

---

THE SOCIO-COGNITIVE DYNAMICS OF  
HINDI/URDU LEXEMES IN THE  
CONCISE OXFORD ENGLISH DICTIONARY

---

by  
**Altaf Qadeer**

All rights reserved  
Copyright © Altaf Qadeer 2011  
altafqadeer@yahoo.com

## 1. INTRODUCTION

If we look at the 1990 edition of the Concise Oxford Dictionary (English), we will not see the Urdu/Hindi words as *Bhindi*, *Paratha* but we can see those words in the 1999 edition of the Concise Oxford Dictionary (COD). Living languages go through a changing process due to many social, economic and political circumstances. Those factors have also played a pivotal role to extend the circles of the *New Englishes* or *World English*. The Colonial period is one of the major factors that paved the way to spread English at an international level (Kachru, 2001:519). The process of the internationalization of English is going through constant change due to many reasons. As Baumgardner (1993:154) concludes “languages are in a constant state of change. The direction of change and development in newer varieties of English depends, according to the authors, not only on government language and education policies, but also on the attitudes of speakers of *New Englishes*. As might be expected, a variety of attitudes exists among Pakistanis towards the borrowing that is taking place in English from Urdu.” A living language has to go through the changes and multiple factors contribute to the patterns of change. Lexicographers record and present how people use certain words at a certain point in time. The history of lexicography is centuries old as Kirkness (2004: 54) remarks:

Lexicography is almost as old as writing. From its beginnings several thousand years ago it has served primarily the real-life needs of written communication between members of human communities using different languages or different varieties of one language. Those needs change just as all living languages constantly change.

Lexicographers play an important role to reflect the social changes that encompass linguistic changes that occur as a result of social, political, media, technological, and other paradigms shifts. This means lexicographers reflect how languages are being used. McKean (2006: 189) explains the role of lexicographers as “they don’t prescribe what we ought to say or write, they tell us what people actually do. Like umpires, lexicographers don’t make rules.” To some extent, a few distinctions in the language use are also given to indicate the current trends in careful use of language. From a broader perspective, in the complex relationship of language and culture many multiple components effect and reflect on each other.

Research on the Concise Oxford English Dictionary and the indicators of Hindi/Urdu words in them becomes more interesting when we look at the historical roots of the language classification tree. The division of Language families has a historical link with India and Britain. Findlay (1998: 114) remarks:

In the late eighteenth century Sir William Jones, a British magistrate working in India, noticed that some Hindi words (the dominant language of India) shared some similarities with English and other European languages. After carefully listing basic terms (such as number and kin terms) from numerous European and

South Asian languages (mainly Hindi and Panjabi), Jones concluded that these languages were distantly related. For example the English term for father resembled the same terms in other languages (*pater* in Latin and Greek and *pita* in Sanskrit [Old Hindi]). Other kin terms for these languages showed similar patterns. He also concluded that these languages must have emerged from some common linguistic source, an earlier first protolanguage. This earlier language Jones labeled “Indo-European.” Throughout the century that followed, scholars who were stimulated by Jones’s discovery set about to find relationships among many of the world’s languages.

At present English is widely used in India and Pakistan and the users are well over some of the native English speakers in the rest of the world (Mehrotra, 1998). Since the dictionary is a powerful indicator of word/lexeme use patterns, the analysis of lexical entries can provide insight to compare data for word assimilation in contact language processes. One of the prime responsibilities of the lexicographers is to compile the vocabulary of the language in the usage (cf. Kirkness 2004; Jackson 2002). According to the *Collier’s Encyclopedia* (1999: 533-535):

Although there are still those who believe that the role of a dictionary is one of prescribing “proper” usages and proscribing those that are thought for one reason or another to be “improper,” few if any lexicographers today see their function as anything other than describing the vocabulary and its uses. The lexicographer knows that it is his duty to record the language as he finds it, that continuing change is a characteristic of any living organism, and that a living language is often the result of erroneous assumptions and connections it further concludes that “in the strictest sense, words, except perhaps for proper names, have no absolute meaning; no meaning is either inherent in a word or invariably and permanently attached to it. Rather words acquire meaning only through being used and understood in particular situations.”

In view of this changing role of languages, the role of lexicographers is also defined as being descriptive linguists. The role of lexicographers within the domain of linguistics is also seen as providers of data to form theories. As Kirkness (2004: 54) explains:

Lexicographers can be regarded as descriptive linguists in that they empirically analyze and describe (a) language with a traditional emphasis on individual items of vocabulary. However, they do not require linguistic knowledge alone, but according to the particular dictionary project may draw on other non-linguistic discipline including information technology, publishing, history, and the natural and social sciences amongst others. Nor is their description of (a) language primarily an end in itself. Its aim is not primarily to advance linguistic theory, however much theoretical linguistics may and do draw on lexicography for their own purposes and however much lexicographers might seek to apply relevant findings of theoretical linguistics in their work.

As a result of contact between the British and Subcontinent people, Indian English has been developing for centuries. The other trend of contact language is shaping with the intense increase of South Asians living in the UK and other parts of Europe. This process and other socio-cultural factors have also played a role to transform English language and added new lexemes and key-words while some words have changed the way they are defined in the dictionaries. Over a period of time now those words gained a place in the authentic English dictionaries, such as the Concise Oxford English Dictionary. From this dimension it is concluded, the analysis of lexeme inclusion and exclusion along with their semantic perspectives can provide some indication of patterns of changes. This data can help to discuss some indicators of changes in the historical context. In other words, whether or not, the meanings of those Hindi/Urdu words have gone through any changing patterns in the Concise Oxford English Dictionaries? An analysis is required to explore those patterns (within the reasonable limits of this study).

## 2. RATIONALE FOR THE RESEARCH

Languages reflect many social, linguistic and cognitive changes over a period of time. The English language has a long tradition of reaching to other countries and immigrants from other countries also migrate to English speaking countries and play a role in the formation of new frames of linguistic changes. The technological revolution has intensified this process in an unparalleled way in human history.

Why can dictionaries be considered a strong indicator of linguistic changes? The importance of dictionaries to analyze a historical, linguistic and socio-linguistic change is evident from the following standpoint. According to Cabanillas and Martinez (2002: 229) “It is a well-known fact that linguistic change can be observed more clearly in the lexicon than in any other level of language.” This argument provides a reason to analyze the dictionaries to explore linguistic changes.

The wide spread of the English language has some links with the development of the early dictionaries. Oxford English Dictionaries are among the oldest dictionaries of the world (Winchester 2003). On the front cover of many Oxford Dictionaries it says “the world’s most trusted dictionaries.” The ‘preface’ of the Oxford Dictionary (COD 1990) says:

The Concise Oxford Dictionary is among the most famous books in the world. It is probably the best-known household dictionary, despite the appearance in recent years of several rivals. In its previous seven editions, it has reached millions of users in many walks of life, who look to it for comprehensiveness and authority. It is even cited in lawsuits (though usually from old editions). It is, in fact, an institution.

The claims of Oxford dictionaries and their long history of popularity make them a reasonable choice for exploring lexeme inclusion patterns and their descriptions or meanings, within the context of this study.

Since there is a lot of latitude in the theoretical and empirical studies of linguistic structures, their psychological underpinnings, cognitive approaches, and social meaning construction that some disagreements can be found in the literature and approaches (cf. Bullock and Toribio, 2009; Siemund and Kintana, 2008). Researchers can unveil their approach within the framework of a particular research format and its defined parameters (cf. Gay, 1996; Bullock and Toribio, 2009).

As shown in the Figure 1, the linguistic influence of Hindi/Urdu and English has many levels and it is enriched with a long history, which has contributed to the word exchange and word inclusion and exclusion patterns. New Englishes or World English is extending in circles (Kachru 2001) and English users of the countries with other main language (such as India/Pakistan etc.) are also playing a role in developing new vocabulary for the English language. The ongoing process of migration of people and the extensive mobility of material information is contributing to the integration, assimilation and modification of lexemes and the socio-cultural new-forms of the relevant language(s). With the onset of communication technologies, this process is even far more complex and multifaceted. The explanation of the meanings of certain lexemes (such as Burqa, Eid, Begum) in the dictionaries has also been influenced by the social and cognitive models of our society. The multiple natures of lexeme dynamics in various linguistic and cultural contexts is also discussed here with a new comprehensive terminology: the socio-cognitive dynamics of lexemes. Words are not limited in one context and one language. And when we observe them travelling from cultures to cultures this process becomes even more complex with the influence of subjects like: religion, sociology, politics, linguistics, cognitive science, psychology, history, geography, anthropology and more. Human interactions and the surrounding environment play a crucial role to form the words and constantly associate them with certain meanings in a changing reference of time. The data indicates the pattern of words used to explain the meanings of certain dictionary entries given in the ten editions of the COD. With the collection of this unique type of data and by developing discussion on the relevant roles of powers shaping those frames of mind, this study opens doors for exploring further aspects of our changing world. More innovations can emerge when we look at the languages which have large number of speakers in the world and they need more inclusion in the future research studies.

