

PalArch's Journal of Archaeology
of Egypt / Egyptology

LEXICAL VARIATION IN THE MOSAIC OF URDU PROSE

Syed Alamdar Nabi¹, Safia Asif², Lubna Yasir³, Muhammad Imran^{*4}.

¹Assistant Professor, Department of English, Emerson University Multan, Pakistan.

^{2,3}Lecturer, Department of English, University of Education, Lahore (Multan Campus), Pakistan.

^{4*}Assistant Professor, Department of Humanities and Social Sciences, Khwaja Fareed University of Engineering and Information Technology, RYK,64200 (Punjab).

Syed Alamdar Nabi, Safia Asif, Lubna Yasir, Muhammad Imran, Lexical Variation In The Mosaic Of Urdu Prose, Palarch's Journal Of Archaeology Of Egypt/Egyptology 18(8). ISSN 1567-214x.

Keywords: Lexical variation; Urdu prose; Linguistic evolution; Diachronic linguistics.

Abstract:

This research investigated diachronic variation in Urdu writings in prose. In the present research, representative writers of prose from different ages were selected for analysis of their writings for language variation. These writers are Mir Aman, Asad ul Allah Ghalib, Deputy Nazeer Ahmed, Saadat Hasan Munto, Qurat ul Ain Haider, and Ahmad Nadeem Qasmi. The investigation indicated that Urdu prose writings had undergone a complex evolution. The analysis reveals that the old version of Urdu writing processed through complex fruition. The complex, wordy and loquacious fabric of Urdu language changes into a simple and communicative lingua franca. However, this simplicity does not turn new language into taciturn usage of language. Different phases of evolution were found as the key variational milestones in Urdu prose. These variational segments and proportional combination of the words from different languages in Urdu prose are found as significant findings in this research.

i. Introduction:

Urdu prose was developed in the 19th century with the efforts of Gil Christ at Fort William College. Poetry was a dominant genre of the early Urdu period. Persian and Arabic lexicon with their syntactic structures were the only writings in prose but they

cannot be identified as pieces of Urdu prose. The earlier prose writings in Urdu were translations of different religious, mystic and folk literature. This beginning was transformed into Urdu prose. Different writers contributed through their writings in different ages to change the shape of Urdu prose.

Language variation is a signal to reveal different aspects of social identity, social status, gender, age, ethnicity and membership of different groups of society (Holmes, 2013; Wardhaugh, 2005). One of the important tasks in sociolinguistics is to measure variation and change of language in society. There exists a considerable internal variation in language among the users for specific purposes in society but this variation has its limits according to the acceptable forms of accuracy in a language (Wardhaugh, 2005). Research may have synchronic or diachronic evolution for linguistic items as a diachronic approach of Traugott and Trousdale (2013) was used by Shao, Cai and Trousdale (2019) for Investigation of 'A Bunch of NOUN'. The variation may be analysed in pronunciation (spellings if written), choice of words, and grammatical constructions. Following are the changes that can occur in the languages:

- i. **Lexical:** Etymologically languages can borrow words from different languages for communication in society. Languages also drop or lose many obsolete and archaic words.

Phonological: Many changes are sound related. William Labov (1963, 1966) has produced an important contribution to describe the relationship between society and change in sounds. Labov has described in detail that there may occur a cycle of change in the phonemic sounds (vowel Shift) due to media broadcast and other reasons.

Spellings: Spellings are an orthographic representation of spoken words. This orthography of words is representative of their sounds. Still, the borrowing and ease for writing and reading have manipulated the spellings. The words drop the final alphabet of spellings or add some alphabets within a word.

Semantic: Lexical items change their meanings diachronically. These changes may occur on the following four aspects:

Pejoration, negative meanings are linked with the words

Amelioration, positive meanings are linked with words

Widening, term acquires broad meanings

Narrowing, a term acquires narrow meanings

Syntax: Syntactic representation of the sentence becomes more complex or simple having different types of adjectives and their placement.

Along with different social variables, the language variation may be linked with age, gender and geography. Language variation can be examined through both diachronic and synchronic linguistics. Language has a symbolic utility for the control of society and power emerges through certain varieties and standards of language (Bourdieu, 1991). Power plays an important role in the development of a language and sometimes the external and internal factors work side by side for this process of evolution as we are going to discuss the case of Urdu.

i. Literature Review:

Before the birth of Christ, Sanskrit was the language that was used in India. Sanskrit is a broad language that has the quality to perform all the functions of a language in both literature and communication. However, with the social and historical changes, the local languages that are known as ‘Prakrat’ replaced Sanskrit (Qadri, 1988). Around 50 BC, during the reign of Raja Vikarmajeet, a pandit Dararochi (1868) wrote a book of the grammar for the language Braj Bhasha. This two thousand years old book was reprinted in 1868 from London. This book has many words that are now part of the present Urdu language.

