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LEXIKOS 2

BURO VAN DIE WAT

AFRILEX

Lexikos 2

Redakteur

Editor

P. Harteveld

AFRILEX-REEKS 2:1992

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BURO VAN DIE WAT

STELLENBOSCH

Inhoud / Contents

Voorwoord

In die eerste uitgawe van *Lexikos* (AFRILEX-reeks 1:1991) is die wens uitgespreek om deur middel van hierdie publikasie die leksikografiese gesprek oor die hele Afrika te bevorder.

Die positiewe reaksie hierop was bemoedigend. As voorbeeld haal ek mnr. C.M.T. Bwenge van die Institute of Kiswahili Research aan die Universiteit van Dar es Salaam in Tanzanië aan:

> I was ... very much delighted to learn about the *Lexikos* project and the stage already reached. In particular I really appreciate your efforts and such comprehensive as well as developmental aims of the Bureau of the WAT with the publication of the AFRILEX series. It is interesting that at least professional lexicographers on this continent are now beginning to have their own forum through which exchange of ideas and cooperation among themselves could be enhanced. This is a big step forward and I wish to say such efforts deserve a credit. I personally pledge a full support and cooperation (Brief, 20 Februarie 1992).

Hierdie uitgawe gee reeds blyke van so 'n groter internasionale samewerking. Daar is byvoorbeeld bydraes uit vier lande buite Suid-Afrika, naamlik Egipte, Australië, Japan en die Verenigde State van Amerika.

Die artikels toon ook 'n groter verskeidenheid met betrekking tot die tale wat as leksikografiese navorsingterreine dien. Benewens Afrikaans (insluitende Kaapse Moesliem-Afrikaans) en Engels, word die Suid-Afrikaanse tale Noord-Sotho, Xhosa en Zulu, en verder ook Japannees aan leksikografiese ondersoeke onderwerp.

Verder is daar tans 'n groter balans as in die eerste uitgawe van *Lexikos* wat die aantal bydraes in Afrikaans en in Engels betref. Ons sal egter in die toekoms graag ook bydraes in Duits, Frans en Nederlands wil ontvang.

Lexikos begin in hierdie uitgawe met 'n vaste resensierubriek en publiseer ook vir die eerste keer 'n resensie-artikel. Resensies, wat prinsipieel van evaluerende aard is, sal in die rubriek "Resensies" verskyn. Resensie-artikels, wat oorwegend van teoreties beskouende aard en van groter opset as resensies is, sal alfabeties volgens outeur tussen die artikels opgeneem word.

In toekomstige uitgawes sal meer ruimte aan aankondigings van nuwe publikasies en aan resensies afgestaan word. Slegs publikasies (boeke en rekenaarprogramme) wat van algemene leksikografiese belang is of wat van

besondere belang vir die leksikografie in Afrika is of wat hulle oorsprong in Afrika het, kom vir bekendstelling en resensie in aanmerking.

Uitgewers word hiermee uitgenooi om hulle publikasies vir dié doel aan die volgende adres te stuur:

Die Redakteur
Lexikos
Buro van die WAT
Universiteit van Stellenbosch
Privaatsak X5018
7599 STELLENBOSCH

Een eksemplaar word verlang vir bekendstelling en twee vir resensie. Boeke kan in Afrikaans, Duits, Engels, Frans of Nederlands wees.

Die Buro van die WAT onderneem om alle nuwe publikasies aan te kondig, maar kan ongelukkig nie die versekering gee dat alle publikasies geresenseer sal word nie.

Mnr. D.C. Hauptfleisch, afgetrede Hoofredakteur van die *Woordeboek van die Afrikaanse Taal (WAT)*, het ingewillig om van die volgende uitgawe af as die resensieredakteur van *Lexikos* op te tree. Ek bedank hom hartlik hiervoor.

Ek wil ook my dank en waardering uitspreek teenoor al die medewerkers aan hierdie uitgawe vir hulle entoesiastiese deelname, hetsy deur die lewering van artikels, hetsy deur die keuring daarvan, hetsy deur die redaksie by te staan gedurende die verskillende produksiestadiums van die publikasie.

Ten slotte 'n spesiale dankwoord aan Hanlie Meitzler en Hermien van der Westhuizen van die afdeling Redaksionele Steundienste in die Buro van die WAT vir die baie ekstra ure wat hulle met toewyding bestee het aan die redigering, elektroniese setwerk, uitleg en proeflees, asook aan die personeel van die afdeling Redaksionele Bewerking van die Buro vir die hulp wat hulle in hulle vrye tyd gegee het met proefleeswerk.

P. Harteveld

Buro van die Woordeboek van die Afrikaanse Taal

Foreword

In the first issue of *Lexikos* (AFRILEX Series 1: 1991), the wish was expressed to promote lexicographical discussions across the whole of Africa by means of this publication.

The positive reaction in this regard was encouraging. As an example I quote Mr C.M.T. Bwenge of the Institute of Kiswahili Research at the University of Dar es Salaam in Tanzania:

> I was ... very much delighted to learn about the *Lexikos* project and the stage already reached. In particular I really appreciate your efforts and such comprehensive as well as developmental aims of the Bureau of the WAT with the publication of the AFRILEX Series. It is interesting that at least professional lexicographers on this continent are now beginning to have their own forum through which exchange of ideas and cooperation among themselves could be enhanced. This is a big step forward and I wish to say such efforts deserve a credit. I personally pledge a full support and cooperation (Letter, 20 February 1992).

This issue already bears evidence of such improved international cooperation. For example, there are contributions from four countries outside South Africa, namely Egypt, Australia, Japan and the United States of America.

Also, the articles show a larger variety of languages which serve as objects of lexicographical research. In addition to Afrikaans (including Cape Muslim Afrikaans) and English, the South African languages Northern Sotho, Xhosa and Zulu, as well as Japanese, are subjected to lexicographical investigation.

Furthermore, there currently is a greater balance than in the first issue of *Lexikos* concerning the number of articles written in Afrikaans and in English. We should, however, in future like to receive contributions in Dutch, French and German.

In this issue, *Lexikos* introduces a permanent review section and for the first time publishes a review-article. Reviews, which are principally evaluative, will be included under the heading "Reviews". Review-articles, which are predominantly theoretically reflective and of more ambitious design than reviews, will be arranged alphabetically by author among the articles.

In future issues more space will be allocated to announcements of new publications as well as to reviews. Only publications (books and computer programs) which are of importance to lexicography in general, or to

lexicography in Africa in particular, or which originated in Africa, will qualify for introduction and review.

Publishers are therefore invited to send their publications for this purpose to the following address:

The Editor
Lexikos
Bureau of the WAT
University of Stellenbosch
Private Bag X5018
7599 STELLENBOSCH

One copy is needed for introduction and two for review.

The Bureau of the WAT undertakes to announce all new publications, but unfortunately cannot guarantee that all publications will be reviewed.

Mr D.C. Hauptfleisch, former Editor-in-Chief of the *Woordeboek van die Afrikaanse Taal (WAT)*, agreed to act in future as the review editor of *Lexikos*. I thank him for this.

I would like to express my thanks and appreciation to all the contributors to this issue for their enthusiastic participation, either by submitting articles or by judging them, or by assisting the editorial staff through the different production stages of the publication.

In conclusion, a special word of thanks to Hanlie Meitzler and Hermien van der Westhuizen of the division Editorial Support Services in the Bureau of the WAT for the many dedicated extra hours spent in editing, electronic typesetting, layout and proof-reading, as well as to the staff of the division Editorial Processing of the Bureau for their assistance with proof-reading in their spare time.

P. Harteveld

Bureau of the Woordeboek van die Afrikaanse Taal

Behoeftebepaling in die leksikografie*

Mariëtta Alberts

Abstract: Needs Assessment in Lexicography. The value of dictionaries lies in their contribution towards eliminating obstacles in communication. It is of great importance to undertake studies to assess the needs of dictionary users in order to compile effective dictionaries.

There are enough indications in the relevant literature to show that needs assessment should take place regularly and that comparative studies are necessary. A literature study shows that different kinds of needs assessment studies have been undertaken in the field of lexicography. Unfortunately there is still no model for assessing lexicographical needs. Because of the nature of the needs assessment studies and lack of proper documentation on the research, follow-up studies are not possible. Owing to gaps in existing lexicographical studies it is necessary to lean heavily on the examples of needs assessment studies in peripheral disciplines.

Different variables (i.e. the characteristics of users and social factors) can have an influence on behaviour and therefore on the interpretation of the results of an empirical investigation. The influence of the variables on the dictionary user and on his job performance is discussed.

The different relevant characteristics of the concepts "needs", "information needs", "information user" and "needs assessment" are dealt with at length and related to the dictionary user and the practice of lexicography.

A model to assess the needs of dictionary users is suggested. This lexicographical needs assessment model is based on different needs assessment studies taken from the information sciences as well as on the systems approach model. An attempt was made to take all the relevant information into account in developing the lexicographical needs assessment model.

Keywords: NEEDS ASSESSMENT, DICTIONARY USER, COMPARATIVE STUDIES, LEXICOGRAPHICAL NEEDS, FOLLOW-UP STUDIES, VARIABLES, LEXICOGRAPHICAL NEEDS ASSESSMENT MODEL, REFERENCE SKILLS, LANGUAGE NEEDS

Opsomming: Die waarde van woordeboeke is veral geleë in hul bydrae om struikelblokke in kommunikasie te verminder. Ten einde doeltreffende woordeboeke saam te stel, is dit van belang dat ondersoeke uitgevoer word om woordeboekgebruikers se behoeftes te bepaal.

Daar is genoegsame aanduidings in die literatuur dat behoeftebepaling 'n aksie is wat op gereelde basis uitgevoer moet word en dat vergelykende studies van waarde is. Die literatuurondersoek toon dat daar reeds verskeie behoeftebepalingsondersoeke van uiteenlopende aard in die leksikografie uitgevoer is. Daar was tot dusver egter nie sprake van 'n leksikografiese

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* Hierdie artikel is 'n verkorte en aangepaste hoofstuk uit 'n D.Litt. et Phil.-verhandeling, *'n Bepaling van Afrikaanse vakleksikografiese behoeftes*, wat in November 1989 deur die Universiteit van Suid-Afrika aanvaar is.

behoeftebepalingsmodel nie. Weens die aard van die ondersoeke en die gebrek aan behoorlike dokumentasie oor die ondersoeke is vergelykende opvolgstudies tans nie moontlik nie. As gevolg van die leemtes in die bestaande leksikografiese ondersoeke word daar swaar geleun op voorbeelde van behoeftebepalingsmodelle in randdissiplines.

Daar is bepaalde veranderlikes (gebruikerseienskappe en sosiale faktore) wat 'n invloed kan hê op gedrag en gevolglik ook op die interpretasie van die resultate van 'n empiriese ondersoek. Die invloed van die veranderlikes op die woordeboekgebruiker en sy taakverrigting word bespreek.

Die verskillende tersaaklike eienskappe van die konsepte "behoefte", "inligtingsbehoefte", "inligtingsgebruiker" en "behoeftebepaling" word breedvoerig bespreek en met die woordeboekge-bruiker en woordeboekpraktyk in verband gebring.

'n Model word voorgestel waarvolgens die behoeftes van woordeboekgebruikers bepaal kan word. Dié leksikografiese behoeftebepalingsmodel is op verskillende behoeftebepalingsmodelle uit die inligtingkunde en op die stelselbenaderingsmodel gebaseer. Daar is gepoog om relevante inligting by die ontwerp van die leksikografiese behoeftebepalingsmodel in ag te neem.

Sleutelwoorde: BEHOEFTEBEPALING, WOORDEBOEKGEBRUIKER, VERGELYKENDE STUDIES, LEKSIKOGRAFIESE BEHOEFTES, OPVOLGSTUDIES, VERANDERLIKES, LEKSIKO-GRAFIESE BEHOEFTEBEPALINGSMODEL, VERWYSINGSVERMOëNS, TAALBEHOEFTES

1.   Inleiding

Interkulturele kontak is vir elkeen in die huidige en toekomstige Suid-Afrika onafwendbaar. Kontak lei noodwendig tot kommunikasie. Die voorsiening van twee- en meertalige woordeboeke in 'n veeltalige land soos Suid-Afrika kan 'n daadwerklike bydrae lewer tot die verbetering van kommunikasie tus-sen taalgroepe en die handhawing van standaarde in die verskillende tale. Aangesien nie alle woordeboekgebruikers woordeboeke met dieselfde doel ge-bruik nie, is dit van waarde om gebruikersbehoeftes te bestudeer.

Daar word al 'n geruime tyd aanvaar dat behoeftebepaling in die leksiko-grafie sinvol aangewend kan word om insig te verkry in die behoeftes en gedrag van woordeboekgebruikers. Hartmann (1986: 2) beweer dat die sukses waarmee 'n woordeboekgebruiker inligting in 'n woordeboek ontsluit, onder meer sal afhang van die wyse waarop die besondere produk sy behoeftes bevredig. Die nodige inligting oor gebruikersbehoeftes hang weer af van die kwaliteit van die navorsing oor woordeboekgebruik. Volgens Wiegand (1987: 178, 179) is woordeboekgebruiksnavorsing 'n metaleksikografiese navorsings-gebied wat onderskei kan word van ander metaleksikografiese navorsingster-reine soos woordeboekkritiek, die geskiedenis van leksikografie en die algeme-ne leksikografieteorie. Hy glo dat kennis, veral empiries verkreë kennis, oor woordeboekgebruik en woordeboekgebruikers die gebruikswaarde van toe-komstige woordeboeke kan verhoog. Die aanname kan dus gemaak word dat geïdentifiseerde behoeftes beter woordeboeke en gevolglik beter woordeskat-

voorsiening tot gevolg sal hê.

Wanneer 'n leksikografiese behoeftebepaling gedoen word, is daar verskeie faktore wat in ag geneem moet word: wat is die *doel/funksie* van die woordeboek, *wie* is die gebruikers, wat is die gebruikers se *persepsie* van woordeboeke en wat is die *behoeftes* wat bevredig moet word?

2.   Doel/funksie van 'n woordeboek

'n Woordeboek is "a book containing a selection of words, usually arranged alphabetically, with explanations of their meanings and other information concerning them, expressed in the same or other language" (Barnhart 1966). 'n Woordeboek is veronderstel om verslag te doen oor 'n besondere taal: "The responsibility of a dictionary is to record the language, not to set its style" (Gove 1961 in Al-Kasimi 1983: 84). Volgens Bejoint (1981: 208) is die funksies van 'n woordeboek tweeledig: "it can be a portrait of the 'vocabulary of a language', or it can be 'a tool for more effective communication'". 'n Woordeboek is dus 'n inventaris van 'n besondere taal/tale se woordeskat en ook 'n kommunikasiewerktuig vir die besondere taal/tale. Volgens Zgusta (1984: 154) sal geen woordeboek ooit al die inligting bevat wat deur 'n gebruiker benodig word nie. Daar moet egter genoeg inligting aangebied word sodat die gebruiker in staat gestel word om sy soektog na die tersaaklike inligting suksesvol uit te voer.

Woordeboeke word tradisioneel verdeel in preskriptiewe en deskriptiewe woordeboeke (Al-Kasimi 1983: 83). Die preskriptiewe woordeboeke tree outoritêr en voorskriftelik op. Samuel Johnson (1833: 1) sê in dié verband: "every language has likewise its improperties and absurdities, which it is the duty of the lexicogapher to correct and proscribe". Die deskriptiewe woordeboeke probeer volgens Al-Kasimi (1983: 84) "to be objective recorders of the language and tend to use a semantically neutral terminology in describing usage".

Volgens Al-Kasimi (1983: 1) verskil die doelwitte van woordeboeke van een kultuur tot die ander as gevolg van die karakteristieke behoeftes van die gebruikers. Woordeboeke is nie veronderstel om teoretiese instrumente te wees nie, maar word bedoel as praktiese hulpmiddele vir die taalgebruiker. Hierdie praktiese oriëntasie ten opsigte van woordeboeke het daartoe bygedra dat daar 'n gaping ontstaan het tussen linguistiese teorie en leksikografiese praktyk. Dit het veroorsaak dat linguiste die leksikograwe daarvan beskuldig dat woordeboeke nie op 'n teoretiese grondslag geskoei is nie (vgl. Marckwardt 1963: 344; Weinreich 1964: 408; Al-Kasimi 1983: 2; Atkins *et al.* 1988: 84-126) en dat leksikograwe op hulle beurt verklaar dat leksikografie nie 'n wetenskaplike aktiwiteit is nie maar 'n kuns wat nie by die objektiewe metodologie van die moderne linguistiek kan aanpas nie (vgl. Gove 1967: 7; Al-Kasimi 1983: 3).

Reeds in 1972 bemerk Read (1972: 619) dié teenstrydigheid tussen die linguistiek en die leksikografiese metodologie wat op 'n algemene teorie berus

enersyds en die konvensionele verwagtinge van die gebruikerspubliek ander-
syds wanneer hy sê: "There is a constant pulling and hauling between what a
lexicographer would like to do on scientific grounds, and what he is compelled
to do by the habitual demands of the public".

Baie uitgewers maak daarop aanspraak dat hulle woordeboeke 'n wye
gebruikerskring het (vgl. Bejoint 1981: 208), maar die vraag kan gestel word of
hulle weet wie hierdie gebruikers is en hoe hulle woordeboekbehoeftes lyk.

3.   Die woordeboekgebruiker

Gouws (1989: 13) sê: "Vir die gewone taalgebruiker is 'n woordeboek die
belangrikste boek wat oor taal geskryf is". Die taalpraktisyn, daarenteen,
beskou algemene en vakwoordeboeke nie net as betroubare inligtingsbronne
nie, maar is grotendeels daarop aangewys vir doeltreffende kennisverwerwing,
kommunikasie en taakverrigting (vgl. Alberts 1990: 2).

Die waarde wat deur gebruikers aan woordeboeke geheg word, bring mee
dat die leksikograaf 'n verantwoordelikheid het om leksikografiese inligting op
so 'n wyse aan te bied dat die teikengebruiker se behoeftes daardeur bevredig
kan word. Verder is die woordeboekgebruikersgroep groot en gediversifi-
seerd, en juis dit noodsaak besondere aandag.

Kennis oor die profiel van woordeboekgebruikers is belangrik. House-
holder en Saporta (1962: 279) sê woordeboeke moet aangepas word by die
behoeftes van spesifieke gebruikerskategorieë. Woordeboekgebruikers kan
volgens hulle gegroepeer word volgens verskillende kriteria, insluitende hul
vlak van vlotheid of kennis van die taal (vgl. ook Sager en McNaught 1981b: 3-
4; 1981a: 6-8). Baie moderne woordeboeke word saamgestel met die doel om
die verskeidenheid behoeftes van die definieerbare koperskategorieë te bevre-
dig. Eienaardig genoeg is daar min studies oor die behoeftes en die naslaan-
vermoëns van enige van die werklike of potensiële woordeboekgebruikers
bekend. Tomaszczyk (1979: 103) sê in dié verband: "Of the main factors deter-
mining the shape of popular commercial dictionaries the needs of the audience
they are designed for have thus far received very little attention".

Volgens Cowie (1980 in Bejoint 1981: 207-221) het woordeboekgebruikers
bepaalde **taalbehoeftes** ("language need: *need to have access to lexical informa-
tion of various kinds, for various purposes*") en **verwysingsvermoëns** ("reference
skill: *their capacity to retrieve and use that information*"). Bejoint (1981: 208) sê 'n
behoeftestudie moet ondersoek instel na "the virtually unknown territory of
user's reference skills and habits" (vgl. 3.1.3).

Uit die voorafgaande blyk dit dat daar bepaalde persoonlike hoedanighe-
de van die woordeboekgebruiker is, soos sy agtergrond, motivering, opleiding,
professionele oriëntering en ander unieke individuele eienskappe, wat 'n
invloed het op die wyse waarop hy 'n taak/opdrag sal uitvoer (vgl. Alberts
1990: 69-77). Dié veranderlikes sal dus ook 'n invloed uitoefen op sy behoeftes,

op die wyse waarop hy inligtingsbehoeftes sal bevredig en waarop hy taal-
dienste en leksikografiese bronne sal raadpleeg. Daar bestaan verder 'n wissel-
werking tussen die persoonlike hoedanighede van die woordeboekgebruiker,
omgewingsfaktore (veral dié wat betrekking het op die werkgewende instan-
sie) en die doel wat die gebruiker het met sy woordeboeknavraag, die pro-
bleemgebied, die vakgebied, die praktyk, taalteorieë en verskillende tersaaklike
taalaspekte (vgl. ook Blom 1980: 16). Genoemde veranderlikes korreleer met
die behoeftes wat die woordeboekgebruiker ondervind (vgl. Alberts 1990: 69).
Die woordeboekgebruiker se formele en informele opleiding as veranderlike is
ook ter sake (vgl. Alberts 1990: 74-77).

3.1   Veranderlikes

Kommunikasie is 'n komplekse proses (vgl. Sager, Dungworth en McDonald
1980: 46), en verskeie negatiewe faktore kan hierdie proses beïnvloed wat direk
tot sekere leksikografiese behoeftes aanleiding kan gee. Hoewel 'n breë spek-
trum veranderlikes (soos onder meer leksikografiese, sosiale, gedrags- en oplei-
dingsfaktore) wat die woordeboekgebruiker se behoeftes medebepaal, 'n rol
kan speel, kan daar nie van die woordeboekleweransier verwag word om
almal te verreken nie. Alberts (1990: 42-44) toon aan dat taakverrigting en die
woordeboekgebruikersgroep in geheel as indikator vir behoeftebepaling moet
geld en nie die individuele woordeboekgebruiker nie. Aangesien woordeboek-
gebruikersgroepe egter uit individuele woordeboekgebruikers bestaan, word
enkele sosiale, gedrags-, onderrig- en opleidingsfaktore behandel wat 'n
invloed op die taakverrigting en die behoeftes van die woordeboekgebruikers
kan hê omdat hierdie veranderlikes in geen behoeftestudie sonder meer buite
rekening gelaat kan word nie. Soos uit die bespreking sal blyk, is kennis van
hierdie veranderlikes van kardinale belang vir 'n woordeboekondersoek, in die
besonder vir die wyse waarop die navorser die woordeboekgebruiker se
response moet/kan interpreteer en die wyse waarop die navorser die woorde-
boekgebruiker in 'n behoeftebepaling moet benader.
　　Die ontleding van hierdie veranderlikes verg 'n diepte-analise vanuit 'n
multidissiplinêre benadering. In die uiteensetting hierna word daar egter slegs
'n algemene (en noodwendig oppervlakkige) karakterisering van hierdie veran-
derlikes gegee om die omvang (en kompleksiteit) daarvan te onderstreep. Die
nut van so 'n multidissiplinêre benadering lê egter daarin dat dit verskillende
perspektiewe, insigte en modelle bied waarmee die kompleksiteite van die
woordeboekbedryf ontleed kan word.

3.1.1   Gedragsfaktore

Dit blyk dat motivering een van die belangrikste gedragsfaktore is wat 'n

invloed op taakverrigting uitoefen. Volgens Ferrell en Pride (1982: 102-103) is
'n *motief* 'n interne energieke krag wat rigting gee aan 'n individu se gedrag om
'n doelwit te bereik. Die gedragsielkunde toon dat behoeftes gedrag motiveer.
Die hiërargie van behoeftes wat deur Maslow (1965: 107-109) opgestel is,
bepaal dat sodra 'n behoefte bevredig is, 'n volgende behoefte meer dominant
word. Die behoeftes is in hoër- en laerordebehoeftes verdeel. Die hoërordebe-
hoeftes word intern bevredig en die laerordebehoeftes deur eksterne faktore [1].

Ten einde 'n woordeboekgebruiker se motiveringsvlak te verstaan en te
voorspel, is dit belangrik dat die navorser kennis dra van die woordeboekge-
bruiker se behoeftes (vgl. Robbins 1983: 140). 'n Onbevredigde behoefte gee
aanleiding tot spanning, wat sekere dryfvere in die individu laat ontstaan. 'n
Gemotiveerde individu verkeer onder spanning en raak aktief ten einde die
spanning te verlig. Hoe groter die begeerte om die vooropgestelde doel wat
van waarde geag word te bereik, hoe groter die aktiwiteit (vgl. Robbins 1983:
134; Alberts 1990: 37-41).

Navorsing toon (vgl. Alberts 1990: 163-170) dat behoeftes nie bepaal kan
word deur die inligtingsgebruiker/woordeboekgebruiker eenvoudig daarna te
vra nie omdat behoeftes dikwels nie bekend is nie, of indien bekend, nie ver-
woord kan word nie. 'n Woordeboekgebruiker sal dalk nie daarna voel om oor
sy behoeftes te praat nie, 'n ander sal poog om die ondervraer te antwoord wat
hy veronderstel die ondervraer graag wil weet (vgl. Alberts 1990: 164, 165) of
wat hy dink hy veronderstel is om te sê. Wat 'n persoon sê, is dikwels nie 'n
maatstaf vir die motivering van gedrag nie (vgl. Robbins 1983: 140). Indien 'n
individu se gedragsuitinge (byvoorbeeld die naslaan van 'n woordeboek)
waargeneem en ontleed kan word, kan 'n duideliker beeld van motivering as
gevolg van behoeftes verkry word (vgl. Alberts 1990: 52, 53).

Die navorser stel ook belang in wat die woordeboekgebruiker se *persepsie*
van die woordeboekpraktyk is. 'n Mens se gedrag word gebaseer op sy per-
sepsie van die realiteit, want persepsie is die proses waartydens 'n individu die
inligting wat hy ontvang, selekteer, organiseer en interpreteer ten einde 'n bete-
kenisvolle beeld van die omgewing/wêreld te vorm (vgl. Lawler en Rhode
1976: 26; Ferrell en Pride 1982: 99-102; Robbins 1983: 109, 121).

Persepsie is 'n kritieke determinant in terme van die afhanklike verander-
likes wanneer behoeftes bepaal word. Die persepsie van 'n werksituasie en die
hulpmiddele sal produktiwiteit eerder beïnvloed as invloede wat van die
werksituasie self uitgaan (vgl. Robbins 1983: 121, 122). Indien 'n werkgewer
produktiwiteit wil verbeter, is dit vir hom van waarde om te bepaal wat werk-
nemers se persepsie van hul werksomgewing is. Robbins (1983: 123) stel voor

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[1]   Vanweë sekere beperkinge in Maslow se behoeftehiërargie het Alderfer (1969:
142-175) sy ERG-teorie (ERG = *existence, relatedness, growth*) oor behoeftes saamgestel
(vgl. ook Robbins 1983: 137), terwyl McClelland (1976) (vgl. Robbins 1983: 137-139)
drie persoonlikheidseienskappe onderskei as synde belangrike aspekte vir die
verstaan van motivering, naamlik: "*needs for achievement, power and affiliation*".

dat behoeftes gereeld bepaal moet word sodat die woordeboekgebruiker se houding en persepsie geïdentifiseer kan word. Indien dit geïdentifiseer is, kan remediërende stappe gedoen word.

Dit is vir die woordeboekvoorsiener van belang om te weet wat die woordeboekgebruiker byvoorbeeld motiveer om — indien daar twee vakwoordeboeke oor dieselfde vakgebied handel — voorkeur te gee aan die gebruik of aankoop van die een bo die ander. Sou dit spruit uit vorige *ervaring*, bepaalde *belange* wat in 'n bepaalde vaktaalproduk verteenwoordig word of uit 'n bepaalde *persepsie* van die bepaalde woordeboeke en taaldienste? Volgens Ferrell en Pride (1982: 103-104) verwys *ervaring* na die effek van direkte en indirekte ondervinding op toekomstige gedrag. Dit spruit uit 'n leerondervinding uit vorige gedrag in soortgelyke omstandighede en bring dikwels 'n verandering in 'n individu se gedrag mee. Vorige *ervaring* is geneig om persepsie te vereng — voorwerpe waarmee geassosieer kan word of waarmee die persoon bekend is (bv. woordeboeke), word eerder waargeneem en gebruik as onbekende voorwerpe (bv. gerekenariseerde woord- of termbanke).

Die fokus van 'n individu se aandag word grootliks bepaal deur sy *belange*. As die navorser bewus is van die soort belange wat deur verskillende woordeboekgebruikers verteenwoordig word, sal hy waarskynlik ook in staat wees om te begryp hoe dié woordeboekgebruikers die woordeboeksituasie waarneem.

Die navorser behoort ook bewus te wees van die *verwagtinge* wat deur die woordeboekgebruiker gekoester word om in staat te wees om bepaalde gedragspatrone te interpreteer. Verwagting is geneig om persepsie te verwring aangesien dit wat verwag word, gesien word.

Die *persoonlikheid* van die woordeboekgebruiker dra ook by tot sy ervaring van die woordeboeksituasie en tot die vorming van bepaalde houdings ten opsigte van die woordeboekbedryf en sy produkte. Persoonlikheid is 'n interne struktuur eie aan elke individu. Ondervinding en gedrag word in 'n unieke geordende wyse in die persoonlikheid verenig (vgl. Ferrell en Pride 1982: 106). Elke persoon het 'n unieke styl waarop hy sy omgewing organiseer sodat die individu se persoonlikheid dus 'n invloed sal hê op dit wat hy sien of ervaar.

Die navorser sal graag wil weet of 'n gevestigde houding, byvoorbeeld 'n negatiewe houding ten opsigte van 'n bepaalde taaldiens/woordeboek, verander kan word. Dit blyk uit die literatuur (vgl. Abbey-Livingston en Abbey 1982: 17) dat *houding* 'n kombinasie van gevoelens, opvattings en gedrag is wat uit kennis voortspruit. Houding bestaan dus uit positiewe of negatiewe gevoelens oor 'n saak en word gevorm deur ondervinding en interaksie. Dit blyk uit navorsing in die gedragsielkunde dat waardes en houding gedrag beïnvloed en 'n uitwerking het op die wyse waarop die omgewing geïnterpreteer word (vgl. Robbins 1983: 109-113). Hoewel houdings kan verander, bly dit meesal stabiel (vgl. Ferrell en Pride 1982: 104-106).

'n Faset van die woordeboekgebruiker wat ook by behoeftes in aanmerking geneem moet word, is die gedragspatrone van verskillende groepe. Inlig-

tingsoekende gedrag en die wyses waarop woordeskat gebruik word, verskil van gebruiker tot gebruiker. Behalwe dat verskillende gebruikersgroepe verskillende belange het by die inligting in woordeboeke (vgl. byvoorbeeld 'n uitgewer se belang by woordeskat teenoor dié van 'n vertaler), benodig sommige gebruikers woordeboeke vir dekodering en ander benodig dit eerder vir enkodering (vgl. Tomaszczyk 1987: 137-145). Hul gedrag (en behoeftes) sal dus ook grootliks verskil.

Die kognitiewe vermoëns van gebruikers speel ook 'n belangrike rol by woordeboekbehoeftes. Verskillende gebruikers stel verskillende eise aan die woordeboek as taalbron. Sommige gebruikers sal tevrede wees met kodes in die teks en gebruiksaanwysings in die voorwerk, ander wil elke besonderheid aangedui hê.

3.1.2 Sosiale faktore

Die woordeboekgebruiker verkeer ook in 'n formele en informele sosiale interaksie met medewoordeboekgebruikers. In die interaksieproses kan medewoordeboekgebruikers onderling inligting uitruil en probleme en behoeftes bespreek (vgl. Blom 1980: 46). Woordeboekgebruikers kan deur onderlinge persoonlike skakeling die belange van die woordeboekpraktyk bevorder of kortwiek deur houdings en opinies te verander en vernuwings te aanvaar of te verwerp. Die interaksie tussen woordeboekgebruikers kan ook 'n invloed op gedrag en behoeftes hê.

Die woordeboekgebruiker funksioneer binne 'n komplekse gemeenskap waarin daar onder andere verskeie inligtingsentra bestaan waarvandaan hy woordeskatinligting kan bekom. Die woordeboekgebruiker kan binne 'n organisasie werksaam wees waar hy toegang tot verskeie woordeboeke het, woordeboeke kan by biblioteke geraadpleeg word, of die gebruiker kan toegang hê tot 'n rekenaarnetwerk wat met 'n sentrale woord- of termbank verbind is. Inligting hoef nie noodwendig deur die woordeboekgebruiker self bekom te word nie — inligting kan ook aan hom oorgedra word. Paisley (1968: 3) plaas die inligtingsgebruiker in die sentrum van verskillende wisselwerkende stelsels wat die verloop van al sy handelinge bepaal (vgl. Blom 1980: 41). Die *inligtingsgebruiker* (dit wil sê ook die *woordeboekgebruiker*) staan met sy eie kennis, ervaring en verbeeldingskrag as stelsel in die middelpunt. Hy word beïnvloed deur, en het toegang tot, ten minste sewe ander stelsels wat ook as moontlike ander bronne van inligting dien (vgl. Blom 1980: 41, 42), naamlik sy *werkspan* (bv. kollegas), *die formele organisasie* of *werkgewende instansie*, die *onsigbare kollege* ('*invisible college*'), die *verwysingsgroep/portuurgroep*, die *professionele lidmaatskapgroep*, die *politieke, kulturele, juridiese* en *ekonomiese* stelsels, en die *formele inligtingstelsel* (biblioteke, inligtingsentrums soos (vak)taalkantore, (vak)taaldienste en woord- en termbanke) (vgl. Alberts 1990: 73, 74).

3.1.3 Onderrig en opleiding

'n Aspek wat selde aandag kry, is die vaardighede van die gebruikers. Elke woordeboekgebruiker het unieke aangebore en verworwe eienskappe wat hom in staat stel om inligting te bekom en te benut. Aangebore eienskappe sluit fisiese vaardighede en intelligensie in. Dié vaardighede kan in 'n verskeidenheid aspekte na vore kom, naamlik in onder meer taalvaardigheid (ook wat die metataal van woordeboeke betref) en intellektuele vermoëns. Dit kan ook in die fisiese naslaanaktiwiteit na vore kom. Verworwe eienskappe sluit opleiding en onderwys in. Hierdie inherente (aangebore) en aangeleerde (verworwe) vermoëns van die gebruiker stel hom in staat om die naslaanvaardighede vir die gebruik van woordeboeke en woord- of termbanke te bemeester. Eersgenoemde vermoëns is veranderlikes waaroor 'n mens geen beheer het nie, maar oor laasgenoemdes het die mens wel beheer.

Die ontsluiting van inligting uit woordeboeke is volgens Hartmann (1986: 12) 'n baie komplekse aksie. In Scholfield (1982: 186) se skematiese voorstelling van dié proses word die hoofbestanddele vir 'n woordeboeknaslaanstrategie gespesifiseer — vier met betrekking tot die makrostruktuur en drie met betrekking tot die mikrostruktuur. Vgl. figuur 1.
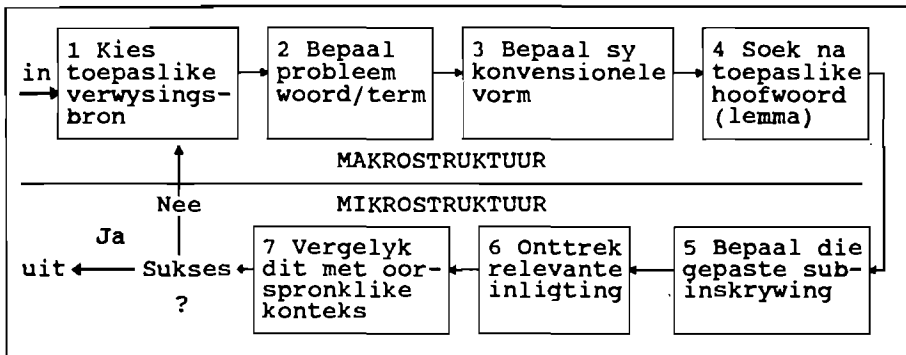
Figuur 1: Woordeboekstrategie vir die leksikale naslaanproses

Die voorafgaande impliseer dat die gebruiker bepaalde basiese opleiding behoort te ontvang om woordeboeke te kan gebruik; dat hy die intellektuele vermoë moet hê om die woordeboek te ontsluit; en dat hy in staat moet wees om 'n woord- of termbank fisies te gebruik. Dit impliseer verder dat die gebruiker oor die vaardigheid moet beskik om die tersaaklike inligting te identifiseer, te evalueer en toe te pas. Inligting kan as tersaaklik en die behoeftes as bevredig beskou word indien die inligting die gebruiker in staat stel om genoegsame waarde daaruit te put sodat die taak waarvoor dit benodig word, sinvol volvoer kan word.

Dit blyk uit die literatuur (vgl. Alberts 1990: 22-34) dat daar 'n groot behoefte aan die opleiding van woordeboekgebruikers bestaan. Gebruikers van woordeboeke kry selde (indien ooit) opleiding om woordeboeke te gebruik. Dit is nie bekend of daar 'n behoefte by woordeboekgebruikers bestaan om opleiding te kry in naslaantegnieke nie. Daar word van woordeboeke verwag om, wat die gebruik daarvan betref, voor die hand liggende gebruiksprosedures te hê. Leksikograwe verduidelik gewoonlik allerlei aspekte wat problematies kan wees in die inleiding tot die woordeboek. Die gebruikers lees egter selde dié inleiding en is dus onbewus van die riglyne. Om hierdie rede behoort die woordeboek se inhoud sodanig georden en aangebied te word dat die grootste getal gebruikers dit toeganklik en bruikbaar vind. Alle woordeboeke voldoen egter nie aan hierdie vereiste nie sodat die noodsaak vir opleiding nie uitgeskakel kan word nie.

