
Translating Culture in Bilingual Dictionaries*

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Abstract: In addition to the act of translation, transculturalisation and strategies of textuality come into play as interacting factors in the compilation of interlingual dictionaries. In this article, some conclusions resulting from a comparative survey of some South African dictionaries are drawn, specifically with regard to bi- and trilingual dictionaries in which Afrikaans, English, Japanese, Xhosa and Zulu combine as macrostructural components. After relating the act of translating in the various dictionaries to equivalence-based and descriptive theories of translation, the phenomenon of cultural transposition between lemma and translation equivalent is investigated. Starting with a brief characterisation of the dictionaries, the different perspectives and cultural biases vis-à-vis the "other" culture as reflected in the selection of lemmas and editorial examples are highlighted. In situating each instance of lexicographical contact, certain text linguistic principles are considered and applied to dictionary articles as units of discourse.

Keywords: ACCEPTABILITY, AFRIKAANS, ASSOCIATIVE MEANINGS, CULTURAL STUDIES, ENGLISH, INFORMATIVITY, INTENTIONALITY, INTERLINGUAL DICTIONARIES, JAPANESE, LABELLING, LEXICOGRAPHY, MACROSTRUCTURAL SELECTION, OFFENSIVE ITEMS, OSTENSIVE ADDRESSING, PRINCIPLES OF TEXTUALITY, TEXT LINGUISTICS, TRANSLATION, XHOSA, ZULU

Opsomming: Vertaling van kultuur in tweetalige woordeboeke. Benewens die handeling van vertaling, tree transkulturalisasie en strategieë van tekstualiteit as interaktiewe faktore op by die saamstel van intertalige woordeboeke. In hierdie artikel word enkele gevolgtrekkings gemaak as uitvloeisel van 'n oorsig oor sommige Suid-Afrikaanse woordeboeke, meer bepaald twee- en drietalige woordeboeke waarin Afrikaans, Engels, Japannees, Xhosa en Zulu as makrostrukturele komponente gekombineer word. Nadat die handeling van vertaling in die betrokke woordeboeke met ekwivalensie-gebaseerde en deskriptiewe teorieë van vertaling in verband gebring word, word die verskynsel van kulturele oordrag tussen lemma en vertaalekwivalent ondersoek. Eers word 'n kort karakterisering van die betrokke woordeboeke gegee, en dan word die onderskeie perspektiewe en kulturele vooroordele ten opsigte van die "ander" kultuur soos weerspieël in die keuse van lemmas en redaksionele voorbeeldsinne belig. By die situering van elke geval van leksikografiese kontak word bepaalde tekslinguistiese beginsels oorweeg en toegepas op woordeboekartikels as eenhede van diskoers.

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Sleutelwoorde: AANSTOOTLIKE ITEMS, AANVAARBAARHEID, AFRIKAANS, ASSO-SIATIEWE BETEKENISSE, BEGINSELS VAN TEKSTUALITEIT, ENGELS, ETIKETTERING, INFORMATIWTTEIT, INTENSIONALITEIT, INTERTALIGE WOORDEBOEKE, JAPANNEES, KULTURELE STUDIES, LEKSIKOGRAFIE, MAKROSTRUKTURELE SELEKSIE, OSTENSIEWE ADRESSERING, TEKSLINGUISTIEK, VERTALING, XHOSA, ZULU

1. Introduction

The focal point of this article is the interface between translation theory, meta-lexicography and cultural studies. There is, however, also a particular linguistic perspective which lies at the basis of such a topic. Because both translation and lexicography are applied linguistic fields, it is only natural that an empirical base is important. For this reason, the view of language will be text-based, sociolinguistic and pragmatic.

Dictionaries constitute a very specific text genre. This is borne out by the format in which they are produced, which entails, *inter alia*, that compilers follow a strict microstructural blueprint for the layout of each article. On this score at least, then, the field of text linguistics (as an extension of discourse studies) provides an obvious framework for the assessment of the work done by lexicographers. It can be indicated that De Beaugrande and Dressler's (1982) seven principles of textuality (as investigated and applied by many other authors, such as Carstens and Hubbard 1993, Van Dijk 1985, Renkema 1993, Petöfi 1990, Du Plessis and Bosch 1999, etc.) are all, to a greater or lesser degree, applicable to dictionary articles by and large. It would be possible to devote an article to a discussion of the ways in which especially the microstructure of these dictionaries complies (or does not comply) with the principles of cohesion, coherence, intentionality, acceptability, contextuality, informativity and intertextuality. Within the framework of the present topic, it would be particularly useful to select two of these principles, *viz.* informativity and acceptability, and investigate the degree to which they are being applied, as cornerstones of effective discourse, in the dictionaries under discussion. I shall return to these principles in paragraph 3.¹

As far as translation theory is concerned, the realities of semantic and cultural differences, especially between languages and cultures which are not closely related, make it well-nigh impossible to accept the premise of lexical-semantic equivalence as a primary criterion. The traditional distinction between a prescriptive and a descriptive approach is made by Toury (1980) who points out that the prescriptive approach attempts to answer the question whether there is semantic equivalence between the source text and the target text, whereas the descriptive approach, on the other hand, rather investigates the nature of the equivalence if text A is regarded as a translation of text B. In terms of the prescriptive approach, the point of departure for equivalence is (a) the source text and (b) the translation process, or put differently, the "translatability" of a text and the translation possibilities at the disposal of the transla-

tor. This presupposes an abstract or ideal relation between the source text and the target text. Translating equivalence is thus a prerequisite for establishing any relation between the two texts, which in a particular instance is either achieved or not. Descriptive translation theory, on the other hand, is aimed at the target text and the relation between the two texts is analysed and described as an empirical phenomenon. It should be clear that the prescriptive approach must lead to a speculative theory, because it accepts (and expects) both semantic and grammatical equivalence. The nature of the equivalence relation between source text and target text is not considered. It is of course so that in genealogically related languages a fairly consistent correlation between semantic and grammatical equivalence is normally displayed. (A transitive verb in French or German is usually translated by means of a more or less semantically equivalent transitive verb of the same subcategory in, say, English.) In the case of genealogically unrelated, or typologically divergent languages, however, this correlation is often conspicuously absent and it is therefore important to explain systematic differences between the two languages on the grammatical level. For this reason the descriptive approach is the proper point of departure to investigate equivalence relations and to raise, in the case of a translating dictionary, the problem of equivalence as a function of lemmatic addressing, whether it be grammatical, semantic or pragmatic.