Alexander the Great invaded India in 325 BC and Arab traders visited India after 569A.D, which caused the origin of the Urdu language. Urdu has many developmental phases in its production. Even Ghalib has used the word Reekhta for the Urdu language:

ریختے کے تمہیں استاد نہیں ہو غالب

Translation: Ghalib! You are not alone the master of Reekhta.

In response to Shahjahan’s letter, the Mogul Emperor Alamgir wrote the word ‘Hindi’ in his Urdu language (quoted in Qadri, 1988):

آن فرمان عالی کہ در زبان ہندی از دستخط خاص رقمی فرمودہ شہاد این معانی است

Translation: King decrees that signature must be made in Hindi, and here it is done to make it a reference

Molana Muhammad Baqir Aagah Dakini (1791) wrote the reason for his writing as Dakini Urdu in these words (quoted in Qadri, 1988):

ان سب رسالوں میں شاعری نے کیا ہوں بلکہ صاف اور سادہ کہا ہوں اور اردو کے بھاکے میں نہیں کہا ہوں۔
کیا واسطے کہ رہنے والے یہاں کے اس بھاکے سے واقف نہیں ہیں۔ اے بھائی یہ رسالے دکھنی زبان میں ہیں

Translation: I have not written poetry in these magazines but expressed myself in simple language which is not Urdu because the people of this city do not know it. Dear brother! These magazines are in the Dakini language.

This discussion indicates that the Urdu language was developed under the influence of many languages and it has developed itself as a lingua franca for the people. Dr. Jamil Jalbi (1987) has discussed in detail the differences in Urdu language usage between the Northern and Southern parts of the subcontinent of India. He has provided examples to prove the fact that in the beginning usage of Persian words was considered inapt for Urdu lexis and syntax. Hatim (1755-56) in his preface to poetical works criticized the usage of Persian words in Urdu. In this reference, he quoted the verse of Aabro (1733) from his “Diwan-e-Qadeem” (quoted in Jalbi, 1987):

جو کہ لاوے ریختے میں فارسی کے فعل و حرف

لغو ہیں گے فعل اس کے ریختے میں حرف بے

Translation: Person who uses Persian words in Reekhta

His verbs are worse and Reekhta is impure.

There are ample examples available for the intermingling of verbs, adjectives, and transformation of words meanings and writing scripts (spellings) and syntax that later achieved the status of standard Urdu language. Over centuries Urdu language

continuously changed itself and sometimes it is difficult to conclude the process of development of the Urdu language. However, it is an admitted fact that on Urdu there were influences of many languages among which main languages are Sanskrit or Hindi, Persian, Arabic, and English.

2.1 The historical roles of Sanskrit, Persian and English in the development of Urdu:

South Asia (India, Pakistan, Nepal Bangladesh, Sri Lanka, Bhutan and Maldives) is known as ‘the linguistic laboratory of the world’ because of its linguistic diversity with four language families and more than six hundred and fifty languages (Bhatia & Ritchie, 2013). Language contact affects the shape and usability of a language. It also develops a new environment for the birth of new languages. For the evolution of Urdu, the major contribution in this process was of Sanskrit, Persian and English. Hindi and Urdu both are intelligible but Hindi is written in Devanagiri script having traditions of Sanskrit while Urdu is written in Perso-Arabic script having Persian and Arabic literary traditions (Bhatia & Ritchie, 2013). Urdu language accepted the influences of Hindi (Sanskrit) and shaped itself as a more rich language.

2.1.1 Sanskrit:

- ◆ Sanskrit was the language of all the religious books of Hindu’s in Indo-Pak. The old literature in Sanskrit produced the basic philosophies in this geography (Bhasham, 1954).
- ◆ Sanskrit was the basic language that played an important role in the process of the Aryanization of Dravidian and other languages.
- ◆ Dravidian languages have borrowed many syntactic and lexical features from Sanskrit. According to Sjoberg and Sjoberg (1956), about 20% of the non-cultural part of basic vocabulary in literary Dravidian languages is loaned from Indo-Aryan mostly from Sanskrit. This resulted not only in the replacement of content and function words but also had a substantive impact on the phonological, morphological, and syntactic structures of the Dravidian languages.
- ◆ Sanskrit has a deep-rooted effect and functions as a language in all the fields of life-related to religion, philosophy, literature, inventions, and mathematics. Sanskrit has a great impact on the culture of Indo-Pak (Bright & Ramanujan, 1964).