Woordeboekgebruikers behoort sowel opleiding in woordeboekgebruik as onderrig in die terminologie van bepaalde, tersaaklike vakgebiede te ontvang. Hoewel dit van die leksikograaf of terminograaf verwag word om woordeskat/terminologie te versamel, te dokumenteer, beskikbaar te stel en te versprei, het die gebruiker 'n groot aandeel in die keuse en keuring van (vak)woordeboeke en terminologielyste vir gebruik. By die gebruik van (vak)leksikografiese produkte is die kennis wat die gebruiker oor (vak)leksikografiese hulpmiddele het, onontbeerlik. Die woordeboekgebruiker moet weet waar hy (vak)leksikografiese inligting kan bekom en hoe hy te werk moet gaan om die inligting te ontsluit en te benut.

Behoorlike terminologie-onderrig behoort as voorvereiste by enige tegniese en wetenskaplike opleiding gestel te word (vgl. Cluver en Scheffer 1984: 186). Sonder behoorlike kennis van die relevante terminologie van die spesialisgebied kan tegniese en wetenskaplike inligting nie behoorlik hanteer word nie. Die oorgangstydperk vanaf 'n industriële gemeenskap na 'n inligtings- en kommunikasiegemeenskap en die globale integrasie van wetenskaplike kennis is volgens Budin et al. (1988: 10) slegs moontlik indien daar meer aandag aan terminologie-onderrig geskenk word. Hy stel voor dat daar vir terminologiese en ander opvoedkundige aktiwiteite 'n nuwe didaktiese oriëntasie gepostuleer moet word, naamlik dat in plaas van kwantitatief georiënteerde vaardighede ('know-how') oor te dra, daar eerder kwalitatiewe kennis ('know-why') oorgedra behoort te word. Die verkryging van terminologiese kennis behoort nie as 'n roetine beskou te word wat meganies uitgevoer word om te kommunikeer nie, maar eerder as 'n kuns wat insig in die kompleksiteite van die intellektuele infrastruktuur van 'n organisasie en sy besondere kennisterrein/vakgebiede vereis.

Die gebruiker moet kennis dra van die verskillende leksikografiese inligtingsbronne en waar die bronne beskikbaar is, byvoorbeeld in biblioteke en (vak)taalkantore. Die woordeboekgebruiker moet dus bewus wees van die verskillende wyses waarop inligting bekom kan word, byvoorbeeld deur 'n telefoniese of skriftelike navraagdiens, deur die naslaan van (vak)woordeboeke

of deur direkte/indirekte skakeling met 'n woord- of termbank. Die gebruiker moet weet of hy deur middel van 'n rekenaarnetwerk direkte intydse toegang tot 'n woord- of termbank sou kon kry. Hy moet ook weet of hy fisies in staat is om 'n woord- of termbank te benut.

Slegs wanneer die woordeboekgebruiker die verskillende leksikografiese en terminografiese inligtingsbronne benut het, kan die waarde van die bronne as naslaanwerke of navraagdiens beoordeel word en kan die houding van die woordeboekgebruiker daarteenoor bepaal word.

Dit wil voorkom of die gebruiker oor bepaalde kennis moet beskik om in staat te wees om die beskikbare leksikografiese/terminografiese inligting maksimaal en effektief te benut.
Hy moet naamlik weet

— waar om die tersaaklike inligting te soek (dit wil sê watter bronne vir watter soort inligting geraadpleeg moet word);
— hoe om die tersaaklike inligting in 'n bepaalde bron te ontsluit;
— hoe om die aangebode inligting te interpreteer en te evalueer;
— hoe om die inligting vir 'n besondere taak in te span;
— hoe om geldige/tersaaklike inligting te skep of te soek indien die geraadpleegde bronne nie die inligting verskaf nie.

Die voorafgaande toon dat die gebruiker se vaardighede in die ontsluiting van inligting uit leksikografiese/terminografiese bronne 'n belangrike rol speel in die gebruik van inligting. Die behoeftes van verskillende gebruikersgroepe sal waarskynlik verskil omdat daar verskillende veranderlikes (bv. vaardighede, taalvermoë, opleiding, beroep, werksomgewing, ensovoorts) is wat 'n rol speel by die ontstaan van behoeftes.

4.   Behoeftes

'n Behoefte is 'n bewustheidstoestand van 'n gebrek aan iets — 'n vereiste of noodsaaklikheid waarsonder die individu nie kan klaarkom nie. (Dié stelling is natuurlik relatief en geld nie in dieselfde mate vir alle mense en behoeftes nie.)

Behoeftes kan 'n wye verskeidenheid vorme in verskillende dissiplines aanneem, soos blyk uit die hiërargie van behoeftes wat deur Maslow (1965) voorgestel is en die kernbehoeftes van die ERG-teorie deur Alderfer (1969: 142-175) (vgl. ook Robbins 1983: 137). Die behoefte wat 'n woordeboekgebruiker ondervind, kan egter beperk word tot *woordeskatinligting* — hier is dus eerder sprake van 'n inligtingsbehoefte as van 'n fisiologiese of psigologiese behoefte.

Uit die voorafgaande blyk dit dat twee aspekte aandag verdien, naamlik

(1)   alle aspekte rakende die aard van 'n inligtingsbehoefte as behoeftetipe; en

(2)   die aard van die inligting in die woordeboekpraktyk.

Die term *behoefte* lewer interpretasieprobleme omdat dit 'n term is wat op 'n verskeidenheid maniere verklaar kan word. In hierdie artikel word die semantiese waarde '*vereiste*' daaraan geheg.

Dit blyk uit die navorsing wat in verskillende dissiplines onderneem is dat behoefte 'n belangrike rol speel by die verklaring van menslike gedrag. Van die insigte uit die sielkunde, die inligtingkunde en die bestuurswetenskap wat vir die onderhawige artikel van belang is, is die volgende:

— Behoeftes motiveer gedrag (vgl. Alberts 1990: 42-44; 69-77).
— Behoeftes staan in 'n dominansierelasie tot mekaar en kan in 'n hiërargie georden word in ooreenstemming met die wyse waarop die bevrediging van die een tot die ontstaan/bewuswording van die ander lei (vgl. Alberts 1990: 39-41).
— 'n Onderskeid moet getref word tussen oppervlakte-begeertes ('desires') en die onderliggende behoeftes waarvan hierdie begeertes simptome is (vgl. Alberts 1990: 42).
— 'n Behoefte kan nie altyd as sodanig verwoord word nie omdat dit nie wesenlik as 'n behoefte ervaar word nie, of omdat dit sluimerende behoeftes is waarvan die persoon eers bewus gemaak behoort te word; nie alle behoeftes is dus bewuste behoeftes nie (vgl. Alberts 1990: 37-41).

Ten einde die konsep *behoefte* beter te begryp, is dit van belang om die *waardekomponent van behoefte* te herken. Om te sê dat daar 'n *behoefte* aan 'n saak is, beteken dat iets ontbreek wat noodsaaklik of bruikbaar is vir die bereiking van een of ander doel waaraan veel waarde geheg word ('*valued purpose*'). (Geld bevredig byvoorbeeld op sigself geen fisiese behoefte nie — dit kan nie geëet word nie — maar dit het gebruikswaarde in dié sin dat dit aangewend kan word om produkte of dienste te verkry wat behoeftes bevredig en waaraan waardes geheg word.) Die bevrediging van die behoeftes aan 'n bepaalde saak het op sigself geen resultaat tot gevolg wat intrinsieke waarde het nie; die waarde daarvan kan slegs relatief bepaal word in die mate waarin dit 'n doel dien of bruikbaar is (vgl. ook Brinkerhoff 1986: 64-65; Rothman en Gant 1987: 37).

4.1   Inligtingsbehoefte

In die inligtingkunde word behoeftes benader vanuit die perspektief van

behoefte aan inligting. Inligting kan gedefinieer word as enige vorm van data (kennis in roumateriaalvorm) wat intellektueel of kognitief verwerk kan word sodat dit betekenisvol raak en vir taakverrigting ingespan kan word, byvoorbeeld vir probleemoplossing, besluitneming en opbou van kennis. (vgl. Blom 1980: 25). Inligting het dus 'n effek: probleme word opgelos, onsekerheid word verminder en take word verrig.

Inligtingsoordrag is 'n doelbewuste aksie waarin kennis deur middel van kommunikasie oorgedra word. Hierdie doelbewuste oordrag gee aanleiding tot 'n kommunikasieproses waarin die inligting 'n bepaalde *effek* op die ontvanger van die inligting het (vgl. Shannon en Weaver (1949) se basiese kommunikasiemodel).

Aangesien behoeftes gewoonlik op een of ander leemte of gebrek dui, ontstaan 'n *inligtingsbehoefte* as gevolg van die bewuswording van 'n gebrek aan kennis. Daar bestaan dus by die ontvanger van die boodskap 'n konseptuele ongerymdheid waarin sy kognitiewe struktuur nie voldoen aan die nodige vereistes om die probleem wat aan hom gestel word op te los nie.

Inligting word soms met *kennis* verwar. *Inligting* kan breedweg gesien word as enige sinvolle mededeling — hetsy in fisiese vorm opgeteken of nie. *Kennis* is die intellektuele toerusting waaroor 'n persoon beskik. Intellektuele kennis sluit sowel *vaardigheidskennis* ('knowing how') as *feitekennis* ('knowing what') in (vgl. Lor 1978: 14). Volgens Lor (1978: 14) kan die onderskeid tussen kennis en inligting soos volg geformuleer word: "Kennis is dit wat in die gebruiker se brein is, terwyl inligting die invoer na sy brein is, gestimuleer deur die ervaring van 'n leemte in sy kennis. 'n Leemte in 'n persoon se kennis gee aanleiding tot 'n inligtingsbehoefte, nie 'n kennisbehoefte nie". Die *bevrediging* van inligtingsbehoeftes hou verband met die individu se ontvangs van en verwerking van oorgedraagde inligting tot bevrediging, al dan nie, van sy behoeftes.

Behoeftes word gedifferensieer in terme van die graad van *bewustheid* van die gebruiker van hierdie behoeftes. Soms is 'n gebruiker daarvan bewus dat hy 'n behoefte het en kan dit as sodanig verwoord; 'n ander gebruiker is moontlik bewus van behoeftes maar kan dit nie verwoord nie. 'n Ander weet nie of hy behoeftes ondervind nie, omdat hy nie weet wat 'n organisasie (bv. 'n taaldiens) of 'n produk (bv. 'n woordeboek) kan aanbied nie. Hierdie gebrek aan kennis/insig veroorsaak dat hy nie weet in hoeverre hy enigsins op fasiliteite of dienste aanspraak kan maak nie. Hy weet ook nie of daar aspekte kan bestaan waaraan hy moontlik 'n behoefte sou kon hê nie. Inligtingsbehoeftes impliseer dus 'n mate van voorkennis of belangstelling in aspekte van 'n bedryf wat vir die gebruiker intrinsieke of ekstrinsieke waarde kan hê. Gebruikers moet soms ook bewus gemaak word van sowel klaarblyklike of veronderstelde, as van potensiële behoeftes.

Uit die voorafgaande blyk dit dat inligtingsbehoeftes te make het met die gebruiker se (gebrekkige) *kennis(struktuur)*, en dat *agtergrondinligting (voorkennis)* 'n noodsaaklike komponent is vir die bewustheid van behoefte.

(1)   *Bewuste inligtingsbehoeftes* is dié behoeftes wat onder woorde gebring word of gebring kan word (*werklike behoeftes*). In dié geval weet die gebruiker wat hy wil hê en raadpleeg sekere bronne of vra inligting om sy behoeftes te bevredig (vgl. Brittain 1975: 426; Blom 1980: 31).

Daar word vertikaal onderskei tussen bewuste behoeftes wat *bewustelik uitgespreek* word en dié wat *bewustelik onuitgesproke* bly (vgl. Line 1969: 6; Brittain 1970: 1; Line 1974: 87; Burger 1984: 5; Rothman en Gant 1987: 37).

Hoewel 'n gebruiker wel van sy behoefte bewus kan wees, kan hy dalk steeds geen aanvraag rig nie omdat dit dalk te veel moeite is, of omdat hy op grond van vorige ervaring (voorkennis) glo dat die behoefte nie bevredig kan word nie. Die uitspreek van behoefte word dus deur vorige ondervindinge en subjektiewe persepsie van inligtingsbronne en -dienste gekondisioneer (vgl. Lor 1978: 6; Alberts 1990: 101-109).

'n Verdere onderskeid wat getref word, is dié van *vermeende behoeftes* — sowel *uitgesproke* as *onuitgesproke*. 'n *Uitgesproke vermeende behoefte* word bewustelik uitgespreek wanneer 'n aanvraag gerig word. Indien die persoon bewustelik besluit om die aanvraag nie te rig nie, bly dit 'n *onuitgesproke vermeende behoefte*. 'n Behoefte wat nie gestel word nie, bly onuitgespreek omdat dit 'n vae behoefte is wat uit die gebruiker se onkunde omtrent sy probleem kan spruit, of omdat die gebruiker oningelig is omtrent die beskikbaarheid van inligtingsdienste of -bronne en oor die moontlike bydrae wat dit tot die oplossing van sy inligtingsprobleem kan maak (vgl. Brittain 1975: 426; Blom 1980: 31).

(2)   Die *onbewuste behoeftes* bestaan enersyds uit behoeftes wat in die gebruiker se onderbewuste lê en andersyds uit onbekende *toekomstige behoeftes* of *potensiële behoeftes*.

Toekomstige behoeftes dui op inligting wat die gebruiker in 'n latere stadium van sy taak *gaan* nodig kry of op toekomsontwikkelings wat tans nie raakgesien word nie, terwyl *potensiële behoeftes* verwys na inligting wat die gebruiker *mag* nodig kry (vgl. Brittain 1975: 426; Blom 1980: 31).

Horisontaal word 'n onderskeid getref tussen *werklike* en *vermeende* (*potensiële*) behoeftes (vgl. ook Burger 1984: 5, 6). 'n Gebruikersbehoefte word deur Line (1974: 87) gedefinieer as "what an individual asks for, more precisely, a request for an item believed to be wanted".

Nie alle inligting wat wel aangevra is, word noodwendig verkry nie, en nie alles wat verkry is, is noodwendig bruikbaar nie. Inligting wat nie deur die gebruiker aangevra is nie, maar waarop hy toevallig afgekom het, word ook gebruik. Dié inligting bevredig dan behoeftes waarvan die gebruiker tot in daardie stadium onbewus was, of waarvan hy wel bewus was, maar wat hy nie aangevra het nie omdat hy nie verwag het dat dit verkry kon word nie (vgl. Lor 1978: 6). Line (1969: 6) onderskei in hierdie verband tussen *voorgenome gebruik* ('*intended use*') wat gelykstaan met *bevredigde aanvraag* ('*satisfied demand*') en *toevallige* of *onbedoelde*

gebruik ('*unintended use*') waar inligting gebruik word wat toevallig (deur '*serendipity*') gevind is (vgl. Lor 1978: 6-7).

O'Connor (1968: 200-202) onderskei verder tussen *objektiewe* en *subjektiewe* inligtingsbehoeftes. Die objektiewe inligtingsbehoeftes is dié behoeftes wat ondervind word wanneer bepaalde inligting van belang is vir die gebruiker se werk. Objektiewe inligtingsbehoeftes staan dus in 'n breër verband as dié behoeftes wat deur die individuele gebruiker ondervind word. Dit sluit inligting in wat van waarde kan wees vir die bevordering van die bepaalde dissipline, afgesien daarvan of die individuele gebruiker met dié evaluering saamstem of nie. Subjektiewe inligtingsbehoeftes is dié inligting wat die gebruiker self as nuttig vir sy werk sal herken (dit kan ook onbewuste behoeftes insluit).

In 'n formele werksituasie word die individu se inligtingsbehoeftes dikwels ondergeskik gestel aan die behoeftes van die maatskappy waarbinne die individu werk. Die individu se behoeftes word bevredig ter wille van die behoeftes van die maatskappy (vgl. ook Lor 1978: 8, 9). Dit wil voorkom of die inligtingsbehoeftes van die individuele gebruiker nie van dié van die werksomgewing geskei kan word nie. Dit impliseer dat 'n inligtingsbehoefte nie suiwer afhanklik is van die individu se insigte in dit wat vir hom nodig is nie, maar dat die behoeftes van 'n breër gemeenskap/werksituasie ook daardeur bevredig moet word (vgl. Lor 1978: 9). Line (1974: 87) definieer 'need' as "... what an individual ought to have, for his work, his research, his edification, his recreation, etc." 'n Operasionele definisie van 'n *inligtingsbehoefte* is dus *die inligting wat 'n persoon nodig het om 'n taak doeltreffend te verrig* (vgl. Lor 1978: 11).

Die kernonderskeidings tussen die verskillende soorte behoeftes blyk veral ten opsigte van taakverrigting relevant te wees. Indien 'n persoon bewus is van behoeftes en dit verwoord, kan daar pogings aangewend word om die behoeftes te (probeer) bevredig. Daar bestaan geen waarborg dat behoeftes wat uitgespreek word, bevredig sal word of taakverrigting sal vergemaklik nie. Die inligting kan irrelevant of bloot onverkrygbaar wees. Indien die persoon bewus is van behoeftes maar dit nie uitspreek nie, kan daar geen bewuste poging tot behoeftebevrediging aangewend word nie.

Onbewuste of potensiële behoeftes word soms (hoewel dit onuitgespreek is) bevredig deur die toevallige ontdekking van relevante inligting. In so 'n geval prikkel die inligting die persoon en raak hy daarvan bewus dat daar 'n leemte aan bepaalde inligting in sy kennisstruktuur bestaan, of hy besef dat die verkreë inligting in 'n bepaalde taak gebruik kan word.

4.2   Die inligtingsgebruiker

Dit is van groot belang dat inligting die inligtingsgebruiker onbelemmerd sal bereik, want die inligtingsgebruiker se rol of taak as determinant van inligtingsbehoeftes moet volgens Lor (1978: 17) nie onderskat word nie. Volgens hom het die rol wat 'n individu in 'n bepaalde (werk)situasie speel, 'n heelwat groter invloed op sy inligtingsgebruik as sy persoonlike smake, gewoontes en vermoëns. Volgens Lor (1978: 17) dui Menzel (1967: 291) se paradigma van inligtingsbehoeftes daarop dat *formulerings van die behoeftes van gebruikers in terme van meer abstrakte kategorieë soos die tipe besluite wat hulle moet neem, en die tipe aktiwiteite waarmee hulle besig is, 'n groter voorspellingswaarde het as formulerings van hulle behoeftes in meer konkrete terme, soos byvoorbeeld die tipes publikasies of ontsluitingsmiddele wat hulle benodig.* Daar kan selfs deur die waarneming van 'n inligtingsgebruiker se inligtingsoekende gedrag meer te wete gekom word oor sy onderliggende inligtingsbehoeftes.

Die *gebruik van inligting* en die *inligtingsbehoefte* lê baie na aan mekaar. Daar is dus 'n belangrike verhouding tussen die *proses* van probleemoplossing en besluitneming, waartydens inligting *gebruik* word, en die *inligtingsbehoefte*, wat voortspruit uit hierdie proses wanneer leemtes in die beskikbare kennis die proses vertraag of belemmer (vgl. Lor 1978: 16).

Dit blyk uit die voorafgaande dat dit nie nodig is om die fisiese aanvraag en (uitgesproke) begeertes van inligtingsgebruikers na die onderliggende inligtingsbehoefte terug te voer nie. Inligtingsbehoeftes behoort vanuit die ander sy van die behoeftekringloop benader te word. Daar behoort naamlik eerder gepoog te word om inligtingsgebruikers se inligtingsbehoeftes af te lei van die tipes probleme wat hulle moet oplos en die tipes besluite wat hulle moet neem aangesien dit die rede is waarvoor hulle die inligting benodig (vgl. Alberts 1990: 64-69). Die inligtingsgebruiker se behoeftes soos dit in die proses van taakverrigting na vore kom, behoort dus bestudeer te word (vgl. ook Alberts 1990: 101-109).

5.   Behoeftebepaling

Behoeftebepaling is 'n metode van ondersoek wat in verskeie dissiplines aangewend word om te bepaal watter behoeftes potensieel bestaan, om werklike behoeftes te identifiseer en om strategieë te kan ontwikkel vir die bevrediging van sodanige behoeftes. Die leksikografie is egter 'n terrein waarop daar nog weinig navorsing oor behoeftes gedoen is en waarop daar min gestruktureerde modelle of teorieë oor behoeftebepaling bestaan.

Onderliggend aan die aandrang op omvattende behoeftebepalingstudies is die aanname dat die leksikografie as dissipline, soos dit in die praktyk beoefen word, en die leksikografiese inligting wat aan die woordeboekgebruikers verskaf word, nie noodwendig beantwoord aan die kommunikasie- en inlig-

tingsvereistes wat deur werklike en potensiële gebruikers gestel word nie. Indien 'n funksionele model bestaan waarvolgens die leksikografiese behoeftes op gereelde grondslag bepaal kan word, kan die leksikografiebedryf die woordeboekgebruikersgemeenskap op 'n meer doelgerigte en doeltreffende wyse van genoegsame en bruikbare leksikografiese inligting voorsien.

Behoeftebepaling is verder 'n belangrike bestuursmeganisme en is as sodanig veral van belang vir die taalkantoor omdat dit 'n hulpmiddel is vir die beplanning en uitvoering van verskillende aksies in die bedryf. Dit is 'n meganisme waarvolgens 'n bestuurstelsel en sy produkte (bv. woordeboeke) beoordeel kan word om aan te dui waar verandering nodig is. Dit is vir enige bestuursopset van belang dat betroubare gegewens oor gebruikersbehoeftes verkry moet word en vir strategiese beplanning gebruik moet word (vgl. Schutte 1985: 3, 84).

Volgens Olien *et al.* (1987: 67) dien behoeftebepaling in die sosiaal-demokratiese sin as 'n vorm van sosiale mag. Dit verseker naamlik dat die 'openbare mening' gehoor kan word — al sou dit ook 'n verdeelde mening wees. Behoeftebepaling is 'n demokratiese wyse waarop belangegroepe (woordeboekgebruikers) hul behoeftes aan besluitnemers (leksikograwe, taalkantore, uitgewers) bekend kan maak.

Behoeftebepaling bied ook 'n forum vir kommunikasie. Dit bewerkstellig interaksie tussen die belangegroep en die besluitnemers, en inligting oor idees, strategieë en aksieprogramme word uitruilbaar.

5.1   Interne en eksterne behoeftebepaling

By die bestudering van die verskillende behoeftebepalingsmodelle/-tegnieke (vgl. Alberts 1990: 54-56) blyk dit dat behoeftebepalingstudies as sodanig in twee oorkoepelende tipes verdeel kan word, naamlik interne en eksterne studies.

In die geval van interne behoeftebepaling word die interne aspekte van 'n gegewe organisasie as sodanig bestudeer. Daarenteen word die organisasie by 'n eksterne behoeftebepaling bestudeer vanuit 'n eksterne hoek, soos die organisasie in samelewingsverband staan.

5.2   Behoeftebepaling in die leksikografie

Dit blyk uit die literatuur dat akademici soos Hoedt (1981), Hartmann (1987) en Wiegand (1987), behoeftebepaling in die leksikografie as uiters noodsaaklik beskou vir doeltreffende woordeboekvoorsiening.

Hartmann (1987: 11, 12) het ondersoek ingestel na afgehandelde navorsing op die gebied van woordeboekvoorsiening. Hy verdeel die navorsing oor woordeboekgebruikerstudies in vier kategorieë, naamlik

(1) *woordeboekstudies* waarin navorsing gedoen word oor die inligting en inligtingsvelde wat in woordeboeke aangebied word;

(2) *woordeboekgebruikerstudies* waarin navorsing oor bepaalde woordeboekgebruikersgroepe gedoen word;

(3) *naslaanaktiwiteitstudies* waarin navorsing gedoen word oor die aard van woordeboekgebruik; en

(4) *naslaanvermoëstudies* waarin navorsing oor woordeboeknaslaanstrategieë gedoen word.

Woordeboekgebruikerstudies het die voordeel dat dit die gebruiker in perspektief plaas en daardeur 'n nuwe dimensie aan woordeboektipologie gee.

Wiegand (1987: 222) beskou dit as uiters noodsaaklik dat 'n metodologie vir woordeboekgebruikersnavorsing ontwikkel moet word. Hy reken verder dat sinvolle vraelyste ontwerp moet word vir die bepaling van woordeboekgebruikers se leksikografiese behoeftes. Hy stel ook 'n tabel saam waarvolgens hy die mees relevante vrae vir gebruikersnavorsing kategoriseer. Hy vra vrae oor *wie woordeboeke gebruik; watter woordeboeke gebruik word; watter handelswyse in die naslaanproses gebruik word; onder watter omstandighede; waar (plek); wanneer; hoe lank dit geduur het; hoe dikwels; waarom (doel);* ensovoorts.

Volgens Wiegand behoort die gegewens wat met behulp van so 'n vraelysondersoek versamel word, die woordeboeknavorser in staat te stel om sinvolle afleidings te maak. Hy behoort in staat te wees om te bepaal watter veranderlikes probleemvry is en watter aspekte van die ondersoekterrein problematies is en tot behoeftes aanleiding gee. Vergelykings kan gemaak word en probleme behoort teruggevoer te kan word tot bepaalde tipes woordeboeke en inligtingsvelde (vgl. Alberts 1990: 92-130; 228-231).

Deur behoeftebepalingstudies uit te voer vóórdat woordeboeke saamgestel word, kan leksikograwe in staat gestel word om woordeboeke vir bepaalde teikengroepe saam te stel (vgl. Alberts 1990: 64 en 77). Behoeftebepalingstudies by verskillende teikengroepe, waarin bepaalde persoonlike en demografiese inligting oor die gebruikers bekom word, behoort navorsers in staat te stel om gebruikersprofiele saam te stel (vgl. Alberts 1990: 63).

Die grootste leemte wat in die voorbeelde van navorsingstudies op die leksikografieterrein te bespeur is, is die feit dat die navorsers nie genoegsame inligting verskaf oor die navorsing nie (vgl. Tomaszczyk 1979 in Hartmann 1987: 14, 15). Voorbeelde van die metodologie en tegnieke (byvoorbeeld vraelyste) wat in die ondersoeke gebruik is, kan toekomstige navorsers in staat stel om vergelykende studies te onderneem.

Die behoeftebepalingsondersoeke wat reeds in die algemene leksikografie onderneem is, verskil grootliks wat sowel ondersoekterrein as metode van ondersoek betref. Die grootste leemte wat die bestaande ondersoeke betref, is dat elke behoeftebepalingsondersoek 'n individuele projek was, en dat die navorsing óf nie behoorlik gedokumenteer is nie óf dat die dokumentasie wat wel bestaan, nie beskikbaar of algemeen toeganklik is nie. Die woordeboek-

navorser kan gevolglik bloot afleidings maak uit resensies oor die leksikografiese behoeftebepalingstudies. Dit is nie moontlik om vergelykende studies te doen met behulp van die vorige behoeftebepalingsondersoeke nie en daar kan gevolglik ook geen voorspellings gemaak word oor verkreë response nie.

Hoewel sommige van die bestaande leksikografiese behoeftebepalingsondersoeke leemtes toon, is daar ook groot winste. Van die belangrikste winste vir die leksikografiepraktyk is dat daar reeds verskeie behoeftebepalingsondersoeke uitgevoer is wat verskillende aspekte van die praktyk ondersoek het. In baie gevalle was dit verkennende navorsing. Die waarde daarvan is dat dit reeds gedoen is, dat voorbeelde bestaan, dat daar in die winste gedeel is en dat uit die foute wat begaan is, geleer kan word. In sommige gevalle is die navorsing behoorlik gedokumenteer, die metodologie beskryf en navorsingstegnieke (byvoorbeeld vraelyste) beskikbaar gestel sodat vergelykende studies alreeds onderneem kan word. Hoewel daar dus nog nie gestruktureerde modelle bestaan nie, lê die veld ook nie braak wat behoeftebepaling in die algemene leksikografie betref nie.

5.3   'n Leksikografiese behoeftebepalingsmodel

By die ontwerp van 'n model vir die bepaling van die behoeftes van die leksikografiepraktyk is daar nie gepoog om 'n voltooide produk — 'n stelsel — te verskaf nie (vgl. Alberts 1990: 4 en 54). Die 'modelbenadering' veronderstel nie die bestaan van 'n voltooide stelsel nie — dit stel slegs wyses voor om uiteindelik 'n stelsel daar te stel.

Na aanleiding van die voorbeelde van behoeftebepalingsmodelle in die literatuur, en met inagneming van die spesifieke doelstellings van die behoeftebepalingsondersoeke word daar vervolgens gepoog om 'n behoeftebepalingsmodel vir die leksikografiepraktyk saam te stel. Vgl. figuur 2.

Die leksikografiese behoeftebepalingsmodel bestaan uit die volgende stappe wat in die operasionalisering daarvan gevolg word:

Stap 1:

— **Identifiseer die probleemgebied waar behoeftes bestaan/kan ontstaan.**

Behoeftebepaling geniet deesdae op verskillende vakterreine heelwat aandag as ondersoekmetode. Desnieteenstaande bestaan daar tans nog verwarring oor die inhoud van die konsep *behoefte* (vgl. Alberts 1990: 36) en oor die metodes waarvolgens behoeftes bepaal kan word (vgl. Alberts 1990: 35).

Die doel met behoeftebepaling is om probleemgebiede te identifiseer en geldige waarnemings te maak. Kaufman en English (1979: 31) sê: "needs assessment ... is a tool for determining valid· and useful problems which are philosophically as well as practically sound". Volgens hulle is dit ook "a tool

for problem identification and justification".
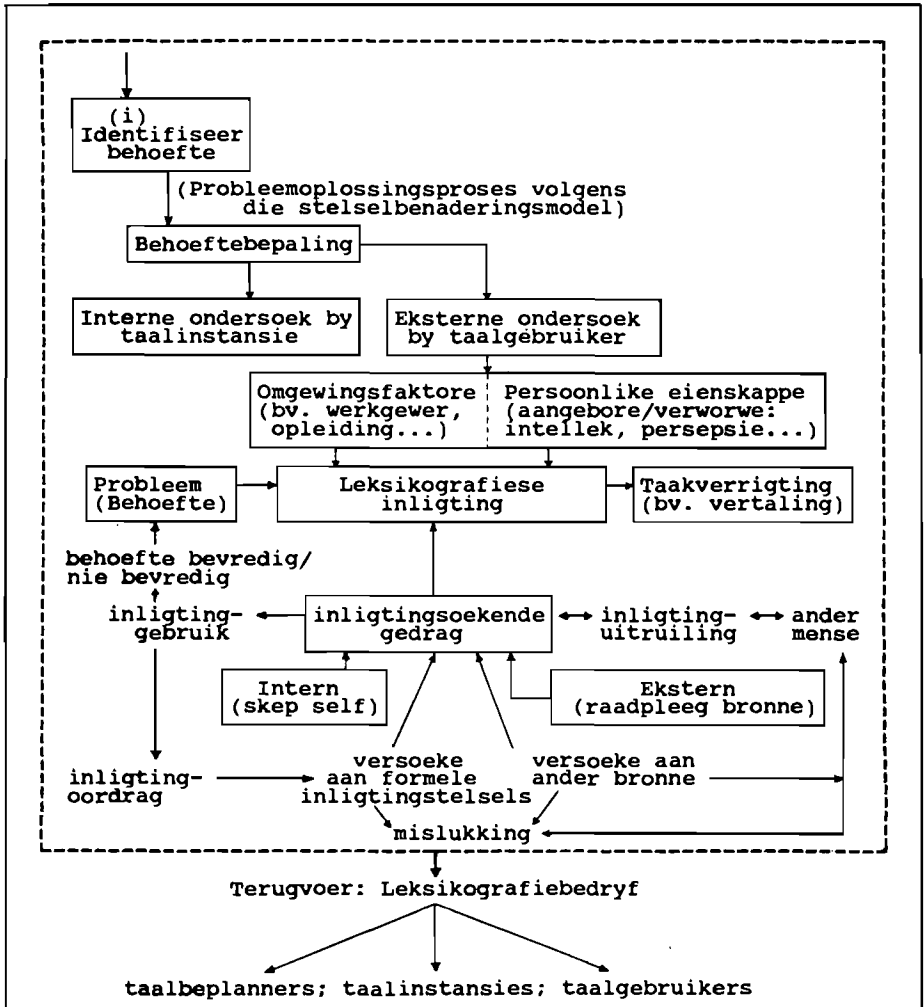
Figuur 2: Leksikografiese behoeftebepalingsmodel

Dit is 'n funksie van behoeftebepaling om as basis te dien vir doeltreffende beplande verandering (vgl. Alberts 1990: 35). Die bepaling van leemtes (gapings) tussen die heersende situasie en die verlangde situasie is die essensie van behoeftebepaling. Die diskrepansies wat tussen die heersende en verlangde situasie bestaan, moet duidelik uitgespel word. *Behoefte* is die gaping (leemte) tussen dit *wat is* en dit *wat behoort te wees*.

Die eerste stap van doeltreffende beplanning sou wees om die leemtes tussen die huidige situasie en die verlangde situasie te bepaal — 'n tipe optel-en-aftrek-som. Dit is teoreties 'n proses, wat stelselmatig vanaf die heersende situasie na die verlangde doelwitte van die toekoms beweeg. Dié tegniek word die *stelselbenaderingstegniek* ('*systems approach technique*') genoem en is deur Kaufman ontwikkel (vgl. Kaufman en English 1979: 37, 38 en Alberts 1990: 54). Hierdie benadering tot probleemoplossing en beplanning wat ook die eerste stap in die leksikografiemodel uitmaak, is maar een benadering tot ontleding en voorspelling. Dié benadering behels ook meer as blote behoeftebepaling.

In die biblioteek- en inligtingkunde word behoeftes benader vanuit die perspektief van behoefte aan inligting, en die term *gebruikerstudies* ('*user studies*') word gebruik vir enige ondersoek oor die gebruik van, aanvraag vir, of behoefte aan inligting (vgl. Brittain 1970: 1; Lor 1978: 5). Die term *gebruikerstudies* is egter misleidend aangesien dit volgens Lor ook betrekking het op studies waar navorsing gedoen word oor gebruikerstendense in terme van die leen, koop, inteken op, aanvra en verkryging van dokumente en kopieë daarvan. Die feit dat dokumente gekopieer, geleen of gekoop is, beteken nie noodwendig dat dit *gebruik* is nie. Volgens Lor (1978: 5) behoort studies oor die gebruik van 'n bepaalde biblioteek of inligtingsdiens eerder *gebruikstudies* ('*use studies*') genoem te word om dit te onderskei van *gebruikerstudies* waar die kommunikasiegedrag van wetenskaplikes en die vloei van inligting bestudeer word (vgl. ook Brittain 1970: 88). Laasgenoemde definisie is van toepassing in die leksikografie en terminografie waar gebruikerstudies van die grootste belang is.

Stap 2:

— **Bepaal of dit 'n interne of eksterne ondersoek is.**

Anders as in die meeste behoeftebepalingsondersoeke waarin daar hoofsaaklik gekonsentreer word op behoeftes wat deur instansies/organisasies ondervind word (vgl. Alberts 1990: 53) en daar van die interne behoeftebepalingstipe gebruik gemaak word, word daar in die onderhawige model voorsiening gemaak vir ondersoeke van die eksterne behoeftebepalingstipe, waar die behoeftes van die woordeboekgebruiker vooropgestel word (vgl. Alberts 1990: 63). Die motivering hiervoor is (a) dat daar meesal interne behoeftebepalingsondersoeke uitgevoer word, (b) dat die bevindinge wat uit die literatuurstudie spruit die belang van eksterne ondersoeke beklemtoon, en (c) dat daar deesdae in ander leksikografiese ondersoeke veral klem gelê word op die woordeboek-gebruiker (vgl. Alberts 1990: 22-34).

Stap 3:

— **Bepaal wat die vereistes vir die oplossing van die probleemgebied is**

en stel alternatiewe.

'n Behoeftebepalingstudie versamel inligting en interpreteer dit teen die agtergrond van die bepaalde bedryf waarvoor die ondsoek uitgevoer is. Volgens Kellerman (1987: ix) moet 'n behoeftebepalingstudie nie onderneem word sonder 'n beginselbesluit om die nodige aksie te onderneem en hulpmiddele te bekom om die gebreke en behoeftes wat uitgewys is, te bevredig nie. Enige behoeftebepalingsondersoek word onderneem met 'n mate van voorkennis oor moontlike gebreke in die bedryf sodat daar in 'n mate voorspel kan word watter leemtes deur die ondersoek blootgelê sal word.

Stap 4:

— Kies oplossingstrategieë en besluit watter navorsingstegniek gebruik gaan word om die behoeftebepalingsondersoek uit te voer.
— Bepaal wat die effektiwiteit en uitvoerbaarheid van die navorsingstegniek is.
— Hersien of verbeter die navorsingstegniek indien nodig.