For the purpose of this article, therefore, the phenomenon of translation in bilingual dictionaries is investigated only in so far as it pertains to strategies of bringing about equivalence of whatever kind between lemmas denoting "cultural" items in the source language and the corresponding translating entry in the target language, or translating equivalent, as it is commonly known. What makes this investigation extremely interesting is that with the exception of the English/Afrikaans dictionary, the languages dealt with in the publications discussed in this article represent both grammatically and culturally unrelated pairs.

A final point to be made regarding the theme of this discussion is the definition of what the term *culture* means in the context of translation in dictionaries. According to Gabriele Becher (1995: 294), *culture* is understood as "the sum total of a social community's behaviour patterns, including the 'rules' of behaviour and its (material and immaterial) 'results'". She states further: "As we have already indicated that *language* is considered to be a *cultural product*, at the same time, *language* may be considered *part of the manifestation of culture-specific behaviour*." A complicating factor is that from the viewpoint of lexicography, particular linguistic forms (of whatever structural complexity) can be regarded as having the semantic feature [+ cultural], whereas others are culturally "neutral". By way of synopsis, then, it would seem that language as a phenomenon forms part of the cultural stock of a community (which implies that matters linguistic are "cultural" by definition), but that the lexis of a language in particular, in its signifying function, also contains elements which denote concepts (other than linguistic ones) representing manifestations of culture-specific

behaviour. It would therefore be possible to simply discuss grammatical features of the relevant languages as "cultural" phenomena. However, I would then be ignoring a distinction that I suspect is tacitly assumed by linguists and anthropologists alike, namely that a distinction can be made on the basis of whether particular referents represent the cultural stock of a speech community or not. I will not attempt to clarify the fuzzy boundaries in the lexis of the languages under discussion in this article. Instead, I will confine myself to items about which there should be unanimity as representing culture-specific behaviour other than the use of language as such, such as references to lifestyle, attitudes to human conditions, socio-political references, etc.

2. Comparative description of macrostructural selection

I shall now provide a brief description of the dictionaries investigated with a view to comparing their macrostructures. In this way I hope to reveal different perspectives and cultural biases as reflected in the selection of lemmas and contextual examples. The dictionaries to which I want to restrict myself, are the following:

- *Afrikaans/Soeloe-Woordeboek met Engelse Vertalings* (Afrikaans/Zulu Dictionary with English Translations) — Kotzé and Wela (1991),
- *Afrikaans-Japannese Aanleerderswoordeboek met Engelse Vertalings* (Afrikaans-Japanese Learner's Dictionary with English Translations) — Sakurai and Kotzé (in preparation),
- *The Greater Dictionary of Xhosa (Xhosa/English/Afrikaans), Part 3: Q-Z* — Pahl et al. (1989), and
- *Bilingual Dictionary / Tweetalige Woordeboek (English / Afrikaans, Afrikaans / English* — Bosman, et al. (1984).

The selection might seem somewhat arbitrary, but it is the result of having applied two criteria:

1. It should preferably be a dictionary that has been published recently (or is about to be published shortly), for a fair and valid assessment of cultural relevance to be made.
2. It should, of course, be a translating, and not a descriptive dictionary.

Another comment needs to be made: Although the title of this article makes mention of bilingual dictionaries, the concept of bilingualism as interpreted in the South African context stems from the previous political dispensation in which only English and Afrikaans were recognised as official languages. It was generally accepted that to be bilingual, one had to be fluent in these two official languages. In the hendecaglossic situation in which we find ourselves after

1994, with eleven instead of two such languages, the new buzzword is multilingualism. An indication of the linguistic complexity of South African society can be obtained from the results of the 1990 census (cf. Appendix A). To be confronted with such an overwhelming variety of languages, all official, seems a daunting task to anybody dealing with the public, who are entitled to be served in any of these eleven languages. In practice, however, to be optimally communicatively competent as a South African amounts to being trilingual in most instances, since general usage of the new official languages is restricted, at least as far as mother-tongue speakers are concerned, to geographically circumscribed areas in each of the nine provinces. So one would find in the Free State a policy of trilingualism, with Afrikaans, English and Sesotho, in Kwa-Zulu-Natal once again Afrikaans, English and Zulu this time, while in the Eastern, as well as in the Western Cape, Xhosa forms part of the triad instead of Sesotho and Zulu.

This acceptance of and adaptation to the realities of province-specific demographics seems to have been practised by some translating dictionaries as well. And if one looks at the macrostructural layout of the dictionaries mentioned earlier, it is only the *Bilingual Dictionary* of Bosman et al. that does not employ a third language, at least for the purpose of semantic cross-referencing (cf. Preface, Kotzé and Wela 1991). This is understandable, given the fact that the respective source and target languages were the only two official languages recognised as such from the time the *Bilingual Dictionary* was compiled in 1931 until the last revision in 1984.

2.1 Afrikaans/Zulu Dictionary with English Translations

This is a pedagogical or learner's dictionary, aiming at serving both school pupils and adult learners of two of the largest language communities in the country, with Zulu and Afrikaans being spoken as first language by, respectively, 22% and 15,9% of the population of South Africa in 1990 (cf. Appendix A). A careful selection had to be made to arrive at a limited total of between 13 000 and 14 000 lemmas. This limitation is compensated for in that illustrative examples of a large proportion of the macrostructural selection are provided. While the primary purpose of the editorial examples is to contextualise lexical items and to demonstrate the practical application of the lemmas in language usage, an investigation of the contents reveals in many respects a description of current political affairs during the last years of the previous decade in South Africa (Appendix B). Although the two main languages, Afrikaans and Zulu (English serving the purpose of a semantic *tertium comparationis*, as mentioned earlier in this paragraph), represent different cultures, the translation of cultural concepts did not pose insurmountable problems given the long history of contact between the speech communities, so that translating equivalents had an informal pre-existence before being "reduced to writing" in many instances.