2.1.2 Persian:

Persian came into contact in the region of Indo-Pak after the invasion of Mahmud Ghaznavi in the twelfth century. This language contact has four stages:

- i. **Linguistic isolationism(1150–1400):** In this period, Persian remained in isolation for these two centuries. A study of official documents and inscriptions from Rajasthan during this period, reveals facts and borrowing patterns that there are only two words borrowed from Persian (Muhammad and Islam) that appear in the written documents of all Indian languages.
- i. **Linguistic accommodation (1400–1600):** In the second phase, about twenty words that are used for royal administration and military organization were borrowed into Hindi from Persian (e.g., fauz ‘army,’ shahanshaah ‘king,’ hukum ‘order’).
- i. **Linguistic assimilation (1600–1750):** In the third phase, Persian borrowings began after the fusion of the two distinct cultures. Linguistic borrowing took place at all the levels of lexicon, morphology and syntax of the Persian language.
- i. **Linguistic acculturation (1750–1836):** In this last phase, Persian acquired the administrative role as a language. The effects were on the social and educational domains.

Persian was the language of court and power began to shift gradually in favor of Persian. Different religious books of Hindu culture and religion like Mahabharata, Ramayana, Shivapurana, and the Bhagavad-Gita were being read in Persian.

The language-contact situation with Persian was different from the Sanskritization of Indian languages.

- Persian was the language of foreign rulers, therefore, it was viewed as an imposed language. The hostility of the natives of the land was natural against the Persian language. The Persianization and Arabization took a new shape in Pakistan and India. In Pakistan, Hindi was restricted and in India Persian and Arabic were restricted.
- The effects of Sanskrit and Persianization on Indian languages were both on the lexicon (content and function words) as well as on grammar. Inflectional Morphology (plural markers) and word compounding with Persian became a part of modern Indo-Aryan languages e.g. (sher-e-panjaab ‘the tiger of Punjab’ rather than– panjaab kaa sher ‘Punjab’s tiger’) (Abidi & Gargesh, 2008).

2.1.3 English:

English is an important linguistic factor of South Asia (SA) in general but of India and Pakistan in particular. English began to develop its roots in education during the British colonial era. The aim of educational policies was not to introduce an additive bilingual education (English + Indian languages) in India but to set a stage for subtractive bilingualism (monolingualism in English). The following statement of Lord Macaulay’s Minute (Feb 02, 1835) reflects his negative attitude not only towards Indian languages but also toward the languages of Southwest Asia – particularly, Arabic.

I have no knowledge of either Sanskrit or Arabic. However, I have done what I could to form a correct estimate of their value . . . I am quite ready to take the oriental learning at the valuation of the orientalist themselves. I have never found one amongst them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia (Bhatia & Ritchie, 2013).

- English enjoyed the status as the language of the colonial power and holds its place in the Indian linguistic mosaic.
- English has occupied domains such as education, law, government, media, and science and technology, which once belonged to either Sanskrit or Persian.
- English has become one of the official languages of the nation and thus continues to enjoy the patronage of the Indian and Pakistani elite.

We can conclude that Urdu in India was largely nourished naturally rather than by the forces of prescriptivism. This means to say Urdu in India is shaped primarily by natural forces of networking and communication (e.g., media, trade, multiple identities) rather than being the result of externally imposed models and government planning. The process may be visualized through the following figure: 1.

Sources and Processes of Urdu:

