

## Reconceptualization of Lexicography: An Analysis of Monolingual and Bilingual Pakistani Dictionaries

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### Abstract

*In some linguistic studies, contextual meanings and cultural connotations have marvellous significance to avoid ambiguity in understanding the actual connotation of words resulting from cultural gaps in the Reconceptualization of lexical items and descriptive cultural instances, varying from monolingual dictionaries to bilingual dictionaries. This study showed how a bilingual dictionary correlates two different cultures to facilitate interlinguistic transmission by bridging semantic and dominant cultural gaps. The current study shows that there is an interface between cultural transposition and translation in the recontextualization of the lexemes / descriptive instances from the monolingual English dictionary into other languages such as Urdu. A corresponding investigation of significant descriptive instances of different categories has been carried out from the dictionaries: Oxford Advanced Learner's Dictionary of Current English (Hornby, 9<sup>th</sup> Edition), Oxford English Urdu Dictionary (Haqque, 2003) and Oxford Urdu- English Dictionary (Salim-ul-din & Anjam, 2013). This appraisal establishes that the recontextualizers (the dictionary compilers) resituate the linguistic source in a new setting. In this context, the current study significantly contributes to the emerging critical lexicography that invites attention to the ideological, contextual, and cultural designated transfer of meanings in (bilingual) lexicography.*

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## 1. Introduction

In some linguistic studies, contextual meanings and cultural connotations have marvellous significance to avoid ambiguity in understanding the actual connotation of words resulting from cultural gaps in the Reconceptualization of lexical items and descriptive cultural instances, varying from monolingual dictionaries to bilingual dictionaries. This study showed how a bilingual dictionary correlates two different cultures to facilitate interlinguistic transmission by bridging semantic and dominant cultural gaps. The current study shows that there is an interface between cultural transposition and translation in the recontextualization of the lexemes / descriptive instances from the monolingual English dictionary into other languages such as Urdu. A corresponding investigation of significant descriptive instances of different categories has been carried out from the dictionaries: Oxford Advanced Learner's Dictionary of Current English (Hornby, 9th Edition), Oxford English Urdu Dictionary (Haqee, 2003) and Oxford Urdu- English Dictionary (Salim-uldin & Anjam, 2013). This appraisal establishes that the recontextualizers (the dictionary compilers) resituate the linguistic source in a new setting. In this context, the current study significantly contributes to the emerging critical lexicography that invites attention to the ideological, contextual, and cultural designated transfer of meanings in (bilingual) lexicography.

In this regard, while decoding a monolingual lexicon in another dialect the task is twofold. The first is to translate the message of the second language (SL) by utilizing the vocabulary items of the target language and the second is to transmit the understandable meaning to the target readers preserving their meanings.

In this context, the task of a lexicographer is different from a content/ text interpreter and acts as a specific type of translator. Recontextualizer considers the social traditions, belief systems, discourse, conventions, and ideals of the target community with the objective to transmit the meanings which are understandable by the bilingual ultimate consumer coping with the semantic differences among culturally diverse societies in the translation of lexemes/ illustrative examples. A similar notion has been emphasized by Katan (1999) that, "for the translators, it is vital to be well aware of the values, tradition, and customs of respective cultures they are communicating between" (p. 53). In this perspective, illustrative patterns are a source to transfer the foreign culture to the bilingual ultimate consumer?

### 1.1 Statement of the Problem

Since the process of word interpretation and cultural influence are difficult to keep apart, it implies that the translators have to bridge the gaps existing between the languages and across the cultures. The recontextualizer, by finding near, partial and exact equivalence, re-situates the source dialect lexemes in the bilingual setting to pass on the social implications through lexemes/illustrative precedents along with distinctive digressive customs and different cultural traditions, philosophies, ideologies, convictions, and values across different cultural communities.

Therefore, the current research has shown that how dictionaries serve as mines of cultural inheritance for a specific community, and as words are a potential source to contribute to individual thought and behaviour. Moreover, it showed that the lexemes/descriptive instances are re-signified in bilingual lexicography with new orientations and perspectives

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by considering the communal norms to communicate the societal convictions and individual ideologies in a context.