This discussion elaborates that dictionaries are a strong indicator of linguistic change and among those dictionaries Concise Oxford Dictionaries are a suitable choice because of their long history and manageable size for comparison. The rationale is supported with the current scholarly work and also provides a need to conduct this study. On the other hand it gives further directions to make a variety of comparisons for future research studies.

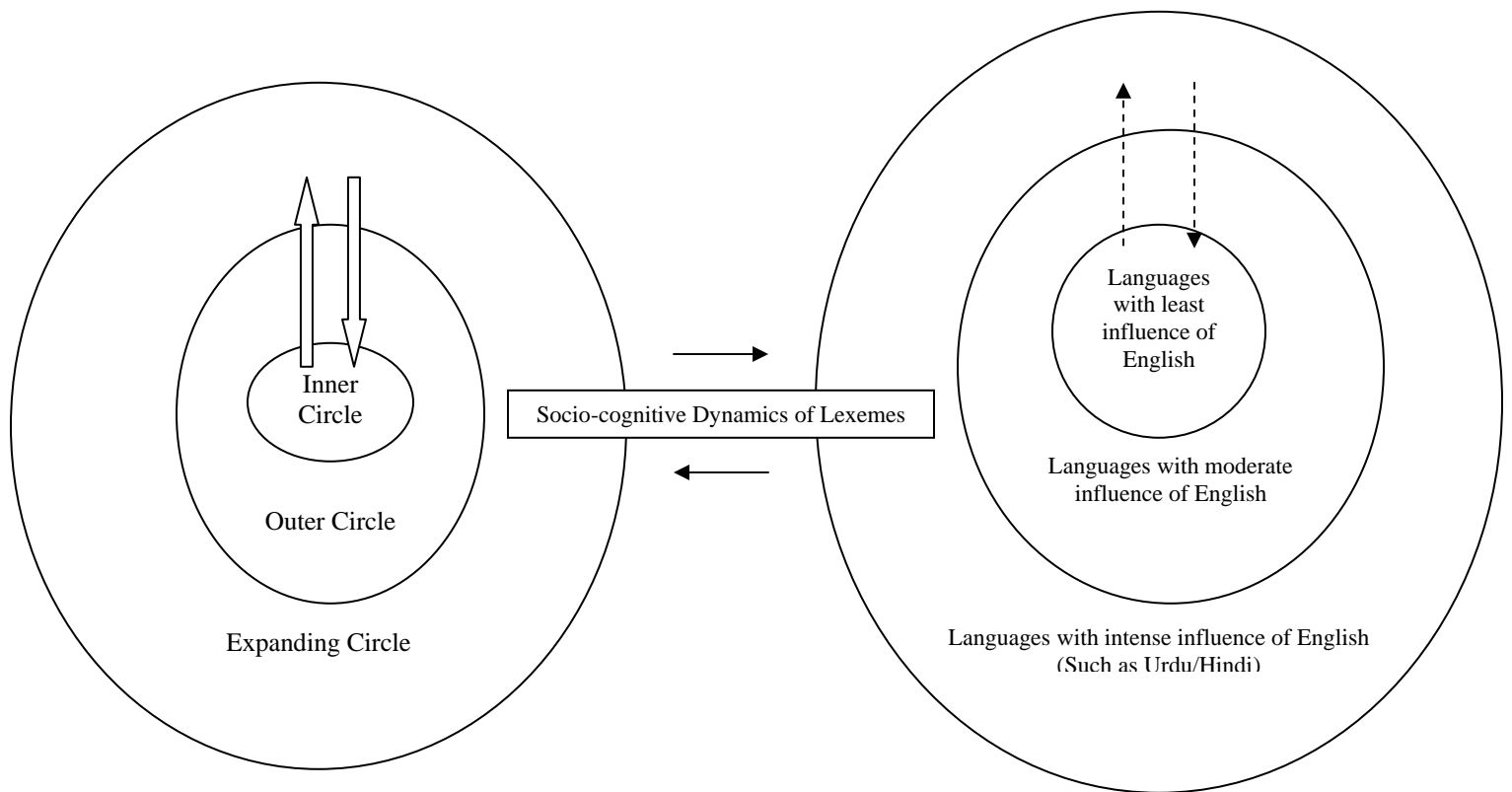


Figure 1: Socio-cognitive dynamics of lexemes in the inner, outer and expanding circles of English along with word-borrowing from other languages  
(Details of world Englishes circles can be seen in the work of Kachru 2001)

### 3. THEORETICAL BACKGROUND

The worlds in which words live are constantly changing like the patterns of cloud changes. The change of social constellations, and the ever-changing paradigms of knowledge influenced by various insights and powers influence the world of words. Their life in the real world, their age of inclusion in dictionaries, and their fashions reflected in the kaleidoscope of their users are an indicator of the complex relationships between lexicography and cultures.

The field of word and meaning interpretations, statistical occurrences and transformations has many dimensions. Those aspects can be observed within a particular language by using various indicators of a certain nature.

History, applied linguistics, sociology, cognitive science, education and many related fields share strong components that shape our knowledge formation frame, and its understanding. Kramsch (2004: 256) summarizes the role of linguistic and cultural frames as:

Constructing a useful applied linguistics means making the most of its incorrigible diversity. It is about cross-pollinating different construals of linguistic, mental and cultural reality in light of the problems of the practice. In so doing, it just might change these construals.

The formation of a language is not isolated to linguistic codes but it is deeply rooted in social, psychological, historical, cultural historical and political frames, which also change with time. This means, the product of various modes contributed to the formation of a multifaceted format can also be explored in the specific mode indicators, which attributed to the overall formation of linguistic construals.

Many theories emphasize on the way knowledge is provided from the outside social environment, and how it is internally processed in the psychological form by the readers. According to Vygotsky (1997: 106) “every function in the cultural development of the child appears on the stage twice, in two planes, first, the social, then the psychological, first between people as an interpsychological category, then within the child as an intrapsychological category.” The notion of providing a social and psychological environment that can facilitate certain conceptual domains is closely linked with how a reader will be presented the information and then how reader will process that information. In order to make lexical semantics understandable for all readers, many theoretical frameworks support the idea of facilitating information the way it is presented and the way it is processed (cf. Vygotsky 1997).

This argument also supports theoretical framework on the formation of how information is presented in the dictionaries, how it is obtained from the socio-linguistic environment and how readers will understand it. Those indicators can be observed in the reflections of lexical, semantic and synchronic modes of communication. The social perspectives and the cognitive perspectives as seen in relation to the changes in the word frequency occurrence and in the words used to describe them in the dictionary, shows some interesting patterns of socio-cognitive dynamics of lexemes in COD for the specific purpose of this study. In the age of technology, sophisticated tools can be further developed for various languages to study the social and cognitive (socio-cognitive) perspectives of linguistic characteristics, which can also enrich or contribute to other areas of social sciences.

The research in social sciences uses document analysis methodology for the analysis of texts (cf. Fraenkel and Wallen, 1993). Document analysis is considered a useful way to analyze text documents to reflect the evidence found for certain linguistic, social, cognitive, and other characters. This process sometimes reveals and reconnects conscious and unconscious beliefs and ideas given in a document. In order to make a fair comparison, the researcher has to select and analyze specific aspects of the document in some form of measurable categories. According to Fraenkel and Wallen (1993: 390):

This is the nub of document analysis—defining as precisely as possible those aspects of a document’s contents that the researcher wants to investigate and then formulating relevant categories that are so explicit that another researcher who

uses them to examine the same material would find essentially the same proportion of topics emphasized or ignored.

In view of this research framework, if a clear methodological format is explained on how data will be collected from a text/ dictionary and then it is analyzed accordingly, the validity is justifiable for a scholarly work. In most cases, dictionaries reflect what lexicographers observe (cf. Cabanillas and Martinez, 2002; McKean, 2006). Years back, when the corpus analysis was not so common the dictionary writing may have been the work of an editor and in the current age of specialization, enriched with technological facilities this work is accomplished with the collaboration of various authors and corpus analysis procedures including spoken and written language—for example language use in the books, newspapers, television, movies, radio programs, internet communication, and other forms of language applications (cf. McKean 2006).

Cabanillas and Martinez (2002) have emphasized that linguistic change can be clearly observed in the lexicon than in any other level of language characters. Based on this discussion of theoretical frameworks and the importance of dictionary analysis, the rationale for this work is further complimented. The comparison of ten editions of COD can also provide some insight on how word occurrence frequency, word descriptions and their understanding has been changed for certain words over a span of almost one hundred years. In this context, this comparison deals with the changing patterns of the lexemes of a language and how they have lived in the lexicon of another language, with a distant geographical location, but closely related migration history.