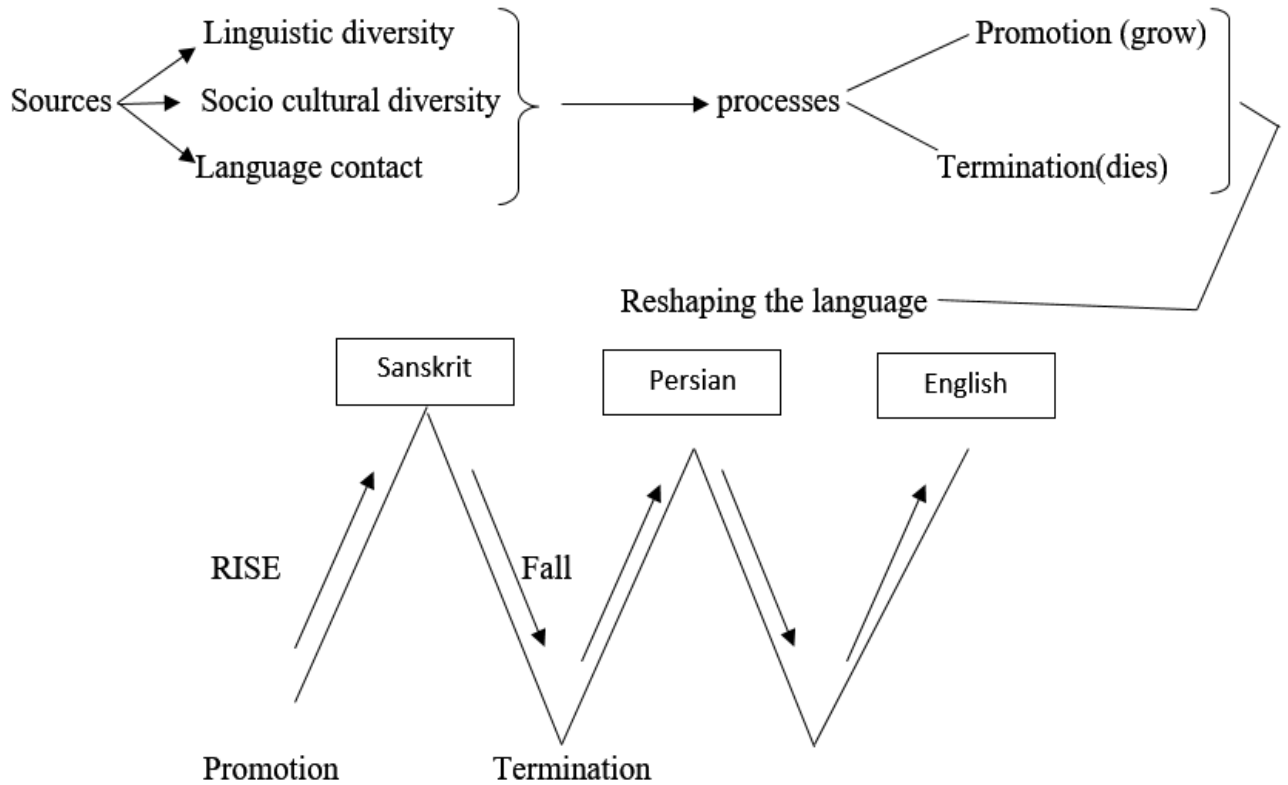


Figure: 1

Table:1. The Influences of three languages on Urdu may be surveyed with the following

	Sanskrit History	Persian History	English History
Sources	1)Indo-European Languages 12 major..... 6 minor 2)Dravidian Languages 3)Munda and Mon-Khmer languages 4)Tibeto-Burnnan Languages	Indo-Aryan, and Dravidian languages and Turkish ruler Mahmud Gaznavi.	British colonial era, Macaulay’s education policies. Three types of education, the Englishization of Indian languages.
Promotion	Hindu scriptures, classical literature, philosophical and technical literature. Sanskrit education by the Brahmins and royal patronage. Aryanization of Dravidian and other	Four stages i. Linguistic isolationism (1150–1400): two words borrowed from Persian (Muhammad and Islam). i. Linguistic accommodation (1400–1600): 20 words	The official language of the nation. An integral part of the Indian linguistic mosaic.

	languages.	related to royal administration and military organization. (e.g., fauz 'army,' shahanshaah 'king,' hukum 'order'). i. Linguistic assimilation (1600–1750). i. Linguistic acculturation (1750–1836). Persianization of Indian languages.	
Revitalization	Domains; Religion, philosophy, poetics, science, technology, etc.	Domains; Kashmiri culture, law, sports, and business.	Domains Such as education, law, government, media, and science and technology.
Termination	Persian replaced Sanskrit.	English replaced Persian.	The process of nativization of Indian English continues to this day

Table: 1

The two specific cultural identities for Urdu are known as the states of Golkanda گول کنڈہ and Beejapur بیجا پور where Persian was used in the literature but the latter state has more influence than the former state (Kashmiri, 2003). These arguments present a picture of different shades and variational factors of the Urdu language.

Research Methods and Data Collection:

The data was collected from the writings of representatives of the ages from 1800 to 2000. There may be a different choice for some other type of analysis. However, it is a descriptive effort to identify the pattern which is imprinted in Urdu prose. However, there may be made different illustrations for the same. The data collection detail is given below. The data is collected from the initial scripts of the writings of the writers.

