DIMAGH KE DAHE BNANA" means excessive speaking of a person but nothing is comprehensible and delightful. XVIII. "PHAKKEE PRNA" means a financial loss. Usually, PHAKKEE is a digestive medicine given by a Hakeem.

## Conclusion

Major findings of this study reveal that BS English students of NUML use code meshed words like "Treat KRA" by mixing English and Urdu words. English grafting has been done in the code meshed language to present an ultra-mod sensation. Secondly, some students mix Punjabi and English words like "Fit EE" as a combination of indigenous

and foreign elements. Thirdly, some students belonging to different provinces articulate their regional dialectal words in their linguistic variations as examples of Sindhi, Punjabi and Pashto speakers have been given. Fourthly, some students completely change semantic shade, for instance, *BHAE* (brother) or *BETA* (son) words have been used for a close female bosom friend of another female. Fifthly, some words have been changed like *BACHA* Urdu word has been changed into *BACHU* and *JAN* into *JANE* and *JANU*. Sixthly, some obsolete and pure rustic words had been taken as new connotative meanings, for instance, the word *KAKA* for a guy who does all work of his class fellows. Seventhly, Pashto and Urdu speakers pluralize English words with Pashto and Urdu pluralizing methods, for instance, *BarOONA* and *ChairAIN*.

Future research works should be conducted through corpus-based analysis by Antconc, Lexeametutor or other text mining software. For this purpose social media pages, electronic media, print media, audio corpus and text corpus should be used for accurate concordance and word coinage. Super specialization research works on the coinage of new linguistic variety can be conducted by speakers of one language like Suraeke. Thus, it will generate new vistas of hybridized linguistic variety which takes its roots from the particular language.

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## Appendix

### Questionnaire

Name... (Optional)      Gender: Male/Female      Age Group: 15-20/21-25

Province: ..... Cell No..... (Optional)      Signature: .....

*Note: Please mention newly coined or formed words, deviations from standard language during discourse of different sexes in the following settings. You can write extra words below these columns.*

**Table 1.** Classroom Discussions

	Words/Phrases	Meaning	Gender	How many people speak?			
1			Male	20%	40%	60%	80%
2			Female	20%	40%	60%	80%

**Table 2.** Café Conversations

	Words/Phrases	Meaning	Gender	How many people speak?			
1			Male	20%	40%	60%	80%
2			Female	20%	40%	60%	80%

**Table 3.** Playground, Gym Discourse

	Words/Phrases	Meaning	Gender	How many people speak?			
1			Male	20%	40%	60%	80%
2			Female	20%	40%	60%	80%

**Table 4.** Library, Bookshop Conversations

	Words/Phrases	Meaning	Gender	How many people speak?			
1			Male	20%	40%	60%	80%
2			Female	20%	40%	60%	80%

**Table 5.** Assigning Nick Naming of Fellows and others

	Words/Phrases	Meaning	Gender	How many people speak?			
1			Male	20%	40%	60%	80%
2			Female	20%	40%	60%	80%

**Table 6.** Discourse Related Exam and Results

	Words/Phrases	Meaning	Gender	How many people speak?			
1			Male	20%	40%	60%	80%
2			Female	20%	40%	60%	80%

**Table 7.** Travelling in University Bus, Lift Taking, Urban Transport, Metro etc

	Words/Phrases	Meaning	Gender	How many people speak?			
1			Male	20%	40%	60%	80%
2			Female	20%	40%	60%	80%

**Table 8.** University Functions/Gala/ Walks etc

	Words/Phrases	Meaning	Gender	How many people speak?			
1			Male	20%	40%	60%	80%
2			Female	20%	40%	60%	80%

**Table 9.** Discussion about Showbiz, Media, TV, Social Media etc

	Words/Phrases	Meaning	Gender	How many people speak?			
1			Male	20%	40%	60%	80%
2			Female	20%	40%	60%	80%

**Table 10.** Negative Habits like Smoking, Cheating, Bunking Classes

	Words/Phrases	Meaning	Gender	How many people speak?			
1			Male	20%	40%	60%	80%
2			Female	20%	40%	60%	80%

**Table 11.** Discussion about Fashion Trends, Comments about others' Dresses etc

	Words/Phrases	Meaning	Gender	How many people speak?			
1			Male	20%	40%	60%	80%
2			Female	20%	40%	60%	80%

**Table 12.** Cell Phone Conversations

	Words/Phrases	Meaning	Gender	How many people speak?			
1			Male	20%	40%	60%	80%
2			Female	20%	40%	60%	80%

**Table 13.** Linguistic Deviations during Text Messaging

	Words/Phrases	Meaning	Gender	How many people speak?			
1			Male	20%	40%	60%	80%
2			Female	20%	40%	60%	80%

**Table 14.** Any other Linguistic Deviations, which you want to Discuss

	Words/Phrases	Meaning	Gender	How many people speak?			
1			Male	20%	40%	60%	80%
2			Female	20%	40%	60%	80%

**Table 15**

	Words/Phrases	Meaning	Gender	How many people speak?			
1			Male	20%	40%	60%	80%
2			Female	20%	40%	60%	80%