### 3. METHODOLOGY

The data collection is based on the three frames of research as discussed in the rationale and theoretical framework, to make a reasonable comparison: a lexical statistics of word-selection patterns, semantic annotation of which words were used to describe the meaning of those words, meaning sense variations, and an analysis based on the responses of people to reflect their synchronic competence of some lexemes.

#### 3.1 STATISTICAL DATA OF LEXEMES

A statistical data of Hindi/ Urdu lexemes or words from the ten editions of the COD can provide some distinguished indicators to discuss the changing patterns in word inclusion and exclusion numeric variations. This data can also be seen as a simple form of mini-corpus to analyze the linguistic characteristics within the parameters of such studies. To make this information transparent to all readers, appendices are included in this document to justify the lexeme collection and meaning interpretation frameworks.



### 3.2 SEMANTIC ANNOTATION FOR DIACHRONIC REFLECTIONS OF CERTAIN WORDS

The statistical analysis of words in a dictionary can be further complimented if words are also discussed in terms of how they were described in various eras of time (diachronically). Since the analysis of all words will be beyond the scope of this study, only a limited segment of words will be discussed about the way they have been described in various editions of the COD. Out of many methods, one possible way is to discuss the semantic dimensions of a few words. Semantic annotation refers to the categorization of words and phrases in a corpus in terms of semantic fields. Words are also matched against a lexicon in which the items are assigned to a semantic field (Hunston 2002:88). A slight variation of this format is being used to compare the meaning for those Hindi/Urdu words in the ten editions of the Concise Oxford English Dictionary. “Partial annotation” is also used for specific purposes with some modifications (Hunston 2002:89).

### 3.3 SYNCHRONIC COMPETENCE OF CERTAIN LEXEMES

The synchronic comparison of words can highlight the way people understand some of those lexemes in the current age. The data collected by a portion of the selected population can reflect insight on comparing those meanings, interpretations, and key-words used.

## 4. RESEARCH QUESTIONS

This research has been motivated by the personal experience the researcher has had interacting with the people in various countries and observing critical issues in the relevant literature. The exposure to the literature of various linguistic and cultural backgrounds also developed some intrinsic connections to the changing patterns of lexicographic and socio-cultural paradigms. The researcher also came across observing some commonalities and differences in sociolinguistic factors while teaching the ESL/ELL classes of various levels and multilingual student population. The primary research question in this investigation is what patterns are evident for the selected Urdu/Hindi words in the ten editions of the Concise Oxford English Dictionaries published over a long period of time, and whether those patterns relate to the changing social factors. This is a unique study on this topic (and perhaps the first of this type), which can also provide some interesting data for future studies. The range of exploring some specific research factors for this theme is so wide that one study can not compare all related factors. Some specific factors can be compared in the future studies with more structured framework of data collection and multiple comparisons. This study does not aim to discuss why social trends changed over a period of time, why cultural interpretations varied, and what is the long history of word origin. The numeric comparison provides some changing patterns which can be applied to compare some specific factors as needed for future studies.

## 5. REVIEW OF RELATED LITERATURE

Research studies have been conducted and reported in the literature on various issues of dictionaries, lexicology, and social changes; however any study that focuses on the COD and compares the Hindi/Urdu words in a range of editions is not conducted in the past as it can be confirmed from the current data bases (ERIC and linguistic data base).

Fillmore and Johnson (2003:249) conclude that “FrameNet database provides a wealth of material for research in semantics.” However, this huge project is not designed to exploit data for the purpose of comparing Hindi/Urdu words in the Oxford English dictionaries.

The analysis of the related literature shows, almost no study has been conducted in the past that deals with Hindi/Urdu words included in the Concise Oxford English Dictionary to reflect sociolinguistic patterns. The data collection and analysis method for this study is based on the current trends in the field of research. The current study can fill this gap in research and also give directions for further studies.

## 6. LIMITATION OF THE STUDY

The study presents some innovative approaches to explore and understand Hindi/Urdu words in the COD within the parameters of the current study. The study collects data from only ten editions of the COD and other sources are not included. The word borrowing within Indian subcontinent languages poses some limitations on lexeme categorization. Despite collecting a large number of words in the data, it is not a complete list; however the list in appendices gives details of which words are included. This list may be useful to provide some directions for future comparisons and extend the development of multilingual databases. While comparing historical factors in linguistics, all factors may not be available for a large-scale comparison, so as a result only a limited form of comparison is possible. The synchronic comparison is based on the feedback of a small population and wide range comparison will be useful for future studies.

## 7. DATA COLLECTION AND DISCUSSION

In order to make comparisons in relation to statistical frequency and meaning interpretations in the social context, data is collected by using three frameworks.

In this study data has been collected to compare a large segment of Hindi, Urdu words given in the Concise Oxford English Dictionary (some Sanskrit words are part of Hindi/Urdu words/culture and they are also included, the scope of this research is not to trace the word origins). In most cases it is a transliteration or the Hindi or Urdu word that is given in the italics for explaining the main entry in the COD. Some words have extended linguistic links with a certain lexeme category therefore they are included. Due to some overlapping notions some of them are categorized under the heading “miscellaneous.” The description of those lexemes in the COD gives some more

explanation of their historical links. The appendix “A” shows the list of words selected and compared.

According to the *Oxford University Press* there have been 10 editions of the Concise Oxford English Dictionary (when this data was collected). The latest edition I have analyzed is the 10<sup>th</sup> edition, published in 2002. There were 387 words found in this edition that can be considered Hindi/Urdu words within a given framework. Although I have tried to collect data of maximum possible specific words that fall under this category, despite the possibility of any argument on the inclusion of a lexeme, the large number of dictionary entries discussed presents a reasonable amount of lexemes to compare the quantitative and qualitative indicators. The oldest edition (COD) I have found is the 1912 (1<sup>st</sup>) edition, which has 116 Hindi/Urdu words (29.97 % of the 2002 edition). The 7<sup>th</sup> edition (COD) was published in 1983 and it has 215 Hindi/Urdu words (55.55 % of the 2002 edition). The 8<sup>th</sup> edition (COD) was published in 1990 and it has 229 Hindi/Urdu words (59.17 % of the 2002 edition). When some word inclusion pattern appeared? To answer this question, some details of lexeme inclusion in a certain edition can be seen in the Appendix “A”.

This general comparison shows some notable trends in the lexeme selection pattern from the very first to the 10<sup>th</sup> edition of the Concise Oxford English Dictionary. This data also provides indicators to discuss other qualitative factors related to such changes.

A modified form of semantic annotation, keyword comparison of the selected ten words (from the ten editions of the COD) is given.

The comparison indicates which keywords were used to describe the meaning a certain dictionary entry. For full definitions of those words as it is given in all ten editions of the COD, Appendix B is given.

<b>Ayah</b>	<b>1912</b>	<b>1929</b>	<b>1934</b>	<b>1960</b>	<b>1964</b>	<b>1976</b>	<b>1983</b>	<b>1990</b>	<b>1995</b>	<b>2002</b>	<b>Percent of Occurrence</b>
nanny										1	10
employed										1	10
Europeans						1	1		1	1	40
India/Indian			1	1	1	1	1	1	1	1	80
British								1	1	1	30
territory/territories								1	1	1	30
native	1	1	1	1	1	1	1	1			80
nurse	1	1	1	1	1	1	1	1	1		90
Hindu/Hindoo	1	1									20
lady's maid	1	1	1	1	1						50
maidservant						1	1	1	1		40
abroad								1	1		20
former										1	10

Table 1: Dictionary word *Ayah*, percent of occurrence of keywords used to explain this word in the ten editions of the COD. Indicates changing patterns of words used over a period of time.

In Table 1, the description of word *Ayah* was linked to the word “nanny” in the 2002 edition. The word “nurse” was not used in the 2002 edition. In the earlier editions of 1912 and 1929, the word Hindu is also used. According to 2002 edition, *Ayah* is described as “a nanny employed by European in India or other former British territory.” In the 1912 and 1929 editions it is described as “Native Hindoo nurse or lady’s maid.” In 1934, 1960 and 1964 editions the same description was given but instead of “Hindoo” word, Indian was used. The definitions of 1995 and 1990 included “India” and “other British Territories” while in the 1983 and 1976 editions it was linked to “Europeans in India.” The use of the word “maidservant” was only seen in the 1976, 1983, 1990, and 1995 editions. It was neither used in the editions before, nor after. From the initial contact with Indians to the time of publication of tenth editions, the use of word Hindoo was changed to a definition that did not refer to the religion of the nanny. The use of the word servant was also eliminated at some point. This comparison can be extended for other relevant subjects. For full definitions, Appendix B is given.