Serial	Date	Piece of Work	Symbol	Writer
1	1801	باغ و بہار Bagh-o Bahar	N	میر امن Meer Aman
2	1857	خطوطِ غالب - میر مہدی مجروح کے نام Letters of Ghalib: Meer Mehdi Majroh key Naam	B	اسد اللہ غالب Asad- Allah Ghalib
3	1920	توبۃ النصح Tubat-un-Noosoh	D	ڈپٹی نذیر احمد Deputy Nazir Ahmed
4	1950	پس منظر Pas Manzar	O	سعادت حسن منٹو Saadat Hassan Munto
5	1971	آگ کا دریا Aag Ka Darya	R	قرۃ العین حیدر Qurat-ul-Ain Haider
6	1990	کپاس کا پھول Kapas Ka Phool	I	احمد ندیم قاسمی Ahmed Nadeem Qasmi

The initial paragraphs of the said scripts that contain about one thousand to fifteen hundred words were analysed through content analysis and Key Words In Context (KWIC) to collect the lexical items. These lexical items were examined through the dictionary to know their origin and were organized according to language. The above-stated symbols reveal the author who utilized them in their script. This exercise provided the items from different languages and it becomes possible to analyse the utility of the items in different combinations of language metaphors.

The collected items are shown in the following tables which represent author wise usage of words in Urdu:

Table:2

<p style="text-align: center;">میر امن Meer Aman 1801</p>		
1.	Hindi	آپ، اٹھائی گیر، اچھالنا، اندھیرے، پھل، چور چکار، چین، دانت، دھر، دیار، دینا، دیوار، رات، سب، سونا(دھات)، کترنا، لیوا، اب، ایک، اپنا، تو، جیتا جاگتا، سن، مجھ، دن، پوچھنا، کچھ، گھر، ہزار، جی، منہ
2.	Persian	آباد، آرام، آزاد بخت، آسودہ، آغاز، بادشاہ، بازار، باغ، بندگی، پائے تخت، تخت، جنگل، چار، خدا، خوشی، خیزے، دروازے، دغاباز، دکان، راہی، شب برات، شہنشاہ، فرزند، کان، گزران، لشکر، نام، نشان، نوشیروان، نیست و نابود، یاد، زندگانی، دل، بارے،
3.	Arabic	باقی، جیب، حاتم، خزانہ، ذات، ذرا، رعیت، سخاوت، سلطان، سلطنت، سیر، صرف، عاجز، عدالت، عمل، عنایت، عید، غافل، غریب، غیب، قائم، قسمت، قصے، کریم، اللہ، مامور، مرفہ، مسافر، ملک، منصفی، میدان، نعل بندی، ساعت، شہر، صبح، بعد
4.	Sanskrit	NIL
5.	Turkish	ارمان، درویش
6.	English	NIL
<p style="text-align: center;">اسد اللہ غالب 1857Asad Ullah Ghalib</p>		
1	Hindi	اچھا، آگے، آوے، بار، بائیس، بنانا، بہرام پور (شہر)، بہلا، بھیجنا، بے ٹکٹ، پاس، پندرہ، تمہارا، جب، چابٹے، چھوٹا، چین، دون، دیکھنا، سات، کہانی، کول (شہر)، کیا، لکھا، لوٹ، مل، موجزن، ہوں، الور (شہر) (ہر)، وہیں، پاؤ، آج، پھر، پھرنا، چاہنا، مرنا، بڑا، بھی، کہنا، مگر، میرے، بیہائی، اس، پانچ، پھیر، ہے، یہ، تین، چلے، ان، انا، باتیں، بیٹھنا، تو، جیتا جاگتا، سن، مجھ، دن
2	Persian	اگر، باز پرس، بخشے، برابر، بہ این ہمہ، خریدنا، خود، خون، دو چار، دیوانہ، روپوش، سیاہ، شائد (شاید)، شنبہ، کار، کہ، کوچے، گیرودار، نثر، ہرگز، یک، تنہا، انجام، زندگانی،
3	Arabic	استاد، ایمن، جمادی الثانی، حقیقی، حکام، خط، خیر، صبر، عاقبت، عقیفہ، غم، قبائل، قصد، قلم، کتابیں، مخفی، مسترد، مع، مکتوب الیہ، ممکن، نظم، والدہ، ورق، وقت، ملاقات، معلوم، ساعت، شہر،
4	Sanskrit	NIL
5	Turkish	NIL
6	English	ٹکٹ، ڈاک، بے ٹکٹ،
<p style="text-align: center;">ڈپٹی نذیر احمد Deputy Nazir Ahmed 1920</p>		