Dit is belangrik om te bepaal watter tegniek in die spesifieke situasie gebruik behoort te word, want elkeen van die behoeftebepalingstegnieke het sy bepaalde toepassingsterrein (vgl. Miller en Hustedde 1987: 91, 92). Die ondersoekterrein moet vooraf geëvalueer word om te bepaal watter tegniek in die bepaalde situasie gebruik behoort te word. Die keuse word beïnvloed deur die vorm wat die beoogde behoeftebepalingsprojek aanneem, die betrokkenheid van die instansie wat die navorsing borg, die verskeidenheid deelnemende instansies, diegene wat by die ondersoek kan baat, die betrokkenheid van die persoon/instansie wat die navorsing onderneem (interne of eksterne behoeftebepaler), die verwagte resultate, die beoogde toepassing van die bevindinge en die gevolglike aksie wat verwag sou kon word. Beskikbare tyd en hulpbronne is ook faktore wat in ag geneem moet word (vgl. Alberts 1990: 157).

Stap 5:

— Bepaal watter omgewingsfaktore 'n invloed op die ondersoek kan uitoefen.
— Bepaal watter persoonlike eienskappe van die ondersoekgroep 'n invloed op die ondersoek kan uitoefen (gebruikersprofiel).

Omdat die suksesvolle taakverrigting van die taalgebruiker met behulp van woordeboekinligting vooropgestel word, behoort die behoeftebepalingsmodel veranderlikes in ag te neem wat 'n bepalende invloed kan uitoefen op dié proses. Die veranderlikes wat in onderlinge wisselwerking met mekaar optree, is die volgende:

— Die doel, probleemgebied, terrein, metodes en produkte van die leksi-
kografiebedryf (vgl. 2).
— Die omgewingsfaktore waarin die woordeboekgebruiker hom bevind
(vgl. 3.1.2).
— Die persoonlike hoedanighede van die taalgebruiker (vgl. 3.1.1).

Stap 6:

— **Implementeer die navorsingstegniek deur 'n empiriese ondersoek uit
te voer.**

Die empiriese ondersoek kan die vorm aanneem van 'n gestruktureerde onder-
houd of van posvraelyste. Daar is verskillende voor- en nadele aan albei meto-
des verbonde. Die ervare navorser sal op grond van die tipe ondersoek die
geskikste metode bepaal (vgl. Alberts 1990: 157-225).

Stap 7:

— **Bepaal watter behoeftes daar aan leksikografiese inligting bestaan.**

Die algemene doel met die behoeftebepalingsmodel is om as raamwerk te dien
vir die bestudering van die leksikografiese behoeftes wat deur taal- en woorde-
boekgebruikers ondervind word. Die model moet dus dien as 'n hulpkon-
struksie in die opbou van teorieë en hipoteses, sodat probleemstellings en ver-
anderlikes in logiese verband geplaas kan word en moontlike onderlinge ver-
wantskappe aangedui kan word (vgl. Blom 1980: 136 en Alberts 1990: 130-156).

Stap 8:

— **Bepaal watter tipe taakverrigting uitgevoer word.**

Taakverrigting dien as die belangrikste deel van die motivering van die leksi-
kografiese behoeftebepalingsmodel, waar die *sukses* wat die taalgebruiker in
die verrigting van sy taak (byvoorbeeld vertaling) met behulp van die verkreë
woordeboekinligting behaal, van groter belang geag word as die *persoonlike
bevrediging* wat die taalgebruiker met die verkreë inligting ondervind (vgl.
Alberts 1990: 63).

Stap 9:

— **Bepaal watter wyses van raadpleging uitgevoer word (dit wil sê, word
die woorde/terme self geskep of word bestaande bronne geraad-
pleeg?).**

Volgens Blom (1979: 21 en 1980: 105) bekom 'n inligtingsgebruiker inligting deur dit self te skep of deur beskikbare bronne te raadpleeg (vgl. ook Alberts 1990: 92). Die model wat vir die leksikografiepraktyk geskep is, volg laasgenoemde werkswyse. Dit behoort 'n mens dus in staat te stel om die hele woordeboekpraktyk vanuit die taakgeoriënteerde behoefteperspektief van die woordeboekgebruiker te bekyk.

Stap 10:

—   **Gee terugvoer oor die resultate van die ondersoek aan die taal- en leksikografiebedryf (dit is taalbeplanners, taalkantore, uitgewers en taalgebruikers).**

Die interne toepassing van die gevolgtrekkings en aanbevelings wat met behulp van die behoeftebepalingsmodel gedoen kan word, sal afhang van die besluite van taalbeplanners, die bestuur van (vak)taalkantore en van die versoekstellers.

Die doel met die ondersoek is om die taalgebruikers te motiveer om meer belang te hê by die leksikografiepraktyk deur insette te lewer en behoeftes bekend te maak. Dit is dus van groot waarde om ook aan die woordeboekgebruiker terugvoer te gee na afloop van 'n ondersoek (vgl. Alberts 1990: 231-235).

6.   Samevatting

Daar is met hierdie artikel gepoog om 'n model voor te stel waarvolgens die woordeboekbehoeftes van taalgebruikers bepaal kan word. Dié model is op verskillende behoeftebepalingsmodelle uit die inligtingkunde en op die stelselbenaderingsmodel gebaseer. Daar is gepoog om alle tersaaklike inligting by die ontwerp van die leksikografiese behoeftebepalingsmodel in ag te neem.

Daar is verder gepoog om 'n model te voorsien wat 'n metodologie bied waarvolgens leksikografiese behoeftebepalingsondersoeke op 'n wetenskaplike wyse uitgevoer kan word. Met behulp van so 'n model kan bepaal word

—   wat die taalgebruiker se leksikografiese behoeftes is; en
—   of woordeboekinligting doeltreffend aan taalgebruikers voorsien word.

Dié leksikografiese behoeftebepalingsmodel leen hom tot sowel algemene as spesifieke ondersoeke en daar word aanbeveel

(1)   dat dié model in die toekoms aangewend word om vergelykende leksikografiese behoeftebepalingsondersoeke uit te voer;
(2)   dat behoeftebepalingsondersoeke op gereelde basis in die leksikogra-

fiepraktyk uitgevoer word;

(3) dat die behoeftebepalingsmodel aangewend word wanneer daar oor spesifieke sowel as algemene aspekte van die leksikografiepraktyk navorsing gedoen word; en

(4) dat die woordeboekbehoeftes van potensiële en werklike woordeboek-gebruikers bepaal word voordat 'n woordeboek in 'n spesifieke taal of vakgebied saamgestel word.

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Los of vas geskryf: die leksikograaf, die spelreëls en die taalwerklikheid

W.F. Botha, *Buro van die Woordeboek van die Afrikaanse Taal*

Abstract: Word Group and Complex: The Lexicographer, the Spelling Rules and the Language Reality. In the lexicon of Afrikaans there are lexical items that can occur as a word group and as a complex without a difference in meaning, e.g. *rooi wyn* (red wine) and *rooiwyn*. In some instances conflict exists between the spelling rules concerning this phenomenon and the language reality. The article deals with the treatment of the conflict by Afrikaans descriptive dictionaries. The lexicographic treatment of the conflict between spelling rules and language reality is determined by the type of dictionary involved. The inclusive dictionary is descriptive by nature and should give an honest and complete account of the language reality. The desk dictionary is prescriptive by nature and is concerned with the correct use of language as determined by, for instance, spelling rules. The 1991 edition of the *Afrikaanse Woordelys en Spelreëls* narrowed the gap between spelling rules and language reality and simplified the task of the lexicographer considerably. Suggestions are made for alternative treatments and the improvement of the existing treatment of lexical items occurring as word groups and complexes.

Keywords: WORD GROUP AND COMPLEX, SPELLING RULES, LANGUAGE REALITY, LEXICOGRAPHER, INCLUSIVE DICTIONARIES, DESK DICTIONARIES, ALTERNATIVE TREATMENT

Opsomming: Los en vas geskrewe leksikale items is items wat in dieselfde volgorde, sonder die tussenkoms van ander leksikale elemente, en met eenderse betekenis in woordgroep- of kompositumvorm kan voorkom, bv. *weer eens/weereens*. Tussen die spelreëls rondom hierdie verskynsel en die taalwerklikheid bestaan daar soms 'n botsing. Die leksikografiese hantering van botsings tussen die spelreëls en die taalwerklikheid word bepaal deur die tipe woordeboek wat ter sprake is. Die omvattende woordeboek met sy deskriptiewe karakter bepaal hom slegs by die weerspieëling van die taalwerklikheid terwyl die handwoordeboek (standaardwoordeboek) vanweë sy preskriptiewe karakter slegs korrekte taalgebruik, soos bv. deur die spelreëls bepaal, weergee. Met die verskyning van die 1991-uitgawe van die *Afrikaanse Woordelys en Spelreëls* het die spelreëls en die taalwerklikheid nader aan mekaar beweeg en die taak van die leksikograaf merkbaar vergemaklik. Voorstelle vir alternatiewe hanteringswyses en die verbetering van huidige hanteringswyses van los en vas geskrewe items in verklarende Afrikaanse woordeboeke word gemaak.

Sleutelwoorde: LOS EN VAS GESKREWE LEKSIKALE ITEMS, SPELREËLS, TAALWERKLIKHEID, LEKSIKOGRAAF, OMVATTENDE WOORDEBOEK, HANDWOORDEBOEK, ALTERNATIEWE HANTERINGSWYSES

1.   Los en vas geskrewe leksikale items

Met die verskyning van die nuwe *Afrikaanse Woordelys en Spelreëls* in 1991 het leksikale items wat los óf vas geskryf kan word opnuut onder die aandag gekom. Die doel van hierdie artikel is nie 'n bespreking van die reëls ten opsigte van los en vas skryf nie, maar wel die leksikografiese hantering van hierdie ortografiese verskynsel kenmerkend van die Afrikaanse spelling in verklarende Afrikaanse woordeboeke. Die artikel is gerig op 'n praktiese oplossing en is nie in die eerste plek op die teorie ingestel nie.

Los en vas geskrewe leksikale items is items wat in dieselfde volgorde, sonder die tussenkoms van ander leksikale items, en met eenderse betekenis in woordgroep- en kompositumvorm kan voorkom, bv. *klavier speel / klavierspeel, reg denkend / regdenkend en weer eens / weereens*.

2.   Leksikografiese hantering van los en vas geskrewe leksikale items in verklarende Afrikaanse woordeboeke

2.1   Handwoordeboeke

Verklarende Afrikaanse handwoordeboeke weerspieël nie dikwels die moontlikheid dat 'n leksikale item los én vas geskryf kan word nie en het ook geen sisteem waarvolgens 'n los vorm gelemmatiseer kan word nie. Die frekwensie van die los vorm word selde aangedui.

Die *Verklarende Handwoordeboek van die Afrikaanse Taal* neem slegs twee gevalle op, nl.:

> hoërskool. Ook hoër skool.
> laerskool. Ook laer skool.

Die *Nasionale Woordeboek* neem die volgende gevalle op:

> eweseer. (ewe seer)
> eweso. (ewe so)
> hoërskool. (ook hoër skool)
> laerskool. (L.W. ook laer skool)

Die feit dat die los variasie in albei woordeboeke vet gedruk word, kan óf dui op 'n poging om lemmastatus daaraan te verleen óf daarop dui dat dit gelykwaardig aan die kompositumvorm is wat gebruiksfrekwensie betref.

Deurdat die verklarende Afrikaanse handwoordeboeke in so min gevalle aandui dat 'n leksikale item ook los geskryf kan word, word daar eintlik vír die gebruiker 'n keuse gemaak ten opsigte van die skryfwyse van sekere leksikale items. Hierdie behandeling strook met die normatiewe karakter wat kenmer-

kend is van handwoordeboeke (Gouws 1989: 70).

2.2   Omvattende woordeboeke

Omvattende woordeboeke het 'n deskriptiewe karakter (Gouws 1989: 69) en het die getroue weerspieëling van 'n taal se gebruik ten doel. Dit gaan dus nie om die beskrywing van korrekte taalgebruik nie, maar van werklike taalgebruik.

Die *Woordeboek van die Afrikaanse Taal*, die enigste omvattende Afrikaanse Woordeboek, het 'n vaste hanteringswyse vir los én vas geskrewe leksikale items. Die vas geskrewe vorm word as lemma opgeneem met vermelding van die los vorm en sy gebruiksfrekwensie. Die los vorm word dan onder 'n bepaalde betekenisonderskeiding van die eerste komponent onder die sogenaamde tegniese uitdrukkings opgeneem.

Die definisie kom by die vorm wat volgens die beskikbare voorbeeldmateriaal die hoogste gebruiksfrekwensie het. Indien die vorme ewe gebruiklik is, word om praktiese redes, bv. vindbaarheid, voorkeur gegee aan die vas geskrewe variasie. *Krombuig* en die los variasie *krom buig* word bv. soos volg behandel in Deel VIII:

> **krombuig**, w., kromgebuig; kromgebuig(de), kromgeboë. Meer dikw. *krom buig*, behalwe i.d. vorm v.d. attr. byv. gebruikte verl. dw. — sien onder KROM I 1a en b:

Die definisie verskyn by die los vorm *krom buig* wat onder die tegniese uitdrukkings van die lemma *krom* opgeneem is:

> *Krom buig* (ook soms *krombuig*, veral i.d. vorm v.d. attr. byv. gebruikte verl. dw.; vgl. KROMBUIG, vbe.), buig sodat of totdat dit krom is of word: ...

In ander gevalle, bv. *kleinmaak*, word aangedui dat in sommige betekenisonderskeidings die los vorm meer frekwent is (meer dikw. *klein maak*) en in ander onderskeidings die vaste en los vorm ewe gebruiklik is (ook *klein maak*):

> **kleinmaak**, w. ... 1. Meer dikw. los geskryf *klein maak* (vgl. KLEIN¹ I, 1 c). In kleiner stukke verdeel: ...
> **2. a.** Ook los geskryf *klein maak* (vgl. KLEIN¹ I, 11 bii). Wissel vir kleingeld ...
> **3.** Ook los geskryf *klein maak* (vgl. KLEIN¹ I, 14 a). Klein, onbeduidend laat voel: ...

Onder die onderskeie betekenisonderskeidings van *klein* word die los en vas vorme dan weer met mekaar in verband gebring met vermelding van die gebruiksfrekwensie.

3. Spelreëls versus Taalwerklikheid: 'n Metaleksikografiese beskouing

3.1 Botsing tussen Spelreëls en Taalwerklikheid

Dit is nie die bedoeling om hier kritiek uit te spreek teenoor die agste uitgawe van die *Afrikaanse Woordelys en Spelreëls* (voortaan die AWS) se uitsprake ten opsigte van los en vas nie. Dit gaan slegs om die leksikografiese hantering van die botsing tussen die spelreëls en die taalwerklikheid, en nie oor watter party "reg" of "verkeerd" is nie.

Tussen die spelreëls en die taalwerklikheid bestaan daar dikwels 'n skerp botsing. Tot met die verskyning van die agste uitgawe van die AWS in 1991 is slegs die los geskrewe vorm *weer eens* in Afrikaans erken. Die feitelike situasie was egter dat 'n aansienlike getal gebruikers van Afrikaans *weereens* geskryf het omdat hulle taalgevoel vir hulle gesê het dat *weereens* as 'n eenheid optree. Die leksikografiese hantering van botsings tussen die spelreëls en die taalwerklik-heid word bepaal deur die tipe woordeboek wat ter sprake is.

Vervolgens word daar 'n kort oorsig gegee van die spelreëls, gevolg deur 'n besinning oor die verskillende tipes woordeboeke se hantering van boge-noemde botsing en van los én vas geskrewe items in die algemeen.

3.2 Die 1991-spelreëls

'n Kenmerk van die nuwe reëls ten opsigte van los én vas geskrewe leksikale items is dat dit grootliks op die taalwerklikheid gebaseer is. Die moontlikheid van 'n botsing tussen die taalwerklikheid en die spelreëls is dus vir die huidige afgeweer en die omvattende woordeboek kan aanvullend by die AWS optree deurdat dit die gebruiksfrekwensie van die los en vas vorme aandui.

Indien ek afdeling 15 (pp. 65 tot 80) van die spelreëls korrek interpreteer, onderskei die 1991-AWS, behalwe telwoorde en verbindings met eiename, die volgende tipes verbindings wat los óf vas geskryf kan word:

(1)   verbindings van adjektiewe en naamwoorde soos die volgende gevalle: *kort golf/kortgolf, rooi wyn/rooiwyn, lang broek/langbroek.* Die los en vas skryf het geen verandering in betekenis tot gevolg nie. Dit gaan dus hier bloot om ortografiese verskille, anders as in gevalle soos *geel perske/geel-perske en groot mens/grootmens* waar daar ook betekenisverskille ter spra-ke is.

(2)   verbindings waarin die kernwoord 'n adjektief is soos die volgende gevalle:

(2.1)   *keurig versorgde/keurigversorgde werk,   volmaak beheerde/volmaakbeheerde handrughou, plaaslik vervaardigde/ plaaslikvervaardigde onderdele;*

(2.2)   *medies geskik/mediesgeskik, statisties beduidend/statistiesbeduidend, serebraal verlam/serebraalverlam;*

(2.3)   *tuis gemaakte/tuisgemaakte, snel groeiende/snelgroeiende, goed gesinde/goedgesinde;*

(3)   vaste werkwoordelike verbindings soos die volgende gevalle: *kennis maak/kennismaak, perd ry/perdry, swaar kry/swaarkry, mis slaan/misslaan, klein maak/kleinmaak.*   Hierdie tipe werkwoord staan ook bekend as 'n deeltjiewerkwoord en het die kenmerk dat die deeltjie en die werkwoordelike komponent omstelbaar is, bv. *misslaan* en *slaan mis;*

(4)   bywoordelike uitdrukkings met *eens* word vas geskryf: *ineens, meteens, nogeens, opeens, weereens,* maar ter wille van die tradisie word ook *nog eens* en *weer eens* erken;

(5)   verbindings met *hier* en *daar* waar dit nie altyd moontlik is om te onderskei of hulle as bywoorde of voornaamwoorde optree nie, soos die volgende gevalle: *hier benewens/hierbenewens, hier bo/hierbo* en *daar agter/daaragter;*

(6)   verbindings wat bestaan uit voornaamwoorde en die versterkende element *self* soos die volgende gevalle: *ek self/ekself, my self/myself* en *u self/uself.*

Die volgende tipes verbindings word nie pertinent onder die spelreëls vermeld nie, maar word wel in die woordelys aangegee:

(7)   verbindings wat bestaan uit 'n selfstandige naamwoord en 'n adjektief, soos bv. *kop omlaag/kopomlaag* en *kop onderstebo/koponderstebo;*

(8)   enkele bywoordelike verbindings met *ewe,* soos bv. *ewe seer/eweseer* en *ewe so/eweso;*

(9)   historiese verbindings van adjektiewe en naamwoorde soos *ouder gewoonte/oudergewoonte;*

(10)   historiese voorsetselverbindings (voorsetselgroepe én groepsetsels) wat los, vas of gedeeltelik vas geskryf kan word: *in der minne/inderminne, in der haas/inderhaas, op laas/oplaas, van pas/vanpas, ter wille van/terwille van, op heter daad/op heterdaad;*

(11)   vaste werkwoordelike verbindings wat los en gedeeltelik vas geskryf kan word: *te berde bring/teberde bring, te kere gaan/tekere gaan.*

3.3   Omvattende woordeboeke

Spelreëls, of 'n verandering in die spelreëls, raak in werklikheid nie die omvattende woordeboek nie, omdat dit die feitelike situasie, die taalwerklikheid, en nie die teorie nie, weerspieël. Dit geld dan ook die los en vas skryf van leksikale items.

Indien 'n omvattende woordeboek op enige gegewe tydstip, bv. vóór die verskyning van die agste uitgawe van die AWS, op grond van sy dataversameling sou oordeel dat *weereens* en *weer eens* ewe gebruiklik is, behoort hy dit te weerspieël in sy hanteringswyse:

weereens bw. Ook los geskryf, *weer eens*. Nog 'n keer: ...

Hierdie behandeling sal, ongeag die spelreëls, geldig wees totdat die taalwerklikheid verander. Indien *weereens* bv. in die toekoms die skryfwyse word met die hoogste gebruiksfrekwensie, sou die inskrywing soos volg kon lyk:

weereens bw. Ook soms los geskryf, *weer eens*. Nog 'n keer: ...

Voor 1991 is *luuks* nie as 'n leksikale item erken nie en het dit in geen Afrikaanse handwoordeboek, woordelys of vertalende woordeboek verskyn nie. Slegs die selfstandige vorm *luukse* en die byvoeglike vorm *luuksueus* het amptelike erkenning geniet. Reëlgebonde taalgebruikers het meestal die kompositumvorms *luukse-artikel, luuksemotor,* ens. gebruik terwyl adjektiefstukke soos *luuksueuse artikel, luuksueuse motor,* ens. 'n heelwat laer gebruiksfrekwensie gehad het. Spontane taalgebruikers het voorkeur verleen aan *luukse artikel, luukse motor,* ens. Of al dié gebruikers *luukse* as 'n byvoeglike naamwoord beskou het, en of sommige *luukse artikel, luukse motor,* ens. as 'n losgeskrewe variasie van *luukse-artikel, luuksemotor,* ens. bedoel het, is moeilik te bepaal. Die totale werklikheid moet egter deur die omvattende woordeboek weerspieël word en die leksikografiese hantering behoort voor 1991 en tans dieselfde te wees. 'n Moontlike hanteringswyse is:

luuks b.nw., luukse; luukser, luuksste. Wat van weelde en prag getuig; sin. *luuksueus* (minder gebruiklik): *Luukse artikel, goedere, hotel, uitgawe.*

luukse s.nw., luukses. Enigiets wat luuks en dikw. onbekombaar is; sin. *luuksheid; luuksigheid* (geselstaal; minder gebruiklik): *Iets as 'n luukse beskou. In luukse leef. Jou die luukse veroorloof.*

Onverklaarde samestellings:

luukse-artikel s.nw., **luuksebus** s.nw., **luuksehotel** s.nw., **luukse-uitgawe** s.nw., **luuksewoonstel** s.nw.

luuksueus b.nw., luuksueuse; luuksueuser, luuksueusste (*minder gebruiklik*). Luuks: *Luuksueuse bus, motor ...*

Die spelreëls en die taalwerklikheid het wel nader aan mekaar beweeg ten opsigte van los en vas geskrewe leksikale items, maar in sommige gevalle is daar 'n tydelike of potensieel permanente botsing geskep. In die meeste gevalle is dié botsing opgelos deur volkome erkenning aan die taalwerklikheid te gee. Só is erkenning gegee aan *weer eens* én *weereens* terwyl slegs *weer eens* in die ou bedeling erken is. Soms is vas egter na los verander, liewers as om aan beide vorme erkenning te gee. *Privaat sekretaris* moet voortaan los geskryf word terwyl die ou voorskrif *privaatsekretaris* (of *private sekretaris*) was. So ook *wit man, bruin vrou*, ens. teenoor *witman, bruinvrou*, ens. van die verlede. Dit sal egter geruime tyd duur, indien ooit, voordat alle taalgebruikers *privaat sekretaris* en *bruin vrou* skryf. Hoewel die nuwe skryfwyse op 'n logiese grondslag myns insiens regverdigbaar is, sal slegs die tyd leer of die botsing sal voortbestaan of verdwyn.

Met elke verandering in die spelreëls ontstaan daar outomaties 'n botsing met die taalgebruik van die verlede. Die omvattende woordeboek is gerig op die hede én die verlede en moet hierdie verwikkelde taalwerklikheid weerspieël. Hiervoor word 'n uiters verteenwoordigende dataversameling vereis ten einde 'n noukeurige aanduiding van die gebruiksfrekwensie moontlik te maak. Indien die data bv. oor die tydperk 1900 - 1992 versamel is, mag daar in totaal meer opgawes van die kompositumvorm *privaatsekretaris* (die korrekte spelwyse volgens die 1964-reëls) as die los vorm wees. Die data wat oor die laaste twee jaar, 1991 - 1992, versamel is, mag moontlik meer opgawes van die los vorm *privaat sekretaris* (die korrekte spelwyse volgens die 1991-reëls) bevat. Dit sou die leksikograaf in staat stel om 'n presiese weergawe van die gebruiksfrekwensie van die verskillende vorme te gee deur middel van 'n inskrywing soos die volgende:

privaatsekretaris s.nw. Tans meer dikw. *privaat sekretaris*. Sekretaris wat ....

3.3.1   Die los vorm as multileksikale lemma

Idealiter behoort die los geskrewe variasie as multileksikale lemma opgeneem te word indien dit 'n hoër gebruiksfrekwensie as die kompositumvorm het. Die kompositumvorm en sy gebruiksfrekwensie kan dan daarby vermeld word. In die metaleksikografie is reeds wyses aangedui waarop meerwoordige leksikale items met erkenning van hul leksikale-itemstatus gelemmatiseer kan word (vgl. Gouws 1990 en Botha 1991).

Vir die leksikograaf is die alfabetiese lemmatisering van meerwoordige leksikale-items volgens die aanvangskomponent die logiese aanbiedingswyse, maar dit lewer ernstige praktiese probleme op (Botha 1991). Die vernaamste van hierdie probleme is die opeenhoping van multileksikale lemmas wat met lidwoorde en sekere voorsetsels en voornaamwoorde begin. Daar is byvoorbeeld letterlik honderde uitdrukkings wat met die voorsetsels *in*, *met* en *op* begin, om nie eers te praat van die talle wat *die* as aanvangskomponent het nie. Dit kan baie frustrerende soektogte vir die woordeboekgebruiker tot gevolg hê.

'n Metode van gemerkte lemmatisering waarvolgens multileksikale lemmas volgens bepaalde kernkomponente (wat lidwoorde, voorsetsels en voornaamwoorde uitsluit) gealfabetiseer word, word deur Gouws (1990) en Botha (1991) voorgestel. Hiervolgens sou die los en vas geskrewe leksikale item *in der minne/inderminne* soos volg gelemmatiseer kon word indien *in der minne* die hoogste gebruiksfrekwensie het:

> **minne: in der minne** Ook soms *inderminne*. Op vreedsame of vriendelike wyse:

Dit is egter te betwyfel of dit vir die woordeboekgebruiker enige voordele inhou indien die los geskrewe variasie as multileksikale lemma opgeneem word. Die woordeboekgebruiker is oorwegend woord-georiënteerd en sal outomaties na die kompositumvorm soek. Indien hy van mening is dat die item los geskryf word, sal hy dit in elk geval nie in 'n woordeboek naslaan nie, omdat die woordeboek "woorde" opneem en die los vorm nie vir hom iets is wat nageslaan kan word nie. Die meer "gevorderde" gebruiker sal besef dat indien die item los en vas geskryf kan word, die los vorm by die kompositum vermeld sal word.

Dit is nie nodig om aparte inskrywings vir beide vorme te maak nie omdat dit hier gaan om een leksikale item wat ortografies op twee wyses weergegee kan word. Daar is dus nie regverdiging vir die WAT (Deel I tot VIII) se aangawe van die los variasie onder die sg. tegniese uitdrukkings nie.

3.3.2   Alternatiewe hanteringswyses van die los geskrewe vorm

3.3.2.1   Deel van die voorbeeldmateriaal

In die geval van 'n deursigtige samestelling met 'n los vorm, bv. *pasgebore/pas gebore*, kan die vaste vorm as onverklaarde samestelling opgeneem word en die los vorm as deel van die voorbeeldmateriaal by die leksikale lemmas, bv. *pas* en *gebore*.

3.3.2.2   Vermelding in 'n opmerking of streeplemma

Indien daar tog 'n behoefte bestaan om die los- en vasgeskrewenheid toe te lig, kan dit op twee maniere gedoen word: deur die gebruik van 'n opmerking by 'n leksikale lemma wanneer daar nie baie voorbeelde met bv. *pas* as eerste komponent is nie, en deur 'n streeplemma (koppeltekenlemma) wanneer daar baie voorbeelde met 'n bepaalde eerste komponent, bv. *dig*, is:

pas bw. ...

OPM: *Pas* verbind in kompositum- of woordgroepvorm met verlededeel-
    woordvorme, bv.: *pasgetroud/pas getroud, pasgebore/pas gebore*.

dig- Aanvangskomponent van verskeie leksikale items wat in komposi-
    tum- of woordgroepvorm voorkom, bv.: *digbevolk/dig bevolk, digbe-*
    groei/dig begroei.

Tipes los en vas geskrewe leksikale items wat, indien hulle nie verklaring ver-
dien nie, met 'n OPM. of 'n streeplemma behandel kan word, is veral:

(1)   *dig begroei/digbegroei, bes bedoel/besbedoel, hoër liggend/hoërliggend, pas gebo-*
    re/pasgebore, ens.;

(2)   *ineen stort/ineenstort, plat druk/platdruk, bekend stel/bekendstel*, ens.;

(3)   *raak skoot/raakskoot, baie keer/baiekeer, mat verf/matverf*, ens.;

(4)   *waar aan/waaraan, hier agter/hieragter, daar benewens/daarbenewens*, ens.;

(5)   *borg staan/borgstaan, belang stel/belangstel, korrel vat/korrelvat*, ens.

3.4   Handwoordeboeke

Omdat handwoordeboeke 'n voorskriftelike karakter het, sal hulle 'n noukeuri-ge weergawe van die AWS se voorkeure ten opsigte van los en vas geskrewe leksikale items moet gee. Handwoordeboeke loop dus die gevaar om verou-derd te raak met elke wysiging in die spelreëls.

Die jongste uitgawes van die *Nasionale Woordeboek* en die *Handwoordeboek van die Afrikaanse Taal* bevat slegs die vier leksikale items wat in die woordelys van die 1964-AWS as los en vasgeskrewe aangedui word (*ewe seer/eweseer, ewe so/eweso, hoër skool/hoërskool, laer skool/laerskool*). Die 1964-AWS het in al die ander gevalle van los óf vas geskrewe items slegs die los of die vas geskrewe variasie in die woordelys opgeneem. Daardeur word 'n bepaalde voorkeur uit-gespreek en 'n handwoordeboek moet noodwendig daarop reageer.

In die woordelys van die 1991-AWS word die meerderheid van die geval-le in beide vorme opgeneem wat in die spelreëlafdeling as los en vas geskrewe aangedui is. Hierbenewens word ook nog talle gevalle aangegee wat nie perti-nent in die spelreëls vermeld is nie (vgl. 3.2 (7) - (11)).

Voorbeelde van leksikale items wat volgens die spelreëls los of vas geskryf kan word, maar in die woordelys slegs in kompositumvorm opgeneem is, is die volgende: *kortgolf, langbroek, goedgesind, goedgelowig, snelgroeiend, reg-denkend, nogeens*. Voorbeelde wat volgens die spelreëls los of vas geskryf kan word, maar in die woordelys slegs in woordgroepvorm opgeneem is, is: *rooi wyn, sagte vrugte, keurig versorg, plaaslik vervaardig, goed gemanierd, vinnig groei-end, te goeder trou*. Handwoordeboekmakers moet egter daarvan kennis neem dat die Taalkommissie van voorneme is om in 'n 1996-uitgawe regstellings te maak waar sekere vorme in die spelreëls as gelykwaardig geag is, maar net een vorm in die woordelys opgeneem is (*Die Burger*, 21 Mei 1992: 18).

Handwoordeboeke behoort dus in die toekoms, in die lig van die 1991-woordelys en veral die verklaarde voorneme van die Taalkommissie om nog meer keusevorme in 1996 op te neem, 'n aansienlik groter getal los óf vas geskrewe leksikale items te lemmatiseer.

Die Afrikaanse handwoordeboeke moet op 'n konsekwente hanterings-wyse besluit en ook 'n aanduiding gee van die frekwensie van die verskillende vorme. 'n Hibridiese aanbiedingswyse soos in die *Nasionale Woordeboek* is nie aanvaarbaar nie:

eweseer. (**ewe seer**)
eweso. (**ewe so**)
hoërskool. (ook **hoër skool**)
laerskool. (L.W. ook **laer skool**)

Handwoordeboeke kan ook oorweging daaraan skenk om die los geskrewe variasies as multileksikale lemmas op te neem en om inligting oor los- en vas

geskrewenheid te verskaf deur middel van 'n opmerking of streeplemma (vgl. 3.3.2 hierbo).

4.   Slotwoord

Met die verskyning van die agste uitgawe van die AWS het die spelreëls en die taalwerklikheid nader aan mekaar beweeg en die werk van die leksikograaf merkbaar vergemaklik. Daar is egter nog onontginde moontlikhede vir die hantering van leksikale items wat los en vas geskrewe variasies het en die hoop word uitgespreek dat die voorstelle in hierdie artikel die praktiserende leksikograaf tot nut mag wees.

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Some Lexical Aspects of Cape Muslim Afrikaans

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Abstract: It is a relatively well known fact that Cape Muslim Afrikaans has its own distinctive pronunciations which at times differ sharply with that of Standard Afrikaans. What is not so well known, is that apart from its core vocabulary, which is derived from Dutch, Cape Muslim Afrikaans also has a distinctive lexical inventory, created to essentially extend the limitations of the nineteenth century Cape Afrikaans. This essay looks at some aspects of that inventory.

Retained within this distinctive lexical inventory are many lexical units which were discarded from Standard Afrikaans during the process of standardization. Cape Muslim Afrikaans also inherited some of its unique lexical units from the Malayo-Polynesian languages of the slave ancestors of the Cape Muslim community, while its vocabulary was further extended by borrowings from the languages of contact, English and French. Lexical items from Arabic came into its lexicon as a result of the translation of Arabic theological and theo-philosophical tracts into the Afrikaans mother tongue of this community.

This essay looks at how the lexical inventory of Cape Muslim Afrikaans was disseminated and perpetuated in the Cape Muslim community. It looks at the role of the literary tradition of Arabic-Afrikaans and the Islamic religious education system at the Cape in this regard. Of particular interest are the changes which occur in the orthoepic nature and syntactical function of inherited and borrowed lexical units, by the affixing of lexical or grammatical morphemes, so that these units conform to the acoustic nature of Cape Muslim Afrikaans. The creation of composites and neologisms are also explored, while lists of inherited lexical units, with etymological origin, and more complex lexical items are provided.

Keywords: CAPE MUSLIM AFRIKAANS, LEXICAL ASPECTS, CORE VOCABULARY, INHERITED AND BORROWED ITEMS, STANDARD AFRIKAANS, ARABIC AFRIKAANS, ARABIC ORTHOGRAPHY, DUTCH, ENGLISH, CREOLIZATION, SLAVE LANGUAGES, RELIGIOUS EDUCATION, NEOLOGISMS, SYNTACTICAL FUNCTION, PRONUNCIATION, IDIOMS AND EXPRESSIONS

Opsomming: Enkele leksikale aspekte van Moesliemafrikaans. Dit is goed bekend dat Kaapse Moesliemafrikaans soms in uitspraak van Standaardafrikaans verskil. Wat nie so bekend is nie, is dat Kaapse Moesliemafrikaans benewens sy basiese woordeskat van Hollandse oorsprong, ook 'n kenmerkende leksikale inventaris het wat geskep is om veral die beperkings van die negentiende-eeuse Kaapse Afrikaans te bowe te kom. Dit is aspekte van hierdie inventaris wat hier bespreek word.

Hierdie kenmerkende leksikale inventaris sluit baie leksikale eenhede in wat oorleef het na die standaardisering van Afrikaans. Kaapse Moesliemafrikaans sluit ook leksikale erfgoed in van die Maleis-Polinesiese tale wat deur die slawevoorvaders van die Kaapse Moesliemgemeenskap gebesig is. Sy woordeskat word verder uitgebrei deur leengoed uit Engels en Frans, tale waarmee kontak gemaak is. Woorde is aan Arabies ontleen as gevolg van die vertaling van godsdienstige en teo-filosofiese geskrifte in die Afrikaanse moedertaal van hierdie gemeenskap.

Die opstel bespreek die oordrag en oorlewing van die inventaris van Kaapse Moesliemafrikaans in die Kaapse Moesliemgemeenskap. Die rol van die skryftradisie van Arabies-Afrikaans en die geloofsonderrig in dié verband word bespreek. Van groot belang is die aanpassing van die uitspraak en sintaktiese funksies van die leengoed en erfgoed by die akoestiese karakter van Kaapse Moesliemafrikaans deur die toevoeging van leksikale en grammatiese morfeme. Die skepping van samestellings en neologismes word ondersoek, terwyl lyste van oorgeërfde leksikale eenhede, met hul afleidings, en meer komplekse leksikale items voorsien word.

Sleutelwoorde: KAAPSE MOESLIEMAFRIKAANS, LEKSIKALE ASPEKTE, KERNWOOR-DESKAT, ERFGOED EN LEENGOED, STANDAARDAFRIKAANS, ARABIESE AFRIKAANS, ARABIESE ORTOGRAFIE, NEDERLANDS, ENGELS, KREOLISERING, SLAWETALE, GE-LOOFSONDERRIG, NEOLOGISMES, SINTAKTIESE FUNKSIE, UITSPRAAK, IDIOME EN UIT-DRUKKINGS

INTRODUCTION

One of the distinctive features of the Cape Muslim Afrikaans variety is its peculiar pronunciation of certain Afrikaans words. There is a noticeable tendency among Cape Muslim Afrikaans speakers to pronounce the Afrikaans diphthong *ui* [œy] as *ei* [əi]; or, at times, to use *ga* [xa] instead of the Standard Afrikaans *ge* [xə] for the past tense of the verb; or to change the pronunciation of a double *d* or *t* in the middle of a word to *r*. Thus words like *middag, middel* and *bottel* tend to be pronounced as *marrag* [marax] and *mirril* [mərəl] and *borrel* [bɔrəl] respectively. These distinctive features of the acoustic nature of Cape Muslim Afrikaans, the Afrikaans used by the Muslim community of the Western Cape, but especially in the Bo-Kaap, is relatively well known.