**Babu**

	1912	1929	1934	1960	1964	1976	1983	1990	1995	2002	Percent of Occurrence
respect/respectful						1	1	1	1	1	50
title	1	1	1	1	1	1	1	1	1	1	100
form										1	10
address										1	10
man										1	10
office										1	10
official									1		10
clerk	1	1	1	1	1	1	1	1	1		90
Hindu/Hindoo/Hindus	1	1	1	1	1	1	1	1	1		90
Indian	1	1	1	1	1	1	1	1	1	1	100
gentleman	1	1	1	1	1						50
English-writing	1	1	1	1	1	1	1	1			80

Table 2: Dictionary word *Babu*, percent of occurrence of keywords used to explain this word in the ten editions of the COD. Indicates changing patterns of words used over a period of time.

The keywords used to describe the dictionary entry “Babu” have the many variations in the 2002 edition as compared to the previous editions. The keyword “respect” or “respectful” was used in the 1976 editions and after. Before 1976 the word “gentleman” was used. The connection to “Hindoos or Hindu” is used in all editions from 1912 to 1995; it was not used in the 2002 description. The connection to “Indian” remained in all editions (format may vary in all ten editions. For example, in the 2002 edition it is given only in italics before the main definition). In the 1995 edition, the description is as follows:

“1 (in the Indian subcontinent) a title of respect, especially to Hindus. 2 *Anglo-Indian*. an Indian clerk or official who has superficial knowledge of English. (1995)”

The use of the words “superficial knowledge” is only found in this edition. The 2002 edition only reflects to the keyword “respectful” to describe the word “babu.”

## Begum

	1912	1929	1934	1960	1964	1976	1983	1990	1995	2002	Percent of Occurrence
Muslim						1	1	1	1	1	50
Mohammedan			1	1	1						30
woman								1	1	1	30
lady	1	1	1	1	1	1	1	1	1		90
princess					1						10
queen	1	1	1	1							40
high	1	1	1	1	1	1	1	1	1	1	100
rank	1	1	1	1	1	1	1	1	1	1	100
married								1	1	1	30

Table 3: Dictionary word *Begum*, percent of occurrence of keywords used to explain this word in the ten editions of the COD. In the respective editions, the words that were not used and the words that are used shows changing patterns.

In the 1912 edition, the description is “Hindoo queen or lady of high rank.” The use of the keyword “Hindoo” was changed to “Hindustan” in 1929, 1934, and 1960 editions. In the 1934, 1960 and 1964 editions, the word “Mohammedan” is also used. In 1983, 1976, 1990, 1995 and 2002 editions the keywords “Indian” and “Muslim” are used. The keyword “queen” was not used after the 1960 editions. The keyword “princess” was only used in the 1964 edition. In the 2002 edition, the word “Indian” is shown in italics, and also informs of origin link to Urdu “begam”, and Turkish “bigim” which means princess. The keyword “married” is only used in the 1995, 1990 and 2002 editions. It was not used in the earlier editions. The keywords change in various descriptions indicates the emphasis shifted from Hindu to Muslim related keyword and also to the marital status of women. There are many other links that can be seen in the historical context.

## Bismillah

	1912	1929	1934	1960	1964	1976	1983	1990	1995	2002	Percent of Occurrence
name	*	*	*	1	1			*	*	1	60
God	*	*	*					*	*	1	20
Muslims/Moslems	*	*	*	1	1	1	1	*	*	1	100
before	*	*	*	1	1	1	1	*	*		80
beginning	*	*	*					*	*	1	20
action	*	*	*	1	1	1	1	*	*		80
undertaking	*	*	*					*	*	1	20

Table 4: Dictionary word *Bismillah*, percent of occurrence of keywords used to explain this word in the ten editions of the COD. The \* indicates that the definition of this word was not given in the respective edition of the COD. “1” Indicates changing patterns of words used over a period of time.

## Burka

	1912	1929	1934	1960	1964	1976	1983	1990	1995	2002	Percent of Occurrence
Muslim	*	*	*	*	*	1	1	1	1	1	100
woman's	*	*	*	*	*	1	1				40
long	*	*	*	*	*	1	1	1	1	1	100
enveloping	*	*	*	*	*	1	1	1	1		80
garment	*	*	*	*	*	1	1	1	1	1	100
worn	*	*	*	*	*	1	1	1	1	1	100
public	*	*	*	*	*	1	1	1	1	1	100
women	*	*	*	*	*			1	1	1	60
some	*	*	*	*	*					1	20
loose	*	*	*	*	*					1	20
covering	*	*	*	*	*					1	20
whole body	*	*	*	*	*					1	20

Table 5: Dictionary word *Burka*, percent of occurrence of keywords used to explain this word in the ten editions of the COD. The \* indicates that the definition of this word was not given in the respective edition of the COD.

## Eid

	1912	1929	1934	1960	1964	1976	1983	1990	1995	2002	Percent of Occurrence
Muslim	*	*	*	*	*	*	*	1	1	1	100
festival	*	*	*	*	*	*	*	1	1	1**	100
celebrating	*	*	*	*	*	*	*	1			33
marking	*	*	*	*	*	*	*		1	1	66
end	*	*	*	*	*	*	*	1	1	1	100
week-long	*	*	*	*	*	*	*	1			33
fast	*	*	*	*	*	*	*	1	1	1	100
Ramadan	*	*	*	*	*	*	*	1	1	1	100
Eid ul-Fitr	*	*	*	*	*	*	*		1	1	66
Eid ul-Adha	*	*	*	*	*	*	*		1	1	66
culmination	*	*	*	*	*	*	*		1	1	66
annual	*	*	*	*	*	*	*		1	1	66
pilgrimage	*	*	*	*	*	*	*		1	1	66
Mecca	*	*	*	*	*	*	*		1	1	66

Table 6: Dictionary word *Eid*, percent of occurrence of keywords used to explain this word in the ten editions of the COD. The \* indicates that the definition of this word was not given in the respective edition of the COD. The \*\* indicates this word “festival” is repeated in two parts of the definition.

For a while this word was not part of the COD. The change of keywords from 1990 to 1995 shows significant change in the use of the word. The word “week-long” is deleted after 1990. Also, two separate *Eid* headings are shown in 1995 and after. The 1990 definition has some ambiguity in terms of explaining “Eid” as a weeklong festival and indicating this event only as the end of the fast of Ramadan. Since the author of this research persuaded Oxford Dictionary authors to correct this definition, the corrected definition with two separate sub-categories for Eid ul-Fitr and Eid ul-Adha came in

publication in 1995. The pattern of two-category definition has continued in the onward editions along with providing clarity on “week-long” and “end of Fast of Ramadan.”

### Fakir

	1912	1929	1934	1960	1964	1976	1983	1990	1995	2002	Percent of Occurrence
Muslim/Moslem					1	1	1	1	1	1	60
Hindu	1	1	1	1	1	1	1	1	1	1	100
religious	1	1	1	1	1	1	1	1	1	1	100
ascetic						1	1	1	1	1	50
mendicant	1	1	1	1	1	1	1	1	1		90
devotee	1	1	1	1	1						50
Mohammedan	1	1	1	1							40
lives										1	10
solely										1	10
alms										1	10

Table 7: Dictionary word *Fakir*, percent of occurrence of keywords used to explain this word in the ten editions of the COD. The association of keywords shows some changes, especially after 1960.

The dictionary entry “fakir” has used the keyword Hindu in all ten editions. The keyword “Mohammedan” is shown in the 1912, 1929, 1934, and 1960 editions. The use of the keyword “Muslim” is shown in 1964, 1976, 1983, 1990, 1995 and 2002 editions. The keyword “mendicant” was used in all nine editions except in the 2002 edition. The keyword “religious” is used in all ten editions.

### Muezzin

	1912	1929	1934	1960	1964	1976	1983	1990	1995	2002	Percent of Occurrence
Mohammedan	1	1	1	1	1						50
Muslim						1	1	1	1		40
crier	1	1	1	1	1	1					60
proclaims	1	1	1	1	1	1	1	1	1		90
calls										1	10
man										1	10
hours	1	1	1	1	1	1	1	1	1		90
prayer	1	1	1	1	1	1	1	1	1	1	100
minaret	1	1	1	1	1	1	1	1	1	1	100
mosque										1	10
Muslims										1	10
usually (usu)					1	1	1	1	1		50

Table 8: Dictionary word *Muezzin*, percent of occurrence of keywords used to explain this word in the ten editions of the COD. The association of keywords shows some changes, especially after 1964.

The keyword “Mohammedan” was used in the 1912 to 1964 editions and then the use of this word was eliminated. The keyword “crier” is used from 1912 to 1976. The 2002 edition used the keyword “calls” for this purpose. The keywords “prayer” and

“minaret” remain in use in all ten editions. The keyword “proclaims” remained in use in all nine editions but it was not used in 2002 edition.