1	Hindi	پھر، پھرنا، ایکائی، اب، پوچھنا، چاہنا، اتنا، کچھ، مرنا، اتھا، گھر، اٹوانٹی، ہزار، اجڑا، جی، ادھی، ادھیاء، اور، ایسا، بچ، بچہ، برس، بڑا، بن، بیٹا، پڑے، پکار، پوند ے، تک، تھیں، تیس، جاؤ، جدھر، جس، جھنکار، چھیلنا، چھینے، دہلی (شہر)، ڈر، رونا، سال، سکت، سناتا، کٹورا، گلی، کھٹوانٹی، لوگ، متلانہ، ملنا، ہوئے، باپ، رات، کل، مٹی، ہاتھ، اکیلا، پہلی، تھا، پاؤں
2	Persian	تنہا، آشنا، آمد، بازار، باندھ، بد، بند، بیمار، بیوہ، پرسی، پریشانی، تر، تیمار، جانکنی، چالیس، خواب، داری، دور، دوگانہ، دید، رشتہ، زندہ، زور، سخت، شد، صدبا، گرم، گزار، گزند، مایوس، مرگ، مفاجات، مہمان، مہینہ، والوں، ورنہ، ویرانی، یار، مردہ، ہر، باز، روز، گرفتار، دوا، زندگانی، دل
3	Arabic	ملاقات، معلوم، الا، اختلاط، آفت، البتہ، بقا، تصور، جزی، حالت، حقیقت، حکیم، حواس، خالہ، خمسہ، دعا، دور، دینا، رسمیں، زیارت، سلام، سودا، شاک، شخص، شکایت، شکر، ضیافت، طرح، عاقبت، عالم، عیادت، غرض، فرض، فریاد، قریب، قضا، کتاب، گل، ماشا اللہ، میتلا، میرم، مختل، مساوک، مصیبت، ملاح، مہلت، مواخذہ، موت، موحش، موقوف، نیت، ہمت، بیضہ، وبا، وحشت، وصیت، وضو، یاس، یتیم، یقیناً، آدمی، طرف، نظر
4	Sanskrit	گھنٹہ
5	Turkish	NIL
6	English	NIL
سعادت حسن منٹو		
Saadat Hassan Munto 1950		
1.	Hindi	آج، مرنا، اس، پانچ، پھیر، بے، یہ، تین، چلے، رات، کل، مٹی، ہاتھ، ایک، برا، برسات، برگد، بکھر، بندھا، بہر، بہلا، بہنویں، بیچنا، پاگل، پرے، پھانسی، ٹٹنا، ٹھنڈا، ٹھیک، جاننا، جونہ گڑھ، چھ، دس، رہنا، سچ، سچ، سمجھنا، سندھ، گھی، گوتم نیلمبر (نام)، لینا، نکل، نہیں، نی، ہٹ دھرم، بال، پوچھنا، لیکن، وہ،
2.	Persian	انجام، باز، روز، گرفتار، دوا، بارش، برآمد، بے چارہ، پنجاب، تاب، تازہ، جان، چیز، خانہ، خودکشی، درآمد، دوراندیش، سزا، صوبہ، کام، کم از کم، کم بخت، کوشش، کوئی، ناکام، بارے
3.	Arabic	معلوم، آدمی، طرف، نظر، بعد، اخبار، ایجاد، بذات خود، نائب، حضرت، حکومت، خیر، ختم، خلاف، درجے، سعادت حسن منٹو، سلسلہ، سلیقہ، شراب، شریفانہ، شک، طور، عورت، غارت، فحاشی، فیصلہ، قتل و غارت، مثال، مرتبہ، معاملہ، مقدمہ، مکان، ملازمت، نا جائز، واردات، وغیرہ، ضرور، خیال، شروع، وجہ
4.	Sanskrit	NIL
5.	Turkish	بیگم، تلاشی
6.	English	پولیس، ریہرسل، کوکین، گورنمنٹ، ہائی کورٹ
قرآۃ العین حیدر		
Qurat-ul-Ain Haider 1971		
1.	Hindi	بھائی، ان، آنا، باتیں، بیٹھنا، ہاتھ، اکیلا، پہلی، تھا، پاؤں، اپنا، اپنا، اتنا، اڑس، آلتی پالتی، آن گرا، انجانی، اور، ایسی، پچیس، پڑھ، پہنچنا، پھول، پھیلانا، پورے، پیچھے، پیرنا، ٹپ، ٹھٹھک، ٹوٹ، جانا، جڑی، جگمگاتا، جھلملاتے، چکا، چمپا (پھول)، دھرمٹ، دھول، دھیان، دیکھ، ڈونگی، رکھا، ساتھ، ساون، سروجنی (نام)، سوچا، سیڑھی، شراستی (نام)، کتنا، کٹھن، کرنا، کھڑا، کوس، کون، کیسری، گھاٹ، گھاس، گہرا، گھڑا، گھونگھریالے، لڑکی، لہر، لوٹا، لینا، من چلا، ندی، نرملا (نام)، نیچا، پار، ساڑھی، بریالی، ویدیارتھی (نام)، پانی، تیرنا، لڑیاں، ہنسنا
2.	Persian	آواز، پر، تیز، درخت، دشوار گزار، راستہ، رنگ، روشن، زمر، زور، سرخ، سیاہ، کشتیاں، گو، لحظہ، مور، نارنجی
3.	Arabic	نظر، خیال، شروع، وجہ، اجنبی، انتظار، حل، خصوصی، خلاف، سمت، طالب علم، عبور، کتاب، مسافر، مسئلہ، ملاح، میدان، مارے