## 1.2 Research Questions

This study endeavoured to investigate the following main question:

- How are the ideologies and beliefs of people recontextualized by contextualizers in the process of interpretation of social reality from a monolingual dictionary to a bilingual dictionary?

The specific focus of the investigation is on:

1. How the lexicons are a potential source of culture transmission to control and contribute to an individual's thought and attitude?
2. How does the specific culture of contextualizer influence the interpretation of lexemes and concepts from monolingual to a bilingual dictionary?
3. How the bilingual descriptive instances are the conceivable manner for exhibiting transcontinental culture to a bilingual user?

## 1.3 Rationale of the Study

For a specific community, dictionaries act as the cultural mines. Therefore, the contextualizer must be aware of the social convictions and ideologies attached to the lexemes and illustrative precedents in the process of recontextualization with new orientations and viewpoints. This research is conducted to boost up the insight of dictionary consumer in the specific perspective that a lexeme having positive connotations in monolingual context transmits negative the connotation in bilingual context and is a powerful way for cultural transmission during the translation and recontextualization of lexemes which are culturally enriched in bilingual lexicons. The present investigation additionally enhances the insight of dictionary ultimate consumer in the sense that a specific lexeme in the Urdu language loses its pleasing and aesthetic sense when it is translated in the monolingual English context.

## 2. Literature Review

As for the relation between language and culture is concerned, it is commonly assumed that these two are inseparably interwoven. The perspective that shapes this research worth seeking is the query that how meanings of lexemes are culturally and socially affected, and lexicons go about as social mines and how the translators' endeavour to cope with semantic and cultural gaps in a monolingual and a bilingual setting.

The idea concerning the connection between lexicons was clearly and concisely communicated by Roberts (2007), who expresses that word references do not act simply as a warehouse of lexemes of language community rather also serves as a vehicle of culture transfer. Lexemes and descriptive instances are culturally loaded, and, in this way, language is a source of cultural transmission. It implies that the lexicons which are the warehouse of lexeme and descriptive instances of language are to be sure socially impacted domains of words and convey a culture situated underneath the language. A similar thought

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is expressed by Piotrowski (1994) when he affirms that a bilingual dictionary at a superficial stage adapts to linguistic activities; it copes with the cultural realities all the while.

## 2.1 Bilingualization and Recontextualization of Lexicographic Discourse

The term bilingualization denotes a procedure for the recontextualization of lexemes / illustrative examples in the course of translation from monolingual to bilingual lexicons. The principal focus of the current study was to clarify how culture and ideology are recontextualized while interpreting them from English to Urdu dictionaries. The researcher, in this framework, is working in the domain that recontextualizing the lexemes and logical instances of Urdu and English mirror specific social and cultural connotations, societal standards and esteemed values, certain ideologies, and convictions of the respective societies.

Bernstein (1990) cultivated the concept of recontextualization in his works and since then, it is being envisaged extensively in linguistic and discourse domains. This idea was developed by Bernstein to feature the strategies which help to understand how scholastic discourse works intertextually and specifically. The primary focus of Bernstein was to understand how ideology works inside the evolution of discourse practices: "Recontextualization] explicitly appropriates, re-focuses, re-situates, and relates distinctive discourses to make its own specific discourse and orderings. In this sense, educational discourse can't be identified with any of the talks it has recontextualized" (Bernstein, 1990, p. 184).

This notion was currently extended by Fairclough (1995), Linell (1998), and Wodak (1999). For example, Linell (1998), has utilized the same concept in order to highlight "the vigorous transmission and change of something starting with one discursive setting then onto the next" (p. 145). To state it another way, recontextualization is a synergistic panorama by which discourse or compositions might be re-implanted and furthermore a specific context can be relocated.

## 2.2 Discursive Functions of Bilingual Dictionary

The function that a bilingual lexicon performs is neither just to reproduce its source language nor just to transfer denotative meaning; it reproduces meaning; it recontextualizes and re-situate things in a different way (Chen, 2015). No dictionary is entirely elucidating. Bilingual dictionary, by re-situating the meaning in another unique circumstance (recontextualization), unavoidably changes the fundamental content since it constantly throws away the diverse elements of conceivable phrasings in the real content due to the disparate dialect structures and conventional discursive practices and societal settings and it appears as an impartial the manifestation of a language or any extensive conformism to the first basically unimaginable (Chen, 2015).