### Sikh

	1912	1929	1934	1960	1964	1976	1983	1990	1995	2002	Percent of Occurrence
adherent										1	10
Sikhism										1	20
relating										1	10
member	1	1	1	1	1	1	1	1	1		90
Indian	1	1	1	1	1	1	1	1	1		90
Hindu	1	1	1	1	1						50
monotheistic	1	1	1	1	1	1	1	1	1		90
sect	1	1	1	1	1	1	1	1	1		90
community	1	1	1	1	1						50
founded	1	1	1	1	1	1	1	1	1		90
Punjab	1	1	1	1	1	1	1	1	1		50

Table 9: Dictionary word *Sikh*, percent of occurrence of keywords used to explain this word in the ten editions of the COD. The use of keywords shows some changes.

The keyword Hindu was used in the 1912, 1929, 1934, 1960 and 1964 editions. The keyword “Indian” was used in all nine editions, but it was not used in the 2002 edition. The keyword “monotheistic” was used in all editions except in the 2002 edition. The keyword “Punjab” remained in use all nine editions but it was also not used after the 1995 edition.

### Memsahib

	1912	1929	1934	1960	1964	1976	1983	1990	1995	2002	Percent of Occurrence
Indian								1	1	1	30
India								1	1		20
Indians						1	1				20
(in India)	1	1	1	1	1						50
dated										1	10
married	1	1	1	1	1	1	1	1	1	1	100
lady	1	1	1	1	1	1	1				70
European	1	1	1	1	1	1	1	1	1		90
white										1	10
woman								1	1	1	30
respectful										1	10
form										1	10
address										1	10

Table 10: Dictionary word *Memsahib*, percent of occurrence of keywords used to explain this word in the ten editions of the COD. The use of keywords shows some changes, e.g., the word “married” is common in all, and the word “dating” is used in 2002.

The keyword “married” is used in all ten editions to describe this entry in the dictionary. The keyword “dating” is used only in the 2002 entry. Perhaps this notion



relates to the changing trends of society in which the word “dating” became common. This notion may still not be the best reflection of meaning for many groups.

The data collected indicates a close relationship between the social trends and how they were included in the lexicographic records of the COD. From the inclusion of various Hindi/Urdu words in the COD to the meaning variations, a historical and documented change can be observed in the data presented. This data can be used for multiple comparisons from the perspective of various subjects, such as linguistics, anthropology, sociology, history, politics, psychology, philosophy and religion.

## 8. SYNCHRONIC COMPETENCE OF CERTAIN LEXEMES

In order to find the understanding patterns of a few English-speaking teachers living in Canada, we conducted a survey through the Internet (n=20) on 10 selected words from the COD. The respondents were asked to choose a definition, from the 10 editions of the COD, which matches best to their own understanding of a given word. Over 90% of the responses indicate the following definition choices for a given word.

### **Muezzin**

“a man who calls Muslim to prayer from the minaret of a mosque”

This definition is given in the 2002 edition of COD.

### **Begum**

“Muslim woman of high rank. (Begum) the title of a married Muslim woman”

This definition is given in the 2002 edition of COD.

### **Ayah**

a nurse or maidservant, especially of Europeans in India and in other British territories abroad.

This definition is given in the 1995 edition of COD.

### **Babu**

1. a respectful title or form of address for a man

2. an office worker.

This definition is given in the 2002 edition of COD.

### **Burka**

a long, loose garment covering the whole body, worn in public by some Muslim women.

This definition is given in the 2002 edition of COD.

**Sikh**

(noun) an adherent of Sikhism. (adjective) of or relating to Sikhs or Sikhism.  
This definition is given in the 2002 edition of COD.

**Memsahib**

a European married woman in India, as spoken of or to by Indian (1990,1995)  
This definition is given in the 1990 & 1995 editions of COD.

**Bismillah**

in the name of God ( an in-vocation used by Muslims at the beginning of an undertaking).  
This definition is given in the 2002 edition of COD.

**Eid**

1 (in full Eid ul-Fitr) the Muslim festival marking the end of the fast of Ramadan. 2 (in full Eid ul-Adha) the festival marking the culmination of the annual pilgrimage to Mecca.  
This definition is given in the 2002 edition of COD.

**Fakir**

a Muslim (or loosely, a Hindu) religious ascetic who lives solely on alms.  
This definition is given in the 2002 edition of COD.

The synchronic comparison conducted on a small-scale population indicates that many teachers of English currently active in their profession in Canada find the definition given in the 2002 edition of the COD as closest to their understanding. Only in the definition of the word “Memsahib” the choice was inclined to the 1990 and 1995 editions of the COD. Many teachers still consider this word being used more for married women. This small scale survey also means that those teachers were more inclined to see the definition given in the current edition as better reflection of their understanding in contrast to the old edition definitions (the respondents did not know about the year of publication of the dictionary descriptions). Further studies can be conducted on a large scale to compare the details of understanding processes.

## 9. CONCLUSION

The changes in social, political, cultural, linguistics and technological advances have played an important role in changing the following (a) the way words are included in the dictionaries (b) word borrowing pattern occurrence (c) descriptions of those words as it is reflected in the dictionary. The current study has shown from three frames of analysis how word borrowing, descriptions in the COD and the understanding of teachers in the current trends has changed over a period of time within the context of this study.

There are many interesting research pathways that emerge from this study for comparing various linguistic and social aspects of Hindi/Urdu words. Some aspects of this study and framework can be further extended for a range of scholarly comparisons. Words are designed and developed not only in the linguistic frames but they have far reaching roots, associations, semantic connections and flavors derived from a comprehensive environment where words are born and evolutions are shaped. Thus, the Hindi/Urdu words have some links within their close inner environment and far-reaching semantic wavelengths when those words are used in other languages (Figure 1). The increase in the number of Hindi/Urdu lexemes included in the “Concise Oxford English Dictionary” (ten editions, from 1912 to 2002) can perhaps also indicate the stronger cultural networking taking place over a period of time between the cultural groups of English speakers of Europe and the South Asians. The influencing factors are difficult to point out how and why some changes occurred but the influencing factors may include migration pattern of people, political models, information of ocean flowing with technology innovation and other socio-cognitive factors.

The comparison of certain lexemes from the ten editions of the COD shows, some word-meaning combinations appear very different in our current English, while some have questionable descriptions. The social trends of society may also be reflected in the descriptions of certain words however, it also depends on who is describing those words. The authors of the earlier editions of the Oxford dictionaries had very limited access to compare the use of those words in the media as compared to the current editions where technology has made it possible to compare the use of words in various forms of media. The need to research and constantly update the descriptions will be an ongoing task for interdisciplinary work.

The description of certain words in this study with numeric patterns can provide some avenues to further probe the details of word descriptions in the historical and social context. The word ‘Mohammaden’ is not a preferred or even acceptable term, and the current norms of literature commonly use the word “Islam” and “Muslim.” The word “Muezzin” has some descriptions in the older editions of the COD that use the words “Muslim Crier.” This may not indicate the proper and respectful way of the description in the current literature. An “Azan” (call for prayer) can be from the minaret of a mosque but may not always be the case. One can also consider the technology factor by which even Azan in a lower voice may be enhanced via loud speakers, so the word “crier” may not suitably reflect the correct situation of meaning to someone who is not aware of the real practice. The word “Eid” was given with some ambiguity in the 1990 edition, in which it explains it as “a Muslim week-long festival celebrating the end of the fast of

Ramadan.” An “Eid” is not only at the end of the fast of Ramadan, because with this description we are not including Eid at the culmination of Hajj (Eid ul-Adha). The description of “Eid” as weeklong festival also leaves some ambiguity. I wrote to the editors of the COD about this ambiguity on April 18, 1995 and diverted their attention on the definition of “Eid” which was in need of correction. This was acknowledged in their letter of April 26, 1995 and was eventually corrected in the 1995 edition of the COD and continues with two separate descriptions of the word “Eid” in the next editions. The way in which words are selected and verified by certain groups is an important aspect of providing a comprehensive description in a compact form. An important question for the researchers remain, who decides to define lexemes in the dictionary. This makes an important consideration to compare with some common trends of research related to what is defined and how it is defined.

The description of word “Begum” clearly indicates that it was linked to India in the 1964 edition of the COD, and then takes a more general notion as “Muslim women of high rank” in the 2002 edition. The scope of use enhanced from one country to a more general form of usage in current English. The description of word “Ayah” uses the words “Hindoo nurse” in the 1912 and 1929 editions of the COD. Lexicographers at that time may have assumed it correct in that context. One can also consider the form of communication technology and media in the year 1912 and guess how information would have been conveyed from various parts of India to the authors of the COD. Does that description use the comprehensive social reality of that time? The word “Ayah” is described as “a nanny employed by European in India or other former British territory” in the 2002 edition of the COD. The relative comparison shows the social changes reflected in the linguistic descriptions. The word “Burka” is described as a “Muslim woman’s long enveloping garment worn in public” in the 1976 and 1983 editions of the COD. Why word “enveloping” was not seen in the 2002 edition, which describes the “Burka” as “a long, loose garment covering the whole body, worn in public by some Muslim women.” What social and political factors have influenced our understanding? Which description will be acceptable in all countries?

