

Indigenization and Transliteration: Loan-Words in Khalid Hussaini's *The Kite Runner*

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Abstract

The present research is based on the qualitative method by analysing the words of Urdu language through the alphabets of English language in Khalid Hussaini's *The Kite Runner* (2003). English is a language used as co-official language in Pakistan and a lingua franca in the world. During the writing process, it is natural that many words of the Urdu language get their way in and become part of *The Kite Runner*. The key purpose of this research is linguistics manipulation in the novel and the strong influence of Urdu language. Different critics and researchers have highlighted the various aspects of *The Kite Runner* such as socio-cultural condition, class clashes, diaspora elements, ethnic division, father and son relationship etc. It seems that less attention is paid to my area of study. The study will provide a new perspective to *The Kite Runner*. After the analysis it appears that there is a strong influence of Urdu language which can also be considered as environmental effects. This paper aims to find out Urdu words in the text that have become part of English language as Urdu loan words. It highlights a large number of Urdu words which are mentioned in *The Kite Runner*. It is hoped that this study would help to motivate the future researchers to delve the same in another piece of literature. The results show that the novelist takes keen interest in Urdu language by using Urdu words as transliteration. I employed linguistic influence as a powerful instrument by using loan words to share the culture of the society. This research is an attempt to unfold the local words and their attached senses so that the reader can easily understand the meaning of sentences in context. It will help the readers in decoding the text influence by applying transliteration and indigenization.

Key words: Indigenization, Transliteration, Influence, Lingua Franca, Loan words.

Introduction

There are various linguistic structures that can be used in a sentence. Named entities is one of the most informative. Transcribing them from one language into another is called transliteration. This research paper intends to provide an intimate account of transliteration as Urdu loan words used in *The Kite Runner* (2003) by an Afghani-American writer Khalid Hussaini. His birth place is Kabul, Afghanistan, in 1965. His first novel, *The Kite Runner*, his first novel is an international bestseller novel as more than 10 million copies retailing per year. He is a human activist for the United Nation

High Commissioner for Refugees (UNHCR)

The Kite Runner (2003) is an awful story dependent on unnatural companionship among Amir and Hassan which emblematically speak to the solidarity of Sunni and Shi'a. Be that as it may, Amir and Hassan live and play together, not just as companions, yet as siblings. Amir wants to win the Kite-Flying rivalry and gathering the last cut kite by running for it as image of triumph. The competition started, Amir, Kite Flyer cut the kites including the blue one decision the sky and Hassan, as extraordinary kite sprinter knew god skilfully where the kite would land. As triumph drew nearer, Hassan pursued blue kite yet something upsetting happened which changed the lives of the two young men for eternity. The triumph got set apart on the cost of Hassan, on the record of the two children's kinship as he was tortured by Pashtun young men, Amir saw everything except for keep quiet, to get away from according to Hassan and his soul he attempted to put claims and bogus faults on Hassan with the goal that he should be driven away from his eyes. He blamed him as criminal and Amir's dad hesitantly permitted Ali to surrender the work. Amir and his dad went to America. Amir acquired love of his dad since he was just any expectation of endurance. After numerous years, he was gotten back to Afghanistan by a family companion, Rahim Khan, to uncover the mysteries that were covered in the pages of past which change the clearly smooth lives into upsetting figures. Amir's companion and ill-conceived sibling Hassan slaughtered by Taliban and his child Sohrab was moved to halfway house.

Different parts of the novel have been investigated by various researchers and pundits however lamentably these masterminds appear to give no consideration to my region of study, which includes the examination of literal interpretation and credit Urdu words in the content.