2.2 Afrikaans-Japanese Learner's Dictionary

This dictionary, which is presently in preparation, represents a new concept in South African lexicography, where for the first time a foreign lexicographic tradition is introduced in adapting a local product to the exigencies of a market which has never been catered for before. Although this dictionary is roughly based on the macrostructure of the *Afrikaans/Zulu Dictionary* mentioned above, the target group in this case is quite different, consisting of business people, tourists and, to a limited extent, tertiary students. Coupled with the fact that a particular African and an Asian culture are juxtaposed through the medium of a Germanic language, it represents indeed an unusual combination. The cultural barriers, unlike in the case of Afrikaans and Zulu, called for much more drastic measures to achieve pragmatic equivalence, simply because no frame of reference existed to interpret certain lemmas for the Japanese user. Ostensive addressing, i.e. the use of graphic illustrations, which is common practice in Japanese translating dictionaries, is practically unknown in the South African context, and the available selection of lemmas had to be addressed exclusively in the textual mode. This entailed a much higher proportion of defining translations which is normally a feature of descriptive cultural dictionaries. The microstructure also makes provision for both the linguistic and orthographic distance between the two languages by providing a phonetic transcription of each lemma and a Romaji (i.e. Romanized) version of each translation equivalent and illustrative example (Appendix C).

2.3 *The Greater Dictionary of Xhosa (Part 3: Q-Z)*

This is a cultural dictionary in the full sense of the word. It is both a descriptive and a translating dictionary, in the sense that each lemma is addressed by a definition in Xhosa in the first column of each page, while two further columns are devoted to translating equivalents and/or translating definitions in both English and Afrikaans, respectively (Appendix D). Numerous editorial examples are provided which are also translated in the columns for English and Afrikaans. The dictionary section of this volume covers 681 pages, with 51 addenda containing grammatical commentaries and a description of a wide variety of customs and traditions typical of Xhosa culture. The foreword, for example, contains the following comment by the Vice-Chancellor of the University of Fort Hare:

The compilers of this Dictionary have succeeded in capturing much of the living breath and feel of the Xhosa world. Here is no mere cold analysis, but a work that breathes the life of the Xhosa peoples themselves. (1989: viii)

The main purpose of the dictionary is to serve as a comprehensive source of reference for students of Xhosa.

2.4 *Bilingual Dictionary*

This is a relatively comprehensive dictionary, containing some "300 000 words and expressions" (according to the cover text). Because of its long history, the macrostructure contains several socio-political and other cultural references, some of which have disappeared from current usage, or have become stigmatised because of derogatory connotations. The majority of illustrative examples, however, are culturally unmarked, and, from a linguistic viewpoint, rarely extend beyond two- or three-word collocations and compounds, not providing much grammatical guidance as to how the lemmas are to be used in larger constructions, such as independent phrases or sentences (Appendix E). The *Bilingual Dictionary* has been the subject of much metalexigraphic analysis, and has gradually been adapted to reflect linguistic and social changes in the speech communities it serves, but the discussion is far from being exhausted.

3. Translating equivalents as textual items in the context of culture

Although general principles for the compilation of translating dictionaries have been proposed by some authors (cf. Al-Kasimi 1983), hard and fast rules do not exist and would be unfair to apply to any such dictionary in an arbitrary way, given the variables pertaining to each case individually. However, it would be possible to investigate the dictionary articles in the light of certain standards of textuality to determine the pragmatic success of particular articles as texts. The success of any text depends, for instance, on the question whether the reader can identify the purpose for which the text was created (i.e. the principle of intentionality), on the effectiveness with which the information is transmitted (i.e. the principle of informativity) and on the question whether the target user would interpret the text in the way in which it was intended by the author (i.e. the principle of acceptability). In the remainder of the article, these principles will be briefly applied to the category of dictionary identified above, and it will be shown, particularly with reference to the second and third principles, how they can apply to dictionary texts in practice.

3.1 Information on interlingual and intercultural problems stated in the foreword

The purpose for which a dictionary text has been compiled is normally explained in the explanatory notes, both for marketing purposes and to create a fair level of expectancy as to what could reasonably be achieved by using the text and what not. One of the most important objectives of this explanatory

section is the description of the target user(s), because the dictionary compiler is thereby committing him-/herself to addressing the needs of the user and providing any would-be evaluator with a framework by means of which the value of the text can be assessed. In the case of the dictionaries involving target users from a different cultural background than that of the language from which the lemmas are selected, it could reasonably be expected that allowance should be made to bridge the gap in a strategically sound and possibly structured way. Of course, difficulties stemming from the way meaning is structured and presented in a particular grammatical form should also be considered in deciding on the format of dictionary articles where typologically divergent or anisomorphic languages are involved. This was the topic of another article (Kotzé 1992) and the examples extensively quoted there will not be repeated here. What emerged from the investigation reported is the fact that a didactic function can be fulfilled by systematically alternating structurally different translating possibilities. For instance, when a copula plus adjective in Afrikaans can be translated by means of an intransitive verb or a relative construction in Zulu, the choice should be reflected in the proportion of examples offered. Similarly, phrasal verbs in Afrikaans are normally written as one word in conjunction with modal auxiliaries, but separated in different ways when used as the only verb in the sentence or in the past tense. The didactic purpose served by alternation should be evident in cases like these.

3.2 Principles of textuality and the translation of "cultural" items

The principle of intentionality is something that can be assumed to be adhered to when we consider the strict format according to which most dictionaries are compiled, whether implicitly or explicitly, because it relates directly to the level of informativity and acceptability. Consequently, these three factors co-determine the successfulness of the publication. We first turn to the principle of acceptability. Cultural differences between source text readers and target text readers play a role," according to Lukasz Bogucki (1996: 107), "and the notion of acceptability is central to the issue in question."

Sometimes, acceptability does not depend on the cultural-semantic content conveyed by the translation equivalent, but rather on the register selected within the lexicon of the target language. In the *Afrikaans-Japanese Dictionary* mentioned above, for example, it would be inconceivable to supply a direct translation for the lemmas *blind*, *doof* and *stom* (*blind*, *deaf* and *dumb*), since in Japanese culture, reference to these conditions require euphemisms, *mekura*, *tsumbo* and *oshi* (Appendix C), roughly equivalent to "visually impaired", etc.