A comprehensive comparison of how words are used in various parts of the word will be useful for lexicographers. This discussion and comparison provides some frames of mind to think further about the possible historical, social, political, linguistic, and educational aspects of “socio-cognitive dynamics of lexemes.” The data collected from the ten editions of the COD can be seen as a form of mini-corpus, a collection of lexemes with the pattern indicators of which words were used to describe the ten selected words. The data provides many pathways to further explore specific historical, linguistic, social, and political frames of reference. Those changing patterns also show a variety of understanding constructs and how they have formed in the cultural perspective of Indian Subcontinent and Europe or even far beyond.

Based on the statistical data and discussion it is concluded that the English language is constantly taking some vocabulary from Indian Subcontinent languages. The migration patterns are a changing demographic situation in many Western countries. Multicultural and multilingual formats are rising in many parts of the English-speaking

world. According to TIME magazine: “can 2 billion people be wrong? The music, movies and literature of South Asia are the most popular in the world. Now America is falling under their spell.” (TIME, Canadian Edition, May 2004. pp.34)

#### 10. A COMPREHENSIVE NEW COMPUTER PROGRAM CAN FACILITATE THE READABILITY OF HINDI AND URDU SCRIPTS

Hindi and Urdu share strong linguistic and cultural components and both linguistic groups can commonly communicate with each other in real life. Media, Internet and extensive human migration has played an important role to develop a silent revolution in learning linguistic patterns with more ease among the current generation of Hindi and Urdu speakers for mutual communication. Hindi and Urdu literature have a wealth of information available. Some of those books go centuries back when they were published. While spoken forms of Hindi and Urdu are understandable for the general public, the written script is not easily readable for a vast majority, since both languages use a very different form of writing system. Can we join the two big oceans with a small canal? How a technological revolution can bring the Hindi and Urdu languages to be more communicable in the written form?

It is time to design a computer program that will transliterate/translate Hindi and Urdu written scripts from one language to the other in an effective way. As a result, Hindi script readers will be able to read the Urdu script and vice versa. A wealth of Urdu and Hindi literature will be mutually communicated to various interest groups.

#### 11. CAN WE SPEAK HINDI AND URDU WITHOUT USING ANY ENGLISH WORDS?

With the onset of the computer and high-tech age, Hindi and Urdu languages have also opened the doors for a vast level of inclusion of English words in their vocabulary. Some well-known Hindi and Urdu words are now becoming obsolete in the daily news/media and other forms of living corpus. As a result, a clearly observable linguistic change is surging in our global community. A gradually increasing number of English words are becoming part of the Hindi and Urdu language. Many Hindi and Urdu speakers are gradually making extensive use of English words in their daily lives (easily replacing the existing words available in Hindi and Urdu). Some English words are so strongly accepted among the Hindi and Urdu speakers that it is difficult for many of them to convey their message without it. This process is also gradually replacing Old Sanskrit lexemes, difficult Arabic and Persian words with frequently used English words. This process of linguistic change is so intense that it can bring a distinguished shift in the way Hindi and Urdu will be used in the next few decades as compared to how it was spoken in 1947. Perhaps future studies can address this question with mixed-method research.

Socio-cognitive dynamics of lexemes is a form of collective reflection of human cultures. Languages learn from each other certain facts and also go through some form of unlearning when social constructs changes (historical dynamics of lexemes). Language change can be seen in a relative frame of reference.

## Appendix “A”

Word	1912	1929	1934	1960	1964	1976	1983	1990	1995	2002
Afghan				•	•	•	•	•	•	•
Afghani								•	•	•
Aga Khan						•	•	•	•	•
AH						•	•		•	•
Ahimsa					•	•	•	•	•	•
Allah		•	•	•	•	•	•	•	•	•
Amir	•	•	•	•	•	•	•	•	•	•
Arabic	•	•	•	•	•	•	•	•	•	•
Ashram						•	•	•	•	•
Ashrama						•	•		•	•
Avatar	•	•	•	•	•	•	•	•	•	•
Ayah	•	•	•	•	•	•	•	•	•	•
Babu	•	•	•	•	•	•	•	•	•	•
Babul				•	•	•	•			•
Bajra						•	•	•	•	•
Balti									•	•
Bangle	•	•	•	•	•	•	•	•	•	•
Begum		•	•	•	•	•	•	•	•	•
Bengali	•	•	•	•	•			•	•	•
Bhaji									•	•
Bhang	•	•	•	•	•	•	•	•	•	•
Bhangra									•	•
Bharal				•		•	•	•		•
Bihari						•	•			•
Biriani								•	•	•
Biryani								•	•	•
Bismillah				•	•	•	•			•
Brahman	•	•	•	•	•	•	•	•	•	•
Brahmanism		•	•	•	•			•	•	•
Brahmaputra		•	•	•	•	•	•	•	•	•
Brahmin	•	•	•	•	•	•	•		•	•
Buddhism	•	•	•		•	•	•	•	•	•
Bungalow	•	•	•	•	•	•	•	•	•	•
Burka						•	•	•	•	•
Bustee						•	•	•	•	•
Cadi	•	•	•	•	•	•	•	•	•	•
Calico	•	•	•	•	•	•	•	•	•	•
Caliph	•	•	•	•	•	•	•	•	•	•
Caste Mark						•	•		•	•
Caucasian		•	•	•	•	•	•		•	•
Chador		•	•					•	•	•
Chakra									•	•
Chapatti				•	•	•	•	•	•	•
Chappal						•	•	•	•	•
Charas						•	•	•	•	•
Charkha				•						•

Word	1912	1929	1934	1960	1964	1976	1983	1990	1995	2002
Charpoy	•	•	•	•	•	•	•	•	•	•
Chawl				•						•
Cheetah	•	•	•	•	•	•	•	•	•	•
Chela	•	•	•	•	•	•	•	•	•	•
Chick				•	•	•	•	•	•	•
Chit	•	•	•	•	•	•	•	•	•	•
Chokra				•	•					•
Choli						•	•	•	•	•
Chowkidar									•	•
Chuddar				•	•			•	•	•
Chukka		•	•	•	•	•	•	•	•	•
Chutney	•	•	•	•	•	•	•	•	•	•
Coolie	•	•	•	•	•	•	•	•	•	•
Coolie hat						•	•		•	•
Cot	•	•	•	•	•	•	•	•	•	•
Dal				•	•	•	•	•	•	•
Darjeeling								•		•
Darshan						•	•			•
Devanagari						•	•	•	•	•
Dhal				•	•	•	•	•	•	•
Dharma				•	•	•	•	•	•	•
Dharmashala				•	•					•
Dhobi				•	•	•	•	•	•	•
Dhoti				•	•	•	•	•	•	•
Dhurrie	•	•	•	•	•					•
Diwali							•	•	•	•
Diwan	•							•		•
Dungaree		•	•	•	•	•	•	•	•	•
Durzi						•	•	•	•	•
Eid								•	•	•
Emir	•	•	•	•	•	•	•	•	•	•
Fakir	•	•	•	•	•	•	•	•	•	•
Fatiha						•	•	•	•	•
Fatwa								•		•
Feringhee	•	•	•	•	•					•
Ganja						•	•	•	•	•
Garam Masala									•	•
Gharial						•	•	•	•	•
Ghat	•	•	•	•	•	•	•	•	•	•
Ghazi	•	•	•	•	•	•	•	•	•	•
Ghee		•	•	•	•		•	•	•	•
Gingili	•	•	•	•	•	•	•	•	•	•
Golconda	•	•	•	•	•	•	•	•	•	•
Gujarati						•	•	•	•	•
Gurdwara								•	•	•

Word	1912	1929	1934	1960	1964	1976	1983	1990	1995	2002
Gurkha		•	•	•	•	•	•	•	•	•
Guru		•	•	•	•	•	•	•	•	•
Hafiz	•	•	•	•	•	•	•	•	•	•
Haji		•	•	•	•	•	•	•	•	•
Hajj						•	•	•	•	•
Hakim		•	•	•	•	•	•	•	•	•
Halal						•	•	•	•	•
Halwa						•	•	•	•	•
Haram						•				•
Hare Krishna								•	•	•
Harem	•	•	•	•	•	•	•	•	•	•
Harijan						•	•	•	•	•
Hatha Yoga						•	•	•	•	•
Havildar	•	•	•	•	•	•	•	•	•	•
Henna	•	•	•	•	•	•	•	•	•	•
Hindi	•	•	•	•	•	•	•	•	•	•
Hindu	•	•	•	•	•	•	•	•	•	•
Hinduism	•	•	•	•	•	•	•	•	•	•
Hindustani	•	•	•	•	•	•	•	•	•	•
Hindutva										•
Holi				•						•
Hookah	•	•	•	•	•	•	•	•	•	•
Howdah	•	•	•	•	•	•	•	•	•	•
Id										•
Idli										•
Imam	•	•	•	•	•	•	•	•	•	•
Imli										•
Inshallah						•	•	•	•	•
Islam	•	•	•	•	•	•	•	•	•	•
Islamic	•	•	•	•	•	•	•	•	•	•
Ismaili						•	•	•	•	•
Jihad	•	•	•	•	•	•	•	•	•	•
Jinn	•	•	•	•	•	•	•	•	•	•
Kaaba						•	•	•	•	•
Kadi	•	•	•	•	•	•	•	•	•	•
Kafir	•	•	•	•	•	•	•	•	•	•
Kalpa	•	•	•	•	•	•	•	•	•	•
Kameez										•
Kashmiri									•	•
Kebab						•	•	•	•	•
Khadi				•	•	•	•	•	•	•
Khaki	•	•	•	•	•	•	•	•	•	•
Kiblah	•	•	•	•	•	•	•	•	•	•
Koel	•	•	•	•	•	•	•	•	•	•
Kofta									•	•