But this tendency in pronunciation is already known to have existed in the nineteenth century spoken Afrikaans or Cape Dutch. One need only to look at Abubakr Effendi's *Bayânudîn* (An Explanation of the Religion) written in 1869, to recognize this fact. A typical example is Changuion (1844: xix) *paddak* which appears as *padak* in the *Bayânudîn* (Effendi 1869: 296). There are, however, other examples of Cape Dutch or nineteenth century Afrikaans pronunciations which have lingered on in Cape Muslim Afrikaans. Examples of these are *danebol* and *moddras* for the Standard Afrikaans *dennebol* and *modder*. These words, with morphological structures which conform to their pronunciation in Cape Muslim Afrikaans, are already listed by Changuion in 1844 (see

Changuion 1844: xi and xviii) and continue to be pronounced in this mode in Cape Muslim Afrikaans.

Many of the distinctive features of the acoustic nature of Cape Muslim Afrikaans could be attributed to the use of the Arabic alphabet to transcribe the sounds of the essentially Western Germanic language they were speaking. The Arabic alphabet could not convey all the sounds of their Afrikaans mother tongue. Not even the use of the Arabic phonetic script, which became their preferred alphabet for writing, could bridge this inadequacy. The inadequacy of the Arabic orthography to represent distinctive Afrikaans sounds, therefore, greatly influenced their orthoepic practice. This I illustrated by the morphological changes which occurred in the Arabic writing form of the simple Afrikaans word *hulle* at different times in the development of Arabic-Afrikaans (Davids 1991). These historical morphological changes are illustrated in Figure 1.

1869	—	hoewaile	—	[huvəilə]	—	هـُوَيـْلَ	—	Abukakr Effendi
1894	—	hee-le	—	[he:li]	—	هِـسـْيـَل	—	Hisham N. Effendi
1907	—	hil-e	—	[hələ]	—	هَلـِـي	—	Abdurahim Al Iraqi
1910	—	hil-i	—	[hələ]	—	هَلـِـي	—	Ta Ha Gamieldien

Figure 1:   A historical pattern in morphological and orthoepic changes in the word *hulle*

Apart from its acoustic nature and orthoepic practice, Cape Muslim Afrikaans has some distinctive words which make its vocabulary different from Standard Afrikaans. Some of these words existed in the vocabulary of Cape Afrikaans or Cape Dutch long before its standardization. Words such as *uiwe* (onions), *maskie* (eventhough), *ver-effe* (a little while ago), and *werksloon* (good deeds) (Elffers 1908: 39ff), were already in use prior to the establishment in 1875 of the Genootskap van Regte Afrikaners, the organisation which first actively promoted Afrikaans as a language.

Similarly, words such as *rieziek-giever* (giver of bounty), *opbouwens* (systematic construction), *slamblie-er* (used as a noun — slaughterer, but from the Malayu verb *slamblee*, to which the Afrikaans grammatical morpheme *er* is added to form the noun) are regularly encountered in the Arabic-Afrikaans publications[1] produced prior to 1900 (Davids 1991). These words, together with Malayu words such as *ghielap* [xilap] (from the Malayu *kilat* for light-

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[1]   As distinguished from Afrikaans religious publications in Roman script.

ning), *ghoentoem* [guntum] (from the Malayu *guntur* — thunder); *mannie-kamer* (from the Malayu *kammar-mandi* — bathroom) or simply *djamang* (toilet) or *graa-na* (eclipse) which had acquired a distinct Afrikaans pronunciation, were already strongly bridged into the Afrikaans of the Cape Muslims in the nineteenth century (Muller 1960: 38). Then there are older words such as *kasm* (oath), listed by Swaving (1830: 336) and *memme* (foster mother), listed by Teenstra (1830: 348) which were already in use in the 1820s, and which show the tremendous influence of the ancestral languages of the slaves on the spoken Afrikaans of the Cape Muslims. These words, which are still in daily use by a vast section of Afrikaans speakers, have never been absorbed into the vocabulary of Standard Afrikaans.

THE PERPETUATION OF DISTINCTIVE LEXICAL UNITS AND ITEMS

That these words continued to be used in Cape Muslim Afrikaans, in both secular and religious settings, could be attributed to their extensive use in the Arabic-Afrikaans publications. Many of these publications were used as readers in the Muslim religious schools or *madaris* (singular = *madrasah*), or their contents constituted part of the text of a sermon or lecture delivered at the mosques. These words were also incorporated into the *koples*, the rote learning formulations or lessons, which the *madrasah* students had to memorize and recite, i.e. literally get into their heads.

It is the normal practice for these learning formulations to be dictated by a teacher or written on a chalkboard and transcribed by the student into a notebook called the *koples boek*. The student is then required to memorize the learning formulation and recite it from memory in the presence of the teacher on the next day. If the student recites the lesson proficiently, a new learning formulation or lesson is given and the process repeated. It is interesting to note how this process in itself lends two lexical items to Cape Muslim Afrikaans.

The process of memorization is called *faam-maak*, a composite of two lexical morphemes from two different languages — *faam*, from Malayu, and *maak* from Afrikaans. As a verb, *faam-maak* is so strongly bridged into Cape Muslim Afrikaans that it even takes on a past tense form, *faamgemaak*. The process of proficiency in recitation or recall is called *lanja*, an inherited Malayu lexical item. Thus in Cape Muslim Afrikaans it is not uncommon to hear: *Hy het die storie goed faamgemaak, en is so lanja as hy dit vertel, dat jy nie wiet (weet) of dit die waarheid is nie.*

But be that as it may, the same learning formulations continued to be used from generation to generation since the early nineteenth century. From some of these recorded formulations in student notebooks or *koples boeke* of the 1840s and 1860s, some of the etymological roots of some very frequently used Cape Muslim Afrikaans words could be traced. It also demonstrates the creolization which has occurred in Dutch, and from which creolized form Afri-

kaans emerged. A passage from one of the 1860 koples boeke in my possession reads as follows:

> *Vierghiefnies van al die koewaat* (evil) ... *wai viersoek van Oeai wietienskap van ghoet en koewaat ... wai ghoeloef oeai ies maar een, oeai hiet niet ghalaikienies miet gha-nie-saam-nie* (nobody, Afrikaans = *niemand nie*) ... *wai bierou van al die koewaat. Wai loe-waister oeai ghiebot ... wai ghoeloef in wat wai miekeer dit ghief oeai, wai viersoek van oeai a-leen wat ghoet ies vier ons ...*

From this short passage the nineteenth century etymological roots of such Cape Muslim Afrikaans words like *ghaniemand* (nobody: Standard Afrikaans = niemand); *ghawietenskap* (used in the sense of 'knowledge'; Standard Afrikaans = *kennis*) and *ghaleikenis* (equal; Standard Afrikaans *gelyke*) could be traced. It is obvious that *ghaniemand* is derived from *gha-nie-saam*; *ghawietenskap* is derived from *wietenskap*, and *galeikenis* is derived from *ghalaikienies*, as they appeared in their nineteenth century usage in the passage above. It is also very evident that the sentence "*Allah ta 'aalaa het nie ghaleikenis nie*" (God the most high has no partner), which is frequently used in Bo-Kaap *madaris*, has its origin in the nineteenth century.

It was thus through the *madaris* or Muslim religious schools that the distinctive lexical units and items of Cape Muslim Afrikaans were transmitted and perpetuated. Though the medium of instruction in the *madaris* over the years was Afrikaans, this Afrikaans was not infrequently laced with lexical units or items borrowed or inherited from the ancestral slave languages of the Cape Muslim community. It is a known fact that as a result of their diversity of origins, the eastern slaves brought with them seven main languages and fourteen dialects (Crawfurd 1820). These languages and dialects were of the Malayo-Polynesian family. The slaves from Africa again brought with them a variety of Portuguese creoles (Valkhoff 1971), while Malayo-Portuguese was the trading *lingua franca* in the south east Asian Archipelago prior to the arrival of the Dutch (Bird 1883: 19-21). Of these languages, Malayu, and its distinctive Arabic script, known as *Jawi*, came to predominate at the Cape from the beginning of the nineteenth century. Archival evidence, however, indicates that not only Malayu but Sunda, Buganese and Macassar were also written at the Cape (Davids 1991).

The dominance of Malayu from the end of the eighteenth century, and its use as the first medium of instruction at the first slave *madrasah* in Dorp Street (Davids 1990), explain the more frequent borrowing or inheritance of lexical units and items from this language. It is impossible to think of *madrasah* or Islamic religious education at the Cape without three distinctive Malayu terms — *batja*, meaning to read; *ai-ya*, meaning to spell, and *toellies*, meaning to write. These three lexical units are very strongly wedged into the spoken Afrikaans of the Cape Muslim community. However, Malayu, though the most dominant, was not the only slave language from which lexical items were

borrowed or inherited by Cape Muslim Afrikaans. In Standard Afrikaans, too, we can trace the etymological roots of the word *tronk* (prison) to *tarunka*, a Buganese and Sunda word. The word *tronk* could thus have come into Afrikaans through the Buganese and Balian slaves (Davids 1990).

Then too, as is the custom with the translation of Arabic religious works in most non-Arabic speaking Muslim communities, no effort was made to translate the keywords or fundamental concepts of Islamic thought (Brandel-Syrier 1960: xxxvi) in the Arabic-Afrikaans publications or at the *madaris*. Some of these keywords or fundamental concepts became part of the vocabulary of the Afrikaans of the Cape Muslim community, taking on different grammatical functions through the affixation of Afrikaans grammatical or lexical morphemes. Thus, for example, the Arabic word *saheeh* (correct), a noun, with the addition of the Afrikaans grammatical morpheme *ste*, becomes *saheehste* (the most correct) [sage:gstə], an adverb of degree. Similarly, the Arabic words *salaah* (prayer) and *hoekoem* (ruling) [gukum], by the affixing of an *s* (the Afrikaans plural-forming grammatical morpheme) become *salaats* and *hoekoems* (Afrikaans plural forms). Sometimes an Arabic word assumes a new Afrikaans grammatical function by being coupled with an Afrikaans lexical morpheme to form a composite. Hence the Arabic word *zakaat* (charity) is coupled with the Afrikaans word *maker* to form the composite, *zakaatmaker*, meaning 'the giver of charity'.

Through the Arabic-Afrikaans publications and their language usage in the *madaris* some interesting lexical items and linguistic features of the Afrikaans of the Cape Muslims were transmitted and perpetuated in the community. The majority of these linguistic features and lexical items are still noticeable and present in the spoken Cape Muslim Afrikaans. This despite the exposure of this community to the Standard Afrikaans usage in secular schools and via radio and television. The continued existence of these linguistic features and lexical items, I attribute to the ease with which they help to facilitate communication. These linguistic features and items have within themselves a degree of originality and, at the same time, a communal relatedness. Hence, what they might lack in sophistication is nevertheless made up for by their usefulness for communication and linguistic creativity.

But then, too, their transmission is not in isolation of the human element. These linguistic features and lexical items are perpetuated, with all the nuances of the community's distinctive humour, through the *madrasah* and even the mosque. It was thus at *madrasah* that my six-year old niece, nurtured in an English speaking home environment, came to learn the lexical item *"Is jou brein dan ghamaniengal?"* (Are you really that stupid?), and uses it freely and with great humour, even with adults, who fail to comprehend what she considers to be elementary.

BUILDING A FUNCTIONAL VOCABULARY

It was in the Dutch linguistic milieu that Afrikaans emerged. Dutch, therefore, provided the essential core vocabulary of the Afrikaans language. When the Cape Muslim Arabic-Afrikaans writers embarked on the process of writing their Cape Dutch mother tongue in Arabic script, they sincerely believed that they were writing Dutch. This is evident from the use of the Dutch *wij* (*wai* in Arabic script) instead of the Afrikaans *ons* in the passage from the *1860 koples boek* above. What they were in fact writing, as already noted, was a creolized Dutch, a form of Dutch which had already moved away from the pristine purity of the original language.

This creole form of Dutch, from which Afrikaans emerged, and which was of great concern to Changuion (1844), was essentially a lower class language (De Lima 1844: 9) in the nineteenth and early twentieth centuries. It had a rather restricted and limited vocabulary. Or, as Elffers (1908: 5) puts it, "*a language fit for daily use, though lacking in expression for modern ideas, as well as in technical terms*". In fact, Cape Dutch or Afrikaans was, at the end of the nineteenth century, considered by some to be too simple a language with no literary future. This view was clearly articulated by the colonial linguist, Theophilus Hahn (SABP: 1882), in a paper he read at the South African Public Library on 29 April 1882. He said further:

> *It can hardly be expected that the descendants of the Malayo-Polynesian slaves and Hottentot servants, who originally spoke an agglutinative tongue, will have any improving influence on an inflecting language.*

Dr Theophilus Hahn saw Cape Dutch or Afrikaans as essentially the language of people of colour who were resident at the Cape. It was transmitted by them to whites on isolated farms and those white children they served as "*nurses and ayahs*".

This notion of Cape Dutch as essentially an "*uncultured patois*" (Logeman 1903), was a popular one at the time. It contributed considerably to Afrikaans ultimately acquiring the derogatory nicknames of "kombuistaal" and "Hotnotstaal". At the same time it revealed the negative race relations which prevailed at the Cape.

This perceived limitation of the Afrikaans or Cape Dutch vocabulary did not prevent the Cape Muslim Arabic-Afrikaans writers to embark on the translation of involved theological and theo-philosophical Arabic works. One of the wonders of these translations is that, despite the limitation of the vocabulary at their disposal, these translators managed to capture the spirit of the work they translated, and rendered it in a language which has remained meaningful even to the present generation of Cape Muslims. Then, too, the easy and simple language used, did neither distort, nor diminish, nor distract from the meaning of the original text.

In the process of translating, these writers were required to build a functional vocabulary, a vocabulary which must not only be able to express the thoughts of the authors they were translating, let alone their conveying their own nuances, but which will be understood and be meaningfully real to their prospective readers. It was in this process of vocabulary building, as we shall see in the course of this essay, that the genius of the Cape Muslim Arabic-Afrikaans writers really came to the fore.

From the words and word constructions in the Arabic-Afrikaans publications, it becomes apparent that all three aspects of vocabulary building, which S.P.E. Boshoff identified as "erfgoed", "eiegoed" and "leengoed" in 1921 (Eksteen 1984: 144), come into play. Words were certainly inherited from their ancestral Malayo-Polynesian family of languages; words were also borrowed from Arabic, English and Dutch to extend their core vocabulary. Then, too, there is definite evidence of concept construction. This creative process of neology helped to accurately project their theo-philosophical thoughts.

INHERITED AND BORROWED LEXICAL UNITS AND ITEMS

As already noted, the core vocabulary of Afrikaans comes from Dutch. Cape Muslim Afrikaans, as a variety of Afrikaans, is also dependent on this Dutch core vocabulary for its essential communication. It, however, also borrowed extensively from Arabic, the religious language of this community, and the language from which theological tracts were translated.

Cape Muslim Afrikaans also, to a lesser degree, borrowed from other languages like French and English with which it came into contact. French accounted for such words as *aspris* (on purpose, from French — *expres*); *kardoesie* (packet, from French — *cartouche*); *sa-vette* (towels, from French — *serviette*) and *tamaletjie* (a sweet, from French — *tablette*).

The French etymological origins of these words were already determined by Changuion in 1844 (viii, xiv, xxiii). From the Arabic-Afrikaans publications I have picked up some English words such as *saimde* (the same) (Effendi 1894); *promis* (promise) (Gamieldien 1910), *davarent* (different) (Behardien 1918), and *ghamixte* (mixed) (Abdurakib ibn Abdul Kahaar 1898).

Then, too, Cape Muslim Afrikaans inherited vital lexical items from the Malayo-Polynesian family of languages which the ancestors of its speakers brought with them as slaves from South East Asia. There seems to be an interesting pattern with regard to the borrowing and inheritance of lexical items and units.

From the available Arabic-Afrikaans literature, except maybe for the *Tuhfatul Ahwam* (A gift for friends), written by Abdul Kahaar ibn Abdul Malik in Port Elizabeth in 1868, Arabic seems to be the preferred language for borrowings. The spoken Cape Muslim Afrikaans, on the other hand, is again freely   laced   with   lexical   units   and   items   inherited   from   their

Malayo-Polynesian linguistic past. It is, in any case, these inherited lexical units which make Cape Muslim Afrikaans a distinctive Afrikaans variety, but, nevertheless, still related to the broader family of Cape Afrikaans. Its distinctiveness as a variety, with identifiable lexical units from its ancestral slave languages, seemed to have already been acknowledged by Suasso de Lima (1844: 9) when he, in protestations against Changuion's word list, writes:

> *Meent de geleerde Heer dat het Kaapsch taaleigen door hem aangehaald de taal is der Hottentotten, dan moeten wij zijn Edele andermaal een groot kompliment maken, want het bewijst dat zijne overgroote aanraaking met die onbeschaafde volksklasse van groote uitgestrektheid geweest is — maar dit gaat mank — want wij vinden in die lijst bij voorbeeld:*

> *Allah! God, een Turksch woord*

> *Aja, (Maleidsch) en andere derglijke Maleidsche woorden meer.*

Some of these inherited Malayo-Polynesian lexical units were absorbed into the vocabulary of Standard Afrikaans. Words such as *baadjie, baie, pondok, kapok, katjiepiering, ghomma, kaparang, kris, blatjang, nonna, baklei* (Eksteen 1984: 150, 151) today constitute part of the vocabulary of Standard Afrikaans. To the words listed by Eksteen I can add *krabbetjie, tjap, tjommel, tamaai, amper* and *kabaai*. Other words which were inherited from the Malayo-Polynesian family of languages have remained only in Cape Muslim Afrikaans.

A list of these words, with their etymological origins and Cape Muslim Afrikaans meaning, is here produced:

Cape Muslim Afrikaans	Etymological origin	Meaning and usage
abdast [abdas] (noun)	from Persia to Malayu	spiritual ablution
agama [axa:ma] (noun)	Sanskrit = *agaama*	religion
atjar [ačar] (noun)	Sunda = *atjar*	fruit/vegetable pickles
bakaiyer [bakəijər] (verb)	Malayu = *bakai-er*	playing with the swords during the Ratiep performance
bang [baŋ] (verb)	Malayu = *bang*	giving the call for prayer

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barakat [barakat] (noun)	Malayu = *berkata*	a parcel of cakes given as a present to take home. Afrikaans: *padkos*
batja [bača] (verb)	Malayu = *batja*	to read
biengoe [biŋ'gu] (abstract noun)	Sunda = *bingu*	disoriented or confused
boeka [buka] (verb)	Sunda = *buka*	breaking the fast
djalantoes [dzalantus] (abstract noun)	Malayu = *djala melang*	to be out of order or disorderly
djamang [dzamaŋ] (noun)	Sunda = *djamban*	toilet
djapandoelie [dzapanduli] (adjective)	Malayu = *djamaduli*	ancient
ghabaar [xaba:r] (noun)	Malayu = *cheddar*	message or news
·ghielap [xilap] (verb)	Malayu = *kilat*	lightening
ghoentoem [xuntum] (verb)	Malayu = *guntur*	thunder
graana [xra:na] (noun)	Sanskrit = *grahana*	eclipse
hiempoe [himpu] (noun)	Malayu = *himpun*	to bring together as one (one congregational prayer)
kafang [kafaŋ] (noun)	Malayu = *kafan*	linen used as a shroud of the dead
kalie [kali] (noun)	Javanese = *kali*	river
kanalla [kanala] (noun)	Malayu = *karna Allah*	please

kiefai-jat [kifəi'jat] (noun)	Malayu = *kifaiyah*	funeral
labarang [labaraŋ] (noun)	Sunda = *lebaran*	general name for Eid, the two major religious festivals
lambar [lambar] (verb)	Malayu = *lamar*	to become engaged to be married
lang-ar [laŋ'ar] (noun)	Malayu = *langgar*	prayer room
lanja [landza] (abstract noun)	Sunda = *lantjang*	to be fluent in the recitation or in memorization
lat-tjoe [lat'c̃u] (abstract noun)	Malayu = *latjur*	bad luck: *Hy kan nooit wen nie, hy is lat-tjoe*
ling-oe [liŋ'u] (noun)	Sunda = *ling-u*	A Balanese cushion dance which was up to 30 years ago still popular at the Cape
manieng-al [maniŋ'al] (verb)	Malayu = *mening-gal*	to have died
mannie [mani] (verb)	Malayu = *mandi*	to bath
mantra [mantra] (verb)	Sanskrit = *mantera*	spiritual healing
maskawi [maskavi] (noun)	Malayu = *maskawin*	dowry
merang [mɛraŋ] (noun)	Malayu = *rame'an*	feast
mesang [mɪsaŋ] (noun)	Malayu = *mesan*	tombstone on grave
mienta [minta] (abstract noun)	Malayu = *mintaken*	hope: *Ek mienta dat jy 'n lekker reis sal hê*

mienta-maaf or *boeta-maaf* (adverb)	Malayu = *minta-mu'aaf*	excuse me
moeli-at [muli'at]	Malayu = *melihat* ⁾	watch-out!
motjie [mɔči] (noun)	Javanese = *muntjie*	woman or wife
pang [paŋ] (noun)	Malayu = *bapang*	man or uncle
pasang [pasaŋ] (verb)	Malayu = *pasang telinga*	to announce: *Salie het gepasang vir die kiefai-yat*
piejara [pidzara] (noun)	Malayu = *petjara*	conference or meeting
poewasa [puwasa]	Sanskrit = *puwasa*	to fast, or fast
sadjie [sad'či] (verb)	Sanskrit = *sajjiker*	to serve
samba [samba] (verb)	Malayu = *sambar*	to be inflicted with an evil spirit
slamat [slamat]	Malayu = *selamat*	congratulations
soembai-ing (verb)	Malayu = *sembah-jang*	to pray
soempa [sumpa] (verb)	Malayu = *sumpah*	to make an oath
soppang [sɔpaŋ] (adverb)	Bughies = *suppang*	dignified
tjaija [čəija] (noun)	Sanskrit = *châ-yâ*	face: *Sy het 'n mooi tjaija*
toelies [tulis] (verb)	Malayu = *tulis*	to write
top [tɔp] (noun)	Javanese = *tup-ake*	a prayer shirt
tramakasie [tramakasi]	Malayu = *terima kasih*	thank you

Though Malayu predominates as the language of origin of these inherited lexical units, it is also interesting to note the influence of Sanskrit. This could be

attributed to the tremendous contact which the Malayo-Polynesian languages had with Hinduism prior to the advent of Islam in the region; and the influence which Sanskrit exerted not only on the writing traditions and alphabets, but also on the vocabularies of the languages of the south east Asian Archipelago (Crawfurd 1820). These inherited Malayo-Polynesian lexical units, however, have been completely bridged into the spoken Afrikaans of the Cape Muslims, but in this process of bridging they have also changed in their pronunciation. They have become so Afrikaans in sound that they, at times, are not immediately recognized by speakers of the language from which they were originally inherited.

But apart from such direct appropriation with orthoepic change, some Malayo-Polynesian lexical units inherited, changed to perform new syntactical and grammatical functions in Cape Muslim Afrikaans. Thus the Malayu verb *slamblee* (to slaughter) would take on the Afrikaans grammatical morpheme *er*, to form the noun *slamblie-er*. Similarly the Buganese derived verb *soppang* (dignified), with affixing of the Afrikaans grammatical morpheme *heid*, becomes an abstract noun *soppangheid* (dignity). Another example is the affixing of the Afrikaans grammatical morpheme se to the Malayu word *djapandoelie* (ancient) to form the adjective *djapandoeliese* in the lexical item *djapandoeliese tyd* (for 'ancient time'). Or merely by changing the word order of composites, which in the Malayo-Polynesian syntactical arrangements is for the noun to be followed by the adjective, to conform more closely with the Afrikaans syntactical patterns, a new distinctive Afrikaans ring to a Malayo-Polynesian composite is created. The classical example is *mannie-kamer* (bathroom) from the Malayu *kammar-mandi*, where the adjective *mandi*, meaning bath, follows the noun *kammar*, meaning room.

The more extensive use of Arabic loan words, and the relative absence of Malayo-Polynesian inherited lexical items, in the Arabic-Afrikaans publications could be attributed to two main factors. The vast majority of the Arabic-Afrikaans publications produced were translations from Arabic. It would have been easier to have borrowed words from this language than from any of the Malayo-Polynesian languages. In any case many of the basic Arabic-Islamic religious terms were already absorbed into Malayu, the religious language of the Cape Muslims in the beginning of the nineteenth century. It was possibly through Malayu that such Arabic terms as *salaah* (prayer); *niekah* (marriage ceremony); *zakaah* (the poor rate); *kiefai-jat* (funeral); *masjied* or *masiet* (mosque); *niesaab* (taxable property); *rieziek* (bounty); *daleel* (Quranic substantiation) and *waajieb* (necessary) were absorbed into Cape Muslim Afrikaans.

At the time when the majority of the Arabic-Afrikaans publications were embarked upon, Malayu was no longer a spoken language in Cape Town. In 1903, Hiesham Neamatullah Effendi claimed: *"Their language used to be the Malay language. They have lost it. They are a Dutch speaking community of different nationalities and races ..."* (*Cape Times*, 20 March 1903). In view of this evidence,

one could well understand that it would have been foolhardy, therefore, to seek loan words from Malayu, or for that matter, any other of the Malayo-Polynesian languages to explain the Arabic religious concepts. The objective of the translators was the transmission of religious ideas. This could only be achieved by a language medium comprehensible to their target community. The Malayo-Polynesian terms for the Islamic religious concepts, which were already in use, and bridged into their spoken Afrikaans, were effectively appropriated. This is evident in the fact that the word *mannie* (Malayu = bath), co-exists with *ghoesl* (Arabic = bath) [gusl]; and *abdast* (Malayu = spiritual ablution) with *woedoe* (Arabic) in the Arabic-Afrikaans publications.

The interdependency of the Malayo-Polynesian and Arabic languages in the creation of Afrikaans equivalents for the Arabic religious concepts are no more clearly seen than in the creation of composites. Examples of these composites are *graana-salaah* (prayer for the eclipse) — a Sanskrit-Arabic combination; *kierie-slaam* (best greetings) — a Sunda-Arabic combination; while *tuan-koeber* (gravedigger) is an Arabic-Malayu combination.

Arabic loan words in Cape Muslim Afrikaans came mainly via the Arabic-Afrikaans publications. Not all of the Arabic words borrowed became bridged into Cape Muslim Afrikaans. The custom, as in other languages, not to translate the fundamental concepts and keywords of Islamic thought from Arabic, however, also led to these key words and concepts immediately becoming part of Cape Muslim Afrikaans. Hence it is difficult to say whether such key words as *malaa'iekat* (angels); *kietaab* (book); *siefaah* (attribute); and *dja-iez* (acceptable) were brought directly into Cape Muslim Afrikaans from Arabic. These key words and concepts could have come into Cape Muslim Afrikaans via one or other of the Malayo-Polynesian languages.

Not all words borrowed from Arabic in the Arabic-Afrikaans publications came to constitute part of the vocabulary of the Cape Muslims. Many of the borrowed words have a rather restrictive religious meaning, and cannot be easily used in colloquial communication. Such words would not be deemed to constitute part of Cape Muslim Afrikaans, despite their usage in the Arabic-Afrikaans publications. Some other Arabic words with restrictive meaning were, however, absorbed into Cape Muslim Afrikaans by virtue of their extensive usage. Such words are: *talak* (divorce); *salaah* (prayer); *goedbah* (sermon), which by the mere affixing of an Afrikaans grammatical morpheme, can perform different syntactical functions. Hence *talak* can become *getalak* (divorced = a past tense) or *talakke* (divorces = a plural), *salaah* can become *gesalaah* (prayed), and *goedbah* can become *gegoetbah* (read the sermon), indicating the past tense action of the verb. Then, again, Arabic words like *mansoogh* (abrogation, but used in the sense of 'it is settled'), *soelg* (to make amends), *kiesa* (story), which do not really change morphologically with syntactical or grammatical function, are so extensively used in both secular and religious communication, that they are assumed to be Afrikaans.

There are, however, also other words which came into Cape Muslim Afrikaans via the Arabic-Afrikaans publications. Many of these words have a Malayo-Polynesian equivalent which seems to be preferred in the colloquial Cape Muslim Afrikaans. Thus the verb *soembai-ing* (Malayu) is preferred to *salâti*, the Arabic verb for 'prayer'. Similarly *soeboeg* (Malayu), as the name for the morning prayer, is preferred to Arabic *fajr*. It is always *poewasa* (Malayu) for the act of fasting, seldom *soum*, its Arabic counterpart. We also talk of *maskawie* (Malayu), instead of *mahr*, the Arabic for 'dowry'. There are many such examples.

The strength of the bridging of an Arabic word into Cape Muslim Afrikaans appears to be determined by the grammatical usage of such words through the affixing of Afrikaans grammatical morphemes. The changes in grammatical function are indicated, for example, with Arabic root words such as:

nabee (prophet) — noun + *skap* = *nabeeskap* (prophethood) — an abstract noun;

nieyat (to make intention) — verb + *ge* = *genieyat* — a past tense verb;

saheeh (correct) — noun + *ste* = *saheehste* (the most correct) — an adverb;

hoekoem (ruling) — noun + *s* = *hoekoems* (rulings) — a plural;

waadjieb (necessary) — adjective + *heid* = *waadjiebgheid* (necessity) — an abstract noun.

It would appear that it is the morphological change for a new syntactical function which indicates the intensity of the integration of an Arabic loan word in Cape Muslim Afrikaans.

NEOLOGISMS

Probably the most creative aspect of vocabulary building was through the process of neology. Apart from the affixing of morphemes to change the grammatical function of inherited lexical items and other loan words bridged into Cape Muslim Afrikaans, words were also created to convey exclusive meanings. Typical examples are *werksloon* and *maaksloon*. In both these examples the Afrikaans word *beloning* is interpreted to mean 'reward from God'. Thus in the first instance *werksloon* would imply 'activities for which God will reward the individual' (i.e. such as prayer or indulgences in spiritual activities). The word, however, also acquired the meaning 'good deeds', and it is in this sense that it is currently more frequently used. Similarly *maaksloon*, which means

'creation', also has the implied meaning that the process of creation is a reward for humanity.

The word *warraiskap* was specifically created by Imam Abdurakib ibn Abdul Kahaar (1898) to convey the deep sense of psychological worry which results from a state of spiritual impurity — and thus he writes: *"om wegh te niem die warraiskap wat kom van gadath of onrainnighaid"* (See Davids 1991: 135). Hisham Neamatullah Effendi (1894) created the word *opbouwens*, as a concept for 'systematic construction', and Imam Abdurahmaan Kassiem Gamieldien (1907: 2) coined the word *verghinskap* for a 'divine gift of providence'.

One of the Arabic-Afrikaans writers most creative with neologisms is Sheikh Abdullah Ta Ha Gamieldien. His creativity is particularly evident in his 1910 translation of the *Matha 'il abi Laith* (The questions of Abi Laith), a philosophical exposition on the dogma of belief by the tenth century Islamic philosopher Nasr ibn abi Laith al-Samaqandi. To convey the philosophical meanings of the Arabic concepts expressing the attributes of God, Taha Gamieldien embarked on an ingenious process of neology to create powerful Afrikaans nouns. These nouns very effectively expound the perceived functional meaning of God as conveyed by the Arabic concepts.

Thus, as a translation for the Arabic word *bâqin*, which comes from the theological concept *baqâ*, which means that 'God has neither a beginning nor an end', he creates the word *aitwaghdieren*. In terms of the Arabic dictionary (Hans Wehr 1980: 68), *baqâ* is defined as 'eternal' or 'immortality'. To convey the idea that God is eternal, Ta Ha Gamieldien uses the Dutch *uitwacht*, which conveys an idea of 'out watching', as his core word and adds the Dutch morpheme *deren* to change its grammatical function from a verb to an abstract noun. *Aitwaghdieren* is a particularly interesting word, virtually telling you, no matter how patient you are, God will outwait you in the final consideration.

Similarly, as a translation for the Arabic *âlimun* (the All-knowledgeable), he creates the word *wieter*, conveying the feeling that God alone is knowledgeable of all things. For the Arabic *qâdirun* (the All-powerful), the new word *kraghtagh* is used; while the Islamic concept of predetermination is brilliantly conveyed by the created word *wiler* (the One who Wills) for the Arabic concept *murîdun*, a noun which expresses the idea 'that everything is predetermined by the Will of God'.

From the translation of the *Matha il abi Laith* it is obvious that such lexical units as *gienage*, from the Dutch *diegene*, instead of the Standard Afrikaans *die ene*; *liewendag*, instead of the Standard Afrikaans *lewende*; *Maker*, instead of the Standard Afrikaans *Skepper* — in reference to God; and *afgekom* instead of *openbaar* (revealed) were already established language usage in Cape Muslim Afrikaans in 1910. Ta Ha Gamieldien also illustrates how willing the Arabic-Afrikaans writers were to create Afrikaans abstract nouns by affixing the grammatical morphemes *heid* and *skap* to existing verbs. This is seen in such lexical units as *strygeit*, *tweiwelheid* and *afriekenskap*.

It was through the creation of composites that neologisms greatly enriched the limited vocabulary of the Cape Dutch or Cape Afrikaans which the early Cape Muslim Arabic-Afrikaans writers had at their disposal. These composites in turn enriched the vocabulary of Cape Muslim Afrikaans. All kinds of language combinations in the creation of such new words exist. Here follow a few examples showing how the combination of lexical units from different languages creates new lexical units for Cape Muslim Afrikaans:

abdasplek (place for ablution) = *abdast* (Malayu) + *plek* (Afrikaans)

boekatyd (time to break the fast) = *boeka* (Malayu) + *tyd* (Afrikaans)

denningvleis (a meat stew) = *denning* (Malayu) + *vleis* (Afrikaans)

koeberplaas (burial ground) = *koeber* (Arabic) + *plaas* (Afrikaans)

korbaanvleis (sacrifice meat) = *korbaan* (Arabic) + *vleis* (Afrikaans)

labarangbox (Eid present) = *labarang* (Malayu) + *box* (English)

labarangsuit (Eid suit) = *labarang* (Malayu) + *suit* (English)

mie-angtessie (incense pot) = *mie-ang* (Malayu) + *tessie* (Afrikaans)

ouwal-moereeds (first members) = *ouwal* (Arabic) + *moereeds* (Arabic)

poewasa-aramanakie (Ramadaan calender) = *poewasa* (Malayu) + *aramanakie* (English — from *almanac*)

rizieq-giever (giver of bounty) = *rizieq* (Arabic) + *giever* (Dutch)

soeboegsalaah (morning prayer) = *soeboeg* (Malayu) + *salaah* (Arabic)

soembai-ingtapyt (prayer mat) = *soembai-ing* (Malayu) + *tapyt* (Afrikaans)

tuankoeber (gravedigger) = *tuan* (Malayu) + *koeber* (Arabic)

zakaatmaker (giver of charity) = *zakaat* (Arabic) + *maker* (Afrikaans)

zie-jaaratplekke (places of pilgrimage) = *zie-jaarat* (Arabic) + *plekke* (Afrikaans)

An interesting observation from the composites is that, where the components are both derived from Arabic, the syntactical functions of the words are

switched to conform to the Afrikaans, rather than the Arabic, syntactical arrangements. It is normal in Arabic, as with the Malayo-Polynesian languages, for the noun to be followed by the adjective. Thus one talks of *Sheikhun-kabîr* (the great sheikh) or *kitâbun-aswadun* (the back book) which, in a direct translation, would read: *Sheikh-great* and *book-black* respectively.

Following therefore the Arabic order of syntax, *ouwal-moereeds* (first members); *asal-niesaab* (original taxable property) and *waajieb-niesaab* (necessary tax) should read *moereed-ouwal*; *niesaab-asal*; and *niesaab-waajieb*. This does not happen. With the creation of these composites the syntactical arrangements of Afrikaans are observed.

COMPLEX LEXICAL ITEMS — IDIOMS AND EXPRESSIONS

Given the kind of linguistic situation the Cape Muslim community found themselves in, and considering the limitation of the language code at their disposal, the Cape Muslims had to exploit the communicative potential of this restrictive code to arrive at utterances which most appropriately satisfy their communicative needs. The speaker, Langacker (1973: 54) tells us, has to make his language fit the situation, no matter how unusual. He therefore has, on occasions, to construct a phrase or a sentence in order to express a meaning which a single word is unable to express. It is with the creation of such phrases and sentences — which with regular use come to convey precise meanings as idioms and expressions — that linguistic creativity and diversity grows. In a sense, to be creative in language, one needs to be innovative. In this regard, the Cape Muslim community has indeed been innovative in its spontaneity with its idioms and expressions.