Another viewpoint which has a great importance while analyzing the purpose of a bilingual word reference is to recognize the correspondence facilitated function and information synchronized function of dictionaries. The bilingual word reference ought to contain a blend of correspondence facilitated and information coordinated perspective (Gouws, 2002).

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Bilingual lexicons make way and circulate, in a specific, some forms of cultural realities and the information about the specific languages which are included because these are increasingly liable to subjectivity when contrasted with monolingual English lexicons (Lu and Wang 2011). Mostly, bilingualizing a word reference depends on two settings: the real discourse situation, existing in a specific discourse setting, and the discourse of the target language, conjoined in and slanting towards another target context of utilization. At the point when the recontextualizer interfaces these two contexts engaging himself in an activity of re-contextualizing the primary context into another unique circumstance, the former discourse manifested in the first content might be enhanced than the original context, re-implied, moderated, and re-signified in a new contextual setting (Kang, 2007).

In the field of lexicography, the notion of recontextualization was discussed in various researches. Chen (2015) demonstrated the outcome of society and lexicographic discourse in the transmission of connotations by re-situating the lexemes in two releases of the New English-Chinese dictionary with the viewpoint of critical discourse analysis. Through the analysis he found that lexicographers make use of discursive strategies like replacing, deleting, and re-situating, and so on, to re-signify the lexemes in a new context with a new perspective. The finding of comparable researches carried out by Wodak (1999) showed that for the interpretation of meanings much importance must be given to the context of the words in discourse studies. Venuti (1998) conducted research on culturally explicit things in which he suggested that socially and culturally enriched terms either may be domesticized which makes it deserve acknowledgment in the culture of the target language or be foreignized to expand the feature of the source language in the targeted culture. Dash (2005) states that for the situation in which we do not have the information for connoted implications of descriptive instance/lexemes from its immediate semantic discourse, then there is a need to acknowledge the context of a situation as the center of fundamental information. The present research is distinctive from conducted researches in its nature with the perspective that it investigates the transmission of social and ideological connotations through the recontextualization of lexemes and descriptive instances in English to Urdu and Urdu to English Oxford dictionaries in the Pakistani context. This study is unique in the sense that it addresses the indigenous need to explore the field of recontextualization in bilingual lexicography in the Pakistani linguistic context.

### **3. Methodology**

#### **3.1 Research Design**

The current study is interpretive and qualitative. It is the analysis of lexeme/descriptive instances in the domain of discourse. The collected data is analyzed in the cultural context. The qualitative investigation, in this respect, is a method that provides extensive apprehension of a cultural phenomenon in which the contribution of the researcher remains in persistent ages. Qualitative research is an incessant practice of researching gathering and scrutinizing the collected data. The analysis of interpretation and recontextualization of culturally enriched lexemes/explanatory taken from monolingual and bilingual dictionaries which are re-signified in a diverse range of contexts is the focus of the researcher in this study.

### 3.2 Data Analysis

For the current study definition analysis, comparative and descriptive approaches, serve as a methodology to examine exact, near and, partial equivalents of lexemes in a bilingual dictionary. Critical discourse analysis server as the secondary paradigm to explore the ideological transfer of meanings through the lexemes and descriptive instances in the respective discourse. In this connection, Fairclough's (1995) model for CDA has been used for the recontextualization and exploration of illustrative examples. Further re- signifying, deleting, replacing approaches are analysed. Corder (1973) asserts that language is a very intricate phenomenon, which may not be fully clarified using one theory as people appear to have diverse visions about its nature which provides the base for the necessity of such a multi-faceted theoretical framework in language researches.