The Kite Runner got various positive and negative audits, for example, Al-Sudeary, 2007; Edwards, 2009; Lidyawati, 2010; Luckhardt, 2010. Be that as it may, indigenization and literal interpretation as Urdu advance words examination of the content was the zone which isn't investigated up till now. Kachru (1983) highlighted the Asian English in a very effective manner through hybridized sentence structures. It is an innovative approach in varieties of English language. The native words, Urdu language words, are used as loan words in transliteration. The hybrid words such as “lathi charge, rickshaw-driver, child-lifter, Tonga-drivers, Police-wala, Tonga-wala” (57) are highlighted in Pakistani English fiction but not covered *The Kite Runner* in detail which is a gap for this research paper. The use of loan words shows the cultural and linguistic identity which is highlighted through the words of local language

Robert Baumgardner (1993) asserted that English is utilized by the powerful class of the populace. He, further, clarifies that loan words from Urdu and other provincial dialects are normal in Pakistani/Afghani English. Getting from the native areas of food, dress, local government organization, legislative issues, expressions in different occasions and music is turning into a lasting element of Pakistani/Afghani English. The writer having strong affiliation with his own culture and language, mentioned the loan words in English Language which is the utilization of Urdu words (Huckin, 1997). In the whole novel, Urdu is woven in the plot normally, particularly in discussions.

Tallat (2002, 2003) featured the adjustments in Pakistani/Afghani English which happens because of its contact with Pakistani/Afghani native language or different dialects. She presumes that the impact of Urdu on English is obvious in the different writings. The assortment of different lexical structures uniquely credit Urdu words that owe their reality because of code-exchanging and code-blending. In another exploration article, Tallat (1993) brings into central event in Pakistani/ Afghani English of

some lexical elements which shift in importance from English use because of English-Urdu language contact. Acquired into Urdu, these advance words, when utilized by Pakistani/Afghani bilingual English journalists, hold their transliteration as lack of proper substitute word in the target language or strong influence of Urdu language. They used Urduized meanings which are clearly distinguishable from English language.

Research Methodology

The current research paper is qualitative as well as quantitative in nature. The study highlights by identifying the Urdu language loan words used in *The Kite Runner* (2003) through quantitative approach. The discussion and analysis part of the article is qualitative in nature based on Pakistani/Afghani English is used as theoretical framework as the data is collected from the text, specially the Urdu loan words used in the novel. All the collected data has been taken manually from the text of the novel and interpret according to context for effective results. Keeping in view the background of the novelist, Urdu words are found in abundance as used in the text. It also shows the strong effects of Urdu language on the novelist. The Pakistani/Afghani culture is presented through English language by using Urdu words in *The Kite Runner* (2003).

Analysis of Indigenization and Transliteration

In Pakistan/Afghanistan, English language is imbibed various expressions, structures, words and symbols from Urdu language. The text of *The Kite Runner* (2003) is full of transliteration which is based on Urdu loan words. The analysis is an attempt to highlight the language used in the text with special reference to the local words of Urdu language. Replete with surprising twists and turns, the text of the novel is as tightly and intricately as a rich tapestry. Some critics have the opinion that *The Kite Runner* is an Afghani novel merely translated into English since too much usage of Urdu/Afghani words followed by English translation for the proper understanding of readers and scholars. The story also surrounds in the settings of Afghanistan and few scenes are written in the setting of Peshawar, Pakistan. The words in the text seem quite similar at some extent. By writing Afghanistan culture and traditions in English, Khaled Hussaini vanished the boundary lines between Afghanistan and outer world. The quotation from *The Kite Runner* in which Urdu loan words are used in transliteration and indigenization are analysed with proper explanation of the words. "The spouses and little girls served supper; rice, kofta, and chicken qurma at twilight" (70).

In the quotation above, four local words are used to represent food items and relationships. The words are KOFTA, QURMA, BABA and KAKA. English alphabets are used for the local words as transliteration. KOFTA is translated as meatball. KOFTA is a family of meatball or meatloaf dishes found in the Indian subcontinent. There are two types of KOFTA; the one in which boiled egg covered in minced meat in a ball shape while the other is prepared without boiled egg, only meat is used in a ball shape. QURMA is another transliteration used in the passage. QURMA is a dish originating in the Indian subcontinent, consisting of meat or vegetables. BABA and KAKA are Pashto words used for father and uncle respectively. There are paternal uncle and maternal uncle. KAKA is used for paternal uncle as transliteration in *The Kite Runner* (2003). "Farzana made us shorwa with beans, turnips, and potatoes. We washed our hands and plunged new _naan_ from the oven into the shorwa" (186). SHORWA is a low cast traditional dish used in *The Kite Runner* (2003).