The question of register acceptability is not confined to interlingual translation of lexical items. In the Nguni cultures (cf. the language groupings in Appendix A), the linguistic correlate reflecting the respect which a married woman is expected to demonstrate towards her male relatives-in-law takes the

form of a special alternative vocabulary called *hlonipha*. This word is defined in *A Dictionary of South African English* (Branford and Branford 1991):

The system of reverence and taboos observed by the Nguni woman towards her male relatives-in-law, involving ... a whole substitute vocabulary of *hlonipha words* enabling her to avoid speaking the radical syllable of any one of their names [...]

An example from the *Greater Dictionary of Xhosa* is *inteleko* (pot) (Appendix F), which has to be translated in all three languages, together with a label to indicate its special use: (*hlonipha, feminine*). Even if the lexicographer is supplying a surrogate equivalent in the translating entries, the article has to contain an additional microstructural treatment of the lemma (in other words, additional lemmatic addressing) to ensure the retrieval of the correct information (Gouws 1996: 27). In this case it is a clear indication of the register to which the lemma is applicable.

For a bilingual dictionary to function as a practical linguistic instrument (which could be regarded as one of the objectives of such a dictionary) in a multilingual and multicultural society, the information transfer has to be focused on pragmatic aspects (Gouws 1996: 28) to ensure not only the informativity, but also the acceptability principle of the translation equivalent. There is a fundamental difference between the demands of foreign language users and those of native speakers, and this fact has to be recognised in the method of addressing, so as to render the information in the dictionary accessible to the intended user. Nonlemmatic addressing (by means of glosses, collocations, illustrative phrases and sentences, the explanation of meaning as well as ostensive addressing, i.e. pictorial illustrations) adds communicative value to the article.

Acceptability can, however, often also be hampered by incongruence problems between the culture-specific meanings of lexical items of different languages and the impossibility of establishing full or partial lexical equivalence between such culture-bound lexemes. Chaffey (1992: 147-153) uses the term *degree of cultural loading* to refer to the amount of culture-specific knowledge or information a language-user must have in order to be able to understand what we might loosely call the full meaning of a lexical item. One area of the lexicon of any given language that has an extremely high degree of cultural loading is that of legal terms. Even identical terms used by speech communities which do not belong to vastly different cultures might be interpreted differently and lead to fallacious deductions. One example from the dictionaries referred to earlier is the translation of the word *ukuthwalwa* in Xhosa, which has no other lexical equivalent in English than "to abduct" (Appendix G). In Xhosa culture (as in the Zulu context), abduction can be a perfectly legal action, agreed upon by both the parents of the young man and the girl involved. This

semantic divergence can only be dealt with satisfactorily by means of a non-lemmatic address, so that the culture-specific meaning becomes clear.

Lastly, the acceptability of a translating equivalent is very often determined by associative or connotative meanings attached not only to translation equivalents, but also to the lemma itself. Lexicographers are often confronted with the question: Must I include this socio-politically or racially sensitive item or not? This is one of the most difficult areas in lexicographical practice, and dictionary compilers have reacted to the challenge in various ways. If one applies the standards of textuality, acceptability is here largely dependent on intentionality. If the intention of the lexicographer is not clearly spelled out, the mere inclusion of an offensive term will lead to a breakdown of the communication process. If the intended user is not likely to accept the objectivity of the author, no amount of nonlemmatic addressing will salvage the informativity of the article. This is probably the reason why, in the case of a publication aimed (albeit partially) at school-going users such as the *Afrikaans/Zulu Dictionary*, potentially offensive items have been left out, while in the case of a dictionary intended for adult users, the items are included, but with conspicuous labelling as can be illustrated by the lemma *kaffer* in *Bilingual Dictionary* (cf. Appendix H). However, in the case of editorial examples instead of corpus quotations, these examples can be said to be the creations of the compiler, reflecting his/her thinking, and whether this is justified or not, the perlocutionary effect on the user will determine the way the intentionality of the text is assessed. If the inclusion of such examples causes offence, the acceptability of the text is jeopardised. This is probably one of the reasons why the *Woordeboek van die Afrikaanse Taal* (Dictionary of the Afrikaans Language), a comprehensive descriptive dictionary, decided not to include potentially offensive illustrative examples, even though they are corpus quotations, in the hardcopy edition, but to retain them in the unpublished electronic manuscript exclusively for research purposes (Harteveld and Van Niekerk 1995: 249-266).

4. Conclusion

It seems then that the concept of translation in the context of lexicography comprises a variety of dimensions, more intricate than is normally assumed. This becomes evident as one analyses in translating dictionaries not only the process of interlingual transfer of meaning (lexical or pragmatic) and the all-importance of the cultural framework in which it is interpreted, but also the dictionary article as a unit of discourse which can be assessed as a text according to standards of textuality. In the process, the dictionary becomes the reflection of the compiler's view of social reality expressed in the format collectively laid down by the discipline at large, and thus a cultural artefact of the community concerned.

Note

1. In recent discussions (e.g. Du Plessis and Bosch 1999: 16) it is argued that the term *text linguistics* should be substituted by a more comprehensive term, such as *discourse linguistics*, and that De Beaugrande and Dressler's seven standards (principles) of textuality should be modified to two superstandards, viz. cohesion and coherence, which include the other five. I would like to demonstrate, however, that some of the "subsidiary" standards could also operate independently in contributing to the textuality of the discourse under discussion (in this case a dictionary article).