### 3.3 Delimitation, Population and Sample size

From the perspective of metaphorical and cultural connotations and analysis of Urdu and English cultures, the current study is based on the investigation of lexemes and explanatory examples given in Oxford English Urdu Dictionary (Haqque, 2003), Oxford Advanced Learner's Dictionary of Current English (Hornby, 9<sup>th</sup> Edition) and Oxford Urdu- English Dictionary (Salim-uldin & Anjam, 2013). The required data is taken from the dictionaries for this investigation yet considering the limitation of time, the research is confined to socially, semantically, and ideologically loaded significant lexemes/ illustrative examples in monolingual and bilingual lexicons.

### 3.4 Theoretical Context and Analytical Framework

The study is descriptive, interpretive, and analytic in its inclination. It utilizes the multidimensional analytical and theoretical framework. In the theoretical context, multidimensional approaches, such as critical discourse analysis, semantic, and descriptive approaches, have been used for the analysis. For the current study recontextualization approach, Davies translational strategies, the model of Vinay and Darbelnet (1995), Fairclough model of CDA, a three-fold strategy of interpreting metaphorical language have been utilized as an analytical framework that renders diverse methods to the contextualizers to cope with culturally enriched words. The present study has used the Traditional Descriptive Approach (TDA), predominantly in the analysis of illustrative instances and customarily deepened vocabulary existing in monolingual and bilingual lexicons. Since, this research studies the relevant implications and the exchange of social discourse in the recontextualization of logical models, the researcher has utilized CDA as a secondary paradigm, to deal with dialect study. The aim of CDA, a hypothetical framework to this exploration, is to see the dialect as a communal practice entrenched in a particular socio-cultural setting. The objective to utilize this strategy is to investigate misty relationships of rambling practices, events, and text in a more extensive social and cultural context in order to understand the manner such practices, activities, and illustrative models have been ideologically shaped.

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### 3.5 Recontextualization

According to Bourdieu (1990), lexemes have contextual meaning with them and may communicate awful outcomes in beneficiary context because of various fields of creation and reception (social contrasts) in the translation process from one context to the other. Bentivogli and Pianta (2015) classify them as lexicalization contrasts, syntactic deviations, differences in connotation, and denotative variances.

For this study, translational techniques proposed by Davies (2003), have been utilized while the translational scholars recommend various ways to deal with social contexts. Davies (2003) recommends seven strategies, omission, supplement, localization, conservation, alteration, globalization, and recreation to manage the interpretation of culturally embedded terms and vocabularies.

## 4. Data Analysis

This study investigates the lexemes and illustrative examples. These variables of various culturally significant categories are chosen from Oxford English Urdu Dictionary (Haqque, 2003), Oxford Advanced Learner's Dictionary of Current English (Hornby, 9th Edition), and Oxford Urdu- English Dictionary (Salim-uldin & Anjam, 2013) and online sources. The analysis of the culturally loaded terms has been done to render suitable answers to the questions raised that how the ideology and culture are contextualized by their contextualizer in paraphrasing the social realities in bilingual and monolingual word references. Analysis of lexemes/explanatory examples demonstrates that the lexicons are cultural mine sand develop and transfer a specific culture to add to ideas of the individuals as well as social behaviour.

### 4.1 Recontextualization of Kinship Specific Expressions in the Monolingual and Bilingual Framework

The terms which refer to private relationships in hominoid society are known as the kinship terms. Generally, human societies have comparable household affiliations, set up by birth and wedding relations, on the whole. According to (Trudgill, 1992), different human cultures, however, organise the relationships together and linguistically set their names in different ways.

Table 1

*Explanation of Kinship Associated Lexical Items in Monolingual and Bilingual Dictionary*