It is served with NAAN. It is basically used for bread. SHORWA, KHANUM and NAAN are transliteration and used as a loan word from Urdu language. The word KHANUM is used for women having high social status. In the text, KHANUM is used for the wife of Hassan where they will feel comfortable in a house situated in Kabul.

"We had a mullah who showed us Islam...he addressed us about the temperances of *_zakat_* and the obligation of *_hadj_* " (14). In the quoted text, transliteration such as MULLAH, NAMAZ, QIYAMAT are used as loan words from Urdu language. MULLAH is used for a religious educated Muslim person, administrative of mosque, who teaches to children in mosque and deliver the Friday sermon along with the five times prayers. Mullah is a statesman who's attained good amount of religious education. Ayatollah, is higher-rank than Mullah, usually more powerful and broader knowledge. Imam is the most powerful, and he is a descendant of Prophet Muhammad. In common, they are all forbidden in Islam. NAMAZ are supplications performed by Muslims. Looking towards the west which is called QIBLA in Islam, the heading of the KAABA concerning those supplicating, Muslims ask first standing and later bowing or sitting on the ground, quoted certain words from the Qur'an. For this particular explanation, in the second year of the Hijrah (623–24 CE), for example the start of Islam in the seventh century, the idea of a call to petition AZAN was presented by the Prophet Muhammad. This call to supplication was intended to assemble admirers and advise them that the time has come to pray in the mosque.

QIYAMAT is utilized for the day of judgment in Urdu language. The Muslims accepts that daily will come which will be the God's last count of the multitude of deeds of individuals. In Islamic eschatology, Yawm al-Qiyāmah "the Day of Resurrection" or Yawm promotion Din "the Day of Judgment" is accepted to be God's last evaluation of mankind. It is called a few names all through the Qur'an, for example, the Day of Reckoning, the Last Day, and the Hour (al-sā'ah). The grouping of occasions (as indicated by the most accepted way of thinking) is the obliteration, everything being equal, revival of the body, and the judgment of every single conscious being. It is where everybody demonstrates their deeds and activities with equity.

A steady topic all through the Quran is the suspension of a last decision on issues of strict distinction until the Day of Judgment. Confidence in Judgment Day is viewed as an essential precept of confidence by all Muslims. It is one of the six statements of belief. The hardships related with it are nitty gritty in both the Quran and the hadith, adages of Muhammad. Consequently, they were included the analyses of the Islamic commentators and academic specialists.

"I'm Jamila, Soraya jan's mom. Salaam, Khala jan. I stated, humiliated, as I regularly was around Afghans, that she knew me and I had no clue about what her identity was... granddad, Ghazi Sahib, the appointed authority" (132). In the passage mentioned above, transliterations such as SALAAM, KHALA JAN and GHAZI are used in *The Kite Runner* (2003). SALAAM is a greeting word in Urdu language and is a religious salutation among the Muslims when greeting. KHALA JAN is a loan word which is used for aunt, a loved one. GHAZI is used in Urdu language for judge. All the transliterations show the strong influence of Urdu language. "We chased the Kochi" (22). KOCHI is used for female traveller in a particular dress. KOCHAIN have not the resident of a particular area. They shift their homes according to their needs. They have their own life style.

BAZZARIS is used for the people in markets as "...walked amid the bustling crowds of bazaris" (22). They are the people from different areas who come to the bazar for the purpose of buying and selling. Sometimes, they come to the bazar for window shopping as by nature they like crowded

areas.