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Appendix A

Distribution of Languages in South Africa — 1990 Census

Languages	Number of L1 Speakers	%
Former official languages		
Afrikaans	6 188 981	15,90
English	3 432 040	8,80
Nguni languages		
Zulu	8 541 173	22,00
Xhosa	6 891 358	17,70
Swazi	926 094	2,40
Ndebele	799 216	2,10
Sotho languages		
Tswana	3 601 609	9,30
Sepedi	3 437 971	8,90
Sesotho	2 652 590	6,80
Tsonga	1 349 022	3,50
Venda	763 247	1,90
Other languages		
Portuguese	57 080	0,15
German	40 240	0,10
Greek	16 780	0,04
Italian	16 600	0,04
Dutch	11 740	0,03
French	6 340	0,02
Hindi	25 900	0,07
Gujarati	25 120	0,07
Tamil	24 720	0,06
Urdu	13 280	0,03
Telugu	4 000	0,01
Chinese	2 700	0,01
Other	22 740	0,06
Total	38 850 541	100,00

Appendix B

A Selection of Articles from the *Afrikaans/Zulu Dictionary with English Translations*

beeld (~e) s.nw. isifanekiso (*image*); 'n skewe ~ van die land isifanekiso esibi sezwe (*a skew image of the country*)

diensplig s.nw. ukubuthwa emasosheni [okuphoqelekile] (*conscription, military service*); **hy doen militêre** ~ ubuthwe emasosheni (*he is doing military service*)

dienspligtige (~s) s.nw. isosha (*national serviceman*); **dienspligtiges help soms die polisie** amasosha abuye asize amaphoyisa (*national servicemen sometimes assist the police*)

diskrimineer ww. bandlulula (*discriminate*); **diskriminerende wetgewing** umthetho obandlululayo (*discriminating legislation*)

etnies (~e) b.nw. =phathelene nokwahlukana kwezinhlanga, =obuzwe (*ethnic*)
1. die etniese verskeidenheid ukwahlukana kwezinhlanga (*the ethnic diversity*) **2. sy trek ~ aan** ugqoka ngokobuzwe bakubo (*she dresses in ethnic fashion*)

front (~e) s.nw. ikhala lempi, ugange (*border, front*) **1. die soldate veg aan die ~** amasosha alwa ekhaleni lempi (*the soldiers are fighting at the border*) **2. hulle vorm 'n verenigde** ~ bakha ugange oluhlangene (*they form a united front*)

frontlinie (~s) s.nw. ugange olungaphambili (*front line*); **die Frontliniestate** amazwe angongqa phambili (*the Front Line states*)

geweer (gewere) s.nw. isibhamu (*gun, fire-arm*) **1. na die ~ gryp dumela** isibhamu (*take up arms*) **2. presenteer ~ ! viva!** (ekv.) vivani! (mv.) (*present arms!*)

geweld s.nw. udlame, indluzula (*violence, force*) **1. hulle moes ~ gebruik** kwadingeka basebenzise udlame (*they had to use violence*) **2. die onrus is met ~ onderdruk** uthuthuva luqedwe ngodlame (ngendluzula) (*the unrest was suppressed by means of force*)

groepsgebied (~e) s.nw. indawo ebekelwe isizwe esithile (*group area*)

halssnoer (~e) s.nw. umgexo (*necklace*)

halssnoermoord (~e) s.nw. ukugaxa ithayi (*necklace murder*)

hoofman (~ne) s.nw. induna (*headman, chief*)

hoofminister (~s) s.nw. undunankulu (*chief minister*)

instroming s.nw. ukuthutheleka (*inflow, influx*)

instromingsbeheer s.nw. ukuvimba ukuthutheleka kwabantu (*influx control*)

inval (~le) s.nw. ukuzuma (*invasion, raid*); **die Weermag het 'n ~ in Angola** ge-
doen umbutho wezokuvikela uzumisile eAngola (*the Defence Force invaded Angola*)

kleurbeleid (~e) s.nw. inqubo yokwahlukanisa ngebala (*colour policy*)

Appendix C

A Selection of Articles from the *Afrikaans-Japanese Learner's Dictionary with English Translations*

- baie** [báia] b.nw. 1. 多くの *ooku no* (many, much); ~ mense 大勢の人 *oozei-no hito*; ~ vrugte たくさんの果物 *takusan-no kudamono*; *bietjie* ~ やや多い *yaya ooi* (rather much) 2. とても *totemo* (very); *Dis* ~ *moeilik*. これはとても難しい. *Kore wa totemo muzukashii*.; *Dis* ~ *minder*. これはずっと少ない. *Kore wa zuto sukunai*. (much less); (成句) ~ *dankie!* どうもありがとうございます. *Doumo arigatou gozai masu*. (Thank you very much.) 3. しばしば *shiba-shiba* (frequently); *Dit gebeur* ~. それはしばしば起こる. *Sore wa shiba-shiba okoru*.
- bak** [bak] b.nw. 1. 鉢状の *hachi-jou no*; *Jou hande* ~ *maak!* 両手を茶碗型にしないで. *Ryou-te wo chawan-gata ni shi-nasai*. (Cup your hands.); *Sy ore staan* ~. 彼の目は飛び出ている. *Kare no me wa tobi-déte iru*. (stand out) 2. (inf.) すばらしい *subarashii* (fine); *Dit gaan* ~. パッチリだ. *Batchiri da*. (Everything's fine.); *Hy is 'n* ~ *ou*. 彼はいい奴だ. *Kare wa ii yatsu da*.
- bak** [bak] (~ke) s.nw. 鉢 *hachi* (bowl, trough)
- bak** [bak] t./i.ww. 1. 焼く *yaku* (bake); *Ons* ~ *brood*. 私たちはパンを焼く. *Watashi-tachi wa pan wo yaku*.; *die eiers in die pan* ~ フライパンで卵を焼く *furai-pan de tamago wo yaku* 2. 日に焼ける *hi ni yakeru* (bask); *Ek* ~ *beerlik in die son*. 私はきれいに日焼けする. *Watashi wa kirei ni hi-yake-suru*.
- baken** [bakən] (~s) s.nw. 1. 土地の目印 *me-jirushi* (landmark) 2. ビーコン *biikon* (beacon)
- bakker** [báker] (~s) s.nw. パン屋(人) *pan-ya* (baker)
- bakkerij** [bakərij] (~e) s.nw. パン屋(店) *pan-ya* (bakery)
- bakkie** [báki] (~s) s.nw. 1. 小型トラック *kogata torakku* (light truck, bakkie); 'n ~ is 'n nuttige voertuig. 小型トラックは便利な乗り物だ. *Kogata torakku wa benri-na norimono da*. 2. 小鉢 *ko-bachi* (small bowl); 'n ~ *suiker* 一鉢の砂糖 *hito-hachi no satou*
- bakkies** [bákis] (~e) s.nw., inf. つら *tsura* (face, phiz)
- blind** [blənt] (~e) b.nw. 盲目の *moumoku no* (blind)
- doof** [doəf] (dowe) b.nw. 耳の不自由な *mimi no fu-jiyuu-na* (deaf); *Dis 'n dowe kind*. これは耳の不自由な子供だ. *Kore wa mimi no fu-jiyuu-na kodomo da*.; *Die geraas maak my* ~. 騒音で耳が聞こえなくなる. *Souon de mimi ga kikoe-naku naru*.
- stom** [stəm] (~, ~me) b.nw. 1. 口のきけない *kuchi no kike-nai* (dumb); *Die man is* ~. その男は哑者だ. *Sono otoko wa a-sha da*. 2. 哀れな *aware-na*; *Die stomme kind!* 哀れな子. *Aware-na ko!* (The poor child!)