<b>M.L form</b>	<b>Ex.Equ/N. Equ. in B.L(Eng. to Urdu) Oxford Dictionary</b>	<b>Cultural / connotative meanings in M.L(Eng. to Eng.) Oxford Dictionary</b>	<b>Literal trans. in M.L (Eng. to Eng.) Oxford Dictionary</b>	<b>Cultural/ connotative meanings in B.L (Urdu to Eng.) Oxford Dictionary</b>	<b>Literal trans in B.L Urdu Eng.) Oxford Dictionary</b>
<b>Son</b>	<i>Beta, Furzand, Nareena aulad,</i>	A welcoming form of address used by grown-up, the Jesus Christ as the second member of the Trinity	A person's male youngster	Successor	Son ,child, boy
<b>Father</b>	<i>Baap, Baapo, Baba,aba</i>	A person's forefather, the first man to introduce a new way of thinking, in Christianity refers to God	A male parent of a kid or animal	The first successor, reputable character, answerable for household expenses, the founder	Father, superior nurturer, inventor, regard one as one's father
<b>Mother</b>	<i>Maan, Ami,Mai</i>	Symbol of love, title of woman who is head of convent, the mother of all, symbolize something unpleasant	A female parent of a child	Root, origin, base, source, symbol of love, a mode of addressing elderly woman	The female parent of a child and animal; a person who is acting as a mother to a child



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<b>Uncle</b>	<i>Chacha, Mamoon, Khalo</i>	Uncle'Sam a way of denoting to The USA, Uncle Tom used to denote a dark man who needs to attend on white folks	The brother of your mother or father, the husband of your aunt	“ <i>Chacha bana kr chorna</i> ” to teach someone a lesson, punish, castigate	The brother of your mother or father, the husband of your aunt
<b>Cousin</b>	<i>Cousin, Mamoon zad, Phopi Zad, chacha zad</i>	A person of extensive family not intimately associated, a way of explaining people from another country similar in some way to your country, like American cousins	A child of your aunt or uncle	Used to refer son/daughter of uncle/ aunt (phopi zaad, Mamon zad, chacha zad)	A child of your aunt or uncle
<b>Wife</b>	<i>Biwi, zoja, Buddhi</i>	wife, means a wife with showy voice and bad conducts, trophy wife, means a young good-looking woman married to an older man, housewife, midwife	A wedded woman	Pure woman, ‘Biwi naik bakhat dumri ki daal teen waqat’ a good house wife is frugal	Mistress of the house, lady

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<b>Husband</b>	<i>Khawind, shohar, Jiwan sathi</i>	Husband something, to use something carefully	A married man	Connotation attached with husband are: mastership, lord, patronage	A married man
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**OED\* Oxford English Dictionary, OBD\* Oxford Bilingual Dictionary, OUD\* Oxford Urdu Dictionary**

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## 4.2 Explanation of Examples

### 4.2.1 Father

Parents play a pivotal role in human culture and society. In Muslim societies, for example, Pakistan, the word father has distinctive meanings and connotations because of religious and cultural differences. Islam has laid much stress on the respect and thankfulness of parents in all matters. In this Islamic and cultural context, for the education and other moral, spiritual pieces of training, the father is held responsible and is given the status of the head of the family. He is considered the decisive authority for the family matters. However, there are some syntactic divergences when the lexeme ‘father’ is re-contextualized as: " Abu, Baap, Baba, Bapo, Baba Jan" in bilingual lexicon. But for all these variations, the monolingual dictionary has only one lexical equivalent ‘Father’ which exhibits the semantic and cultural gaps between Pakistani and English culture. No such gratitude and hyperbolic respect are attached to the word father in western culture and society. In an Islamic context, the term “Baba” is connoted for a spiritually esteemed person i.e. dervish or Sofi and he is requested to pray to God for heavenly and spiritual blessings. Besides, the priest, in the Roman Catholic Church is given the title of a father while in Christianity the same lexeme, ‘father’ stands for God in monolingual context (OED). The translator, in this way using the re-contextualization technique, try to transfer both syntagmatic as well as paradigmatic connexions among the words.

### 4.2.2 Uncle

Although family relationship structures give off an impression of being comparable worldwide in human culture, however, they are dissimilar among countries in the perspective of noticeable prominence inside the more extensive structure of society, connected customs, the involved numeral of kinfolk, and the practices which they enforce on the members. The family, in this way, maybe considered a kind of kinship- group. In this context, Parkin's (1997) point of view, is that various social orders still consider as a marital framework, parentage framework, and home rules. These frames are mostly systematized in a group or a certain similarity and applied the conditions of the parents to classify their relatives. Inside this framework, for example, the term uncle is utilized for both siblings of mother and father in the monolingual context, however, extraordinary social orders classify family relations in various ways to recognize affinal and consanguine

uncles, because the term "Mamoon" is utilized for mother's brother and "chacha" is used to denote father's brother in the Pakistani context. Also, the term "Chachu" is used to demonstrate more good manners in Pakistani culture rather than "Chacha". Besides, the lexeme uncle is utilized as an intention to communicate close and friendly association, and this propensity is, for the most part, found among south Asians (Parkin, 1997). These denotative contrasts occur against the background that the respective organization of the categorization gives references to the ideologies of a culture of social belonging and a description of the role of the community.