In a Muslim society, they celebrate certain religious festivals. Eid is one of those celebrations. They exchange ideas through greetings along with other activities. "Individuals embraced and kissed and welcomed each other with Eid Mubarak" (35). EID MUBARAK is a welcome word which are created in a strict celebration Eid is a literal interpretation and indigenization which is the advance expression of Urdu language. "... the first of three days of Eid AlAdha, or Eid-e-Qorban" (65). EID QOURBAN is Eid of sacrifice, a specific Muslim festival in which the animals are sacrificed in the name of Allah to refresh the memory of historic events of Hazarat Ibrahim (AS),

MOOCHI is used for cobbler or shoe repairman in Urdu language. MOOCHI is a profession in Afghanistan and Pakistan (underdeveloped countries) in which the shoes are mended or repaired. The financial position of the people is not supportive for a new pair of shoes, so they repair the existed shoes from the MOOCHI. It is indigenization and transliteration used by the novelist in *The Kite Runner* (2003). "... impaired elderly person who was a moochi " (40). INSHA ALLAH is utilized to play out an action in future, the Muslims says if God expects. "... presently, bas! Enough of this. Give us that kite. Hassan stooped and got a stone" (58).

BAS is word which is used for shut up. BAS is used when a person is angry and unable to listen further argument. His ego does not allow him to discuss the topic any more. Discussion and negotiation come to an end with BAS. As the passage shows that Urdu credit words are utilized which show Indigenization and literal interpretation in *The Kite Runner* (2003). "Rich aromas, both charming and not all that wonderful... adored such a lot of mixed with the sting of diesel exhaust, the smell of decay, trash, and defecation" (177). PAKORA and NIHARI are food items in Urdu language which are used in *The Kite Runner* (2003). As the novelist is Afghan-American so he decorated the English language with indigenous words in transliteration form which shows the strong influence of local language. These loan words are used in abundance in the text of the novel. KABOB is also used in the text which is a food item which is called steak meat in English language. Asian culture and Islamic terminology is also used by the novelist in a very effective manner. "Summer implied long school days perspiring in firmly pressed, ineffectively ventilated homerooms figuring out how to present ayats from the Koran...colourful Arabic words" (92). AYAT is a transliteration and indigenous word used in *The Kite Runner* (2003). The loan word of Urdu language is used to represent the Quranic verse, a piece of Surah. AYAT is just like sentence in English which is based on single or two ideas. Paragraph in English is just like Surah in Quran. The collection of sentences makes a paragraph, similarly, Surah is the collection of different AYAT. Furthermore, "a Koran ayat I had learned in my diniyat class rose to my lips, I muttered it." (50). DINIYAT is book in which religious materials are provided, in other words, it is the study of religion. BISMILLAH is used by Muslims at the start of activities which means with the name of God. PADAR JAN is used in Urdu language for dear father. *The Kite Runner* (2003) is full of indigenization and transliteration which shows the strong influence of Urdu language. KHODA HAFEZ is used by Muslims when they say good bye which means God is guardian. One would traditionally respond with replying KHODA KAFEZ. The English term Goodbye have similar meanings. Goodbye is a contraction of God be with. NANG NAMOOS is a type of ego in Pathan culture which means honour and pride. NOOR is a transliteration as loan word from Urdu language which is used for light in English language. In the passage above, it is used as a source of satisfaction.

"Soraya's family would host tossed the commitment gathering the Shirini-khori - or Eating of the Sweets service. " (154). SHIRINI KHORI is a ceremony where the relatives are assembled and they are served sweets for eating. It is a tradition in our culture. Shirini khori or lafz happens when the lucky man's family has acknowledged that the little girl will wed their child. Basically shirini khori is a little commitment party. Families, neighbors, and family members accumulate and make discourses before individuals those words resemble an agreement between two families and the kid and young lady that will wed. There are two observers who come from among the men and go to the lady, who is sitting with different young ladies in another room, and this is the point at which she should state, "Truly, I acknowledge." During the gathering, the two families choose how long the lady of the hour and lucky man will remain drew in and talk about the circumstance of the commitment party, which is yet to come. Islam perceives the commitment as the time that the lady of the hour and lucky man will become more acquainted with one another—they can even choose not to wed. However, separating during this time isn't valued.