Appendix D

An Example from *The Greater Dictionary of Xhosa*

<p>fn-tényá b/n 9/10: 1 umvundla obumfusa, obukhulu neendlebe zinganeno kwezikaholweni; uhiala ematyeeni; <i>Pronolagus rupestris</i>;</p>	<p>1 red hare, Smith's red rock rabbit, <i>Pronolagus rupestris</i>;</p>	<p>1 rooihaas, kliphaas, Smith se rooiklipkonyn, <i>Pronolagus rupestris</i>;</p>
<p>2 umdlalo wetenese: <i>ukubuya noboya bentenetya</i>: ukungaphumeleli kwinjongo yakho; ukubuya ze:</p>	<p>2 tennis; fail in an undertaking; see <i>uboya</i>.</p>	<p>2 tennis; onverrigter sake terugkeer; sien <i>uboya</i>.</p>
<p>fn-tengisélwáno b/n 9/-: urhwebo, isenzo sokuthengiselana phakathi kwababini nangaphezulu, phakathi kwezizwe ngezizwe:</p>	<p>reciprocal business, commerce, trade.</p>	<p>wedersydse handel.</p>
<p>fn-tengó b/n 9/10: 1 isenzo sokunikezela into ngenjongo yokufumana imali:</p>	<p>1 sale, eg of home-made goods to gather funds;</p>	<p>1 verkoping, bv van tuisgemaakte eetware en artikels om fondse in te samel;</p>
<p>2 uthengiso twempahla ngamaxabiso angaphantsi kwalawo abeqhetekile; iseyile:</p>	<p>2 sale, ie the selling of goods at reduced prices;</p>	<p>2 uitverkoop, bv deur 'n klerewinkel;</p>
<p>3 uthengiso lwezinto ngokushiyiselana kwabathengi ngamaxabiso; ifandes:</p>	<p>3 sale by auction.</p>	<p>3 vendusie, veiling.</p>
<p>fn-téngú b/n 9/10: intaka emnyama ethanda ukutya iinyosi nezinye izinambuzane. <i>Dicrurus adsimilis</i>; ithi xa ikhalayo: <i>ntengu, ntengu, macetyana</i>, ize maza wambi yandule ithi: <i>kazi ukuba benze ntoni na abantwana benkosi, Nombande</i> (G):</p>	<p>forktailed drongo, <i>Dicrurus adsimilis</i>, called <i>intengu</i> from its cry <i>ntengu ntengu macetyana</i>, to which is sometimes added: <i>I wonder what the children of the chief have done</i> (G);</p>	<p>mikstertbyvanger, <i>Dicrurus adsimilis</i>; sy naam is afgelei van die geluid wat hy maak, weergegee as <i>ntengu ntengu macetyana</i> waaraan soms toegevoeg word: <i>ek wonder wat die stamhoof se kinders aangevang het</i> (G);</p>
<p><i>ukwaluswa yintengu</i>: kgi <i>ukwaluswa</i>: <i>indoda engenamalusi iinkomo zayo zaluswa yintengu</i>: kgi <i>umalusi</i>:</p>	<p>see <i>ukwaluswa</i>; see <i>umalusi</i>.</p>	<p>sien <i>ukwaluswa</i>; kyk <i>umalusi</i>.</p>
<p>f-téntvá b/n 9/10 < Af tentwa: inqwelo enetentyi (G):</p>	<p>tent-wagon (G).</p>	<p>tentwa (G).</p>

Appendix E

An Example from *Bilingual Dictionary*

klet *ter* *ge* clang, clash, rattle (*arms*); pelt, pelt, clatter (*rain*). **klet** *terend* = clanging, clashing; pattering, pelting, clattering. **kleur** =, n. colour(ing); tint; tincture; color(ation); hue; complexion (*of face*); shade; sufficing; suit (*of cards*); timbre (*of music*); stain(ing), dye, paint; ~ *bekem* follow suit (*in game of cards*) show one's true colours; *n* *ander* ~ *gee* *aan* put a different (new) face on; *n* *moderne* ~ *aan* *iets* *gee* give s.t. a modern slant; *n* *skerpe* ~ *gee* tone up; ~ *hou* not fade, have fast colour(s); *in* ~(*e*) *in* colour; *n* ~ *ky* colour (up), flush, go red in the face; *politieke* ~ political complexion; *alle* ~ *e* *van die reënboog* all the colours of the rainbow, every hue in the paintbox; *van* ~ *verander* turn one's coat (*in politics*); ~ *verleent* *lend* colour; ~ *verloor* lose c.; ~ *versoek* renounce, revoke, not follow suit; *van* ~ *verskiet* change (lose) colour; *jou* ~(*e*) *woys* show one's true colour (colours). *Vid. gear*. **kleur** *ge* colour; dye, stain; tint; suffuse; tinge; tone; *dit* ~ *daarby* this colour tones with that, this colour matches that; *minder* *skerp* ~ tone down; *te sterk* ~ over-colour, overpaint; overdo, overstate, paint the lily. ~ *aanwending* use of colour. ~ *adviseur* colour consultant. ~ *afwisseling* tonality; variegation. ~ *beedje* blazer. ~ *bad* toning-bath. ~ *basie* colour base. ~ *beleid* c. policy. ~ *bewus* c.-conscious. ~ *bewustheid* c.-consciousness. ~ *blind* = c.-blind, monochromatic. ~ *blinde* = monochromat. ~ *blindheid* c.-blindness, achromatopsia; *gewone* ~ daltonism; *volks* = monochromatism. **kleur** *der* = dyer; spinner. ~ *die* =, ~ *diapositief* colour slide, transparency; *vid. kleurskyfe*. ~ *diepte* c. intensity. ~ *drinking* impregnation. ~ *druk* c.-printing. ~ *eg* *vid. kleurhoudend*. ~ *optheld* *vid. kleurvastheid*. ~ *afkeerbad* toning and fixing bath. ~ *film* colour film (*photo.*). ~ *filter* c. filter, c. screen. ~ *foto* (natural) c. photograph). ~ *fotografie* c. photography, photochromy, heliochromy. ~ *garingatof* yarn-dyed fabric. ~ *garingatof* *tapyt* in grain carpet. ~ *gevoel* colour sense, chromatic sense; colour-consciousness. ~ *gevoelig* = colour-sensitive, chromosensitive; orthochromatic (*plate*). ~ *gevoelig-*