Word	1912	1929	1934	1960	1964	1976	1983	1990	1995	2002
Koran	•	•	•	•	•	•	•	•	•	•
Korma									•	•
Krishnaism	•	•	•	•	•	•	•	•	•	•
Kshatriya				•	•		•	•	•	•
Kurta								•	•	•
Lathi				•	•	•	•	•	•	•
Lingam					•	•	•	•	•	•
Lungi						•	•	•	•	•
Maharaja	•	•	•	•	•	•	•	•	•	•
Maharani		•	•	•	•	•	•	•	•	•
Maharishi						•	•	•	•	•
Mahatma	•	•	•	•	•	•	•	•	•	•
Mahdi	•	•	•	•	•	•	•	•	•	•
Mahout	•	•	•	•	•	•	•	•	•	•
Mahratta		•	•	•	•	•	•	•	•	•
Mahratti								•		•
Mahseer	•			•	•	•	•	•	•	•
Mahua										•
Maithili										•
Mandala		•	•			•	•	•	•	•
Maratha						•	•	•	•	•
Marathi						•	•	•	•	•
Marwari										•
Masala									•	•
Masjid		•	•	•	•					•
Mecca	•	•	•	•	•	•	•	•	•	•
Memsahib	•	•	•	•	•	•	•	•	•	•
Mihrab						•	•	•	•	•
Mogul	•	•	•	•	•	•	•	•	•	•
Moksha						•	•	•	•	•
Mooli									•	•
Moslem		•	•	•	•	•	•	•	•	•
Muezzin	•	•	•	•	•	•	•	•	•	•
Mufti		•	•	•	•	•	•		•	•
Mughal							•	•	•	•
Mujahedin								•	•	•
Mullah	•	•	•	•	•	•	•	•	•	•
Munshi					•	•	•	•	•	•
Muslim	•	•	•	•	•	•	•	•	•	•
Mussulman	•	•	•	•	•	•	•	•	•	•
Mynah		•	•	•	•	•	•	•	•	•
Naga						•	•			•
Nawab	•	•	•	•	•	•	•	•	•	•
Neem									•	•
Nizam	•	•	•	•	•					•

Word	1912	1929	1934	1960	1964	1976	1983	1990	1995	2002
Nullah	•	•	•	•	•	•	•	•	•	•
Numnah	•	•	•	•	•	•	•	•	•	•
Oriya						•	•	•	•	•
Paisa						•	•	•	•	•
Pakistani						•	•	•	•	•
Pakora								•	•	•
Pandit	•	•	•	•	•	•	•	•	•	•
Paratha									•	•
Pargana						•	•		•	•
Pariah	•	•	•	•	•	•	•	•	•	•
Pashto						•	•	•	•	•
Pathan		•	•	•	•	•	•	•	•	•
Pongal								•	•	•
Puggaree	•	•	•		•	•	•	•	•	•
Puja					•	•	•	•	•	•
Pukka		•	•		•	•	•	•	•	•
Pundit	•	•	•	•	•	•	•	•	•	•
Punjabi						•	•	•	•	•
Punkah	•	•	•	•	•	•	•	•	•	•
Purana	•	•	•	•	•	•	•	•	•	•
Purdah	•	•	•	•	•	•	•	•	•	•
Pushto	•	•	•	•	•	•	•	•	•	•
Puttee	•	•	•	•	•	•	•	•	•	•
Quran						•	•	•	•	•
Raga						•	•	•	•	•
Raita									•	•
Raj	•	•	•	•	•	•	•	•	•	•
Raja	•	•	•	•	•	•	•	•	•	•
Raja Yoga									•	•
Rajput	•	•	•	•	•	•	•	•	•	•
Ramadan	•	•	•	•	•	•	•	•	•	•
Ranee	•	•	•	•	•	•	•	•	•	•
Rani	•	•	•	•	•	•	•	•	•	•
Rupee	•	•	•	•	•	•	•	•	•	•
Rupiah	•	•	•	•	•	•	•	•	•	•
Sadhu				•	•	•	•	•	•	•
Sahib	•	•	•	•	•	•	•	•	•	•
Sakti								•	•	•
Salam	•	•	•	•	•	•	•	•	•	•
Samadhi							•	•	•	•
Samosa								•	•	•
Samsara								•	•	•
Samskara								•	•	•
Sannyasi				•	•	•	•	•	•	•
Sanskrit	•	•	•	•	•	•	•	•	•	•

Word	1912	1929	1934	1960	1964	1976	1983	1990	1995	2002
Sarangi						•	•	•	•	•
Sardar									•	•
Saree				•		•	•	•	•	•
Sari				•	•	•	•	•	•	•
Shah	•	•	•	•	•	•	•	•	•	•
Shakti								•		•
Sharia							•	•	•	•
Sharif						•	•	•	•	•
Shastra				•	•	•	•	•	•	•
Shawl	•	•	•	•	•	•	•	•	•	•
Sheikh	•	•	•	•	•	•	•	•	•	•
Shia	•	•	•	•	•	•	•	•	•	•
Shikar	•	•	•	•	•	•	•	•	•	•
Sikh	•	•	•	•	•	•	•	•	•	•
Sikhism				•	•	•	•	•	•	•
Singh						•	•	•	•	•
Sitar						•	•	•	•	•
Smriti						•	•	•	•	•
Sudra	•	•	•	•	•	•	•	•	•	•
Sufi		•	•	•	•	•	•	•	•	•
Sunni	•	•	•	•	•			•	•	•
Sura	•	•	•	•	•	•	•	•	•	•
Sutra	•	•	•	•	•	•	•	•	•	•
Suttee	•	•	•	•	•	•	•	•	•	•
Tabla						•	•	•	•	•
Taj	•	•	•	•	•	•	•	•	•	•
Tala						•	•	•	•	•
Tamil	•	•	•	•	•	•	•	•	•	•
Tandoor							•	•	•	•
Tandoori								•	•	•
Telugu						•	•	•	•	•
Tikka									•	•
Tonga	•	•	•	•	•	•	•	•	•	•
Topi				•	•	•	•	•	•	•
Urdu	•	•	•	•	•	•	•	•	•	•
Vaisya				•	•	•	•	•	•	•
Varna						•	•		•	•
Veda	•	•	•	•	•	•	•	•	•	•
Vedanta	•	•	•	•	•	•	•	•	•	•
Wahhabi	•	•	•	•	•	•	•	•	•	•
Wallah	•	•	•	•	•	•	•	•	•	•
Yoga	•	•	•	•	•	•	•	•	•	•
Yogi	•	•	•	•	•	•	•	•	•	•
Zamindar						•	•			•
Zilla					•	•	•	•	•	•

## Appendix B

The following words and their definitions taken from the respective editions of the *Concise Oxford English Dictionary* was used to obtain data from a limited population (n=20) on semantic and synchronic competence of the 10 selected lexemes. The publication years were not shown to the participants and they had to indicate their best selection of the definition for those words.