Idioms and expressions very much constitute part of the lexical inventory of a language. In fact, Eksteen (1984: 137) argues that the lexicon of a language is composed of its words, its morphemes and its idiomatic expressions. It is, however, in the creation of its idiomatic expressions that a language creatively utilizes its words and morphemes. Thus, it is their creation of idioms and expressions which shows the ingenious creativity of the Cape Muslims with the perceived limitations of Cape Dutch or Cape Afrikaans. It is also their creativity with idioms and expressions which gives Cape Muslim Afrikaans its humour. These idioms and expressions, despite their lack of sophistication at times, facilitate the flow of Cape Muslim Afrikaans as an effective means of communication. Hence to show their total adequacy, members of the Cape Muslim community will jokingly say:

'n Boer maak 'n plan, maar 'n Slams het 'n plan
(A boer makes a plan, but a Muslim has a plan)

Here follow some examples of Cape Muslim Afrikaans idioms and expressions:

aansit: *Sy kan baie aansit as sy praat* = She is very pretentious when she speaks. Alternatively: *Hy is vol aansit* = He is full of pretense. Sometimes also used as: *Hulle is baie aansitterag* = They are full of pretense.

aspris: *Jy lewe aspris* = You live without purpose.

brêggat: *Hy's 'n ou brêggat* = He is a braggard.

bus: *Sy is bus* = She is a busybody.

busry: *Hou weg van dai vroumense, hulle kan heeldag busry* = Stay away from those ladies, they gossip the whole day.

die toit: *Hoe gaan dit met die toit?* = How is your wife keeping?

gesig verkoep: *Dit help nie om gesig te verkoep nie* = It does not help to curry favour. Simply: *Jy verkoep gesig (ghasegh)* or *Jy verkoep gevreet (ghavriet)*.

huisbou: *Moenie huisbou nie, man, kry klaar met jou storie* = Don't drag it out, get done with your story.

kart skiet: *Jy het hom darem 'n kwaai kart geskiet* = You told him a fantastic story (which he believed but which might not necessarily be true).

kastai: *Die kind kan 'n mens baie kastai* = This child can really tease you.

kêpies is berêtjies: *Wat dink jy kêpies is berêtjies?* = These things (or problems or tasks) may look the same, but there are subtle differences between them.

kop: *Waar kry jy dai kop?* = You must be out of your mind (that idea can never work).

kwaai lappies: *Kwaai lappies!* = Well done!

laa die daa: *Hulle is laa die daa mense* = They are upper class people. (Also: *Hulle is bakgat mense.*)

laai-laai: *Sy is baie laai-laai* = She is very cheeky, or: She has a sharp tongue.

lekker bêt: *Hy kan lekker bêt* = He eats well.

luisgat: *Hy is 'n ou luisgat, jong* = He is a no-good, or: He won't work, or: He is unreliable.

manieng-al: *Is jou brein dan gemanieng-al?* = Are you really that stupid? A literal translation: Is your brain dead?

on-er karte: *Hy is on-er karte* = He has all kinds (not necessarily true) stories to tell you. Also used to indicate that a person is a good conversationalist and that he is good company.

oppie tippie: *Jy is altyd soe oppie tippie* = You always wait till the last moment.

ougat: *Sy is tog te ougat* = She is so cute.

poenang-kies: *Dis nou baie poenang-kies* = Now that is pretty. (The expressions *poenang-kies* and *ougat* are used interchangeably.)

poep op 'n lappie: *Hy is maar net 'n poep op 'n lappie* = He is absolutely nothing.

pop: *Wat dink jy ek is 'n pop?* = Do you take me for a fool?

reent: *Waar slaap jy as dit reent?* = Where do you come from? Normally used when someone says something stupid or inappropriate.

slamblee: *Jy kannie sy slamblee vriet (eet) nie* = You cannot trust him.

spaai: *Moenie my vat vir 'n spaai nie* = Don't underestimate me.

tang a lang: *Kry klaar, jy tang a lang te veel* = Get done, you are wasting too much time.

toe: *Jy is so toe soes OK op Sondags* = You have no comprehension of what is happening around you. Usually the expression is simply used as: *Jy's toe*.

In the vocabulary of Cape Muslim Afrikaans lexical items from both the Indo-Germanic and the Malayo-Polynesian families of languages are evident. These lexical items show the strong influence that these two families of languages had on the genesis of Afrikaans. This places Afrikaans in a unique position of being the only modern language which can claim ancestry from the contact of different families of languages. Here at the Cape the Indo-Germanic and Malayo-Polynesian language families, which have a common ancestor in Sanskrit, made contact with Khoesan. The common denominator was the domi-

nant syntactical arrangement of the different languages spoken at the Cape. This syntactical arrangement follows essentially the SOV (subject-object-verb) word order. The Germanic Dutch thus had the same syntactical arrangement as the Malayo-Polynesian languages of the slaves and indigenous Khoesan.

This allowed for easy word switching from one language to another within a constant syntactical framework. It, however, means that the inherited lexical items or *erfgoed* of Afrikaans are not only derived from Dutch. The lexical item *baie* (many), for instance, is not borrowed but inherited from Malayu. Its extensive usage in the Afrikaans language testifies to this fact. The concepts "erfgoed", "eiegoed" and "leengoed" formulated by Boshoff (Eksteen 1984: 144) are, therefore, in need of a serious re-appraisal. "Erfgoed" are not necessarily only those lexical units and items which came into Afrikaans via the Germanic Dutch.

Most of the lexicons of Afrikaans are more exclusive than inclusive. In the compilation of the lexicons, emphasis is placed on words which are generally accepted in Standard Afrikaans. Many lexical items of the non-standard varieties of Afrikaans seem to be ignored or are unknown to the compilers. This in turn has implications for philological studies on the genesis of Afrikaans. In the case of Cape Muslim Afrikaans, its distinctive lexical units and items are not only evident in the spoken, but also in the written language of the Cape Muslim community. Then too, Cape Muslim Afrikaans is used to convey moral and religious ideas in their places of worship and other religious institutions. Such usage of a language and its lexical items shows evidence of sophistication. Therefore, Cape Muslim Afrikaans cannot be regarded as "uncivilized". In view of this, the lexical items and units of Cape Muslim Afrikaans need to be recognized and a lexicon of Cape Muslim Afrikaans formulated. The more extensively used distinctive lexical units of Cape Muslim Afrikaans must be incorporated into Standard Afrikaans.

CONCLUSIONS

What this essay shows is that apart from the recognized differences in pronunciation between Cape Muslim and Standard Afrikaans, there are also marked differences in their vocabularies. Cape Muslim Afrikaans also depends on Dutch for its core vocabulary. Unlike Standard Afrikaans, it has retained many lexical units of Cape Afrikaans which existed prior to standardization. Furthermore, it inherited some lexical units from the ancestral slave languages of its speakers and borrowed others from the languages with which it came into contact at the Cape. Arabic began to make contributions to its lexical inventory when Arabic theological tracts were being translated into their mother tongue, Cape Muslim Afrikaans.

These translations necessitated the creation of new lexical units to facilitate the expression of the involved theo-philosophical ideas.

All this led to Cape Muslim Afrikaans having a lexicon of its own. This essay looks at only some aspects of that lexicon, and notes some of its lexical units and items. There are some lexical units, like *gesitnaai* for the Standard Afrikaans *naai* or *naaiwerk*, and *nêmatjies* for the Standard Afrikaans *netnou*, though still extensively used, which are not even discussed. Some of these lexical units already existed in nineteenth century Cape Muslim Afrikaans. My first observation, therefore, is that there is no complete lexicon of Cape Muslim Afrikaans. Such a lexicon may broaden our understanding of Cape Afrikaans and hopefully lead us to re-evalute some of the existing philological studies dealing with the genesis of Afrikaans.

The borrowing and inheritance of lexical units from the ancestral slave languages and languages of contact with Cape Muslim Afrikaans did not constitute a simple process. It involved complicated morphological, syntactical and phonological adaptations so that these lexical units, at least in orthoepic practice, conform to the acoustic nature of Cape Muslim Afrikaans. This is evident from the changes in pronunciation of the lexical units inherited from the Malayo-Polynesian ancestral languages. It is even more evident in the way grammatical and lexical morphemes are used as affixes to create for these "foreign" words new syntactical functions and new orthoepic sounds. The results of this is that *gemixte*, for instance, hardly sounds English in Cape Muslim Afrikaans.

Cape Muslim Afrikaans, as a distinctive variety of Afrikaans, only survived because it acted as a vehicle for the transmission of religious ideas. It was the medium of instruction in the Islamic religious schools or *madaris*, the language for lectures and translations of the sermons in the mosques. Its extensive use for religious purposes in turn strengthens its usage for social communication. But it was its use as the medium for written communication, although in the Arabic script, which facilitated the dissemination and helped the perpetuation of its lexical inventory. The dissemination and perpetuation of its lexical inventory were further facilitated by the fact that its speakers became a reading community. By 1925 the Cape Muslims were considered one of the most literate Muslim communities in the world (Zwemer 1925: 349). Already as early as 1874, Cape Muslim Afrikaans, in Arabic script, was used for the writing of a love letter from Turkey. In terms of the lexical units in this letter, it would appear as if the phonology and lexicon of Cape Muslim Afrikaans have not changed considerably over the years. A few lines from this letter transcribed from the Arabic script read as follows:

> *main twee oe-ge en liefste motjie onsain groeroot god wat vir ons ghamaak sain seeghint en virghifnis is op ouai en op main liefste broer ('Abeed). main haart is tiedaagh seer om ek kanie vir ouai sien voor ek wegh gaan. ek versoek van groote god om vir ouai weer te sien ...* (Lutfie-Effendi 1991: 3)

Finally, I suggest that there is a need for a compilation of a comprehensive lexicon of Cape Muslim Afrikaans. Such a lexicon will take several researchers a considerable time to compile. It is my hope that this essay is a positive start in that direction.

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Lexicography in Australia

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Abstract: This paper describes the current setting for lexicography in Australia by reviewing the place of English since the first British settlement began in 1788. The emergence of Australian English as the national language is traced, and its relations with the Australian Aboriginal languages touched on. The greatest change in the language setting came with Australia's immigration policy in its post-World War II form. This resulted in the government's eventual recognition of Australia as multilingual and multicultural, and urgently in need of a formal policy on languages, one which treated the many community languages of Australia as an economic, social, educational asset.

The paper then summarises the past and present record of lexicography, in Australian English, in Aboriginal and community languages, and in languages of its neighbours in the Pacific area. Titles of some of the most important dictionaries are listed in the bibliography.

It ends by describing the outlook of the newly formed Australasian Association for Lexicography.

Keywords: LEXICOGRAPHY, AUSTRALIAN ENGLISH, ABORIGINAL LANGUAGES, COMMUNITY LANGUAGES, IMMIGRATION, NATIONAL LANGUAGE POLICY, MULTI-CULTURAL, BILINGUAL, COLLOQUIALISM, AUSTRALIANISM, DATABASE, CORPUS, AUSTRALEX

Opsomming: Leksikografie in Australië. Hierdie bydrae beskryf die huidige leksikografiese situasie in Australië deurdat daar 'n oorsig gegee word van die situasie van Engels sedert die eerste Britse vestiging in 1788. Die opkoms van Australiese Engels as nasionale taal word nagespoor, en die Australiese inboorlingtale word aangeroer. Die grootste verandering in die taalsituasie het plaasgevind as gevolg van Australië se immigrasiebeleid na die Tweede Wêreldoorlog. Dit het daartoe gelei dat die regering Australië uiteindelik as 'n multitalige en mul-tikulturele land begin sien het. Die regering het ook die dringende behoefte aan 'n formele taal-beleid, wat die onderskeie gemeenskapstale van Australië as ekonomiese, sosiale en opvoedkundi-ge bate sou hanteer, begin besef.

Daarna word die vorige en huidige leksikografiese situasie in Australiese Engels, in inboorling- en gemeenskapstale, sowel as in tale van die Stille Oseaan-gebied in hierdie bydrae geskets. Titels van sommige van die belangrikste woordeboeke word in die bibliografie gelys.

Hierdie stuk eindig met 'n beskrywing van die uitgangspunte van die nuutgestigte Australasian Association for Lexicography.

Sleutelwoorde: LEKSIKOGRAFIE, AUSTRALIESE ENGELS, INBOORLINGTALE, GEMEENSKAPSTALE, IMMIGRASIE, NASIONALE TAALBELEID, MULTIKULTUREEL, TWEETALIG, SPREEKTAALUITDRUKKING, AUSTRALIëNISME, DATABASIS, KORPUS, AUSTRALEX

LEXICOGRAPHY IN AUSTRALIA

Should a history of lexicography in Australia ever be written, it would be apparent from it that until about twenty-five years ago Australians assumed that somebody else should write dictionaries for them, that this monolingual community (except for its students) needed only dictionaries of English, and that what Oxford or Websters produced in this line for international distribution would meet Australian needs perfectly well, indeed might even help to keep Australian usage from straying shamefully far from the requirements of Standard English. Yet such assumptions have by now been so radically called into question that an academic proposal to establish a national association of lexicographers has been implemented, and the resulting Australasian Association for Lexicography is now well into the second year of its initial program, with some 150 members, including lexicographers, publishers, editors, linguists and interested members of the public.

THE CURRENT SETTING FOR AUSTRALIAN LEXICOGRAPHY

Nothing testifies to the need for dictionaries made in Australia more directly than the diversity of language and culture in its population. This diversity is the product of immigration: only the Australian Aboriginal people can claim not to be immigrants. The First Fleet brought its cargo of convicted felons from England in 1788, to serve out their sentences in New South Wales, many of them never to return. They brought many varieties of English with them, with those of London English predominating. But the experience of adapting to the social and physical novelties of life in the antipodes under the convict system soon changed these transported dialects into a relatively homogeneous and distinct variety of English. By the second or third decade of the nineteenth century the language of the colony was noticeably distinctive in vocabulary and accent. And after more than a hundred years of further lexical and phonological development it got itself cautiously recognised by Australians as Australian English. But not until the middle of this present century! Although (Australian) English has never been declared the country's official language, it is certainly the national language, the mother-tongue of the majority of native-born Australians, the language of government, of law, of the workplace, the language for all Australians.

Yet English is only one of at least 250 languages now in use in Australia. Some of them are Aboriginal languages, others the so-called "community languages" brought here by immigrants (the usual Australian word is *migrants*) from the middle of the nineteenth century and on, but particularly since World War II. In the 1986 Census of Population and Housing the total population of Australia was recorded as 15,602,156 persons, and 13.63 per cent of these indicated that they used a language other than English at home.

If one compares the 1986 Census figures with those of 1901, the year in which the various state colonies became federated into the Commonwealth of Australia, it is evident that the proportion of those born in Australia stands the same in both, that is, at 77 per cent. In 1901, all but 5% of the remainder had been born in England, Wales, Scotland or Ireland, speaking some variety of English. At this time the prevailing mood was strongly nationalist, with the young nation determinedly monolingual, as a token both of its British tradition and allegiance, and of its sense of national identity. But in 1986, 8.8% declared that they were born in other English-speaking countries, and 12.2% that they were born in non-English speaking countries.

The growing pluralism implicit in these percentages has always had to face some level of conflict with the entrenched notion of a single culture, a single language. For the first half of this century, it was expected of migrants that they would assimilate to "the Australian way of life", and there was no encouragement given to language maintenance among non-English-speaking migrants. But for the past twenty years new attitudes have been developing: "assimilation" has been replaced by "integration", migration from Asia has become an important part of government policy, and the presence of "community languages" seen as a positive asset to be nurtured and developed. In 1978 Malcolm Fraser, the then Prime Minister, declared that "Australia is at a critical stage in developing a cohesive, united, multicultural nation .... [The government] will foster the retention of the cultural heritage of different ethnic groups and promote intercultural understanding."

The development of Australia's multicultural policy, from the early 1970's on, has inevitably led to the discussion in the national government of the need for a policy on languages. This discussion was driven by a growing sense of the importance, in what had been essentially a monolingual country, of making a positive asset out of our greatly increased multilingualism. Australian politics, economics, and education were deeply implicated in the direction these discussions might take, as indeed was the sense of national identity. Because the immigrant population was not spread evenly among the various states of the Commonwealth, there was a need for co-ordination of language policies at a national level which would give full consideration to the experience of those states in which the problems and opportunities were already being most fully explored. In Victoria, for example, there was a rather heavy concentration of Greek and Italian migrants, and by 1979, without special reference to any particular community languages, the Victorian Education Department announced a policy with three leading principles:

i.   All citizens should be proficient in English;
ii.   Children should have the opportunity to learn the language and cultures of their forbears;

> iii.   All should have the opportunity to study other languages and cultures, particularly those represented in the population. (Shears 1979)

But it was not only state bodies that contributed to the national discussion. There were submissions from the Australian Institute of Multicultural Affairs, the Australian Ethnic Affairs Council, the Applied Linguistics Association of Australia, the Australian Linguistics Society, the Australian Federation of Modern Language Teachers Association, the Aboriginal Language Association, and many others, eventually combining their efforts as the Professional Language Associations for a National Language Policy. The culmination of these wide-spread efforts came with the release in 1987 of the *National Policy on Languages*,[1] a report written by lo Bianco, an applied linguist, whose recommendations were based on the following justifications: social justice, enrichment for all Australians, economic strategies, and Australia's external relationships.

His recommendations, soon to be implemented nationally, were:

* English for all
* support for Aboriginal and Torres Strait Island languages
* a language other than English for all (through both mother-tongue maintenance and second language learning)
* equitable and widespread language services.

In 1988 the Federal Government set up the Australian Advisory Council on Languages and Multicultural Education, and in 1990 a National Languages Institute, responsible for establishing a number of administrative and research centres around Australia to co-ordinate the implementation of the national objectives, and facilitate the sharing of the so far generous resources assigned by the Government.

Summarising his account of community languages in Australia, Michael Clyne, Australia's leading sociolinguist, expressed the view that "Australia is unique beside comparable nations — first, because it has a National Policy on Languages; and second, because of the complementarity of English and other languages in its policies." (Clyne 1991a: 245)

THE LEXICOGRAPHIC RECORD

I.   Australian English

Although there were commentaries enough throughout the nineteenth century on how the colonial settlements of Australia were adapting their transported English to the physical and social realities of life here, there was no lexicography worthy of notice until 1889. In that year two dictionaries were published.

J.A. Lake prepared his *Dictionary of Australian Words* as a supplement to *Webster's International Dictionary* (1889), and E.E. Morris, having gathered substantial material for his contribution to the *Oxford English Dictionary*, using the historical principles of that work, then published it as a dictionary of his own under the title *Austral English*. In it he recorded "all the new words and the new uses of old words that have been added to the English language by reason of the fact that those who speak English have taken up their abode in Australia, Tasmania and New Zealand". Unlike the earlier commentators who gave primary attention to what they regarded as Australian slang, Morris concentrated on the core of Australian nomenclature, including: names of flora and fauna; English words used in distinctively Australian senses; words taken from native languages of the regions; fanciful, picturesque, or humorous names given to local natural objects; new coinages; new scientific names; and slang (of which, he says, "the element is comparatively small"). All the entries are supported by citations from Australian texts, with sources and dates in the Oxford style.

The name "Austral English" was an early first shot at a concept which over the next 50 years was found by serious observers of English in Australia to be both attractive and necessary, but by the population at large as a device for robbing them of their right to the Cultural Cringe, deeply felt in language as in other aspects of social life. ("The core of the difficulty", wrote Phillips, who invented the term in 1950, "is the fact that, in the back of the Australian mind, there sits a minatory Englishman.") (Phillips 1950)

It was not until the 1940's that the term "Australian English" came into tentative use to describe the national variety of English. But when at that time Professor A.G. Mitchell, who did so much to promote the serious study of that variety, wrote a popular broadcast for national radio with the title "There is Nothing Wrong with Australian Speech", it was greeted with almost universal hostility. Such was the readiness of Australians to acknowledge their own language!

In the meantime there had been precious little lexicography. The dictionaries in public and private use were mainly from British publishers (Oxford, Chambers, etc.), and rather less from American. None from Australian, and certainly none that focussed on Australian usage. This was in spite of the fact that there had been a good deal of serious study of Australian lexis (See Baker 1945, and Ramson 1966). The Australian Language Research Centre, established in Sydney University, produced a number of occasional papers on aspects of Australian vocabulary, but no dictionary. In 1976 Oxford University Press Australia issued an Australianised version of the *Pocket Oxford Dictionary*, edited by Graham Johnston, in which words believed to be distinctively Australian were labelled *Austral*. But still no comprehensive dictionary appeared, comparable with, say, even the *Concise Oxford Dictionary of Current English* or the *American College Dictionary*, no book for the hands of people seriously wanting to consult Australian lexical usage.

But since then there have been at least three major publications which between them have filled the lexicographic gap. These are a *Dictionary of Australian Colloquialisms* (Wilkes 1978), *The Macquarie Dictionary* (Delbridge 1981), and *The Australian National Dictionary* (Ramson, 1988).

Before Wilkes, there had been a number of more minor attempts to present Australian slang and colloquialism as the most striking and distinctive aspect of Australian English, and even as a distinctive trait in the national character. Our novelists of social realism had tended to foreground slang in dialogue, in the portrayal of their personae. Wilkes's dictionary is drawn largely but not exclusively from Australian fiction (he held the chair of Australian Literature in Sydney University while he was writing it). But it is a well-balanced account, making no exaggerated claims for the quality of Australian colloquialism. Its historical method, with generous dated citations, gives a solid basis for conclusions about the period of currency of the headwords and the development of their various senses. A revised edition appeared in 1985.

The Macquarie Dictionary (1981, 1991) was intended to be the first Australian dictionary to offer a comprehensive word list in which all the pronunciations, all the spellings, and all the definitions of meaning are taken from the use of English in Australia, and in which Australian English becomes the basis of comparison with other national varieties of English. It was hoped that no longer would Australians wishing to consult the usage of their own community find that the only available dictionaries were focussed on the usage of communities in the northern hemisphere. These hopes have been realised, and there is now a wide-spread perception of the *Macquarie* as the first-port-of-call dictionary for Australian users. It has been adopted by many organisations in government, in education, in broadcasting and in journalism, and is frequently quoted in the courts of law and in the press. In the second edition there are more than 300,000 vocabulary items and definitions derived from a large computer database, with special attention given to new words of the eighties, whether of local coinage or drawn into local usage from other varieties of English or other languages. Variation in usage has been the subject of intense study in the preparation of this edition, and the entries reflect the work of five annual Style Councils convened by the Dictionary Research Centre of Macquarie University, and attended by publishers, lawyers, educationists, lexicographers, editors, specialists in computing, and others with professional interests in style in language. Macquarie Library Pty. Ltd., publisher of the Macquarie Dictionary, have also published a number of spin-off dictionaries drawn from the same large database. These include a companion thesaurus, edited by J.R.L. Bernard (1984), and sets of dictionaries and thesauruses of different sizes, for users with different educational needs, with twenty volumes now in print.

The Australian National Dictionary was published in 1988 by Oxford University Press Australia. Its editor, W.S. Ramson, of the Australian National University, Canberra, is a leading figure in the study of the history of

Australian English. It is a dictionary of Australianisms written on the same historical principles as the Oxford English Dictionary, with its entries drawn from the close reading of nearly 10,000 books and papers with Australian associations, wherever published. The dictionary consists of about 6,000 main entries, each of which treats a word or phrase judged to be distinctively Australian. The generous provision of citations establishes the chronology of each word's use, substantiates the definitions, and illustrates the range of registers within which it has been used. It is the first historical dictionary of the whole language since Morris, and the only comprehensive one. There were difficulties, of course, in establishing strong claims for an Australian origin for many words, even with citations that antedated those of British or American dictionaries. It therefore seemed best to the editor to interpret *Australianism* liberally, "not making undue claims but including many words which are of undoubted significance in the Australian context but about the precise origin of which there remains uncertainty." Some 400 borrowings from Aboriginal languages are recorded, and for the first time in Australian lexicography, the etymologies in most cases identify the source language, a reflection of the advanced state of the present knowledge of the over 200 Aboriginal languages that had been in use at the time of the first European settlement, when Aboriginal contact was lexically most productive. The *Australian National Dictionary* has become an indispensible tool for historians and literary scholars, as well as a source of interest in the general population, for the latter notably in its concise format edited by Joan Hughes (Hughes, 1989).

II.   Australian Aboriginal Languages

The Aboriginal languages have been under severe pressure ever since the first European settlement was founded in 1788. Many of the original languages have become extinct, and in many of the present-day communities a language shift to English or an English-based creole is under way. Only about fifty languages remain with viable speech communities, with another hundred still spoken by one or more individuals. In the past twenty years there has been a very considerable acceleration in the scholarly study of these languages and their remnants, in Australia and in other parts of the world.

During the 1980's Aboriginal people themselves have been increasingly trained in research methods, mainly in the School of Australian Linguistics in the Northern Territory, and there have been a number of research publications by Aboriginal linguists on their own languages. (Austin 1991)[2]

But until recently there has been a marked preoccupation with grammar: in the 1980's the grammars of twenty-one languages were published, and thirteen others completed but not published. In Austin's view, "the study of word meaning and the preparation of dictionaries of Australian Aboriginal languages has remained a poor cousin of grammatical description" (Austin 1991:

59). The number of published dictionaries is small compared to the number of grammars, and some of them are confessedly word lists. Typically they are bilingual, with English the target language, and with lexical information concentrated in the Aboriginal-English section of the lists.

But there are now several major lexicographical projects current, with sample entries already published and lively debate ensuing over the methodology employed. In 1987 the Australian Institute of Aboriginal Studies established its National Lexicography Project. One major publication to emerge from its work is a collection of Aboriginal wordlists on a national scale, to be published by Macquarie Library Pty. An objective of this publication is to better inform the general Australian community of the richness and diversity of the indigenous languages and of the life of the people who use them.

III.   Community Languages

The social face of Australia has certainly been changed, especially over the last thirty years, by the presence here of migrants who are native speakers of languages other than English. Their contact with Australian English may result in anglicisation of their native language, and its attrition following a shift to English. Not surprisingly, there has been enormous academic interest in these processes of change, and many papers have been written describing Australitalian, or Australians of Macedonian origin and their speech, or Das Barossadeutsch, or Australian Polish, or Melbourne Spanish.[3] Multilingual Australia offers a rich field of study not only of contact between particular languages, but of theoretical models of language contact and bilingualism.

But the interest for lexicographers is not so pressing. A few words from Vietnamese, Greek, Chinese, Italian etc. have come into Australian English from the presence of speakers of these languages here in Australia, as well as from elsewhere in the world, and they can be expected to show up in the local English dictionaries. But the anglicisation of community languages, in phonology, grammar, vocabulary and semantics, is more likely to be dealt with in papers and monographs than in dictionaries. Whatever the community need may be for bilingual dictionaries involving a community language and Australian English, there are economic reasons why they have so far not appeared in print. With the total population of Australia barely reaching sixteen million, it was a hazardous business venture to launch the monolingual *Macquarie Dictionary* in 1981 even in the expectation that it would be welcomed, and perhaps steal some sales from the international publishers, whose worldwide distribution systems could in any case buffer them against an Australian loss. But to publish a bilingual dictionary and attract sales among a tiny percentage of the Australian population, with no expectation of sales elsewhere in the world, could not make good economic sense.

Here it may be said, leaving community languages aside for the moment, that Australia's position in the Pacific has naturally excited the interest of its field workers and scholars in Papuan, Austronesian and Polynesian languages to the point where their contributions in the form of learned papers, language atlases, grammars and dictionaries form a major part of the international literature on this vast area.

AUSTRALEX AND THE LEXICOGRAPHIC CHALLENGE

The Australasian Association for Lexicography (AUSTRALEX) was established in September 1990 to foster scholarly and professional activities in the field of lexicography, membership being open to any person or institution interested in the purpose of the association.

The intention is to facilitate the exchange of information and ideas through meetings, publications, and such other means as its members deem appropriate.

The first act of the executive was to initiate a newsletter and draw up a register of the lexicographic activities and interests of the members, whether individual or institutional, the details to be stored in a database and released on request. The newsletter also gives notice of conferences, linguistic institutes, specialised courses and workshops, wherever held, and sets out the development plans proposed by the executive committee. For example, it seemed that AUSTRALEX might usefully take a leading part in establishing a collaborative project in Australian English for the making of a multi-million-word national corpus. Already the Dictionary Research Centre at Macquarie University had made a small structured corpus of current Australian English, for its studies in the style of Australian usage; and Macquarie Library Ltd had produced a corpus of about 13 million words drawn from representative texts of Australian literature. The National Dictionary Centre in the Australian National University has also secured funds for preliminary studies for a large corpus. So AUSTRALEX is inviting other parties to express interest in a collaborative project. In the meantime the Federal government has made a grant of $100,000 a year to Macquarie University through the National Languages Institute of Australia for both of these dictionary centres to further the study of Australian English as the national language of Australia. With two national conferences of lexicographers already held, and others planned, AUSTRALEX has no doubts as to its role in the development of language studies and services in Australia.

Notes

1   The context of Io Bianco's report is fully described in Clyne 1991a.

2   For this section of the paper the author has drawn heavily on Austin's review of Australian
      Aboriginal languages in Ch. 4 of Clyne 1991b.
3   For a bibliography see Bettoni C. in Clyne 1991b.

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Definiëring in 'n aanleerderwoordeboek

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Abstract: Defining in a Learner's Dictionary. Because a learner's dictionary (in this case *Basiswoordeboek vir Afrikaans*) is directed at the foreign language user it stands to reason that the definitions therein will differ to a great extent from those used in a standard descriptive dictionary (for this article the *Nasionale Woordeboek*). This article discusses the differences in defining between these two types of dictionaries. The dissimilarity in the use of these dictionaries results in the main differences in defining: where the standard descriptive dictionary is used mainly for decoding, the learner's dictionary is used for decoding as well as encoding of text. Therefore the definiens should be as unambiguous and user-friendly as possible. The ways in which this could be achieved are described, such as the use of full sentences, basic vocabulary, etc.

Keywords: DEFINIENDUM, DEFINIENS, DEFINING, DEFINITION, DICTIONARY, GENUS DIFFERENTIA DEFINITION, LEARNER'S DICTIONARY, LEXICOGRAPHER, LEXICOGRAPHY, STANDARD DESCRIPTIVE DICTIONARY, SYNONYM DEFINITION, SYNTAX, VOCABULARY.

Opsomming: 'n Aanleerderwoordeboek (in hierdie geval die *Basiswoordeboek vir Afrikaans*) is gemik op die vreemdetaalgebruiker, en daarom is dit logies dat die definisies in so 'n woordeboek grootliks sal verskil van dié wat in 'n algemene standaardwoordeboek (vir hierdie artikel die *Nasionale Woordeboek*) gebruik word. Hierdie artikel ondersoek die verskille in definiëring tussen hierdie twee tipes woordeboeke. Die verskil in die gebruik van hierdie woordeboeke gee aanleiding tot die belangrikste verskille in definiëring: waar die algemene standaardwoordeboek hoofsaaklik vir dekodering gebruik word, word die aanleerderwoordeboek vir sowel dekodering as enkodering van teks gebruik. As gevolg hiervan word vereis dat die definiens in 'n aanleerderwoordeboek so ondubbelsinnig en gebruikervriendelik as moontlik moet wees. Die onderskeie wyses waarop die definisie so toeganklik gemaak word, word beskryf, byvoorbeeld die gebruik van volsinne, kernwoordeskat, ens.

Sleutelwoorde: DEFINIENDUM, DEFINIENS, DEFINIËRING, DEFINISIE, WOORDEBOEK, GENUS-DIFFERENTIA-DEFINISIE, AANLEERDERWOORDEBOEK, LEKSIKOGRAAF, LEKSIKOGRAFIE, ALGEMENE STANDAARDWOORDEBOEK, SINONIEMDEFINISIE, SINTAKSIS, WOORDESKAT

1. Inleiding

'n Aanleerderwoordeboek is gerig op die niemoedertaalspreker. Die teorie oor

aanleerderwoordeboeke, en dan spesifiek dié oor definiëring in aanleerder-
woordeboeke, is al deeglik in die internasionale leksikografie beskryf. Binne-
lands het Otto (1989) 'n omvattende studie gedoen oor die teoretiese sowel as
die praktiese eise waaraan 'n aanleerderwoordeboek vir Afrikaans moet vol-
doen. Hierdie artikel gaan meer prakties van aard wees, en dit gaan kyk hoe
lyk 'n definisie in 'n aanleerderwoordeboek (spesifiek die *Basiswoordeboek vir
Afrikaans*), en hoe verskil dit van die definisies in ons algemene standaard-
woordeboeke (vir die doeleindes van hierdie artikel die *Nasionale Woordeboek*).*

2.   Aard van definisie

Die belangrikste verskille tussen die definisies van die Basiswoordebook vir
Afrikaans (BVA) en dié van Nasionale Woordeboek (NW) spruit uit die verskil
in die gebruik van die twee woordeboeke. Die NW word hoofsaaklik vir die
dekodering van teks gebruik, terwyl BVA vir sowel dekodering as enkodering
van teks gebruik word. Dit lei dan daartoe dat die meeste BVA-definisies
tweeledig is: die eerste deel dui gebruik aan, terwyl die tweede deel die bete-
kenis verduidelik. Die grootste verskil tussen die woordeboeke se definisies lê
daarin dat BVA 'n veel uitgebreider definisie het as NW.

Die uitgebreidheid van die BVA-definisie is ook die gevolg daarvan dat
die gebruiks- en betekenisinligting op so 'n manier aangebied word dat daar
geensins 'n beroep op die taalintuïsie van die gebruiker gedoen word nie. Dit
doen wel deeglik 'n beroep op die leksikografiese vaardigheid van die skrywer
as moedertaalspreker.

Watter eise word dan aan die leksikograaf gestel? Hy moet sorg dat sy
definiens **verstaanbaar** en **akkuraat** is. Volgens Rundell (1988: 127) moet sy
produk so toeganklik en gebruikervriendelik as moontlik wees.

2.1   Woordeskat

Om dit so verstaanbaar moontlik te maak, word die beskrywing in groter detail
as in NW gedoen, maar alhoewel die definisie langer is, het die leksikograaf
minder woorde om mee te definieer (Kirkpatrick 1985: 10). Die rede hiervoor
is dat alle woorde wat in 'n definiens gebruik word, elders in die woordeboek
verklaar moet word. Indien die gebruiker dus nie 'n woord in 'n definiens ver-
staan nie, moet hy hierdie woord kan naslaan. Dieselfde beginsel geld vir
gewone algemene standaardwoordeboeke, maar wat in ag geneem moet word,
is dat 'n gekontroleerde woordeskat in 'n aanleerderwoordeboek as definienda
opgeneem word; net dit wat die leksikograaf as kernwoordeskat beskou, word
gebruik (Underhill 1985: 104). Dit lei dan amper noodwendig daartoe dat die
definiens nie woorde sal bevat wat moeiliker is om te verstaan as die definien-
dum nie. Hierdie definiëringsfout kom wel in NW voor waar in voorbeelde (1)

en (2) sowel **gewelf** as **uurwerk** moeiliker en vreemder begrippe as onderskei-
delik **verhemelte** en **oorlosie** is.

(1)   **VERHEMELTE** "gewelf van die mond, monddak" (NW)
       "'n Mens se verhemelte is die boonste gedeelte van die binnekant van
       jou mond." (BVA)

(2)   **OORLOSIE** "uurwerk" (NW)
       "'n Oorlosie is iets waarop 'n mens kyk om te sien hoe laat dit is."
       (BVA)

Die leksikograaf moet ook sorg dat die woorde wat in 'n definiens gebruik
word, ondubbelsinnig is in terme van die konteks. As 'n dubbelsinnige woord
gebruik word, moet die regte betekenisonderskeiding duidelik uit die res van
die definiens blyk (Otto 1989: 190). In die BVA is dit nie so 'n probleem soos in
byvoorbeeld die NW nie, want die gebruik van volsinne help om dubbelsinnig-
heid tot 'n groot mate uit te skakel.

(3)   **FLATER** "misslag, blaps, bok" (NW)
       "Wanneer 'n mens 'n flater begaan, maak jy 'n dom of agtelosige fout"
       (BVA)

Let op die tipiese **'n flater begaan** wat as voorbeeldsin in NW gegee word, en
waaruit die oningeligte gebruiker niks meer wys word nie. In BVA is die kol-
lokasie **flater begaan** deel van die definisie, en dan volg die voorbeeldsinne
eers: "*Hy het 'n groot flater begaan toe hy haar voor haar kêrel fliek toe genooi het*".
    Vroeër is genoem dat daar nie 'n beroep op die intuïsie van die gebruiker
gedoen kan word nie. Daarom moet idiome en metafore nie as deel van die
definiens opgeneem word nie, want dis meestal ondeursigtig vir niemoeder-
taalsprekers (Otto 1989: 195).

(4)   **VERSIGTIG** "1. op jou hoede; wat rekening hou met gevare;
       behoedsaam. 3. bedag." (NW)
       "Wanneer iemand versigtig is, dink hy goed voordat of terwyl hy iets
       doen, en hy doen dit noukeurig sodat hy nie 'n fout of 'n ongeluk
       maak nie." (BVA)

(5)   **VERSPREI** "wat hier en daar, op verskillende plekke, ver uitmekaar
       (en yl) staan of voorkom." (NW)
       "Iets wat versprei is, kom ver uitmekaar op verskillende plekke
       voor." (BVA)

Die leksikograaf moet bedag wees op hierdie idiomatiese tipe taalgebruik in sy
definiëring, want as moedertaalspreker voel hy dit nie meer aan as idiomaties

of metafories nie. Die definiendum **vasbeslote** is eers as volg beskryf:

(6)   **VASBESLOTE** "Iemand wat vasbeslote is om iets te doen, gaan nie maklik sy besluit **laat vaar/afsien van** sy besluit nie".