heid colour-sensitiveness, chromosensitiveness; colour-consciousness. ~ *gewend* = colorific. ~ *gewing* color(ation). ~ *glas* stained glass. ~ *houdend* = fadeless, unfading, fast-dyed (-coloured), colour-fast; *die stof is* ~ the material has fast colours (is fadeless). **kleurig** = many-coloured, colourful, gay-plumaged, gay (*clothes*); full of colour. **kleurigheid** colourfulness. **kleuring** coloration, colouring, dyeing, staining, tinting, pigmentation. ~ *kaart* colour atlas or chart. ~ *kalk* colour wash. ~ *kontras* colour contrast.

kleur: ~ *kryt* coloured chalk. ~ *laag* colour coat. ~ *lappie* flash. **K-ling** = (Cape) Coloured person. ~ *ling* = coloured person, person of colour. ~ *litografie* chromolithography. **kleurloos** = colourless, achromatic; complexionless; *drab* / *life*; ~ *styg* clear-starch. **kleurloosheid** colourlessness, achromatism; drabness. ~ *menging* colour-blending. ~ *meter* colorimeter, tintometer. ~ *middel* = colouring agent, pigment, colouring-matter, tint. ~ *nuansering* tonality. ~ *passer* colour-matcher. ~ *plaat* colour(ed) plate, reproduction in colour. ~ *plastjie* colour slide, transparency; small colour(ed) plate. ~ *potlood* colouring-pencil. ~ *prent* colour(ed) print; colour film; *vid. kleurprent*. ~ *proses* dyeing process. ~ *raam* colour-frame. ~ *rolprent* film in colour, colour film (*cinema*): *vid. kleurprent*. ~ *ryk* = richly coloured, colourful, glowing (with colour). **kleur** *sel* = colouring (matter); distemper; dye, pigment. ~ *sin* sense of colour, chromatic sense. ~ *skaal* colour-scale, chromatic scale. ~ *skakering* variation of colours; shade (of colour), nuance, hue, tinge. ~ *skedding* c. separation. ~ *skedstyn* c. line. ~ *skema* c. scheme. ~ *skerm* c. screen. ~ *skifting* c. dispersion; spectrum. ~ *skyfie* c. slide, transparency; *vid. kleurdisk*; *kleurplaatjie*. ~ *skyf* c. disc (disk), (c.) filter. ~ *slagboom* c. bar. ~ *spen* team (of oxen) of one c.. ~ *spatsel* splash of c.. ~ *speling* play of colours, iridescence (irisation), opalescence. ~ *spoel* =, ~ *spoelmiddel* = rinse. ~ *spoel* *ge* = rinse (*hair*). ~ *steendruk* chromolithograph; chromolithography. ~ *steendrukke* chromolithography. ~ *stif* (coloured) crayon. ~ *stof* colouring-

matter, pigment, dye(stuff), stain. ~ *stof-fabriek* dye-works. ~ *syfer* colour index. ~ *toon* c. tone. ~ *trots* = c.-consciousness. ~ *trots* c.-conscious. ~ *twyngaring* twist yarn. ~ *vas* *vid. kleurhoudend*. ~ *vastheid* colour-fastness. ~ *veg* touch of c.. ~ *venster* stained-glass window. ~ *veranderend* versicolour(ed). ~ *verandering* change of colour. ~ *verklanking* colour-phonism. ~ *vesel* black fibre (*in wool*). ~ *vlies* uvea. ~ *vloeiend* bleeding. ~ *waagstuk* colour question. ~ *werk* dyeing. ~ *wisselend* = versicolour(ed). ~ *wisseling* *vid. kleurwisseling*. ~ *wol* black wool.

Kleur: ~ *beeld* spectrum. ~ *druk* colour-printing, chromatography; chromograph, chromotype. ~ *effek* colour effect. ~ *gamma* c. range, c. scale; shade card. ~ *gloed* blaze of c.. ~ *harmonie* c.-harmony, chord of c., c.-chord. ~ *(e)kaart* c. card; tint card. ~ *keur* chromatrics, chromatology. ~ *meng*(e) *ling* blending of colours; iridescence (irisation). ~ *monster* colour card. ~ *prag* blaze (feast, orgy, riot, splendour) of colour(s). ~ *rykdom* wealth of colour(s). ~ *spektrum* colour spectrum, chromatic spectrum. ~ *spel* play of colours, iridescence. ~ *(e)wisseling* change of colour(s), iridescence.

kleur *ter* = tot, infant, kid(dy), pre-school child. ~ *boek* nursery book. ~ *klas* infant class, nursery class. ~ *skool* nursery school, infant (pre-primary) school. ~ *taal* baby-talk, babbling-language, "liddle" language. **kleur** *ge*, *vid. kleef*. **kleur** *wend* = fixative, glutinous, sticky. **kleur** *wes* = sticker. **kleur** *weg* = adhesive, cloggy, gooey, gummy, sticky, gluey, viscous, viscid, glutinous, tacky; *sizy*; clammy (*hands*); ~ *massa* goo (*sl.*). **kleur** *weg* *heid* adhesiveness, stickiness, glueyness; viscosity, gumminess, tackiness, viscosity, lubricity (*of oil*); clamminess (*of hands*). **kleur** *wing* clinginess (*of wool*).

kleur *za* *ge* = milk into one's mouth. **kleur** *ge* = cleave, split; plough, breast (*the waves*); slice (*air*); cut. **kleur** *baar* = bare cleavable. **kleur** *baar* *heid* cleavage (*min.*), cleavability. ~ *vlak* cleavage plane. **kleur** *ek* =, n. clique, coterie, set, party, clan. **kleur** *ge* = form a clique (coterie, junto, set).