#### 4.2.3 Mother

This term is used in various implications to indicate the basis of the problem or the possible reason for something. The term "Amma" with an equivalent close mother is commonly used to refer to a mature woman in bilingual lexicography. Culturally and socially, the suffix "amma" is used in terms like "Phophi amma and Dadi amma" to express gratitude and honor (OUD). In abusive terms, such as "Maan behan ek krna", the same Maan lexeme has a different connotation and is used informally to slander family members. There is no exact equivalence in this similar semantic context, but it is strange to see that the mother is involved as an amplifier in the English language and informally (motherfucker). In addition, there are expressions in English that show love for the mother, such as "face that only a mother can love". Besides, the bilingual dictionary has a metaphorical articulation "Maan cheel, Baap kawa" to refer to a mixed race person (OUD). Extraordinary pressure has been exerted in the Holy Quran and Hadith to gain high esteem and to maintain their gratitude in a society based on Islamic principles. In short, the lexemic mother's multiple connotations show that the cultural and connotative meaning of a word generally goes distant than that of a strict denotative meaning that is interpreted in a dictionary.

#### 4.3 Other Similar Culture Specific Lexical Items:

Woman ( <i>Aurat, Khatoon, Sahiba, Mohtrama</i> )	Girl ( <i>Larki, Chori, Dosheza, Kuri</i> )
Boy ( <i>Larka, Chahowar</i> )	Nanad
Devrani	Jethani
Saala	Ranwa Masi

#### 4.4 Recontextualization of Religious Beliefs in Monolingual and Bilingual Dictionaries

This section of the study investigates how the religious convictions and esteemed values are recontextualized by the recontextualizers in English and Pakistani context to bridge religious believers and semantic divergences between two societies with different cultural norms.

Table 2

*Explanation of Sacred Beliefs and Ideals in Monolingual and Bilingual Dictionary*

Bilingual Form	Ex.Eq/Literal translation in B.L (Urdu to English) Oxford Dictionary.	Cultural / connotative meanings in B.L (Urdu to English/English to Urdu)	Ex.Eq/Literal Translation in M.L(English to English) Oxford Dictionary	Cultural / connotative meanings in M.L(English to English) Oxford Dictionary
Namaz	Prayer	The prayers prescribed by Islam, as funeral prayers, afternoon prayers, late afternoon prayers, Eid prayers, reduced i.e Namaz-kasr	Words that you say to God giving thanks for asking for help	Not have a prayer; to have no chance of succeeding. Prayer wheel; in Tibetan Buddhism, an object that is turned in a way of saying prayer
Taqdeer,Muqadar, aamoor, kisi ka naseeb	Destiny	Luck, lot, predestination, divine decree, God's will, efforts make no headway when luck does not favour	What happens to someone or will happen in future, especially things that cannot change or avoid	Concept of fate, believe that there is some force guiding us-call it God

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<b>Dhamal</b>	<i>Uproar, noise, tumult</i>	Hopping into or jogging through fire; skipping or capering of a <i>Qalandar</i> , dance or capering of devotees of <i>qalandar</i> to the tune of drums	A confused situation in which there is usually a lot of noise	A state in which your thoughts or feelings are confused
<b>Hajj</b>	<i>Intention, purpose</i>	Pilgrimage to Makkah to perform the Islamic religious rite of Hajj	What you plan to do,	A journey towards a holy place
<b>Hijab</b>	<i>Veil, curtain, concealment</i>	Cover or veil oneself, modesty, <i>hijab</i> <i>hajiz</i> , disappear or die especially saints or holy men	Very thin transparent material worn especially by women to hide face	Bridal veil, something that stops you from learning the truth