4.	Sanskrit	آم، ان گنت، تکشلا(شہر)، پار، ساڑھی، ہریالی، و دیارتھی (نام)
5.	Turkish	NIL
6.	English	NIL
احمد ندیم قاسمی Ahmed Nadeem Qasmi 1990		
1.	Hindi	آج، چاہنا، باپ، بڑا، بھی، کہنا، مگر، میرے، بھائی، تین، چلے، پاؤں، اترنا، اتنا، آٹھ، بل، بھٹکنا، بیٹی، پڑھ، پڑوس، پھاند، پھٹنا، پو، پورا، تاجو، تب، تشخیص، تک، ٹکر، جب، جھانکنا، جھریوں، جیسا، چڑیاں، چکر، چہرہ، چیخ، دیر، ڈالنا، روک، سریلی، سکھ، سمجھ، سننا، سونا (نیند)، کنپٹی، کھاٹ، کھانا، کوکو، کوئی، گاؤں، گر، گھل، گھمّر گھمّر، لال، بلانا، ہلکا، ہولے ہولے، واہگرو، ایک، منہ، بال، پوچھنا، لیکن، وہ، پانی، تیرنا، لڑیاں، بنسنا
2.	Persian	پاس، پائے، پر، پنجے، چند، خنکی، خواب، خون، دس، دیوار، روز، سا، سر، سفید، نرم، ہوش، بارے
3.	Arabic	طرف، اذان، بعض، بغیر، حکمران، ختم، خطرہ، خلاصہ، راحتاں (نام)، عادت، عجیب، غصہ، فتح دین (نام)، فضا، قدم، قسم، لطیف، مائی، مسجد، مصنوعی، منظر، مہلت، نظر، ہوا، وارث علی (نام)، صبح، ضرور، مارے
4.	Sanskrit	NIL
5.	Turkish	NIL
6.	English	سمگلر

Here in Table:2, we find that there are words from different origins and different authors have utilized them in different eras in a different combination. This usage of language created a linguistic variation not only in choices of words but also in patterns and stylistics of the language. Some of these phases are identified as, formal, conversational, metaphorical, global, symbolic and religious mythological segments.

i. Results:

i.

i. Variation of usage of words:

Collected data reveals the following analysis regarding the usage of words in Urdu related to different languages.

	Hindi	Persian	Arabic	Sanskrit	Turkish	English	Total
Meer Aman	31	34	36		02		103
Ghalib	58	24	28			03	113
Nazir Ahmed	60	46	63	01			170
Munto	50	26	40		02	05	123
Qurat-ul-Ain Haider	76	17	18	07			118
Ahmed Nadeem Qasmi	69	19	29			01	118
	344	166	214	08	04	09	745

Table: 3 The data reveals that there is an increase in Hindi words in the later works of authors and Persian and Arabic words are decreased. This fact becomes more visible when it is analysed in percentage.

Results in Percentage							
	Hindi	Persian	Arabic	Sanskrit	Turkish	English	Total
Meer Aman	30.1	33.09	35.00	0	1.94	0	100

Ghalib	51.32	21.23	24.77	0	0	2.65	100
Nazir Ahmed	35.30	27.00	37.05	0.58	0	0	100
Munto	40.65	21.13	32.52	0	1.62	4.65	100
Qurat-ul-Ain Haider	64.40	14.40	15.25	5.93	0	0	100
Ahmed Nadeem Qasmi	58.47	16.01	24.57	0	0	0.84	100

Table:4

The results reveal that Hindi words are most commonly used in all the six writers of Urdu prose. However, there is a variation in the combination of Hindi, Persian, and Arabic words. During 1800, Meer Aman has used Hindi, Arabic and Persian words in equal combination. After this in the 1850's the usage of Persian words is decreased from 33 percent to 21 percent and Hindi words are increased from 30 percent to 51 percent. In the 1920's, once again we find an approximately equal combination of Hindi, Persian and Arabic words. However, Persian words were in decreased utility. During the 1950's Persian words were further decreased and Hindi words were increased up to 40 percent and the utility of the Arabic words were on the second rank. During this period, English words were being incorporated into Urdu prose. During the 1970's both the Persian and Arabic words were further decreased and Hindi words were highly increased. While Sanskrit words were also used. During the 2000's the same tendency prevailed with an exceptional increase of Arabic and English words. The continuum of the usage of words of different languages can be revealed with the following equation.