Appendix F

An Example of Hlonipha from *The Greater Dictionary of Xhosa*

<p>f-téléhá b/n 9/10 < Af trek: ukuthwalwa kwempahla yomzi ifudukele ndaweni yimbi nabuminiyo; imfuduka, imfuduko, ufuduko; ukumka ngenqwelo kuthwelwe impahla yomzi uphela; itorko; uphumelo zweni limbi:</p>	<p>trek, migration, journey by wagon with all one's belongings.</p>	<p>trek, verhuising, volkverhuising, tog per ossewa na 'n ander oord met al 'n mens se besittings.</p>
<p>fn-teléhá b/n 9/10: hlon f: imbiza: uku-teléhá n/v < Af terg (dlul/perf -telerhélé, -telerhélé; nzw/rec ukutelérhàhá; nzi/sp ukutelérhèlá; nzw/caus ukutelérhàlá; nzw/pass ukutelérhàwà): ukukorhola, ukughula, ukusala, ukudlalisa ngomntu, ukutererha, ukubhotoloshá:</p>	<p>hlon f: pot.</p>	<p>hlon v: kospot, kastrol.</p>
<p>ukukorhola, ukughula, ukusala, ukudlalisa ngomntu, ukutererha, ukubhotoloshá:</p>	<p>tease.</p>	<p>terg, treiter, versondig.</p>
<p>f-teléstóphú b/n 9/10 < Eng: isibona-kude:</p>	<p>telescope.</p>	<p>teleskoop.</p>

Appendix G

An Example from one of the Addenda to *The Greater Dictionary of Xhosa*

Ukuthwalwa kwentombi

Abduction of a girl

This is one of the ways in which a girl is introduced to the wedded state. It is resorted to in certain circumstances, eg when an old man is in need of a wife, or a young man is afraid that he will lose the girl to another suitor, or the family of the young man is not in a position to afford the expenses of a formal marriage.

When the families concerned have agreed on the terms of the lobola (bride price), the representatives of the suitor ask for permission to abduct the girl and if her family agree they indicate where and when the girl might be surprised and carried off. On the appointed day her family send her somewhere under a

pretext, while young men from the prospective bridegroom's home lie in wait for her, pounce upon her and take her to her new home.

However, this may also be done without prior consultation with her family. In such a case the bridegroom's father sends a message to her home asking her parents not to search for their lost daughter as she has arrived at her new home as a daughter-in-law, and to discuss the terms of lobola. Among the dowry cattle to be paid is one known as *inkomo yamabhayi*, the beast of the blankets, which is the one specially handed over to her family for her abduction.

Appendix H

An Example of a Lemma from *Bilingual Dictionary*

Kaf/fer *s. hist., now derog.* Kaf/ür. Black: ~. *Aloor en Induan everybody indiscriminately.* **k-baal** K. sheeting. **-bees** K. cow (ox); *pl.* Kaf/ür (Native) cattle. **k-beesle** *Grewia flava*. **-beetle** *s. derog.* negro-philic). negro-philist. **k-boom** K. tree. Kaf/ürboom. coral-tree: *Erythrina caffra*: *Erythrina* spp.. **k-boon(tjie)** K. bean, black-eyed bean, cow-pea: *Vigna sinensis*. **k-brood**, **k-broodboom** K.-bread tree (*Encephalartos* spp.). **k-bruid** K. bride (*Lyium tetrandum*). **k-druiwe** K.-grapes *Pollichtia campestris*. **k-gif** Bushman's poison. **-hood** *hist.* K. (Native) chief-tain). **k-kambo** *Pachypodium* spp.. **-kap-tain** *hist.* K. (Native) chief. **k-koring** K. corn, grain sorghum: *Sorghum caffrorum*. Turkish millet, guinea-corn **-kraal** *hist.*

K. kraal, Native village. **-krale** *Senecio articulatus*. **-land** *hist.* Kaf/ürland; Kaf/üraria: *hy dink hy is god van* ~ he thinks himself the cat's pajamas or whiskers. **k-lemoen** *Strychnos* spp.. **k-manna** K. millet. **-nasie** *hist.* K. nation, Native people. **-oorlog** *hist.* K. war. **-opperhoof** *hist.* K. (Native) chief-tain). Native ruler. **k-pak** *coll.* good hiding (thrashing, sound beating; wallop, whop; drubbing, pasting, trouncing, hammering: ~ *ge* trounce. **k-pokke**, **k-pokkies** milk-pox, alastrim, Kaf/ür pox, pseudo-smallpox. **k-pruim** Kaf/ür plum *Harpephyllum caffrum*. **k-slangworte**) type of wild root *Polygala serpentaria*. **-stat** *etc. hist.* Kaf/ür (Native) village. **k-suring** Kaf/ür sorrel *Pelargonium peltatum*. **-taal** *hist.* Kaf/ür, Bantu language.

native language. **k-tee** Kaf/ür tea-plants). **Kaf/örtjie** *s. hist., now derog.* little Kaf/ür, Native boy, piccaninny: *my cow* ~! my little darling!. **kaf/örtjie** = finch-lark *Eremopterix*. **k-vink**: *goudvink* = golden bishop-bird; *vid.* *goudvink*: *Kaapse* = Cape (yellow-rumped, widow-bird); *vid.* *geelkruisvink*; *rooi* = red bishop-bird); *vid.* *rooivink*. **k-waai** *lemoen*, **k-waterlemoen** Kaf/ür melon *Citrullus lanatus*. wild water melon. **k-wag-'n-bietjie(-boom)** Kaf/ür-thorn *Acacia caffra*. **-werk** *derog.* nigger work. **k-wortel** pileroort.
kaf/erskuil = bulrushes.
Kaffra rië Kafiraria, Caffraria. **Kaffra rie** = *v.* Kafirarian, Caffrarian.
Ka'fir = Kafir inhabitant of Kafiristan
Kaf/üristen Kafiristan.