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## 4.5 Explanation of Examples

### 4.5.1 Prayer

The lexeme "prayer" in the monolingual context is contextualized as the word used to thank God or ask for help. Although the lexeme prayer in Christianity includes the idea of worshiping, declaring guilt and expressing gratitude, the most Christian prayers have always been petitions, for example, requests for relief from famine and torment, for fire and rain, the resuscitation of death, etc. The belief that served as the basis for prayer in Christianity has been that Divinity could be asked to intervene and influence vicissitudes in the physical environment and for the development of events happening (Elwell, 1996).

However, the recontextualizer using the adaptation strategy contextualized the word payer as Namaz to cope with the gaps between English and Islamic culture. As indicated by Miller (2009), the religion of about 1.6 billion individuals all over the world is Islam. the gaps between English and Islamic culture. For example, it is obligatory for all those who

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believe in Islam to say Namaz. The call to prayer, that is "Azan", is called out for each prayer, and the other preparation such as the appropriate costume, the ablutions, and the physical movement is essential.

Other Islamic implications associated with the word prayer include undeviating communication between Allah and the individual, who bends his head in front of Him and whose forehead reaches the floor in a certain direction towards Khanakaba. Non-literal articulations, for example, "Namaz bakshwany gy Rozy galay galay gy" in a bilingual context, imply that the attempt to resort has created an additional burden. These different convictions and beliefs show how the denotative interpretation shown in the dictionary has multidimensional beliefs in different societies.

#### 4.5.2 Destiny

All Muslims believe in destiny and are convinced that natural events and the effects of life do not happen accidentally and that nothing happens without the decree of fate. "It is not without reason that we have made heaven and earth and everything in the middle" (38:27). In the Islamic and social context, the lexeme implies that Muslims have no rationalization if they don't strive to achieve something or fail to be productive, but there are various issues that people don't decide about. In this context, Muslims have faith that they must accept what has happened and be tolerant of what God will remunerate. In the monolingual context, it is certain that there is a certain force that guides us in all areas, but the concept is not the same as in the bilingual context.

#### 4.6 Similar other Culturally Enriched Terms:

<i>Nikah</i>	<i>Sunni</i>	<i>Imam</i>	<i>Tawakal</i>	<i>Khutba</i>
<i>AAI-Athar</i>	<i>Taqdeer</i>	<i>Iqamat</i>	<i>Sawab</i>	<i>Bakshana</i>
<i>Chilla katna</i>	<i>Bemar pursi</i>	<i>Antichrist (Dajjal)</i>	<i>Aitkah</i>	<i>Umra</i>
<i>Zakat</i>	<i>Rooza</i>	<i>Nan-Nafqa</i>	<i>Moullvi</i>	<i>Tawaf</i>
<i>Peer</i>	<i>Murid (disciple)</i>	<i>Dhamal</i>	<i>Murshid</i>	<i>Jihaad</i>
<i>Knight</i>	<i>Thwab</i>	<i>Makrooh</i>	<i>Lashkar</i>	<i>Sunnat</i>
<i>Mustahib</i>	<i>Wajib</i>	<i>Naat</i>	<i>Hamad</i>	<i>Jaanat</i>
<i>Dozakh</i>	<i>Mohram</i>	<i>Purda</i>	<i>Rakhsati</i>	<i>Urs</i>

#### 5. Results

The current research has shown that how the lexemes and descriptive instances are recontextualized in monolingual and bilingual dictionaries to transmit specific convictions, values, social connotations, and ideology and provides a way in the development of diverse social realities in respective contexts. The analysis of illustrative examples aids to recommendations proposed by Fairclough that present modern discourse inclines to be democratized as in view that lexicographer, by making use of discourse methodologies, for example, re-arranging in the act of re-connoting informative precedents, palliate or

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discredit the phenomenally political description of the words in the initially generated dictionary (Chen, 2015).