Die minder idiomatiese variant wat nou opgeneem is, lui:

"Iemand wat vasbeslote is om iets te doen, gaan nie maklik sy besluit verander om dit nie te doen nie".

Fabriek se definiens lui op die oomblik:

(7)   **FABRIEK** "'n Fabriek is 'n groot gebou of 'n groep geboue waar goedere **op groot skaal** gemaak word."

Die **op groot skaal** sal vervang moet word met byvoorbeeld **in groot hoeveelhede**.

2.2   Sintaksis

Dit wat seker die meeste verskil tussen die definiense van die algemene standaardwoordeboek en dié van aanleerderwoordeboeke is dat aanleerderwoordeboeke volsinne as definiense gebruik. Afgesien van die groter verstaanbaarheid wat daaruit spruit — onder andere die uitskakeling van dubbelsinnigheid, want die betekenis word in konteks verklaar — is nog 'n voordeel dat **natuurlike taalgebruik** gewaarborg word. Die definiense in BVA is volgens die patroon van *Collins COBUILD English Language Dictionary* (COB) waar die definiense ontwerp is om soos gewone Engels te lees. Die lemma word op so 'n manier in die verklaring genoem dat 'n mens kan sien hoe dit tipies in Engels gebruik word. In die meeste gevalle verskaf die definiens 'n illustrasie van die woord in sy tipiese grammatikale konteks (Otto 1989: 207). Vergelyk Cowie (1987: 187): "Context focuses or colours the meaning to a varying degree. We cannot separate a word from its context, nor would it be desirable to do so."

Die tipiese COB-definiens, en so ook die BVA-definiens, kan in twee dele verdeel word.

2.2.1   Eerste deel van definiens

Die eerste deel van die definiens is dit wat die meeste van dié in die gewone algemene standaardwoordeboek verskil. Hier word die definiendum in sy mees tipiese sintaktiese optrede en plasing aangetref sodat as die tweede deel van die definiens nie helder genoeg is nie, die eerste deel moet help om die

betekenis uit te bring (Underhill 1985: 104 en 105). Oor die algemeen dui die eerste deel van die definiens gebruik aan, terwyl die tweede deel die betekenis verduidelik; die eerste deel help die gebruiker om te enkodeer, terwyl die tweede deel vir dekodering gebruik word (Otto 1989: 210).

Hoe lyk so 'n verklaring van 'n bepaalde definiendum in sy tipiese grammatikale konteks, en wat kry die aanleerder bykomend?

Eerstens wat naamwoorde betref:

(8)   **VALSKERM** "'n Valskerm is 'n toestel waarmee 'n mens uit 'n vliegtuig kan spring, en dan veilig op die grond kan land." (BVA)
"sambreelagtige toestel waarmee mens uit 'n vliegtuig spring." (NW)

(9)   **REëN** "Reën is water wat in druppels uit die wolke kom." (BVA)
"neerslag van water uit die lug." (NW)

Bloot deur die aan- of afwesigheid van lidwoorde weet die gebruiker of hy met 'n tipiese soortnaamwoord of massanaamwoord te doen het.

'n Naamwoord wat uniek is aan mense word so beskryf dat dit uit die definiens blyk:

(10) **VAN** "'n Mens se van is die naam wat jy met die res van jou gesin of familie deel. Dit staan gewoonlik na jou noemnaam." (BVA)
"familienaam." (NW)

Naamwoorde wat metafories gebruik word, se definiense verskil van dié wat konjunk gebruik word:

(11) **VARK** "1. 'n Vark is 'n soogdier met kort beentjies, 'n ronde snoet en 'n krulstert wat hoofsaaklik vir sy vleis geteel word.
2. Iemand wat baie onaangenaam is of hom baie swak gedra, kan 'n vark genoem word." (BVA)
"1. soogdier met gesplete hoewe geteel vir vleis en spek.
2. liederlike mens." (NW)

Wat heelwat duideliker uit BVA se definiens blyk, is die spreker se bedoeling om iemand te beledig. Die betekenis van **vark** 2 is nie so belangrik as eerder vir wie of wanneer dit gebruik word nie. Let ook daarop dat die definiens nie begin soos by **vark** 1 met "'n Vark is 'n mens wat hom ..." nie. Die aanleerder kan dit te maklik as 'n konjunkte gebruik van **vark** interpreteer of anders kan hy die metaforiese vark as topiek in die tipiese onderwerpposisie saam met 'n onbepaalde lidwoord laat optree. Metaforiese woorde tree nie in natuurlike taal so op nie: "'n Vark het nou net by die deur ingestap" of "Daar het nou net 'n vark by die deur ingestap". Dit is wel 'n tipiese sintaktiese posisie vir die konjunk gebruikte naamwoord. Vergelyk verder Hanks (1987: 134). Vaste uit-

drukkings word ook so gedefinieer dat die eerste deel van die definiens klem lê op die situasie waar of wanneer dit gebruik word.

(12) **DIT REëN KATTE EN HONDE** "Wanneer 'n mens sê dit reën katte en honde, beteken dit dit reën baie hard." (BVA)

Wat die definiëring van werkwoorde betref, kan die aanleerder onmiddellik sien of hulle oorganklik, onoorganklik, of as albei gebruik kan word, terwyl hierdie inligting dikwels uit die voorbeeldsinne in algemene standaardwoorde-boeke afgelei moet word.

(13) **RAADPLEEG** "Wanneer 'n mens iemand of iets raadpleeg, vra jy raad, hulp of inligting by hom of dit." (BVA)
"1. raad vra, inwin by." (NW)

Uit hierdie definiens kan die gebruiker verskeie dinge aflei: eerstens word **raadpleeg** oorganklik gebruik, die onderwerp is gewoonlik menslik, maar die voorwerp kan menslik of niemenslik wees.

(14) **OMDRAAI** "Wanneer 'n mens iets omdraai, beweeg jy dit in 'n ander rigting; die bokant is nou byvoorbeeld onder, of die voorkant is nou agter. Wanneer 'n mens omdraai, beweeg jy in 'n ander rig-ting." (BVA)
"1. andersom plaas; omkeer. 2. teruggaan, terugkeer. 3. van een kant na die ander draai." (NW)

Uit die BVA-definiens sien die gebruiker dat **omdraai** sowel oorganklik as onoorganklik gebruik kan word; in albei gevalle is die onderwerp gewoonlik menslik, maar die voorwerp is meestal niemenslik.
    In die volsindefiniens word die setsel ook aangetref wat saam met die werkwoord optree, terwyl dit in die NW eers in die voorbeeldsin blyk:

(15) **HEERS** "Wanneer 'n mens oor iemand of iets heers, het jy die mag om te beheer wat hy of dit doen, en jy gebruik dan hierdie mag." (BVA)
"1. gesag uitoefen; heerskappy voer. 2. die oorhand hê; jou mag sterk laat geld." (NW)

Wanneer die werkwoord gewoonlik met 'n spesifieke voorwerp verbind, word die voorwerp eksplisiet genoem, en nie vervang deur **iemand** of **iets** nie.

(16) **VERAS** "Wanneer 'n lyk veras word, word dit verbrand." (BVA)
"verbrand, kremeer." (NW)

Uit BVA se definiens kan onmiddellik gesien word dis 'n lyk wat veras word, terwyl dit volgens NW kan dui op enigiets wat verbrand word; die voorbeeld-sin in NW sê wel **'n Lyk -**. Die meeste werkwoorde wat in BVA opgeneem is, is tot menslike onderwerpe beperk; ook **veras**. Dit is egter nie 'n natuurlike handeling vir enige mens om lyke te veras nie, en daarom word die passiewe opsie gebruik in plaas van die algemener "Wanneer 'n mens 'n lyk veras..."

Volgens Hanks (1987: 126) kan dieselfde neutraliteit ten opsigte van die doener verkry word deur 'n infinitiefkonstruksie te gebruik; sodoende word die doener net soos by die kort passief verswyg. Dit geskied veral by werk-woorde wat onwettige of onsedelike handelinge aandui. Vergelyk:

(17) **VERMOOR** "Om iemand te vermoor, beteken om hom opsetlik
dood te maak." (BVA)
"opsetlik doodmaak, gewelddadig om die lewe bring." (NW)

Sou die leksikograaf hier die definiens inlui met "Wanneer 'n mens iemand ver-moor ..." mag dit vir die gebruiker impliseer dat dit natuurlik is om iemand te vermoor. Wanneer die fokus verskuif word, en die definiens lui: "Wanneer iemand jou vermoor ..." kan die gebruiker dalk ontstel word, terwyl die neutra-ler "Wanneer iemand iemand vermoor ..." weer voornaamwoordelike verwy-singsprobleme kan oplewer. Daarom dan eerder die infinitief.

Die infinitief word ook gebruik by die beskrywing van baie algemene werkwoorde waar dit eintlik geen doel dien om 'n doener te noem nie:

(18) **OORTREK** "Om iets oor te trek, beteken om dit van een kant na 'n
ander te trek." (BVA)
"2. van een plek na 'n ander trek." (NW)

Terloops, NW behandel **oortrek** 2 en die **oortrek** wat beteken "om iets met iets anders te bedek" as poliseme, terwyl hulle in BVA as homonieme aange-bied word.

Wat die definiense van adjektiewe betref: die oorgrote meerderheid kan predikatief en attributief gebruik word. Hier word die definiense gewoonlik soos volg aangebied:

(19) **OULIK** "Iets of iemand wat oulik is, is mooi, aantreklik, of 'n mens
hou daarvan of van hom." (BVA)
"aantreklik, mooi." (NW)

By 'n adjektief soos **onderhewig aan** kan 'n mens nie eintlik uit die definiens aflei dat dit uitsluitlik predikatief optree nie, maar dan word dit onder die hofie **opmerkings** genoem. Adjektiewe wat net attributief optree, sou as volg in BVA geakkommodeer kon word: "Die/'n onderkantste iets is iets wat aan die onderkant is." Die definiens lees egter nie natuurlik nie. Die probleem is

soos volg uit die weg geruim:

(20)   **ONDERKANTS(T)E** "Wanneer 'n mens verwys na die onderkantste ding, verwys jy na iets wat aan die onderkant is." (BVA)
"wat aan die onderkant is." (NW)

Saam met hierdie definiens is daar ook 'n opmerking dat **onderkantste** net attributief gebruik word.

Volgens Otto (1989: 181) benodig funksiewoorde soos voegwoorde, newe-skikkers, lidwoorde en voorsetsels funksionele definisies; dit wil sê dié defini-sietipe waarin die funksie van die betrokke woord beskryf word. Die belang-rikste aspek by die definiense van funksiewoorde in aanleerderwoordeboeke is nie soseer om hulle betekenisse weer te gee nie, maar eerder om korrek en uit-voerig aan te dui hoe hulle gebruik word. Dat gebruik en nie betekenis nie hier sentraal staan, blyk reeds uit die eerste deel van die definiens:

(21)   **OF** (newesk.) "1. **Of** word gebruik om 'n aantal keuses of alternatie-we aan mekaar te las." (BVA)
"ter verbinding van twee sinne of sinsdele wat mekaar uitsluit." (NW)

OF (ondersk.) "**Of** word aan die begin van 'n bysin gebruik waar 'n mens nie seker is oor die inhoud van die bysin nie." (BVA)
"grammaties verbindende voegw. in bysinne waarvan die inhoud as twyfelagtig beskou word." (NW)

(22)   **VAN** (sts.) "1. **Van** word gebruik om besit aan te dui; die vensters van die huis dui daarop dat die vensters aan die huis behoort.
2. **Van** word gebruik om 'n beginpunt of plek van oorsprong aan te dui.
4. **Van** dui oorsaak of rede aan. (bleek van woede)" (BVA)
"1. ter aanduiding van besit of bron.
2. uit; afkomstig van." (NW)

Wat veral by funksiewoorde belangrik is, is dat daar baie voorbeeldsinne gegee moet word sodat die gebruik in feitlik elke moontlike konteks geïllustreer word.

2.2.2   Tweede deel van definiens

Die tweede deel van die definiens in 'n aanleerderwoordeboek lyk meer na die tradisionele definiens in die algemene standaardwoordeboek, want hier vind die eintlike identifisering van betekenis plaas. Die leksikograaf moet egter sorg

dat hy hier net dit noem wat tipies so is; hy moet dus die normale patroon beskryf, wat nie altyd noodwendig is nie (Hanks 1987: 118). Die tipiese is vir die aanleerder baie belangriker as die moontlike, want op sy vlak van taalgebruik gaan hy baie eerder met die tipiese gekonfronteer word. Die aanbieding van die tipiese moet so gedoen word dat dit nie die moontlike uitsluit nie.

(23) **OOND** "'n Oond is 'n toe ruimte gewoonlik met 'n deur aan waarin iets gebak word." (BVA)
"toe ruimte om in te bak, smelt, ens. teen 'n hoë temperatuur." (NW)

Die mees tipiese gebruik vir 'n oond word genoem alhoewel 'n oond ook gebruik sou kon word om byvoorbeeld iets droog te maak, of om iets te ontdooi, ensovoorts.

Ook wat betref die polisemiese waardes van die definienda, word net die mees tipiese betekenisonderskeidings uitgesonder om opgeneem te word. By die lemma **huis** sal die leksikograaf byvoorbeeld nie die volgende betekenisonderskeidings opneem nie: "3. gebou vir 'n bepaalde doel gebruik; 4. handelshuis, firma; 6. wetgewende liggaam, kamer" (NW). In BVA is net twee betekenisonderskeidings vir **huis** opgeneem, naamlik "'n gebou waarin mense woon" en "tuiste".

Omdat die gebruiker van die aanleerderwoordeboek geen taalintuïsie het nie, word die definiens soos reeds genoem in veel groter detail gedoen as dié in die algemene standaardwoordeboek. Dit het die voordeel dat die aanleerderdefiniens soms akkurater en vollediger is, en die definiendum sodoende uniek onderskei word van die ander lede in sy klas, maar aan die ander kant lei dit ook daartoe dat daar 'n groter mate van saakbeskrywing in 'n aanleerderwoordeboek aanwesig is. Veral by name vir plante en diere is die algemene standaardwoordeboeke soms geneig om te min onderskeidende eienskappe aan te dui. Vergelyk:

(24) **NARTJIE** "'n Nartjie is 'n sitrusvrug, en dit lyk amper soos 'n klein lemoentjie, maar dit het 'n los, dun skil." (BVA)
"geurige sitrusvrug met 'n los, dun skil." (NW)

(25) **HAAS** "'n Haas is 'n kleinerige diertjie (omtrent so groot soos 'n kat) met 'n sagte pels, lang ore, en 'n kort stertjie." (BVA)
"kleinerige knaagdier met lang ore wat vinnig kan hardloop." (NW)

Akkurater saakbeskrywing word ook aangetref ter wille van beter onderskeiding by:

(26) **HOMP** "'n Homp is 'n groot dik stuk gewoonlik van iets wat 'n mens eet." (BVA)
"groot dik stuk wat van iets afgesny of afgebreek is." (NW)

Dat **homp** hoofsaaklik met kos te make het, moet in NW uit die voorbeeldsinne afgelei word terwyl dit baie meer deel van sy betekenis is, as dat dit afgesny of afgebreek is. Net so kan daar nie uit die standaardwoordeboek afgelei word wat die verskil tussen byvoorbeeld 'n **omelet** en **roereier** is nie. In BVA word saakbeskrywing ter wille van 'n akkurater onderskeid gebruik.

(27) **OMELET** "'n Omelet is 'n gereg wat van geklitste eiers gemaak word, en soos 'n pannekoek in 'n pan gebak word." (BVA)
"geklitste, gebakte eiergereg." (NW)

(28) **ROEREIER(S)** "Roereiers is 'n gereg wat bestaan uit eiers wat in 'n pan geroer word terwyl dit gaar word." (BVA)
"gereg bestaande uit eier met melk geklits en gaar gemaak." (NW)

Veral by deiktiese woorde word heelwat uitvoeriger definiense aangetref as by die standaardwoordeboek. Hier is daar nie eintlik sprake van meer saakbeskrywing nie, maar eerder van die aanduiding van al die betekenismomente wat byvoorbeeld in 'n deiktiese werkwoord soos **haal** is. Wat die beskrywing van deiktiese werkwoorde betref, skiet ons standaardwoordeboeke nog ver tekort.

(29) **HAAL** "1. Wanneer 'n mens iemand of iets gaan/kom/loop haal, bring jy dit van 'n bepaalde plek deurdat jy soontoe gaan om dit te kry." (BVA)
"1. gaan of kom en saamneem." (NW)

3.   Definisietipe

Die algemeenste tipe definisie wat in BVA gebruik word, is die analitiese definisie waarin die genus en differentia van die definiendum aangedui word. Die definiendum word eerstens deur middel van 'n superordinaat binne 'n bepaalde semantiese klas of genus geplaas waarna die verskille of differentia tussen die definiendum en die res van die lede in daardie genus aangedui word. Hierdie genus-differentia-definiëring kom net so algemeen in die standaardwoordeboeke voor.

(30) **RADIO** "'n Radio is $_g$['n toestel]$_g$ $_d$[waarop 'n mens na programme kan luister wat uitgesaai word]$_d$." (BVA)
"3. ontvangstoestel vir radioprogramme; radiostel; draadloos." (NW)

(31)   NEUT "'n Neut is 'n ₐ[kleinerige harde]ₐ ₉[vrug]₉ ₐ[met 'n baie harde dop]ₐ." (BVA)
"eensadige vrug met 'n houterige of leeragtige wand wat nie oop-spring nie." (NW)

Volgens Otto (1989: 237) behoort sinoniemdefinisies nie in 'n aanleerderwoor-deboek opgeneem te word nie, want hulle kan misleidend wees. Sinonieme kan wel naas of saam met die definisie optree. Vergelyk byvoorbeeld die han-tering van die lemmas **verslag** en **rapport** in NW:

(32)   VERSLAG "(saaklike) berig, rapport, oorsig (oor 'n gebeurtenis, toestand) (NW)
RAPPORT "1. verslag. 2. verslag van vordering met 'n lys van syfers." (NW)

Hierdie tipe sinoniemdefiniëring sal beslis nie in 'n aanleerderwoordeboek slaag nie. Wat hierdie lemmas betref, slaag dit ook nie in 'n standaardwoorde-boek nie, want nêrens kry die gebruiker die betekenis van óf **rapport** óf **verslag** nie, terwyl hy ook mislei word deur die twee betekenisonderskeidings by **rap-port**. In BVA lyk die definiëring van **verslag** en **rapport** so:

(33)   VERSLAG "'n Verslag is 'n formele of amptelike dokument waarin weergegee word byvoorbeeld die vordering van iets of iemand, of wat gesê of besluit is; rapport." (BVA)
RAPPORT "'n Rapport is 'n verslag veral oor die vordering van iemand of iets."

Hieruit kan die gebruiker dan aflei dat 'n **rapport** 'n **tipe verslag** is, maar hy sien dan ook presies wat 'n **verslag** is. **Rapport** kan dus nie in alle gevalle as sinoniem vir **verslag** optree nie. **Verslag** word nie onder **rapport** as sinoniem gelys nie omdat dit as genus genoem word waaronder **rapport** ressorteer.
        Alhoewel sinoniemdefiniense nie altyd akkuraat genoeg is nie, en hulle soms sake vir die gebruiker kan bemoeilik, is daar geen rede waarom dit nie in die aanleerderwoordeboek gebruik kan word nie mits die sinoniemdefinisie korrek gehanteer word. Vergelyk byvoorbeeld die hantering van die lemmas **verniel, verrinneweer** en **rinneweer** in BVA teenoor dié in NW:

(34)   VERNIEL "Wanneer 'n mens iets verniel, breek of beskadig jy dit; (ver)rinneweer." (BVA)
VERRINNEWEER "Verniel, rinneweer." (BVA)
RINNEWEER "Verniel, verrinneweer." (BVA)

VERNIEL "1. met geweld stukkend maak, verwoes." (NW)
VERRINNEWEER "beskadig deur ru gebruik, verniel." (NW)
RINNEWEER "deur slegte of ru behandeling bederf, verniel." (NW)

Alhoewel BVA in hierdie geval meer van sinoniemdefiniëring gebruik maak as NW, is BVA se hantering van die onderskeie lemmas leksikografies meer korrek, en die betekenisverhouding tussen die drie lemmas word beter verklaar en aangetoon.

Slotwoord

Om in 'n paar woorde saam te vat waarna die leksikograaf van 'n aanleerderwoordeboek moet streef: hy moet sy definiense so gebruikervriendelik moontlik maak, maar met die korrekte leksikografiese praktyk en taalkundige leiding.

Aantekening

*   Die *Basiswoordeboek vir Afrikaans* (Hoofred. R.H. Gouws) is die eerste Afrikaanse eentalige aanleerderwoordeboek en sal eersdaags by Van Schaik verskyn.

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On the Fourth Edition of
A Dictionary of South African English

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Abstract: Having reviewed the first and third editions of *A Dictionary of South African English* in earlier publications, the author examines the fourth edition. He suggests a number of improvements with respect to several aspects of the dictionary, ranging from superficial, though important, matters (like layout and typography) to the most difficult aspects of lexicography (definition and etymology).

Keywords: ABBREVIATION, ACRONYM, AFRIKAANS, AMERICAN ENGLISH, BLACK ENGLISH, BRITISH ENGLISH, CONSULTANT VS. RESEARCHER, CONTRASTIVE LINGUISTICS, CORPUS-DELIMITATION, DICTIONARY, DUTCH, ENGLISH, ENTRY HEAD, ETYMOLOGY, GRAPHIC ILLUSTRATION, HEBREW, JEWISH ENGLISH, JUDEZMO, LETTER-WORD, LEXICOGRAPHY, NEW NETHERLAND DUTCH, NORTHEASTERN YIDDISH, PRESCRIPTIVISM, SOUTH AFRICAN ENGLISH, WESTERN YIDDISH, YIDDISH

Opsomming: Oor die vierde uitgawe van *A Dictionary of South African English.* Die skrywer, wat die eerste en derde uitgawes van *A Dictionary of South African English* in vroeëre publikasies geresenseer het, ondersoek hier die vierde uitgawe van dié werk. Hy stel 'n aantal verbeterings met betrekking tot verskeie aspekte van die woordeboek voor. Hierdie verbeteringe wissel van kleiner maar belangrike sake (soos uitleg en tipografie) tot die moeilikste aspekte van die leksikografie (definiëring en etimologie).

Sleutelwoorde: AFKORTING, AFRIKAANS, AKRONIEM, AMERIKAANSE ENGELS, BRITSE ENGELS, ENGELS, ETIMOLOGIE, GRAFIESE ILLUSTRASIE, HEBREEUS, JIDDISJ, JOODSE ENGELS, JUDESMO, KONSULTANT VS. NAVORSER, KONTRASTIEWE LINGUISTIEK, KORPUSAFBAKENING, LEKSIKOGRAFIE, LEMMAVORM, LETTERWOORD, NEDERLANDS, NIEUNEDERLANDSE NEDERLANDS, NOORDOOSTELIKE JIDDISJ, SUID-AFRIKAANSE ENGELS, SWART ENGELS, VOORSKRIFTELIKHEID, WESTELIKE JIDDISJ, WOORDEBOEK

Contents

0.   Introduction

The fourth edition of *A Dictionary of South African English*, (Cape Town, Oxford University Press, 1991), written by Jean Branford with William Branford, went to press shortly after a review of the third appeared (Gold 1989a). Consequently, the suggestions for improvement made there (most of which apply to the fourth as well) reached the compilers too late for consideration. Curiously, however, they do not seem to have utilized several relevant articles and notes published earlier (Gold 1981a, 1984a, 1984c, and 1986a). The following suggestions span the gamut from superficial, though important, matters (like layout and typography) to the most difficult aspects of lexicography (definition and etymology).

1.   The boundaries of the corpus

This being a supplementary dictionary (i.e., not a full dictionary of South African English), its compilers faced the problem confronted by the authors of all partial studies: determining the boundaries of the corpus (cf. their Introduction, p. ix ff.). Many items should unquestionably be included (for instance, *robot* 'traffic light', because this sense of the word arose in South African English, it is used only there, and it is both current and frequent). *Robot* 'automaton', on the other hand, a general-English word with a general-English meaning, must be excluded. The problem is not with extreme cases like these, but with the broad gray area in between.[1]

   To some extent, deciding how to treat the gray area depends on one's viewpoint (Gold 1989a: 243-244). A speaker of American English, but not of British English, would be struck by South African English *post* (as in "Has the post come yet?") because American English uses *mail* in this context. A speaker of British English would not notice *post* at all. The compilers state their starting

point to be British English (p. ix ff.), a logical choice given the fact that South African English is an outgrowth of it and for many years British English was taken to be the English standard in South Africa. In contrast, in choosing the additions suggested below, I have taken American English as a basis for comparison, not only because that happens to be my variety of the language, but also because such a comparison may help to elucidate the influence of Dutch on the English of South Africa and of North America (cf. *can't complain*, with cross-references, in section 4[2]).

To a certain extent, treating the gray area also depends on the nature and the size of the dictionary: diachronic and synchronic dictionaries have different criteria and the more space available the more the gray area may be treated.

A few entries in the fourth edition seem questionable in a work of this nature and size: [1] *haj*, [2] *hadji*, [3] *halal / halaal*, [4] *haram / haraam*, [5] *jihad*, [6] *karakul*, [7] *kwacha*, [8] *kwashiorkor*, [9] *totem*, [10] *zakaat*, and [11] *Zimbabwean*. Nos. 1, 2, 3, 4, 5, and 10 are ethnolectalisms in South African English, viz., they are found mostly in the English of Muslims. They are not, however, peculiar or even characteristic of Muslim South African English (when compared to other Muslim varieties of English), hence the only reason for their appearance in this dictionary is that they are not usual in non-Muslim South African English. Yet such a liberal criterion would require the compilers to list several hundred Jewish South African English items (indeed, it is easy to find Jewish South African English items semantically similar to these Muslim usages: *haj* is similar to *aliya*; *hadji* to *ole*; *halal / halaal* to *kosher*; *haram / haraam* to *treyf*; and *zakaat* to *tsdoke*), but the compilers have, quite correctly, excluded them because they are not particular to Jewish South African English when compared to other varieties of Jewish English.[3] With respect to nos. 6 and 8, the compilers explain in their Introduction that they list some general-English words which are particularly relevant to South Africa. That is a good idea, but these two are perhaps just over the borderline of relevance. No. 9 is labeled "Not SAE" and that is comment enough. Since nos. 7 and 11 refer to neighboring countries, it is hard to justify their appearance in this dictionary of South African [not Southern African] English. If these words are given, the sky's the limit: why not the names of the currencies and the detoponyms of other neighboring countries too? And where is the cutoff point geographically?

Jean Branford's willingness to record ethnolectal material was mentioned in Gold 1986a: 143 and in this edition the compilers have fortunately continued on that path, even more so than she did in earlier editions. Specifically, South Africa's recent unbanning of certain publications and the important social and political changes which the country is now undergoing led the compilers, as they explain in their Introduction, to include in the fourth edition many hitherto unrecorded or non-White South African English usages and hitherto unpublishable citations. Curiously, however, among the many primary sources laid under contribution for this edition (pp. 394-412), those of Nadine Gordimer are conspicuous by their absence, possibly because her written

English is so close to the British standard that they provide little specifically South African and what they do contain of this nature has been easily accessible to the compilers from other sources.

Besides adding material in the fourth edition, the compilers have deleted much from the third (the latter is actually larger than its successor). The fourth edition thus only supplements, and does not replace, the third, which should not be neglected.

2.   Additional material

Here are some items which may be considered worthy of note in future editions:

a bean 'anything'. Slangism used in negative contexts, e.g., "They didn't give us a bean!" Cf. American English *beans,* as in "They don't care beans about us!"

bootleg 'be a bootlegger'. Also in American English.

Brown 'Colored person'. Count noun. Only the adjective is listed in the fourth edition.

bugger up 'foul up, mess up'. Vulgar. E.g., "You've certainly buggered things up!" From British English? Cf. the same semantic development in American English *fuck up.*

Bushman's Christmas 'Friday evening'. An offensive lexeme alluding to widespread drinking at the end of the work week by non-White, especially Colored, workers.

the Cape 'the Cape of Good Hope'.

catapult 'slingshot'. The definiens is the American English equivalent.

cattle hut In recent years, this has been the recommended substitute for *Bantu hut,* which could also be added (cf. the compilers' remarks on the tendency to avoid the word *Bantu* because of its association with apartheid).

in commerce 'in business'. The definiendum and the definiens, however, are not quite interchangeable in South African English: *in commerce* refers to big business and *in business* to small business.[4] Current American English has only *in business,* regardless of size.

dhukkum 'black magic'. The sense 'a Malay magician or doctor' is entered.

diamondiferous 'diamond-bearing'. *OED* 2 does not say that this word was coined in South Africa, but its first citation, dated 1870, does refer to southern Africa, hence it may well have been coined there.

farm club 'club formed by a farmer for his or her workers, its goal being to improve their physical and spiritual life'.

farm shop 'shop which a farmer runs for his or her workers'. The nearest American English equivalent is *company store*, which designates a shop run by a company, not a farmer, for its workers.

fence 'to receive stolen goods, act as a fence'. Also in American English.

Juizenberg 'Muizenberg'. Derogatory. Explained in *Jewish Linguistic Studies* 2: 433. Cf. *Jewburg*, derogatory name for Johannesburg, discussed in Gold 1986a: 131-132.

Kontak 'a nonpolitical Afrikaner women's organization whose goal is to improve relations between the peoples of South Africa'. The number of organizational names that could be entered is high, hence one must be selective. A few are already given in the fourth and earlier editions.

kultuur 'Afrikaans culture'. Specialization of Afk. *kultuur* 'culture'.

lead the high life 'live it up'. The definiens is the American English equivalent.

lift club 'car pool'. The definiens is the American English equivalent.

make a joke 'tell a joke'. American English distinguishes *tell a joke* 'relate a funny story' and *make a joke* 'to joke, talk in a jocular way, behave in a jocular way'.

Maria 'maid'. Informal count noun, probably offensive. E.g., "He treats his wife as if she were a Maria!"

matriculate 'pass [a student] in the Matriculation Examination'. E.g., "Do you think a matriculated Transvaler has the same chances as any other matriculated South African?"

O.D.F. 'old Durban family'. Informal letterword. E.g., "They're of an O.D.F."

paper As in "a small paper of dagga," which is the compilers' definition of *kaartjie*. In American English, *paper* is so used too (to refer to a small packet of any narcotic).

pass   Transitive verb.   E.g., "Please pass Isaac until seven o'clock tonight." Based on the noun *pass* sense 2 (q.v.). With the abolition of the passbook or reference book system, this usage is now historical.

pay packet 'pay envelope'. The definiens is the American English equivalent.

run around 'behave licentiously, esp. engaging in promiscuous sex'. Informal. Also in American English.

sister 'nurse'. Informal. E.g., "I asked the sister how the patient was feeling."

sit   As in "We sit in Africa and we are not Africans" (citation s.v. *European*). This may be a largely South African usage (it is also found in Hebrew-influenced English; cf. Heb. *yashav* 'to sit; to live, reside, dwell').

stick fight 'men's game, played according to certain rules, in which each fighter holds a straight stick (called a *kleilat* or *kleilatjie*) in the middle as a shield (a rag tied around his hand) and goes at his opponent with a knobkerrie, trying to hit him as hard as he can'. The citation *kleilat / kleilatjie* alludes to this game: "...amused themselves by fighting with sticks...."

thick as hell 'hard-nosed, conscientious, completely reliable'. Informal. E.g., "She's my best worker — thick as hell."

through The citation s.v. *rooikeurtjie* says that this plant "was declared a weed through the Republic...." If *through* is not a misprint for *throughout*, it is worthy of note.

to   As in "the biblical foundations to apartheid" (see the first citation at *NGK*). In American English, *foundation* takes *of*.

two-two '.22-caliber rifle'. Informal.

vigneron 'vintner'. Often used by vintners in the Franschhoek Valley as a self-designation (many of them descend from French Huguenots, hence this French-origin word).

vover 'coin worth six pence'. Jewish South African English. Like general-South-African-English *zack* 'idem', this word became obsolete with the introduction of decimal currency. The etymology of *vover* is given in *Jewish Language Review* 3: 318-319.

vroedvrou 'midwife'. Used mostly of Colored midwives.

Well over the fast! Greeting used by Jews to one another before any fast (the only fast which South African Jews in any significant numbers now observe being that of the Day of Atonement). The etymology and other information are given in *Jewish Linguistic Studies* 2: 450-451.

3.   Definitions

Some of the definitions or background information in the fourth edition can be made more precise.

bekslaner hek The definition given is 'a type of farm gate'. Details would be useful. See section 13.

Black Sash The official name of the organization, *Women's Defense of the Constitution League,* could be added.

bliksem Entered as a noun and interjection, this word is also a verb (see the third citation).

boer- and *boere-* / *Boere-* This compound-forming element should be defined more uniformly in the etymologies (compare, for example, the etymologies of *boer goat* and *boerperd* or *boereliedjie* and *boeremusiek*).

bra This word is given two separate entries, each with a superscript number, thus implying that each is of a different origin. Is this not the same word with two meanings? See *koelie* in section 6.

childminder It might be useful to compare the South African sense of this word with the British one.

com-tsotsi The definition given is 'gangster calling himself a "comrade"'. Since a definiens should normally be substitutable for its definiendum, the definition should be 'comrade', with the rest of the material ("gangster's self-designation") going into the paragraph reserved for "information or comment not strictly part of a definition" (p. xxix).

concentration camp The definition given is 'first used of those camps in which Boer women and children were detained in the S. Afr. War of 1899-1902'. Because many people think that this lexeme was first applied to Nazi camps, the compilers are right in making their point ('first used...'), but it belongs with "information or comment not strictly part of a definition" (p. xxix). Hence the definition should begin 'a camp in which...'. Whether *concentration camp* in reference to the Nazi camps is a continuation of the South African English

usage, a translation of German *Konzentrationslager*, or both remains to be seen.

Day of Goodwill The definition (merely '26th December') should be expanded to explain why the day is so called.

ewe The first four words of the definition should be deleted as superfluous: 'in SA used of the female goat and antelope...'.

halfkoord Since no definition is provided, the reader is presumably to infer it from the etymology, which is "prob. corruption of *albacore.*" Yet even if that etymology is, grosso modo, correct,[5] the reader is owed an explicit definition, inasmuch as etymon and reflex need not have the same meaning, hence the reader should assume nothing. The spelling of the word suggests that Afrikaans may be its immediate source (though see note 21 on the need to be guided by more than spelling).

heemraad See comments at *smous* in section 3.

kaapse draai It's impossible to determine the meaning of this lexeme from the information provided.

k'daar Since Afrikaans has been used mostly in South Africa, the fact that this word is of Afrikaans origin suggests that, at least when first used, it was in mockery of specifically South African tourists (or, more specifically, Afrikaans-speaking South African tourists), whose wide-eyed exclamation, "Kyk daar!," is echoed here, i.e., non-South-African tourists would presumably not be speaking Afrikaans, hence not so called. As far as I can determine, *k'daar* is still applied only to South Africans. Also, this entry should have a cross-reference to *kyk, ky-daar.*

koeksister 'a traditional Cape confection poss. of Malay origin: a deep-fried twisted or plaited doughnut immediately dipped in syrup (also *vulg.*) a Lesbian'. The compilers presumably mean *lesbian* 'female homosexual' and not *Lesbian* 'native *or* resident of Lesbos'. In several of the world's languages, names of foods (especially baked or otherwise cooked ones) are also slangisms referring to women (or, more specifically, to the female genitals): Mexican Spanish *tortillera* 'lesbian' (lit. 'tortilla maker'), Jewish South African English *kugl* (s.v. "kugel" in this dictionary), American English slang *jelly-roll* 'vulva; vagina', English slang *tart*, and Eastern Yiddish slang *knish* and *kugl* [= the key to the explanation of Jewish South African English *kugl* 'a young girl of the wealthier class...'], and *pirge* (all three derived from food terms and all three referring to the female genitals [Gold to appear]).

Nusas Part of the definition reads '...and disbanded in 1991'. It would be good

to say why.