### 1. Muezzin

- (A) a man who calls Muslim to prayer from the minaret of a mosque. (2002)
- (B) a Muslim crier who proclaims the hours of prayer usually from a minaret. (1990, 1995, 1983, 1976,)
- (C) Mohammedan crier who proclaims hours of prayer usually from the minaret (1964)
- (D) Mohammedan crier who proclaims hours of prayer from the minaret (1960, 1934, 1929, 1912)

### 2. Begum

- (A) Muslim woman of high rank. (Begum) the title of a married Muslim woman. (2002)
- (B) (in the Indian subcontinent) 1 a Muslim lady of high rank. 2 (Begum) the title of a married Muslim woman, equivalent of Mrs. (1990, 1995)
- (C) Indian Muslim lady of high rank (1983, 1976)
- (D) Mohammedan princess or lady of high rank. (1964)
- (E) Mohammedan queen or lady of high rank in Hindustan. (1960, 1934)
- (F) Queen or lady of high rank in Hindustan. (1929)
- (G) Hindoo queen or lady of high rank. (1912)

### 3. Ayah

- (A) a nanny employed by European in India or other former British territory. (2002)
- (B) a nurse or maidservant, especially of Europeans in India and in other British territories abroad. (1995)

(C) a native nurse or maidservant, especially of Europeans in India and other British territories abroad. (1990)

(D) a native nurse or maidservant especially of Europeans in India etc. (1983)  
Native nurse or maidservant especially of Europeans in India etc. (1976)

(E) Native Indian nurse or lady's maid. (1964, 1960, 1934)

(F) Native Hindoo nurse or lady's maid. (1929, 1912)

#### 4. Babu

(A) 1. a respectful title or form of address for a man  
2. an office worker. (2002)

(B) 1 (in the Indian subcontinent) a title of respect, especially to Hindus. 2 *Anglo-Indian*. an Indian clerk or official who has superficial knowledge of English. (1995)

(C) 1 a title of respect, especially to Hindus.  
2 *derogatory*  
formerly, an English-writing Indian clerk. (1990)

(D) (Indian) title of respect, especially to Hindus; (Historically, Derogatory) English-writing Indian clerk  
Indian clerk;~ English (ornate and somewhat unidiomatic) (1983,1976,)

(E) (As Hindu title) Mr; Hindu (especially Bengali) gentleman; Indian English- writing clerk, hence derogatory (1964)

(F) (As hindoo title) mr; Hindoo gentleman; Indian English-writing clerk; (contemptuous) half anglicized Hindoo. (1960, 1934, 1929, 1912)

#### 5. Burka

(A) a long, loose garment covering the whole body, worn in public by some Muslim women. (2002)

(B) a long enveloping garment worn in public by Muslim women. (1995, 1990,)

(C) Muslim woman's long enveloping garment worn in public. (1983, 1976)

## 6. Sikh

(A) (noun) an adherent of Sikhism. (adjective) of or relating to Sikhs or Sikhism. (2002)

(B) (Noun) a member of an Indian monotheistic sect founded in the 16<sup>th</sup> century. (adjective) of or relating to Sikhs or Sikhism. (1995)

(C) Sikh: a member of an Indian monotheistic sect founded in the 16<sup>th</sup> century. Sikhism: the religious tenets of the Sikhs. (1990)

(D) Sikh: member of an Indian monotheistic sect founded in the 16<sup>th</sup> century; hence~ism, the (religious) tenets of the Sikhs. (1983)

(E) Sikh Member of an Indian monotheistic sect founded in the 16<sup>th</sup> century; hence~ism, the (religious) tenets of the Sikhs. (1976)

(F) Sikh Member of Hindu community founded as monotheistic sect C. 1500 in Punjab & after achieving independence annexed 1849 to British India. Hence~ism the (religious) tenets of the~s (1960,1964)

(G) Sikh Member of Hindu community founded as monotheistic sect C. 1500 in Punjab & after achieving independence annexed 1849 to British India. (1934, 1929, 1912)

## 7. Memsahib

(A) Indian dated a married white woman (used as a respectful form of address). (2002)

(B) a European married woman in India, as spoken of or to by Indian (1990,1995)

(C) European married lady as spoken of or by Indians (1983, 1976)

(D) (In India) European married lady. (1912, 1929, 1934, 1960, 1964)

## 8. Bismillah

(A) in the name of God ( an in-vocation used by Muslims at the beginning of an undertaking). (2002)

(B) used by Muslims before action (1983,1976)

(C) In the name of Allah ! (common ejaculation of Moslems before action). (1964,1960)

## 9. Eid

(A) 1 (in full Eid ul-Fitr) the Muslim festival marking the end of the fast of Ramadan. 2 (in full Eid ul-Adha) the festival marking the culmination of the annual pilgrimage to Mecca. (2002)

(B) (also Id) a Muslim festival . Especially: 1 ( in full Eid ul-Fitr) that marking the end of the fast of Ramadan. 2 ( in full Eid ul- Adha) that marking the culmination of the annual pilgrimage to Mecca (1995)

(C) a Muslim week-long festival celebrating the end of the fast of Ramadan. (1990)

## 10. Fakir

(A) a Muslim (or loosely, a Hindu) religious ascetic who lives solely on alms. (2002)

(B) (also faquir) a Muslim or (rarely) Hindu religious mendicant or ascetic. (1995,1990)

(C) Muslim (or Hindu) religious mendicant or ascetic. (1983,1976)

(D) Moslem (or Hindu) religious mendicant, devotee. (1964)

(E) Mohammedan (or Hindu) religious mendicant, devotee. (1960,1934,1929,1912)

## List of Works Cited:

### A. Dictionaries

Concise Oxford (English) Dictionary. 1912 Oxford University Press, Oxford, UK  
Concise Oxford English Dictionary. 1929 Oxford University Press, Oxford, UK  
Concise Oxford English Dictionary. 1934 Oxford University Press, Oxford, UK  
Concise Oxford English Dictionary. 1960 Oxford University Press, Oxford, UK  
Concise Oxford English Dictionary. 1964 Oxford University Press, Oxford, UK  
Concise Oxford English Dictionary. 1976 Oxford University Press, Oxford, UK  
Concise Oxford English Dictionary. 1983 Oxford University Press, Oxford, UK  
Concise Oxford English Dictionary. 1990 Oxford University Press, Oxford, UK  
Concise Oxford English Dictionary. 1995 Oxford University Press, Oxford, UK  
Concise Oxford English Dictionary. 2002 Oxford University Press, Oxford, UK

### B. Other Literature

Baumgardner, R. 1993. *The English Language in Pakistan*, Oxford University Press. Karachi.

Bolton, K. 2004. World Englishes, In *The Handbook of Applied Linguistics*, Edited by: Alan Davies and Catherine Elder, Blackwell Publishing,

Bullock, B and Toribio, A.J. 2009. *The Cambridge Handbook of Linguistic Code-Switching*, Cambridge University Press.

Cabanillas and Martinez. 2002. The HORSE family: On the evolution of the field and its metaphorization process. In *A Changing World of Words*. Edited by: Javier E. Diaz Vera, Rodopi, Amsterdam

Conrad, S. 2000. 'Will corpus linguistic revolutionize grammar teaching in the 21<sup>st</sup> century?' Referred in *Corpora in Applied Linguistics*, Cambridge University Press. UK

Collier's Encyclopedia. 1992. v14, pg.533-535 Grolier's Press, USA

Fillmore, C and Johnson, C. 2003. Background to FrameNet, *International Journal of Lexicography*, V16. No3. Pages : 235-250

Findlay, M. 1998. *Language and Communication, A Cross Cultural Encyclopedia* ABC-CLIO Santa Barbara, California

Fraenkel, J.R and Wallen. N. E. 1993. *How to Design and Evaluate Research in Education*, McGraw-Hill. Inc.

Gay. L. R. 1996. *Educational Research, Competencies For Analysis And Applications*, New Jersey: Merrill Publishing Company



- Hunston, S. 2002. *Corpora in Applied Linguistics*, Cambridge University Press. UK
- Jackson, H. 2002. *Lexicography, An Introduction*. Routledge, London
- Kachru, B. 2001. *New Englishes*, In *Concise Encyclopedia of Sociolinguistics*, Edited by Rajend Mesthrie, Elsevier UK
- Kirkness, A. 2004. *Lexicography*, In *The Handbook of Applied Linguistics*, Edited by Alan Davies and Catherine Elder. Blackwell Publishing, Malden
- Kramsch, C. 2004. *Language, Thought and Culture*. In *The Handbook of Applied Linguistics*. Edited by: Alan Davies and Catherine Elder. Blackwell Publishing.
- McEnry, T and Wilson, A. 2001. *Corpus Linguistics*, Edinburgh University Press. UK
- McKean, E. 2006. *How dictionaries are made?* In “The 5 Minute Linguist” Edited by E.M. Rickerson and Barry Hilton. Equinox Publishing Ltd.
- Mehrotra, R. 1998. *Indian English Texts and Interpretation* John Benjamins Publishing Co. USA
- Ritchie, W. C and Bhatia, T. K. 2009. *The New Handbook of Second Language Acquisition*, Emerald Group Publishing. UK.
- Siemund, P and Kintana, N. 2008. *Language Contact and Contact Languages*, John Benjamins Publishing Company. Amsterdam
- Taylor, J. 2002. *Cognitive Grammar*, Oxford University Press, New York
- TIME, Canadian Edition, May 2004. pp.34
- Vygotsky, L. S. 1997. *The history of the development of higher mental functions*. In R. W. Reiber (Ed.), *The collected works of L.S. Vygotsky: Vol 4*. New York: Plenum Press
- Walker, D, Zampolli, A and Calzolari, N. 1995. *Automating the Lexicon*. Oxford University Press, New York
- Winchester, S. 2003. *The Meaning of Everything, The Story of the Oxford English Dictionary*, Oxford University Press. New York.

**e-mail:** altafqadeer@yahoo.com