By having the careful investigation of lexemes and illustrative examples it is discovered that to incarcerate deep-rooted ideologies in exemplary precedents/lexemes just by analysing their surface meanings or by having a look at its orthography is not possible. It requires a broad strategy along with the perception of the local language to interpret all the possible conceived implied and unequivocal implications and associations of a lexeme/illustrative model illustrated in monolingual and bilingual lexicography. In any case, the analysis of illustrative models/lexemes supports the assertion that in the dispensation of language, in computational linguistics, in lexical semantics, in machine interpretation and in other fields of linguistics and in the domain of dialect innovation, we absolutely get exasperated with the mystery of variety in connotations of words. Being more explicit we require certain contextual connotations and significance of lexemes/illustrative guides to pile up dictionaries, outline linguistic and phonetic theories, create grammatical rules, and build up sources to educate the language. The following lines give a brief perspective of the answers to the research questions.

### **5.1 Dictionaries to Construct and Transfer Culture**

The analysis of culturally enriched terms has revealed that monolingual and bilingual dictionaries are not only warehouse of words but also a conceivable source for transmission of cultural norms and ideologies. For example, in monolingual lexicon 'Father' is interpreted as the male parent of a youngster or an animal and in the Roman Catholic Church, the priest, is given the title of a father and in Christianity the same lexeme, 'father' stands for God in monolingual context (OED).

Whereas in the Islamic and cultural context, for education and other moral and spiritual training, the father is held responsible and has the status of head of the family. There are syntactic differences in the Pakistani context when the lexeme father is contextualized as "Baap, Bapo, Abu, Baba, Aba, Baba Jan". Whereas, there exist lexical equivalent "father" for every one of these varieties in monolingual dictionary, which manifests the social and semantic difference found in Pakistani and English culture. Furthermore, in an Islamic context, the word "Baba" is used for an individual who has profound spiritual gratitude, for example, Fakir, dervish and is requested to appeal to God for heavenly and eminent spiritual rewards. This demonstrates that syntagmatic and paradigmatic gaps exist in the translation of lexemes in different societies.

### **5.2 Outcome of Recontextualizer's background on Translation of Lexical Items and Notions**

In order to provide the satisfactory answer to the question that the interpretation of lexemes and descriptive instances in the bilingual and monolingual lexicon is influenced by the specific culture of the contextualizers, the term uncle stands for both mother's and father's brother in monolingual culture, however, extraordinary social orders classify family relations in various ways to recognize affinal and consanguine uncles, as the term "Mamoon" is utilized for mother's brother and "chacha" is used to refer father's brother in the Pakistani context. Also, the term "Chachu" is used to demonstrate more good manners in Pakistani culture rather than "Chacha". Also, the lexeme uncle is utilized as an intention

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to communicate close and friendly association, and this propensity is, for the most part, found among south Asians (Parkin, 1997). These denotative contrasts occur, in light of the fact that the particular organism of categorization gives hints to a society's dogmas of social affiliation and community role description. It confirms Leech, Francis, and Xu's (1994) claim that careful and systematic study of lexemes encourages us to clearly support the idea of semantic indefiniteness in the area of linguistic distinction.

## **6. Conclusion**

The present research reflects to render a reasonable answer to the raised queries that the contextualizers recontextualize the ideology and culture in the translation of social realities from monolingual to bilingual lexicons. As cultural sources, the dictionaries are a powerful and influential foundation to convey social and cultural connotations by the recontextualization of the lexemes and descriptive precedents. The investigation of socially enhanced lexeme/ illustrative examples endorses the assumption that they are highly socially situated and culturally contextualized. The bilingual lexicon is highly influenced by these culturally oriented connotations. These cultural explanations find their reflections in the illustrative examples of bilingual lexicography. Further, it can be understood how the bilingual lexicography portrays the specific culture representing the different construction of culture based on linguistic explanations. Thus, bilingual lexicography requires a deeper multicultural understanding for the close explanations of beliefs, relations, ideologies, and values to bridge up the linguistic gap created due to recontextualization of lexical explanation from one language to the other. This study reaffirms the view that culture is the fundamental part of linguistic construction which ultimately defines the social realities and thus the potential loss of original meanings may be a serious concern for the bilingual lexicographers to minimize this gap with the better inter-cultural understanding and valuing the other cultures.



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