If *off* is labeled "Black English," the definition need not begin with the words "used by black speakers sig."

pack in This verb is transitive, but the definition given, 'to pack clothing, books etc.', is intransitive. Brackets will make it transitive: 'to pack [clothing, books, etc.]'. Cf. *forget* in section 4, where the definition, quoted verbatim from this dictionary, illustrates the correct way of setting off typical complements of a verb when defining it (though brackets are better than parentheses because the latter should be used to set off optional parts of the definition). See also *pack in* in section 4.

petrol jockey The citation is not enough to serve as a definition.

plat The definition given is 'vulgar, unrefined usu. of or pertaining to accent or other linguistic manifestation: *cf. Plat Deutsch*'. *Plattdeutsch* (sic recte) is a neutral word and not, as the compilers believe, a pejorative one: *Hochdeutsch* 'High German' and *Plattdeutsch* 'Low German' are so named because the former is spoken around the upper reaches of the Rhine (the "highlands") and the latter around its lower reaches (the "lowlands"). Reference is thus to geography and not to basilect and acrolect.[6]

ramkietjie The ethnic status of the instrument should be specified (from the spelling one assumes it to be Afrikaner).

slave bell The definition given is 'a bell set usu. in a tall, whitewashed arch for summoning slaves esp. on Cape farms'. Slavery having been abolished in South Africa, one infers from the definition that the bell is no longer rung (i.e., that *slave bell* is a time-bound word [see *smous* below]), yet in some places it is still rung in the mornings to summon the farmhands.

smous The definition begins 'formerly an itinerant pedlar...', but the first word is actually a usage label and should therefore not be part of the definition (see *com-tsotsi* in section 3). The compilers do have a label for such items, *hist.*, which should appear here as a usage label in place of "formerly" in the definition.[7] Such items are called *time-bound usages* (or, more specifically, *time-bound lexemes, time-bound words, time-bound meanings*, etc.) or *historicisms*. Since *heemraad* is labeled "historical," its definition contains a superfluous adverb: 'a district council formerly assisting the landdrost...'.[8]

tickey drive The definition given is 'a function similar to a tickey aand, tickey evening'. An explanation of how they differ could be added.

toyi-toyi It might be added that the dance is usual at funerals too, especially of those who have died as a result of political or social turmoil.

turned The definition given is 'used of guerilla fighter induced to join a counter-insurgency unit'. As at *cum-tsotsi*, too much has been put into the definiens. Read 'induced to join a counter-insurgency unit', with "applied to a guerilla fighter" (or some similar wording) to go into the paragraph reserved for "information or comment not strictly part of a definition" (p. xxix). Also, since lexemes should be listed in their base form, the entry head should be *turn*, with an appropriate adjustment in the definition ('to be induced to...').

Transvaler, Transvaaler The definition given is 'an inhabitant of the Transvaal whether by birth or inclination'. For two reasons, a better one would be 'native *or* resident of the Transvaal' (someone born in the Transvaal but now not living there is still a Transvaaler, i.e., by birth; and someone, whether or not born there, may be living in the Transvaal for a reason other than inclination).

volk The definition given is 'labourers, usu. farmhands'. Should not 'usually Coloured' be added?

4.   Identical or similar usages in other varieties of English

An excellent feature of this dictionary is its recording of similar, analogous, or otherwise related usages in non-South-African varieties of English. Some American English equivalents are offered in section 3 and here are more:

babbalaas / babbalas The compilers write "cf. U.S. *katzenjammer*." This word has been obsolete for several decades, the current American English word being *hangover*.

Big House 'Pretoria Central Prison'. Cf. American English *the big house* '[any] state *or* federal prison'. Is the definite article not needed in the South African lexeme too?

bilingual 'in SA, proficient in both English and Afrikaans (not in *any* two languages)'. Cf. Canadian English *bilingual, bilingualism* and Canadian French *bilingue, bilinguisme*, which refer specifically to French and English. In New York City, *bilingual* not infrequently refers specifically to English and Spanish.[9] The superfluous words "in SA" should be deleted from the definition.

a bread In Ashkenazic English too (a literal translation of Yiddish *a broyt* 'a loaf of bread').

by 'used sig. either "beside" (alongside) or "with" or "at...."'. In American English too, e.g. "We went by their house Monday night" (not only in the sense of 'walked past' or 'drove past' but also 'went to [and entered]', e.g., "Come by at around six o'clock and we'll have dinner together"). On the other hand, in contexts like "I'll be by my grandmother's" and "By her everything is so clean" (i.e., 'I'll be at my grandmother's house' and 'In her house everything is so clean'), the word is ethnolectal (e.g., Ashkenazic English, as a translation of Yiddish *ba* 'at, in'). The words "used sig. either" are superfluous.

can't complain 'response to *How goes it? How are you?* sig. "All right"'. In American English too (cf. earlier remarks in Gold 1986a: 139). The compilers' etymology of the South African usage is "probably from Afrikaans *kannie kla nie*." Do the Afrikaans and American English usages have a common source (viz. Dutch)?

By comparing American English and South African English, the researcher is alerted to possible items of hitherto unnoticed Dutch origin (European Dutch > New Netherland Dutch > American English; European Dutch > Afrikaans > South African English). A clearcut example is *cookie*, which is found (with slightly different meanings) in American English (< New Netherland Dutch < European Dutch), South African English (< Afrikaans < European Dutch), and Scots English (< European Dutch).

When comparing American English and South African English for evidence of possible Dutch influence, one must proceed carefully for two reasons. First, because of the possibility of chance convergence (the identical or similar items found in these two varieties of English need not be due to a common Dutch origin or they may be of Dutch origin in one of these varieties but not in the other). Second, because the Afrikaans items presumably linking South African English and Dutch could actually be of South African English origin (i.e., instead of South African English < Afrikaans < Dutch, the correct etymological chain could be Afrikaans < South African English, with Dutch being irrelevant [see note 21 for an example (though without reference to Dutch) of how it is not always clear whether the etymology of an item is South African English < Afrikaans or Afrikaans < South African English]). Hence the question would be, rather, whether the South African English and American English usages have a common source not in Dutch but in some other language (first and foremost, one thinks of British English). Indeed, the compilers' use of the word *probably* indicates that they are not absolutely certain in which direction influence has gone. Cf. *forget, kaalgat; make; Nooitverwacht; pit; time in; wait on; want to, doesn't / don't; pantsula; saddle up; stand;* and *waai* (all in section 4) and note 42 for more on possible Dutch influence. In like manner, a comparison of American English and South African English alerts the researcher to the possible African origin of certain items (see *family jewels* in section 4).

cheeky In American English too. Based on *cheek* 'impudence'.

donga This South African English word has entered Australian English (Gold 1989a: 242-243).

-ed "Dropping of the alveolar suffix *-ed* is not confined to SAE, but is very prevalent in SA, e.g., *barb wire, three bedroom house, pickle onion, old fashion home, long sleeve shirt*, etc." (ss.vv. *omissions* and *klappertert* more examples are given [*pre-pack sweets* and *pickle fish*], to which *curry bunny / curried bunny* and *finished and klaar / finish and klaar* may be added). In contemporary American English, *three-bedroom house* is usual; *barb wire* is usual informally and *barbed wire* formally; *long-sleeve shirt* is usual in speech (because of the difficult-to-pronounce consonant cluster in *long-sleeved shirt* [cf. remarks at *Omissions* in section 4]); and *old-fashion home, pickle onion* and *pre-pack sweets* sound basilectal (I have no opinion on *curry bunny / curried bunny*, which I do not know).

forget 'to leave behind (some concrete object, book, jersey etc.)'. The compilers label this sense substandard and attribute it to the influence of Afrikaans. It is, however, universal and standard in English (the *Oxford English Dictionary*, second edition, writes 'to omit to take, leave behind inadvertently', with citations from before 1300, 1535, 1596, 1766, and 1860'). Here is a recent citation from American English: "As Mrs. Lipstein spoke, she noticed that a stranger had forgotten her sunglasses on the counter" (Diana Jean Schemo in *The New York Times* of 6 May 1992, p. B3). Hence, at most, Afrikaans reinforces this usage. The word 'unintentionally' should be added to the compilers' definition. Earlier comments in Gold 1986a: 138 and 1989a: 252 are now outdated.

family 'relations in general as opposed to one's immediately family'. In American English too, e.g., "I have family in South America — fifth and sixth cousins." Cf. *people* in section 4.

family jewels 'male genitals'. In American English too, where this sense MAY have originally been Black English only (Major 1970 lists it).[10] Is it therefore possible that the American and South African English usages have a common origin in some African language? (Cf. *can't complain, kwaai* and *man* in section 4). Chapman (cf. Gold 1990b) defines the American English lexeme as 'the testicles', but that may be an error for 'male genitals'.

hey '...a means of attracting attention or response', as in "What do you think of that — hey?" In Canadian English too, where the *h* is not pronounced.

just now 'in a little while; often with reference to the immediate future as in "I'm coming just now"; occasionally also to the immediate past, as in "He was here just now"; but not the immediate present, as in standard "We have none

in stock just now"'. American English does not have the first usage; it has the second one; and in the third sense, it has *right now* (e.g., "We have none in stock right now, but we should be getting some in next week").

kaalgat The compilers note American English *bare-assed*. Might both usages have a common origin in Dutch? Cf. *can't complain* in section 4.

kangaroo court The compilers' treatment of this lexeme suggests they think it came to South Africa from Australia, but they may have been misled by the fact that the kangaroo is associated with the latter country. As far as is known, *kangaroo court* arose in American English (the justice dispensed by such a court is said to progress, like the animal, "by leaps and bounds"; alliteration also had something to do with the choice of the word *kangaroo*). Is the lexeme used in Australia? If not, it definitely reached South Africa from the United States. If it is used in Australia (where it would presumably be of American English origin), the South African usage could be of American, Australian, or both origins. The earliest American citation now available is from 1853.

klinker Cf. general-English *clinker*, in various senses.

kwaai The compilers note: "more recently a general term of approval." The ultimate origin of this word is Dutch *kwaad* 'bad'. In Black American English, *bad* shows the same semantic development from 'bad' to, additionally, 'good'. The sentence "Man, that music is really bad!," for example, is ambiguous. If I am not mistaken, this Black American English usage has been ascribed to the influence of certain languages of western Africa. The South African usage may thus be of African origin. Cf. *can't complain, kwaai,* and *man* in section 4.

make 'do, sig. prepare, cook; of a raw material as opposed to a dish, as in "I'm making chicken, making rice, making sweet potatoes"'. In American English too. Since the compilers say that this usage is "possibly a transliteration of Afrikaans *maak* 'do'," might Dutch be the common source of both the American and South African usages? Cf. *can't complain* in section 4.

makgotla This entry could be cross-referred to *kangaroo court*.

man 'colloq. interj. Used for emphasis [e.g., "It's working perfectly, Man! I mus' say I like these old stoves"]; colloq. a mode of address regardless of the sex of the person addressed and often redundant [e.g., "I'm not deaf, man"]'. In American English, this was originally a Black usage, but is now an ethnically almost unmarked slangism. The fact that it began among Blacks in American English and is widespread in Caribbean English suggests a possible African origin, in which case, the South African English usage might likewise be a

translation from some African language. Cf. *can't complain, family jewels,* and *kwaai* in section 4.

Nooitverwacht (a place name given s.v. *verwag*). *Neversink* is the name of a place in New York State whose meaning (presumably 'never sink') is reminiscent of the Dutch and Afrikaans place names in South Africa beginning with 'never'. Could *Neversink*, therefore, have earlier had a Dutch name, of which its present name is a translation? A comparison of Dutch and Afrikaans toponymy in South Africa and Dutch toponymy in the United States might be revealing (see *can't complain* in section 4).

Omissions: Some of the phenomena reported in this entry have analogs elsewhere in the English-speaking world:

[a]   Absence of *are* seems to be found in several varieties of Black English.

[b]   "We came back from holiday last week" is analogous to standard American English "We came back from vacation last week" (the only way the supposed omission can be avoided in American English is by using a possessive adjective: "...from our vacation....").

[c]   "play guitar," "play piano," "play concertina" are acceptable in informal American English.

[d]   *automatic* 'car with automatic shift; automatic washing machine' is acceptable in informal American English.

[e]   "Viv explains me the assignment...." In Ashkenazic English too, as a result of Yiddish influence (cf. Yid. *zi git mir tsu farshteyn dem fargeb* 'She explains the assignment to me').

[f]   "It is no use moralising and lecturing them." American English distinguishes *lecture to* (e.g., "When I was a teacher, I would have to lecture to about seventy students a week," i.e., 'teach a class to') and *lecture* 'to rebuke or scold at length' (as in, "Stop lecturing me!"). I suspect that South African English makes the same distinction, but the compilers have mistaken *lecture* for *lecture to*. If so, the distinction is useful and not to be condemned or even noted in a supplementary dictionary.

[g]   "Be careful your feet." In Ashkenazic English too, as a result of Yiddish influence (cf. Yid. *hits enk di fis!* 'Watch your step!').

[h]   "Two boxes matches." In Ashkenazic English too, as a result of Yiddish influence (cf. Yid. *tsvey peklekh shvebelekh* 'two boxes of matches').

[i]   "Plenty wine." In Tristan da Cunha English (Gold 1990b: 154) and informal American English too. In American English, this usage is often ascribed to the influence of Yiddish, which is, however, only one of its sources (Yid. e.g., *genug vayn*). In general, students of South African English might have a look at Tristan da Cunha English, for both of them share certain features.

[j]   "We beat...the Women's Hockey Club...." This is given as an example of the omission of possessive 's. *Hockey club* is standard and universal in American English, where "hockey's club" is nonexistent, at least today (the compilers indeed note that possessive 's is "also dropped in U.S. *barber shop, florist shop,* etc."). Omission is frequent when a difficult-to-pronounce consonant cluster might otherwise be the result (try pronouncing "florist's shop" with no omissions). Cf. also South African English *bachelors' quarters* / *bachelors quarters* and remarks at *-ed* in section 4 on consonant clusters.

[k]   Omission of *-s* and *-es* in the third-person singular of present-tense verbs, e.g., "...the wife play." In the Black English of many places too.

on The compilers label use of this preposition in sentences like "For details contact Mr Wessels on 94 2632" as nonstandard.[11] It is acceptable in British English and Australian English, where it is not of Afrikaans origin, hence one wonders whether they are right in attributing it to Afrikaans influence on South African English. Perhaps it is of both origins (cf. their remark that "the relative weightings of Afrikaans and of 'internal' English dialectal influences on SAE are by no means settled," p. xvii[12]). American English has *at* ("Call me at....").

on Likewise labeled nonstandard is use of this preposition in the context "On the preceding weekend...." It sounds acceptable to an American ear, though pompous ("the weekend before" is better).

pack in [Defined in section 3]. In Ashkenazic English too, as a result of Yiddish influence (Yid. *aynpakn*), e.g., "Did you pack in the slippers yet?"

people 'relations in general as opposed to one's immediate family'. A similar usage is found in American English, where *people* can mean 'one's family

(including extended family, living or dead)', e.g., "My people are from Transylvania" or "Her people came over here generations ago." Cf. *family* in section 4. To my ear, *people*, but not *family*, sounds a tad basilectal.

pharmacy American English *pharmacy* (at least slightly formal now in the sense of 'drug store') and *drug store* show the same semantic development as *pharmacy* in South African English. Has American English influenced South African English in this regard? Note that in a restricted sense ('area or part of a drug store in which prescription drugs, etc. are dispensed') *pharmacy* is not formal in American English.

pit 'pip or stone of fruit or vegetable'. In American English too, where this usage is of New Netherland Dutch origin, hence a clear instance of American and South African English convergence due to the influence of Dutch in one instance and Afrikaans in the other (cf. *can't complain* in section 4). Earlier remarks in Gold 1986a: 139.

play white The Black American English equivalent is the intransitive verb *pass*, e.g., "She's so light she could easily pass" (shortened from *pass for a White person*, *pass for a White*, and *pass for White*).

poes 'the female genitals'. Cf. American English *pussy* in the same sense.[13] It is probably a coincidence that in at least two other languages equivalents begin with /p/: Hebrew *pot* and Yiddish *pirge*.

rainmaker The word is used in American English too, originally in reference to Native Americans, now with other meanings too.

robot "Cf. Brit. and U.S. *robot* 'automaton'." Is not *robot* 'automaton' universal in English?

saddle up 'to saddle [a horse]'. The etymology given is "Du. *opzadeln*." In American English too, where usage is as follows: with an object, the preposition is frequent (usual?) in informal registers (e.g., "I saddled up the horse") and absent in formal registers (e.g., "I saddled the horse"); without an object, the preposition is obligatory ("I saddled up and rode off"). Presumably an instance of convergence due to the influence of Dutch (cf. *can't complain* in section 4). How would non-Dutch-influenced English use the verb absolutely, i.e., with no object? "I saddled" does not sound idiomatic.

Spoilers In American English too, *the Spoilers* has been used as a gang name.

stove The American English equivalent which the compilers give is *range*. However, *stove* is used in American English too, in exactly the same sense

which this dictionary shows for the word in South African English. The distribution of these two words in American English differs spatially, chronologically, and possibly socially.

That's him 'used as an affirmative or agreement equiv. of "Yes" or "That's it," when the object referred to is nonanimate' (e.g., "Is this what you're looking for? ... Ja, Henk, that's him"). Possible in American English too (basilectal?).

tickey evening '...in which entrance for an event or game was formerly a tickey (threepence), now five, ten, or more cents, though the name is still in use'. Cf. American English *five-and-dime / five-and-ten* as the names for a kind of store in which all merchandise once cost only five or ten cents, but now nothing can be bought for those prices, though the names remain.

time, in As in "I completed these displays in three years' time." This usage is found in American English too (from New Netherland Dutch?), though it is bad style (cf. *can't complain* in section 4).

up "Time's up" is mentioned here as British English. It is used in American English too.

waai In "I must waai" and "Ek moet waai," i.e., 'I must go' (literally 'I must blow'). American English has *blow* 'to leave, depart' (e.g., "I'm blowing — I got a job in South America"), usually as a transitive verb (e.g., "to blow town"). Is Dutch the common source? Cf. *can't complain* in section 4. The Canadian English expression given at *waai, hit the trail,* is a synonym based on a different image, hence should be deleted.

wait on 'wait for'. In American English too. The compilers label this South African English usage as substandard, etymologizing it as being a translation of Afrikaans *wag op*. The Afrikaans usage is of Dutch origin (*wachten op, opwachten*). Is the American English one too? Cf. *can't complain* in section 4.

want to, doesn't / don't With an inanimate subject (as in "This door doesn't want to open"). In American English too, though usually only in extreme exasperation or desperation (is Dutch *willen* so used?). The compilers label this usage as substandard. In American English, it is merely informal. Cf. the opposite development of English *will* from a full verb meaning 'to be willing, desire' to an auxiliary indicating future time, but even today with echoes of its former use, e.g., "The door will not open," i.e., 'The door does not "want" to open' (cf. *can't complain* in section 4).

who-all The compilers give Southeastern American English *you-all* as analogous, but it is irrelevant since the purpose of *all* in *you-all* is to mark the plural

overtly (which is not the function of *all* in South African English *who-all*).

5.   Identical or similar usages in other languages

butterbread 'bread and butter'. Cf. Ger. *Butterbrot* 'slice of bread and butter' and *Butterbrote* 'bread and butter'. Earlier comments in Gold 1989a: 251.

I'm telling you 'used for emphasis to increase the impact of the statement made or the event related'. So too in Israeli Hebrew (*ani omer lecha!*) and Ashkenazic English (*I am telling you!*), both usages being translations of Yiddish *ikh zog dir!*. Earlier comments in Gold 1986a: 141.

laager mentality. Cf. American (if not general) English *bunker mentality* and, in reference to Jewish Israelis, *Massada complex*.

person as a pseudo-pronoun (as in "There is also severe scarring to his leg which is now an ugly sight and offends a person's aesthetic sensibilities"), which the compilers label as substandard and etymologize as "trans. Afk. *'n mens*." This usage is found in informal American English and in at least some varieties of Judezmo too, e.g., "aki la prisone s'pwedi afugar dil fumu" 'A person here can choke to death from the smoke'.[14] This usage carries a nuance which words like *somebody, someone, one, you*, etc. do not have, hence it is not to be condemned: *person* stresses human dignity and the need to respect it. Contrast, for example, "It offends one's sense of dignity" and "It offends a person's sense of dignity." Indeed, all of the compilers' examples allude to respect or dignity: "But you make a fool of a person," "[It] offends a person's aesthetic sensibilities," and "A person can get very lonely living by herself." Hence they may have missed a nuance and thereby condemned a good usage unjustifiedly.

somewhere on the Border (s.v. *basics*). The Israeli Hebrew analog is *e-sham baarets* 'somewhere in Israel' (people serving in the Israeli military are forbidden to reveal their location, this being the cliche used to avoid specification; likewise, radio and television reporters broadcasting from any military installation say that they are 'somewhere in Israel').

veld remedy Among those listed are "cobwebs to stop bleeding." My mother, who was born in Łagów, Poland, in 1912 and left the town in 1927, recalls that Jews in her town would put cobwebs on an open wound to prevent infection.

6.   Etymologies

The compilers use the label *'transliteration'* "where an Afrikaans word or

phrase is rendered into an approximate English sound pattern to convey the meaning of (or translating) the original: e.g., *cotch* (Afrikaans *kots*, puke); *greet* (Afrikaans *groet*, to take leave of, say goodbye); *ride* (Afrikaans *ry*, to convey) etc." (p. xxx). Terminological innovation is necessary if no term exists or the existing term or terms are inadequate. Yet English has *respelling* (e.g., for *cotch*) and *translation* (e.g., for *greet*), with *transliteration* referring to the symbol-for-symbol replacement used when converting from one spelling system to another (e.g., <'wndz> is a transliteration of Yiddish *undz* 'our; we'). Why the compilers have chosen to ignore the established meaning of *transliteration* and use it in two unnecessary senses (which, moreover, do not allow them to distinguish respelling and translation) is unclear.

A more nuanced, traditional terminology would have also alerted the compilers to certain problems of etymology, which their blanket term "transliteration" masks. For example, the exact relationship between South African English *ride* and Afrikaans etymon *ry* 'to ride'. It is not an instance of respelling, but a simple case of translation (unless the etymon is not Afrikaans *ry* but the stem of Dutch *rijden* 'to ride', whose /d/ would account for that of *ride*, in which case it would be a respelling).[15]

Here are some suggestions for improving the etymologies:

ag The etymology given is "Afk. fr. Du. *ach* as in Ger." Is it right to expect the reader to know German? Cf. section 10 on presupposed knowledge of another kind.

bakkie Two numbered definitions are given for this word. An etymology appears only at the end of the second one. Were the etymology at the very end of the entry, we would assume it to apply to the word as a whole. It is given, however, before the citation for the second definition, hence it presumably applies to *bakkie* only in its second sense. In the assumption that the etymology is not misplaced (see section 12), what is the origin of *bakkie* in its first sense, 'a light motor truck with a cabin and open back...'? An explanation popular in South Africa is that in this sense the English word derives from Afrikaans *bakkie* and that the latter word is from English *buggy*.[16] Is that correct?

balie 'tub or vat...'. The etymology given is "Afk. *balie* poss. cogn. vb. *bail*, or *barrel*." Is Scots English *bally* 'milk pail' (recorded in Wright's *English Dialect Dictionary* and in the *Scottish National Dictionary*) not relevant? Distantly related to these words is Eastern Yiddish *balye* 'washtub', which is from Polish *balja* 'idem', which is from German *Balje* 'idem', which can presumably be linked to the Scots, South African English, and Afrikaans words in some way.

bloubaadjie The etymology mentions *rok*, but it is not clear how this word enters the picture (see note 33).

bolo 'a forequarter cut of beef' (with this citation from the *Sunday Times* of 6 February 1972: "Usually you'll pay a little less...than for hindquarter cuts. Bolo is a forequarter cut.   It tastes like topside, and is cooked the same"). "Etymology unknown." See *Jewish Language Review* 7: 452 and 552-555;   and *Jewish Linguistic Studies* 2: 484.   South African English *red bolus* 'red colouring matter orig. used in certain traditional sweetmeats' ("etymology unknown") may be related.

buppie   From American English, where it was coined.

by-and-by   The etymology given is "Nguni *mbayi-mbayi* 'cannon'" and the citation implies that the Nguni word is from English *by-and-by*. Is the citation correct?

bywoner   The etymology given is "Afk. *by* 'with, at' + *woner* 'dweller'...," but that wrongly implies a pseudo-Afrikaansism in English, i.e., that *bywoner* was coined in English with raw material from Afrikaans. Read < Afrikaans *bywoner* = Afk. *by* 'with, at' + Afk. *woner* 'dweller' (unless Dutch has *?bijwoner* in a suitable sense, in which case the Afrikaans word was not formed in Afrikaans). This error (of giving the wrong language or wrong variety of a language as the venue for the coinage of a word) is found numerous times in this dictionary (see *coon, klawerjas, piepiejoller, rixdollar, ting-tinkie, tot siens,* and *Turnhalle* in section 6 and *poenskop / poeskop* in section 12, which are only a few of the examples that could be cited).

Cockney   Is this not a pun on general-English *cockney*?

coolie   The etymology given is "*prob. fr. Tamil, Urdu, Telegu, etc. kuli* labourer, *also Chinese.*"   A more probable etymology is < British English < Indian English < one or more languages of India. The meaning or relevance of "also Chinese" is unclear. See also *koelie* below.

coon   The etymology given, "fr. *raccoon* U.S.," implies it was in South African English that American English *raccoon* was shortened. *Coon,* however, already existed in American English (indeed, the compilers cite it), hence the correct etymology is "< American English *coon* (= shortening of *raccoon*)."[17]

Durbs, Joeys, Tassies; Wits, Tuks; Afriks   The words separated by commas have the same {s} morpheme (and should therefore be cross-referred). Is this in fact a single morpheme shared by all six words? Is the use of {s} in English to form slangy clippings limited to South African English? Can more names be added to this list, which consists of three names of cities, two of schools, and one of a school subject?[18] The first, third, and sixth words are labeled "colloquial" and the second "slang." The other two are unlabeled. Do not all belong to the same

dust devil   "Etymology unknown."   Need an etymology be sought for a metaphor?

fieta   The etymology given, "in pl. form, place name *Fietas*...," could be made clearer: "back-formed from *fietas* [interpreted as a plural], from *Fietas*...." In *amalaita*, we see the reverse phenomenon: some English-speakers have reinterpreted this word as a singular, hence a new plural has emerged, *amalaitas*. South Africans will probably understand why *Fietas* has been so used, but for the benefit of others, an explanation would be good.

government sugar   The etymology given is "*poss. orig. fr. 'Government subsidized'*." Why not by analogy with *government flour* (where the reason for the word *government* is clear)? That is, once *government flour* acquired the connotation of 'cheaper flour' or 'less good flour', *government* could be applied to other cheaper or less good commodities, i.e., this word now effectively means 'cheaper; less good' (but only when modifying *flour* and *sugar*).

gyppo   The only etymological information offered is "not *equiv.* World War II *abbr.* for *Egyptian*", which presumably means 'not a semantic extension of slang *gyppo* "Egyptian," used in World War 2' (it is not an "abbreviation"[19]). Negative etymologies are good (see note 40), but a positive one should be given too, if available. How about *gyp* + slang ending *-o*?

hesh girl < *hash girl* and *pellie* < *pal* show the same vowel change (due to Afrikaans influence?). "Presumably" may be deleted in the etymology of the latter word, it being certain that *pellie* is derived from Eng. *pal* + affective suffix *-ie*.

Ikey   The definition and etymology given are 'a student or alumnus of the University of Cape Town: esp. a member of one of its sports teams' "fr. name *Isaac*." Is it known why this name was chosen?

Jim Fish   The etymology given is "cf. U.S. *Jim Crow*. ¶ Prob. fr. 'Jim Fish' a character who was always getting into trouble in 1940s' training films for miners." Research, if possible, is needed to determine whether the South African and American usages are related. "Jim Crow" was the name of a song sung by Thomas Rice (1808-1860) in an American minstrel show, hence the American usage.

kak   The etymology given is "Afk. fr. Du. *kak* 'excrement' fr. Lat. *cacare* 'to defaecate'." Latin is not the immediate source of the Dutch word.

klawerjas The etymology given, "Afk. fr. Du. *klaver* 'club' + Du. *jas* 'knave of trumps'," implies that the compound was first formed in Afrikaans. However, it already existed in Dutch (as the second citation shows ("...the Dutch call it 'Klaviarsz'..."), hence the correct etymology is "< Afk. *klawerjas* < Dutch *klaverjas* = Dutch *klaver* + Dutch *jas*." Note the curious spelling ("-rsz") in the citation, which is similar to *kalabriasz*, used by Damon Runyon.[20]

koelie This word is given two separate entries, each with a superscript number, but they are the same word, with two meanings. Instead of the etymologies proposed, this one is more probable: "< Afk. *koelie* < South African English *coolie* < British English *coolie* < Indian English < one or more languages of India." See also *bra* in section 3 and *coolie* in section 6.

lend The etymology given is "trans. or 'translit.' Afk. *leen*...." This is a translation.

maas 'thick, naturally soured milk... cf. Persian *māst*, sour milk or cream'. The etymology given is "Ngu. *amasi* 'sour milk'." Since the spelling *maas* is Afrikaans (it would presumably not occur to an English-speaker who does not know Afrikaans to double the *a*), the English word is probably of immediate Afrikaans origin (hence English < Afrikaans < Nguni).[21] Mention of Persian in the definition (which should have been made in the etymology) suggests a possible wider connection (cf., however, the caution in Gold 1989a: 255 on Persian and South African English). Eastern Yiddish *mashlinke* 'buttermilk' (with several phonological variants) is from Polish *maślanka*. Can the latter eventually be linked to the Persian word?

maffick The etymology should say that this word was coined in London, England, where the first celebration marking the end of the siege of Mafeking took place. Although the word was thus not coined in South Africa, it takes its rightful place in this dictionary because of its historical relevance.

mali Can the etymology ("Nguni *imali* 'money'") be taken back further? Perhaps the Nguni word is derived from English *money* (on variation between /n/ and /l/ in many languages, see *Jewish Language Review* 7: 455-456 and *Jewish Linguistic Studies* 2: 484-485).

monk 'angler-(fish)'. "Etymology unknown." The fish is so called because of its remote, sea-bottom habitat. The word is so used in American English too, where it is synonymous with *monkfish*.

monkeys' wedding 'simultaneous rain and sunshine poss. so called from the incongruous comb. see also *jakkalstrou* cf. Jam. Eng. *devil rain* and Du. *Kermis in*

de Hel. [prob. trans. Zu. (for this phenomenon) *umshado wezinkawu* a wedding for monkeys]'. See Gold 1981a and 1984a for many more analogs.

morning gown 'a dressing gown'. "Etymology unknown." Is an etymology necessary for a transparent compound (the gown usually being worn in the morning, before one has dressed)?

Muldergate The etymology ("*Mulder* name + *gate...*") needs to be fleshed out, with a reference to Connie Mulder (at the time South Africa's Minister of Information), etc.

nonna The etymology given is "*prob. fr. Malay nonya respectful form of address to a woman of the upper class: poss. fr. Port. dona*, lady, *fr. Lat. domina*, mistress." It is unclear what the colon means. Does it begin a new possibility (i.e., South African English *nonna* is probably from Malay, but, if that etymology is wrong, the word is possibly from Portuguese)? Or does it begin an additional possibility (the word is probably from Malay and may, in addition, be from Portuguese, i.e., it could have two immediate etymons)? Or, is the Malay word possibly from Portuguese? At *nooi*, the etymology reads: "*Afk. prob. fr. Mal. nyonyah / njonjah rel. Port. dona fr. Lat. domina*, mistress." Here, on the other hand, Malay and Portuguese are put in a definite relationship (it must be Malay < Portuguese), hence this etymology is not in harmony with that proposed for *nonna*, whatever the latter may be.

nylon 'sl. term for a woman'. "Etymology unknown." This is an instance of metonymy. Cf. older English slang *skirt* 'girl, woman'.

pantsula No etymology is given. The word is presumably derived from one or more African languages and in the latter it is from English *pants* + the native suffix *-ula*. It may be noted that South African English and American English are alike in using *pants* to mean 'trousers' (whereas in British English the word means 'underpants'). *Trousers* is older American English (still used by some elderly people in the 1950s and now probably obsolete). Might the influence of Dutch *pantalon* (or its Afrikaans reflex with respect to South Africa) explain *pants* 'trousers' in the United States and South Africa? Cf. *can't complain* in section 4.

Peruvian The etymology of this word is discussed in *Jewish Language Review* 3: 319 and 7: 531-532 and *Jewish Linguistic Studies* 2: 455-456.

piccanin Cf. American English *picaninny*, Jamaican English *pickney*, and West African English *pickin*, the meanings, connotations, and currency of which vary from place to place.

piepiejoller   The etymology given is "*piepie, Afk. child's term for* penis + *joller.*" The occurrence of initial /p/ in not a few words meaning 'penis' or 'urination' in several languages of Europe suggests that they may have a common origin. First we have a family of forms consisting of reflexes of Indo-European *-put* 'a swelling': Latin *putos* 'penis' (whence Latin *-putium*, which seems to survive only in Latin *praeputium* 'prepuce'), Belorussian *potka* 'penis', and Yiddish *pots* 'penis' (cf. also Lithuanian *pusti* 'to swell', from the same Indo-European root). Whether Afrikaans *piel* 'penis' is part of this family of words remains to be seen.   Then we have English *penis* (and related words in other languages), *pecker,* and *prick* (each of a different origin, but noteworthy because of /p/). As for 'to urinate', we have English *piss,* English *pee* (also duplicated: *peepee),* and Yiddish *pishn.*

piet-my-vrou   The etymology given is "fr. call." Yes, but the word has a literal meaning, which should be given.

pirate taxi   The word "probably" may be removed from the etymology since the compilers' explanation is correct.

plus-minus   The etymology given is "Afk. fr. Lat. *plus-minus* 'approximately'." It is improbable for three reasons: Afrikaans is unlikely to have borrowed from Latin; no such Latin lexeme exists; and if Dutch has a possible etymon, Dutch influence on Afrikaans is the first possibility to consider.   Indeed, Dutch has *plus-minus* 'approximately'.   Hence: < Afk. < Dutch < Latin *plus* 'plus' + Latin *minus* 'minus'.

rixdollar   The etymology given, "anglicization of Dutch *rijks* + *daalder,*" implies that an English-speaker took two Dutch words and used them to coin an English compound. *Rixdollar,* which was coined in English, is actually a partial respelling and a partial translation of obsolete Dutch *rijksdaler* (= contemporary Dutch *rijksdaalder*), i.e., one must also show the full Dutch word (in its now obsolete spelling).   Does Afrikaans enter the picture as far as use of *rixdollar* in South African English is concerned?   Also, like *abbreviation* (section 9) and *transliteration* (section 6), *anglicization* is often used loosely in this dictionary, as here.

robot   The etymology given is "fr. Czech *robot* 'work' poss. automatic." It is unclear what "possibly automatic" means.   With a word like this, the compilers had two choices.   First, because *robot* was not coined in South African English (only the meaning 'traffic light' is a South African innovation), no etymology could be given (the reader wanting to know the origin of the word would consult a general-English dictionary).[22]   The compilers followed that procedure at *exile* and *vigilante,* where no etymology appears.   Second, the etymology could have begun "< general-English *robot* 'automaton' < Czech...."   The compilers

followed neither procedure at *robot*, thus implying, unjustifiedly, that South African English borrowed the word from Czech. The etymologies at *litre / liter, location, Malay, safari, tricameral parliament*, and *ululate* are likewise misleading.[23] On the other hand, no etymology is given for several words which do need one: *aanbod, apteek, karmenaadjie, Louis* 'the train which takes National Servicemen home after completing their period in the forces' (why is it so called?), *oorskiets*, and *ruggerbugger*. Earlier comments in Gold 1989a: 252-253.

rood The etymology given is "Dutch measure." Dutch *roede* is not just any measure but precisely this measure, hence the etymology should read "Dutch *roede* 'idem'." Reference to the English cognate *rod* (a different measure, however) would be appropriate.

scale The etymology given is "fr. Eng. *scale* 'a drinking bowl', Du. *schaal*, Ger. *Schale*." For phonological reasons, neither the Dutch nor the German words would yield the English one. Only English is its source.

shebeen The glottonym used in the etymology, *Gaelic*, should be replaced by *Irish*, which is the official English name of the Celtic language of Ireland.

spider The etymology given is "fr. wheels." A bit of amplification would not hurt: "from the size and shape of its wheels."

stand 'urban plot or piece of land'. The compilers say "prob. fr. Afk. ..., poss. U.S." This usage is probably of Afrikaans origin and the American one probably of New Netherland Dutch origin, hence an instance of convergence (cf. *can't complain* in section 4).

stokvel "Etymology unknown." The spelling suggests that Afrikaans may be the immediate source. Could not the first syllable be (ultimately?) from English *stock* (as in *stock market*)?

tarentaal The etymology given is "poss. fr. Lat. *Terra Natal*." *Natal* is presumably a misprint for *natalis*, but even so, Latin *terra natalis* appears to be nonexistent (though *solum natale* 'native soil' exists). The spelling suggests that Afrikaans may be the immediate Afrikaans source; and from the 1827 citation one infers that the Afrikaans word, if such exists, is of African origin.

thank you 'Equiv. of "no thank you"...'. The etymology given ("trans. Afk. fr. Du *bedanken* 'to decline, refuse'") should be changed to "trans. Afk. *dank u* < Dutch *dank u*." Thus, in Dutch, Afrikaans, and South African English, 'thank you' is used both in accepting and in refusing. It may be added that 'thank you' when declining something (found in Yiddish, Israeli Hebrew, American English, and possibly other languages too) is an ellipsis of 'thank you for

inviting me', 'thank you for offering', etc. Dutch *bedanken* is irrelevant to the foregoing semantic development, hence should not be cited. Earlier comments in Gold 1986a: 138 and 1989a: 252.

thumb, suck out of the... The etymology given is "fr. Afk. fr. Du. *iets uit zijn duim zuigen.*" It implies that *suck...out of the thumb* is used in Afrikaans. To avoid that misinterpretation, the first "fr." should be replaced by "translation" and the Afrikaans idiom should be specified. The etymology may be taken back further, since the Dutch idiom is a translation of German *sich [etwas] aus den Fingern saugen.*[24]

ting-tinkie Part of the definition is "The name is *onomat.*" (which is an etymology and should thus go where the compilers intended to put such information). Immediately after, however, the etymology "Afk. *tingtinkie* onomat." is given. If so, the English word is not onomatopoetic, but a borrowing of the Afrikaans word (and it is only the latter which is onomatopoetic).

tokkelok 'a theological student at an Afrikaans university'. The etymology given, "prob. fr. Lat. and Du. *theologicus* 'theologian', poss. rel. Gk. *theoklētoi* 'called by God'," should note that the English word is derived from Afk. *tokkelok*. The compilers suggested the Greek word presumably because it has a /k/, which could explain the /k/'s of the Afrikaans word. A more probable explanation is that a clipping of *theologicus*, viz. *'theolog,* would yield the desired final /k/ (the /g/ of *'theolog,* being word-final, would be realized as [k]) and a fanciful or expressive doubling of [k] would yield the medial one.

tot siens The etymology given, "Afk. *tot* 'until' + *siens* 'see(ing)'," implies that English-speakers combined two Afrikaans words to form a pseudo-Afrikaansism in English. Rather: < Afk. *tot siens* < Dutch *tot ziens* = Dutch *tot* + Dutch *ziens.*[25]

town house The etymology given for this word as used in both South African and American English may be expanded: until a few years ago, *town house* was used in American English only in its traditional sense of 'urban mansion [in contrast to its owner's or occupant's country residence]'. Since only the rich can afford the luxury of two sumptuous homes, *town house* had, and still does, conjure up images of great wealth. Developers seized on the connotations of the word and began using it in a new sense to boost sales. It is in this new sense, first used by American developers, that the word entered South African English (as far as I can tell, British English still uses the word only in its traditional sense). The compilers quote "Barnhart *A Dict. of New English*: 'U.S. an attached one-family house: row house'," but *row house* and *town house* have different connotations: "*row house*: one of a set of houses, contiguous and usually identical, built as a group by a developer for sale or rental and produced in

Manhattan from the 1820's to the 1890's. Generally 15 to 20 feet wide; from 1860 to 1880 usually faced in brownstone, but thereafter also in brick, limestone and other materials" vs. "*town house*: a town house may have the same dimensions as a rowhouse but it differs in having more expensive finishes and a unique facade unmatched by any neighbor's, automatically suggesting that it rises above the mass-produced to the level of the custom-made. Beyond 25 feet in width, the town house begins to overlap with the mansion" (both definitions are from Gray 1992, which refers to Manhattan not because *rowhouse* is used only in New York City English [it is universal in American English] but because this article happens to deal with that part of New York City). South African English *town house* in the sense in which the compilers list it is thus an Americanism.