The sign '<' reveals increase while '>' reveals decrease.

Hindi = 30 < 51 > 35 < 40 < 64 > 58

Persian = 33 > 21 < 27 > 21 > 14 > 16

Arabic = 35 > 24 < 37 > 32 > 15 > 24

This continuum reveals overall Persian, Arabic words were decreased, and Hindi words were increased during the last two hundred years. The same may be endorsed as both inter-languages and intra-language variation diachronically. Franco and Sali (2020) have also shown the lexical variation in English patterns over the twentieth century.

i. Variation in Style:

As discussed in previous lines the combination of words has been changed during the last two centuries. At the start, there was found a high Persian stylistic effect on Urdu writings of Meer Aman. However, in Ghalib, this Persian stylistic effect was started diluting itself with a conversational style of daily language. Nazeer Ahmed changes his style that was simple in narrative and without any complicated metaphors or pithy language styles. During the 1950's Munto expressed the simple common man's abstract aesthetic senses through expressive language that can bear the inner conflict of the human mind and soul. Here we find simple language in style but loaded with high themes. In the 1970's Qurat ul Ain Haider changed the style completely by using words that express more abstract and visionary words heavy with symbolic metaphors. She turned the style of prose into a symbolic monograph. Ahmed Nadeem Qasmi represents the common man's local experiences which were not entertained before this in prose. His efforts brought many new common themes and words which represent the common man's society and common man's vocabulary items having the universal theme of humanity. Thus, we find that style

in prose is continuously in transition and can be elaborated with more detail and explanations.

References:

- Abidi, S.A. H. & Gargesh, R. (2008). Persian in South Asia. In Braj B, Kachru, Yamuna Kachru and S.N. Sridhar (eds.), *Language in South Asia*. 103-20. Cambridge: Cambridge University Press.
- Bhasham, A. L. (1954). *The Wonder that was India*. New York: Grove Press.
- Bhatia, T. K. & Ritchie, W.C. (2013). *Bilingualism and Multilingualism in South Asia: The Handbook of Bilingualism and Multilingualism*. UK: Wiley-Blackwell.
- Bourdieu, P. (1991). *Language and Symbolic Power*. Cambridge, MA: Harvard University Press.
- Bright, William & Ramanujan, A. K. (1964). *Sociolinguistic Variation and Language Change*. Proceedings of the Ninth Intercultural Congress of Linguistics. Cambridge, MA: MIT Press.
- Dararochi, P. (1868). *Prakrat Parkash*. London. Quoted in: Qadri, H. H. (1988). *داستان تاریخ اردو* (Dastan-e-Tarikh Urdu. Story of History of Urdu). Lahore: Urdu Academy Sindh.
- Franco, K. & Sali, A. (2020). New -way(s) with -ward(s): lexicalization, splitting and sociolinguistic patterns. *Language Variation and Change*. Cambridge University Press. 2020, Page 1- 23. Doi:10.1017=S0954394520000083
- Holmes, J. (2013). *An introduction to sociolinguistics*. New York: Routledge.
- Jalbi, J. Dr. (1975). *تاریخ ادب اردو* (Tarikh-e- Adab Urdu. History of Urdu Literature). Lahore: Majlis-e- Tariqi Urdu.
- Kashmiri, T. Dr. (2003). *اردو ادب کی تاریخ* (Urdu Adab Ki Tarikh, History of Urdu Literature) Lahore: Sang-e-Meel Publications.
- Qadri, H. H. (1988). *داستان تاریخ اردو* (Dastan-e-Tarikh Urdu. Story of History of Urdu). Lahore: Urdu Academy Sindh.
- Shao, B., Cai, Y. & Troudale, G. (2019). A multivariate analysis of diachronic variation in A Bunch of NOUN: A Construction Grammar. *Journal of English Linguistics* 2019, Vol. 47(2) 150–174.
- Sjoberg, A. & Sjoberg, G. (1956). Problems of Glottochronology: Culture as a significant Variable in Lexical Chang. *American Anthropologist* 58(2):296-300.
- Traugott, Elizabeth Closs & Graeme Trousdale. (2013). *Constructionalization and constructional changes*. Oxford: Oxford University Press.
- Wardhaugh, R. (2005). *An introduction to sociolinguistics*. UK: Blackwell.