NAZR is a philosophical approach towards gaze which is used for evil eye in Urdu language. In Islam, NAZR is a pledge or obligation to complete a demonstration. The inability to satisfy the responsibility brings about the need to make a remunerating move, frequently of a magnanimous sort, for example, taking care of poor people. Nazr can likewise appear as recognition for a prevalent or the installment of a charge when getting down to business. The idea is old and repeats since the commencement of the Islamic world.

ROUSSI is used as transliteration, a loan word of Urdu language, used for Russian people. Keeping in the religious background, the Russian attack on Afghanistan, Epicurean philosophic mentality and hatred approach from the forefathers to this generation are the sources through which the Russians are considered as the most dislike, hatred people in Afghanistan. Even the indigenous word ROUSSI is marked "dirty word". The passage above shows extreme dislike for Russian people "... he's Roussi, Baba stated, frowning like it was a messy word. His folks were Roussi, his grandparents were Roussi" (140).

MEHMANS is a word used in Urdu language for guests. It is transliteration in *The Kite Runner* (2003). It is an indigenous word used in the novel to represent the real picture of Pakistani society.

" In the early night, you would have heard azan, the muezzin's call to supplication from the mosque in Shar-e-Nau" (234). MUESZZIN is a person who calls for prayers five times a day. He announces the words in Arabic language which means to come to the place of prayers as its prayer time. AZAN. Etymologically, AZAN is a notification, solicitation, greeting or an appeal to perform Prayer and leave the business or social exercises. Verbally, AZAN is a call or a notification that denotes the passage season of season of a particular Prayer and repeated with specific sentences which have been set up and existed since the time of the Prophet Muhammad (PBUH). From the definition, plainly AZAN is a call and a unique notification to perform mandatory supplication administrations by utilizing explicit sentences that have been set up beginning at the period of the Prophet, so that sentence is a specific image with regards to reminding the Islamic people group to play out the love. The AZAN is something imperative for Muslims as an Islamic ceremony that denotes the hour of SALAH, Islamic petition. Other than being a marker of the hour of SALAH, it is just as a marker season of FAJR or day break in the fasting of Ramadan.

To sum up the discussion, along with the mentioned indigenization and transliterations as loan words, *The Kite Runner* (2003) is full of such references which show the strong influence of local

language on the Afghan- American novelist, Khalid Hussaini.

Conclusion

The current investigation infers that there are numerous expressions of Urdu language which are utilized in *The Kite Runner* (2003), a novel written in English language. Implications of credit words are practically comparative in the two dialects (English and Urdu). So it is additionally reinforced that another assortment of English is really taking shape in Pakistani society even based on jargon. The primary motivation behind literal interpretation is to utilize the jargon of one language in another dialect for example the utilization of English letters in order to feature the expressions of neighbourhood dialects including Urdu and Pashto. The writer utilizes the utilization of indigenization and literal interpretation all through the whole novel. Advance words are woven in the plot normally.

For instance, Amir calls his dad "Baba (multiple times) or Baba Jan (multiple times)" rather than "father" or "father", yet the peruser can decipher these words by setting. The words, for example, "Inshallah" (multiple times) or "Naan" (multiple times) have likewise been utilized. It shows up more regular to utilize Farsi in discussion. It improves casual degree of the content (Huckin, 1997). This method adds a reasonable touch to the content. Besides, the greater part of the occasions happens in a far off nation where English isn't the characters' local language. Accordingly, utilizing Farsi in discussion appears to be more regular. Subsequently, this gadget gives the pursuer a significantly more striking experience, like the pursuer has taken an interest in the scenes and met the characters themselves.

The current examination won't just build up a consciousness of indigenization, a type of language, yet additionally investigate a more extensive scope of language impacts on another dialect. It gives a logical method of finding out about neighbourhood conventions and culture with regards to story. The author utilized the language of the novel as a commonplace instrument of affection for the strict and social culture of Pakistani society. He utilized the proper phonetic gadgets as indicated by the particular prerequisites of each informative circumstance for the accomplishment of individual destinations. With the assistance of an inconspicuous control of language, he made the peruses know the different components of Pakistani culture and strict morals. The loan words in transliteration as Urdu-English code-switching is culture in Pakistani English which strengthen the independent variety with its own features.

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