Tuk-Tuk 'a three-wheeled taxi'. The etymology given is "unkn. perh. onomat." The word is probably echoic of the puttering sound of the motor. Cf. Israeli Hebrew *tus-tus* 'motor scooter', likewise echoic of this sound. See also *pom-pom*.

Turnhalle The etymology given, "Ger. *turnen* to perform gymnastics + *Halle* hall," wrongly suggests that an English-speaker in South Africa coined *Turnhalle* by combining two German words. Read "< Ger. *Turnhalle* = German *turn[en]* 'to perform gymnastics' + German *Halle* 'hall'."

turnoff The word *presumably* should be deleted from the etymology.

uncle This word, labeled "Indian usage," is defined as 'a mode of address to a man of any age whose name is unknown'. The etymology given is "ety. unkn., poss. fr. *uncle*[1]." In India, it is customary to show honor to a parent's friend by calling him 'uncle' or her 'aunt', but that mode of address is not used in other circumstances, viz., to strangers or anyone whose name is not known. Either, then, the Indian South African English usage which the compilers note is an innovation (when compared to usage in India) or they have described it incorrectly (the former is probably the case, inasmuch as the two citations which they give support their definition). In several languages, by the way, words meaning 'aunt' and 'uncle' are used vocatively to call the attention of an adult whose name is not known (or otherwise address that person), for example, Yiddish (*mume* to a woman and *feter* to a man).

waatlemoen The etymology given is "Afk. metathesis fr. Du. *watermeloen* or fr. Jan van Riebeeck's *waterlimoenen*, attested from the entry in his diary dated 17 December 1652." Afrikaans presumably continues van Riebeeck's usage (see note 28) and in his speech this form was presumably due to metathesis, unless, perhaps, it can be attested for pre-1652 Dutch.

The etymology of certain place names entered in this dictionary needs to be treated with greater consistency. The three possibilities are [i] from Dutch, [ii]

from Afrikaans, or [iii] from Dutch and Afrikaans. Here is one example of each of the different treatments which were found in the edition under review:[26]

-sig- "Afk. *sig* fr. Du. *zicht*." Correct, since the English form can be only from Afrikaans.

gracht "Du. *gracht* Afk. *grag* 'moat, canal, ditch'." Since the English form is only from Dutch, the Afrikaans word should be omitted or, at most, be preceded by "cf." or, even better, by a right-facing caret: "< Du. *-gracht* (> Afk. *grag*) 'moat, canal, ditch'."

-gedacht "Afk. *gedag* fr. Du. *gedacht*...." This English form, like *gracht*, is of Dutch origin, yet Afrikaans is given even more prominence here than in the previous entry. The arrangement suggested above is needed here too: "< Du. *-gedacht* (> Afk. *-gedag*)."

gelegen "Afk. *gelee*." This etymology is even more misleading than the previous one because Dutch is not mentioned at all. Dutch *-gelegen* is the sole source of this word.

groot- "Afk. fr. Du. *groot*...." Here, both Dutch and Afrikaans provide a possible etymon. Both languages should be given equal prominence, with Dutch in first place because it is chronologically prior: "< Du. *groot-* and Afk. *groot-*." The same remarks apply to *groen*.

jag also *jacht* The etymology should make it clear that the first word is from Afrikaans and the second from Dutch. The examples could be rearranged accordingly.

verwag "Afk. fr. Du. *verwachten* 'to expect, look forward to'." That is correct, but then three of the five examples contain Dutch *-verwacht* (two having Afrikaans *-verwag*). Separate entries, and corresponding etymologies, are thus needed for the Dutch-origin and Afrikaans-origin forms.[27]

Deemphasis or overemphasis of Afrikaans or of Dutch is seen in other entries too, like *knecht*, the etymology which the compilers give being "Du. *knecht*... Afk. *kneg*..." (read "< Du. *knecht* [> Afk. *kneg*])" and *maasbanker*, for which they give "fr. Du. *marsbanker* 'horse mackerel'" (read "< Afk. < Du. *marsbanker*").
    On the other hand, proper emphasis is given in *laagte* ("SA Du. *laagte* / *leegte*..."), though it is questionable whether it is necessary to say *South African Dutch* instead of *Dutch*. Inasmuch as South African English has not borrowed from any non-South-African variety of Dutch, the simple name *Dutch*, in etymologies of South English lexemes and meanings, can be used without ambiguity to mean 'Dutch as used in South Africa'.[28]

7.   Prescriptivism

The considerable influence of other South African languages on South African English is evident on every page of this dictionary. With every sign that political and social changes of recent years will continue, contacts between different peoples in South Africa can only increase, the inevitable result being ever greater influence of one language on another. Indeed, most of the usages recorded in this dictionary are of non-English origin and some of the citations show strong influence of Afrikaans on South African English (a comparable dictionary of Afrikaans would presumably reveal the considerable influence of English). That South Africans themselves are not unaware of the interpenetration of English and Afrikaans is revealed by the word *Anglikaans* (q.v.) and the citations which the compilers give for it.[29] In the absence of significant rewards and punishments for linguistic behavior, purism is bound to fail. Observers of the linguistic scene may thus condemn or promote this or that usage, but they can expect little success outside a small group of fellow purists. Furthermore, for language engineering even to have a chance, suitable equivalents must be proposed for the condemned forms (see note 11). This dictionary often suggests them but not always.

Some of the forms which the compilers condemn sound natural to an American ear, but then what is acceptable in American English may not be in South African English (Gold 1989a: 252). At any rate, here are a number of forms which the compilers do not fully accept and which caught my attention: they label *-water* in compounds like *sugar water* and *vinegar water* as substandard, presumably because they think it is "probably transferred from Afrikaans usage or obsolete British English." Is either of those reasons justified? Applying such a criterion, one would have to reject countless South African English usages. The construction is perfectly natural in English (cf. *rose water, salt water*, etc., etc.). Indeed, the compilers accept *tea-water* (hyphenating it as a main entry and spelling it as an open compound s.v. *-water*[30]) and refer to Jamaican English *sugar water* (their mention of Indian English *butter-bread* should be deleted as irrelevant).

They do not characterize as substandard (but label as a "mistranslation of Afrikaans *vol* 'covered with'") *full of* 'covered with / in', as in "the tube is now full of red patches" and "his shirt was full of blood" (an additional citation is found s.v. *nunu*). One could be a little less condemnatory by saying "literal translation" instead of "mistranslation" (also, read *vol met* for *vol* in the etymology). This usage is found in Ashkenazic English too, e.g., "Your pants are full of mud" (a literal translation of Yiddish *ful mit* 'covered with').

It is unclear why the compilers found something noteworthy in the sentences [i] "If he had to be confronted single handedly we fear he could kill" and [ii] "If she had heard of it she would have shrieked with laughter." In traditional prescriptive grammar, the sequence of tenses in contrary-to-fact sentences is [a] "If she has time, she will do it," [b] "If she had time, she would do it," and [c] "If she had had time, she would have done it." Sentence [i] corre-

sponds to [b], and [ii] corresponds to [c]. The compilers propose that *have to* and *had to* should be *were to*. That is a possible (but not obligatory) substitute in [i], but not in [ii] (where the substitution in the protasis is possible only if we change the tense in the apodosis: "If she were to hear it, she would shriek with laughter").

The compilers do not label as substandard *finish and klaar / finished and klaar*, but they do say it is "redundant" or "tautologous" (s.v. *redundancies*), which is a bit condemnatory. This expression has stylistic value (which they in fact recognize s.v. *finish[ed] and klaar*: "emphatic expression"). Indeed, who is to throw the first stone? The compilers' description of a "transliteration," quoted above, contains the words "e.g., ... , etc.", only one of which is needed.[31]

S.v. *verbs*, we read that "South African English contains numerous deviant verb forms." "Deviant" from what? From British English? If so, to be logical, one should apply this criterion across the board and label ANY South African English "deviation" from British English as substandard. If from Standard South African English, that should be stated. *Nonstandard* would be a fairer description than "deviant."

Noo-noo is called an "erroneous form of Zulu *nunu*." *Alternative spelling* would be a fairer description. Also, the word *Zulu* should be deleted, for *nunu* is English.

Can't complain is for some reason labeled "substandard."

If *Prog* is labeled colloquial, should not *Nat* and *Sap* be too?

8.   The form of entry heads

The following entry heads probably include an instance of each of the kinds that can be improved in this dictionary: [a] *Boer en / met sy roer*, [b] *(ge)moed*, [c] *kleilat(jie)*, [d] *kyk, ky-daar*, [e] *mother, small, big*, [f] *road, in the, out of the*, [g] *springhaas, springhare*, [h] *uitpak inspeksie, inspection*, [i] *umzimbete, -beet, -biet*, and [j] *want to, doesn't / don't*. The compilers' goal here was to save space, but a tiny extra expense would have been worth the resultant clarity. In [a], probably all sophisticated users of dictionaries will understand that either *en* or *met* is used in this lexeme. In [2], however, a serious problem arises: the entry head appears under the letter *m*, hence someone looking for *gemoed* will not find it (under the letter *g*, no entry for *gemoed* is given, not even a cross-reference to *moed*), hence the word is unlocatable except serendipitously. In [3], sophisticated users will understand that the parenthesized material is optional. In [d], a problem arises: does the entry head as given mean that *kyk* is a lexeme in its own right or, rather, that, besides *ky-daar*, one can say *kyk-daar*? Presumably the latter inference is the correct one (though both are possible), but why not

make things clear? In [e] and [f], we have two backtracking entry heads fused into one. The space saved is at the price of clarity (see presently on backtracking heads). In [g], the form of the entry head is impeccable, but the etymology is not fully coordinated with it: "Afk. fr. Du. ..." suggests that *springhare* is an Afrikaans word, when only *springhaas* is, with *springhare* being an English translation of it. In [h], we have something similar to [d]: presumably, *uitpak inspection* is an alternate form (and not just *inspection*). In [i], sophisticated users will understand that *umzim-* remains invariable while what follows it can take one of three forms. And [j] is similar to [e] and [f]. Hence most but not all of the ambiguities are resolvable through logical thinking, though an explicit indication of the various forms would have been optimal.

If a lexeme consists of more than one orthographic word, how to list it is not always straightforward. The trend in contemporary lexicography is away from backtracking entry heads, for example, not *blink kant bo, hou die*, but *hou die blink kant bo* (Gold 1989a: 248-249). This dictionary contains many backtracking entry heads, e.g., [i] *blink kant bo, hou die*; [ii] *bones, throw the*; [iii] *Chicken Run, the*; [iv] *Compagnie, Jan*; [v] *Company, the*; [vi] *thumb, suck out of...*; and [vii] *time, in...* They have several disadvantages and, it seems, only one advantage:

A.   Logically, the order of elements in multiword entry heads should be their actual order, i.e., iconic order (natural order) in the heads is best.

B.   It is often difficult to decide under what noninitial component such entries should be listed, hence, for uniformity's sake, the lexicographer should alphabetize them by taking into consideration all of their letters (ignoring spaces), i.e., as if each entry head consisted of a single orthographic word.

C.   In that way, the user will never be in doubt where to look for such items: in their normal alphabetical place.[32]

D.   The only disadvantage of iconic entry heads is that the first element is often a mere function word, which no one would think of checking first, e.g., *a bean, the Cape*, and *in commerce*. Yet a solution is at hand: use iconic order but disregard any initial function word for purposes of alphabetization. Thus, *a bean* will appear in its alphabetical place under the letter *b* (i.e., as if it were merely *bean*) and *the Cape* and *in commerce* in their alphabetical place under the letter *c* (examples in sections 2 and 4). The function words are thus disregarded for purposes of alphabetization, but they occupy their normal place in the lexeme. That means that under the letter *b*, for example, an entry will begin with the letter *a*, but no matter.

Furthermore, as often happens in dictionaries with backtracking entry heads, the compilers forget themselves and backtrack some entries but not others, though all are identical in structure. For example, the fourth edition of *A Dictionary of South African English* has *Ethiopia, Order of* and *Good Hope, Order of*, but *Order of Death*. Why backtracking order in two instances and iconic order in one?

9.   Abbreviations, acronyms, and letterwords

Like earlier editions of *A Dictionary of South African English* (Gold 1986a: 130), this one confuses abbreviations, acronyms, and letterwords (*SAI, SATV,* and *SSB,* for example, are labeled "acronyms," though only the first should get that label, the other two being letterwords). The fourth edition adds a further consistency: "abbreviation" is used to characterize clippings and shortenings too (e.g., *rat pack,* from *ration pack;* see also note 19 and *gyppo* in section 6).

The fourth edition often shows the pronunciation of acronyms and letterwords (however haphazardly or incorrectly they may be labeled as such), but not always. Sometimes their pronunciation may be reasonably presumed, but not with certainty (*SSU* is probably a letterword, though it could also be an acronym, homophonous with *sue* and *Sue*). Even some lexemes which are letterwords require an indication of their pronunciation: should *SS* be pronounced as two separate letters or, rather, as if it were spelled "double S"? That the latter is a possibility is shown by the American English letterword *NAACP,* which is pronounced as if it were spelled "N, Double A, C, P." And in many cases, even a reasonable guess is impossible, e.g., for *SATA* and *SATS*. Are these letterwords? Acronyms? Both (depending on the speaker)? If acronyms, how is the vowel after the /s/ pronounced?

The tendency in English is to convert letterwords into acronyms if they are pronounceable acronyms. In recent years, when founding an organization or other group, people often pick a pronounceable, catchy acronym FIRST and THEN find suitable (or not so suitable) words by which to resolve it, e.g., *MADD* 'Mothers Against Drunk Driving', pronounced like English *mad* (chosen because the mothers are "mad," i.e., angry, that people are being killed as a result of drunk driving). Yet that is only a tendency. For instance, general-English *UPI* 'United Press International' and South African English *UP* 'United Party', though pronounceable as acronyms, are still letterwords. What about South African English *ZAR*? Is it a letterword? An acronym? The compilers label it an "acronym," but since they don't use the term *letterword*, we don't know what they really mean by the word "acronym." Furthermore, even if the status of a word is indicated, it may have more than one pronunciation, e.g., *Unisa,* which the compilers treat correctly both with respect to labeling ("acronym") and pronunciation (two are shown). Precise terminology and indication of the pronunciation where necessary would therefore be welcome.

10.   Hidden lexemes

The compiler of a dictionary presupposes that its users have some knowledge of the language(s) in question: in writing a dictionary for children or for non-native learners, one presupposes less; for adult native speakers, more. The compiler also supposes that certain compounds need not be defined if their constituents are (like *non-essential* if *non-* and *essential* are). Once that presupposed knowledge is discounted (it is assumed, for example, that users of *A Dictionary of South African English* need no explanation of general-English words used in general-English senses like *apple* 'apple' and *seven* 'seven'), everything else must be explained, that is, any lexeme or sense of a lexeme which is found anywhere in the dictionary and which meets the compiler's criteria of frequency, range, etc. for inclusion should be entered and treated (in this case: if the item is a South Africanism [however the term *South Africanism* is defined]). This edition, however, contains many items that should be treated but are not (= hidden lexemes or hidden senses), for example, *cat's eye* (s.v. *tiger's eye*), *dop system* (s.v. *tot system*), *ek moet waai* (s.v. *waai*), *Gay-gevaar* (s.v. *khaki*[33]), *hermitage* 'cinsauť' (s.v. *pinotage*), *housemanship* (s.v. *Zimbabwean*; the American English equivalent is either *internship* or *residency* [I am not sure which]), *ijuwishi* (s.v. *Jewish*), *iron* (s.v. *breker*), *Joburg* (s.v. *breker*), *melkboom* (s.v. *naboom*), *panser ou* (s.v. *boknaaier*), *red cat* (s.v. *ride on water*), *Russians* (a food; s.v. *slap*), *rustbucket* (s.v. *Vaalie*), *skoon* (the sense in which this word is used in the last citation for *fransman* is not entered, though it is given for *schoon*), *stock-proof* (s.v. *jackal-proof fencing*), *stokies* (s.v. *sloffies*), *unban* (ss.vv. *ANC* and *SACP*, and p. x; *ban* is entered[34]), *varkhok* (s.v. *mooi-moois*), *vermin-proof* (s.v. *jackal-proof fencing*), *Volksie* 'Volkswagen' (s.v. *tom*; the American English equivalent of this informalism is *Volks*), and *Woltone* (s.v. *Blikoor*). Earlier comments in Gold 1986a: 130-131 and 1989a: 246-247.

11.   Blind references

Blind references are verboten in all kinds of scientific writing, but this edition contains many. At *community of property*, for example, the reader is invited to "see...*kinderbewys*," but no such entry is given. More blind references are found at *dinges* ("see also *goodie*"), *Durbs* ("see under *ek sê*, *Natal Fever* and *soppies*," but the first and third are blind references; a cross-reference to *spiel* would have been appropriate, especially since the entry for this word contains a citation for *Durbs* which is older than that given at *Natal Fever*), *moffie* ("see *trassie*"), *plaats* ("see *bewaarplaats*"), *tickey drive* ("cf. *beetle-drive*"), *tree aan* ("see also *aantree*"), and *Wees-* ("cf. *Boedelkamer*"). See also note 39. The fourth edition being smaller than the third, one may infer that the publisher limited the number of pages for the new edition drastically. If so, the blind references came about when the

compilers deleted entries in the third edition for the fourth one without also deleting references to them elsewhere in the dictionary.[35]

12.   Layout and typography

The forbidding layout and typography of premodern dictionaries — little blank space, hardly any indentation, little use of various typefaces to make the different parts of the entry clearer and the location of material easier — have been abandoned in favor of a more sensible, attractive, user-friendly arrangement. Compare, for example, the Grimms' *Deutsches Wörterbuch*, the *Groyser Verterbukh Fun Der Yidisher Shprakh*, or the *Oxford English Dictionary* (including the second edition) — all three are old-fashioned in their layout and typography — with *A Dictionary of Americanisms on Historical Principles*, *A Dictionary of Canadianisms on Historical Principles*, the *Dictionary of Bahamian English*, the *New Dictionary of American Slang*, and the *Dictionary of American Regional English*, which are a pleasure to use.

A Dictionary of South African English tends toward the older arrangement. Although the entry head is easy to spot (it is in boldface and the entry has a hanging indentation), a line is not skipped between entries (possibly because of limitations of space imposed by the publisher) and, more importantly, an efficient use of typefaces is not made within the entries (which is certainly not due to constraints of space).

Too much italic font is used in the etymologies, e.g., "[*presum. fr. half bottle*]" (s.v. *half-jack*) or "[*Afk. gril shudder*]" (s.v. *gril*). Italics as the unmarked font is annoying, since the convention in English is to use roman in that function, with italics only for special functions. For example, "[*prob. fr. Tamil, Urdu, Telegu, etc. kuli* labourer, *also Chinese*]" (= the etymology s.v. *coolie*) could be given as "[prob. fr. Tamil, Urdu, Telegu, etc. *kuli* 'labourer', also Chinese]" with no loss of information but with considerable less distraction to the eye.[36] Or, "[*trans. Afk. vb. phr. 'wag op' formal* 'wait upon' *usu. in biblical contexts*]" (= the etymology s.v. *wait on*) could be made easier on the eyes if it read "[trans. Afk. vb. phr. *wag op* 'wait upon', a formal construction usual in Bible translations]."

Excessive use of italics could at times lead to misinterpretation: if English has a lexeme *Hong Kong flu*, one might take the compilers' "*Hong Kong hui*, mutual savings club" (s.v. *stokvel*) to refer to a supposed English lexeme *Hong Kong hui*, whose meaning is 'mutual savings club'. What they meant was "Hong Kong English *hui* 'mutual savings club'."[37]

The compilers' use of single quotation marks is so haphazard that at times you can't tell whether something is a lexeme or a definition. For instance, part of the entry for *happy box* reads:

A cardboard 5-liter or 2-liter wine container with spigot. Also occ. 'suitcase wine'.

Is 'suitcase wine' an occasional synonym of *happy box* (if so, it should be itali-cized, without quotation marks) or is it an occasional meaning of *happy box*? If *suitcase wine* is a synonym (i.e., a lexeme), it is a hidden lexeme, for it does not appear in its alphabetical place under the letter *s*. If 'suitcase wine' is a mean-ing, *suitcase* or *suitcase wine* needs to be entered since this use of *suitcase* is not general English.

The compilers use single quotation marks around certain entry and subentry heads too: *'Gaygevaar'*, *'happen'*, *'Kaffir taxi'* (labeled "slang"), *'number gangs'*, *'terrorist'* (labeled "colloquial"), *'Town Talk'* (labeled "colloquial"), *Young Lions* usu. *'Young Lions'* (see also note 30). The lexicographical convention is to show that a usage is informal, humorous, nonstandard, substandard, etc. by a label, as the compilers indeed do for three of these items. To use single quota-tion marks is misleading because that implies they are part of the citation form and, consequently, the lexeme is always so spelled or should be so spelled. Yet the former is certainly not the case (the citation at *'Town Talk'* has no quotation marks) and the latter should not be the case. Also, to label an item ("informal," etc.) and to use quotation marks around it is superfluous. Just the label is enough.

Information is frequently misplaced in this dictionary (cf. *com-tsotsi*, *con-centration camp*, *smous*, and *turned* in section 3 and *ting-tinkie* in section 6). Field and usage labels normally come before definitions in this dictionary, but not always. How, for example, should the label at *stook* be interpreted: "To distil spirits: see *stoker*. *Slang*. To stir up trouble: see opstoker"? Does the word *slang* apply to what precedes, to what follows, or to both? Also, special typog-raphy is used for *stoker* but not for *opstoker*, although both have the same status: a cited form. Presumably the absence of italics for *opstoker* is a misprint.

At *student*, the usage label is part of the definition: 'A black school child, now in regular use'. It's the word, not the child, that's in regular use, hence "Now in regular use" should have gone into the paragraph reserved for "information or comment not strictly part of a definition" (p. xxix) or, even better, these words can be omitted entirely, since only non-current items need be labeled ("obsolete," "archaic," "historical," etc.).

The convention in lexicography is to number the definitions if more than one is given, but what will be found in this dictionary is anyone's guess: the compilers follow the convention in most cases, but not ss.vv. *koeksister*, *rooivalk*, *spitskop*, *stook*, and other words. The first entry for *queen* has a numbered defi-nition, though it is the only one (a second definition — unnumbered — does, however, appear in this entry, but it is given in the paragraph reserved for "information or comment not strictly part of a definition" [p. xxix]).

Etymologies may appear anywhere in the entry (cf. *bakkie* in section 6). They are usually given in brackets at the end of the entry (where the compilers intended them to be), but also:

[1]   after a label and before a citation (as at *mpata*, where the etymology, "Zulu *-mpatha* 'novice, greenhorn, ignorant person'," is — unconvention-

ally — intended to serve as the definition [no explicit one is given] of English *mpata*),

[2]   as a spatial label (as at *kangaroo court*, where, if one reads the entry strictly, one concludes that the South African English lexeme *kangaroo court* is used not in South Africa but in Australia), and

[3]   in the paragraph reserved for "information or comment not strictly part of a definition" (as at *Kuhne meal*, where we read: "Thought to be the name of a German doctor who developed the 'health loaf' at the turn of the century, 'to clear up the illnesses prevalent at the time,'" this referring only to *Kuhne* and not to *Kuhne meal*).

The entry for *poenskop / poeskop* has two definitions, each numbered and each with an etymology. The first etymology is "Afk. *poena* 'a polled animal' + *kop* 'head'" (which incorrectly suggests that the compound was formed in English [cf. *bywoner* in section 6]) and the second is "fr. Afk. *poena* 'polled animal', presum. fr. appearance" (which cannot be fully correct for it does not account for *-kop*). It is likelier that the second sense is a metaphorical use (which arose either in South African English or in Afrikaans) of the first one, hence an etymology should appear only for the English word itself and not for any of its meanings.

At *heemraad*, the etymology appears at the end of the first definition, though it should apply to the word in both its senses.

At *induna*, five senses are given (only the last four being numbered) and the etymology is given after the unnumbered sense.

Sometimes the order in the etymology is illogical, e.g., at *tweegatjakkals*: "[*Afk.* 'two hole(s)' *tweegat* jackal]". A clearer wording would be: "[Afk., lit. 'two-holed jackal']."

The compilers seem to have set themselves no guidelines on which to list noun plurals and how to list them. Some dictionaries show a plural for every count noun and some show a plural only if it is irregular. In this dictionary, however, we meet with a number of contradictions: from the absence of a plural at *vabond* one may assume that it is regular (*vabonds*). If so, no plural is needed at the immediately preceding entry either (*vaatjie / vatjie*), for it too is regular. Yet one is shown (*-s*). The entry before that one is *Vaalpens*, whose plural is irregular (*Vaalpense*[38]), yet no plural is shown.

Synonymous forms appear in no fixed place: after the part-of-speech label and before the definition (e.g., at *jag*, *tiger's eye* and *tjap*) or as part of the definition, preceded either by a comma (e.g., at *snaphaan*) or by a colon (e.g., at *sloffies*).

Superfluous information is not infrequent in this dictionary (see *ewe*, *off*, and *smous* in section 3 and *bilingual* and *by* in section 4). Definition-openers like "In freq. use in SAE sig." (s.v. *farm*), "Term for" (s.v. *mbombela*) and "Name

like "In freq. use in SAE sig." (s.v. *farm*), "Term for" (s.v. *mbombela*) and "Name for" (s.v. *Louis*) are needless, waste space, and give the dictionary a Victorian air.

Alternate pronunciations are separated by commas in this dictionary, but at *swart-*, where three pronunciations are given, the third one is parenthesized, without a comma separating it from the second one. How should that typography be interpreted?

The two words after *grondaar* appear in roman and the first one is capitalized. Nothing else at this word is interpretable as its definition, hence one assumes that these two words ("Drug users") are its definition. In point of fact, they constitute a field label and the reader is supposed to guess the definition from the citation (which is no easy task). S.v. *arm¹*, the same field label is italicized and thus easy to distinguish from the definition; perhaps then at *grondaar* the error is merely a misprint.

Part of the entry at *tickey box* reads "also – *'phone*," which implies that an additional form is "tickey box phone." To generate the correct form (*tickey phone*), "also – *'phone*" should be placed s.v. *tickey*.

13.   Graphic illustration

The value of this dictionary would be enhanced with the addition of graphic illustrations for South African flora, fauna and other realia which it mentions (Gold 1986a: 144). The fourth edition takes a step in this direction with pictures of African beadwork, an assegai, Barberton daisy, calabash, Cape cottage, coral tree flower, jacopever, kraal, ramkietjie, and sunbird on the cover. Many more pictures or drawings would be useful (e.g., for *bekslaner hek*; see section 3). Earlier comment in Gold 1986a: 144.

14.   Material of Jewish interest

As a student of Jewish aspects of English, I am interested in Jewish aspects of South African English and Afrikaans.[39] Some questions to be answered in an investigation of this nature are: To what extent do Jews in South Africa use each of these two languages? How do they use them, that is, to what extent does their English or Afrikaans reveal that they are Jews or, phrased differently, to what extent may one speak of Jewish South African English and Jewish Afrikaans? What Jewish aspects of non-Jewish English and non-Jewish Afrikaans need study, for example, to what extent has the English or Afrikaans of Jews influenced that of non-Jews? What lexemes in English and Afrikaans are of Jewish interest (like words meaning 'Jew', 'rabbi', and 'synagog' or sayings and proverbs referring to Jews)? What usages have been attributed to Jewish influence but are actually of a different origin altogether?[40] What com-

guages?[41]

Although the best student of a language is often a linguistically trained participant-observer, nonparticipant observers trained in linguistics, if they recognize their limitations, can make a contribution too. Having never been to South Africa and not being a speaker of South African English, I fall into the category of an observer so trained (Gold 1986a discusses and demonstrates the appropriateness, for contrastive linguistics, of linguistically trained allotopolectal and allolingual observers).[42] Thus, for about twenty years, I have been reading South African English publications, both Jewish and non-Jewish, and have been listening to and querying, orally and by letter, both Jewish and non-Jewish speakers of South African English and Afrikaans. I therefore sit, as it were, on the shore, scrutinizing the swimmers, but not jumping in myself. Mere observation from the sidelines can in fact be a benefit, for it gives one the vantage which Archimedes, in a different respect, longed for ("Dos moi pou sto kai kino ten gen").[43]

The foregoing applies to synchronic study of Jewish aspects of South African English and Afrikaans. For diachronic studies (e.g., in etymological research), a different set of skills and body of knowledge are needed (indeed, if one had to be a native speaker or even any kind of speaker of a language in order to carry out diachronic investigations, we would now have no students of Classical Latin, Classical Greek, Biblical Hebrew, Proto-Indo-European, and countless other languages). In this regard, the principal requirements are knowledge of the prelanguages of South African Jewry (for earlier South African Jewry, chiefly Western Yiddish; for contemporary South African Jewry, chiefly Northeastern Yiddish) and acquaintance with other situations in which Jews and non-Jews have been in contact (in the present instance, contact in the Dutch-speaking and English-speaking areas of Europe, inasmuch as some items of Jewish interest in South African English probably traveled this route: Yiddish > Dutch > Afrikaans > South African English or Yiddish > Dutch > British English > South African English). From the diachronic perspective, we see that first-hand (i.e., native or primary) knowledge of South African English or Afrikaans or even residence in South Africa or a visit is not necessary because etymologists reconstruct events which happened long ago, with information and tools that may be acquired anywhere in the world (one may study the origin of the Latin word *telum*, for example, just as easily in Tokyo as in Rome).[44] The origin of Jewish South African English *kitke*, for instance, is to be sought far away from South Africa, in an environment having nothing to do with it. For this word, only one's knowledge of Northeastern Yiddish, of Slavic languages, and of the different shapes which the Sabbath and holiday loaves baked by Ashkenazic Jews may take comes into play (Gold 1984c).[45] The foregoing is not to say that one MUST be a non-South-African to study Jewish aspects of South African English or Afrikaans diachronically, only that one need not be.

The impetus for Jewish studies in South Africa has come, first and fore-

most, from Afrikaans-speaking churches. That is, because certain Afrikaners have likened themselves to the Israelites, they have taken a special interest in Bible studies, which has led to an interest in the early history of the Jewish people and in Biblical Hebrew. That, more or less, is the extent of Jewish studies among non-Jewish Afrikaans-speakers. Among non-Jewish English-speakers in South Africa, interest in Jewish studies has also been limited mostly to Bible studies. Those fields of research, however, are irrelevant to the study of Jewish aspects of South African English or of Afrikaans (like the etymology of *chattes, gabba, kitke* and *smous*).

With respect to Jews in South Africa, whatever may fall under the rubric of Jewish studies has been mostly of an elementary nature: the preparation of boys for their bar-mitsve (at age 13) and the operation of some Jewish supplementary schools at the primary level. None of that qualifies anyone for linguistic research any more than preparation for one's first communion in the Roman Catholic Church makes one a Latinist. Jewish studies extending beyond Bible studies began at some South African tertiary schools a few years ago, but they are embryonic and will probably remain so, inasmuch as the Jewish community, which is the single chief source of students interested to any significant degree in Jewish studies aside from Bible studies, continues to assimilate to the coterritorial English-speaking White community and thus shows little interest in serious Jewish research of any kind. The immense stores of Jewish knowledge which immigrant generations of Jews brought to South Africa have by now vanished almost completely, so that today's average South-African-born Jew, especially if two or more generations removed from the immigrant generation, is so anglicized, South-Africanized, de-Judaized, and kuglized or beyglized that what little goes under the rubric of Jewish studies in South African tertiary schools, aside from Bible studies, will likely remain introductory or elementary and, in any case, these elementary courses do not even mention (let alone treat, not to speak of preparing one to investigate) Jewish aspects of South African English or of Afrikaans. South Africa can boast of no Yiddish scholarship (one of the prerequisites for the study of Jewish aspects of South African English and of Afrikaans), hence it is not surprizing that, although Jewish South African English is a reality, no one in South Africa, Jew or non-Jew, has ever investigated it scientifically (a brief word list by a participant who was not a trained observer did appear in the 1930s, but it is full of mistakes). As for Afrikaans, how Jews have used this language is an untouched subject.

Therefore, it is one thing for the compilers to record raw data from native speakers or from written sources and it is another to analyze the data synchronically. And it is still another thing to study the material diachronically. Finding Jews in South Africa (and abroad) who can provide data on contemporary Jewish usages and comment on them synchronically ("I use x word in this sense: ...." or "That word connotes to me...." or "I have heard people say....") is as easy as pie, but it is another matter to evaluate the native

speaker's usually impressionistic analysis and still another to etymologize, to delve into the history of these usages, and to make extra-South-African comparisons with other varieties of Jewish English and with other Jewish languages. Consultants for Jewish South African English can thus REPORT their experiences, perceptions, and feelings (hopefully their reporting is accurate), but they remain CONSULTANTS, i.e., participants (because they speak the language) and observers (because they comment or are asked to comment on what they use or have heard or seen others use), but they are linguistically naive observers. That does not exclude the possibility that their observations may be right, but neither does it guarantee that their opinions are authoritative.[46]

Anyone doubting that South African English and Afrikaans may be studied from even a great distance or that the only reliable work on Jewish aspects of South African English and Afrikaans has been done abroad should examine the published record.[47] Let one more datum be added to that record: the fourth edition of *A Dictionary of South African English* lists *kitke*, labels it "SA Jewish Eng." (how that label differs from "*Jewish*" is not stated[48]), defines it as 'Jewish Sabbath loaf of plaited bread commercially obtainable, correctly known as *challah* in Hebrew' (which incorrectly implies that *kitke* is "incorrectly" used in Hebrew, when in point of fact no such Hebrew word as *kitke* exists because no one uses the word in Hebrew — a kitke, furthermore, being only a certain kind of khale [sic recte], the two words standing in a relation of hyponym to hypernym and not of synonyms to each other), and etymologizes it as follows:

> *[uncert. acc. Dr David Gold (Haifa) fr. an E. European term meaning 'twist'; acc. Dr M. Arkin fr. Hebr. kikkar a loaf]*

Two equally informed "doctors" legitimately differing on an etymology? Nothing of the kind. Nonlinguists follow the only "rule" they know when guessing at an etymology: "If it sounds like x, it must be derived from x." Yes, Hebrew *kikar* (another romanization of *kikkar*) could conceivably become semantically specialized ('loaf [of bread]' > 'twisted Sabbath and Jewish-holiday loaf'), but the phonology is not in order: Yiddish would stress this Hebrew word on the penult, in which case the second vowel, unstressed, would be reduced to a sheva, the result being Yid. *'kiker*. No such Yiddish word exists. Not to worry, for the nonlinguist can still get from nonexistent *'kiker* to existent *kitke* by the only "rule" of diachronic phonology which the laity knows: "corruption" or "deformation" or "deviation" (Gold 1986a: 129-130 and 1989a: 244-246). If etymology were as simple as that, everyone would be an etymologist. Gold 1984c gives the correct derivation of Jewish South African English *kitke*.

Like H.L. Mencken, the Branfords are willing to believe whatever anyone may care to tell them about items of Jewish interest. One of their citations for *suiwer* is from a letter they received: "My wife tells me that her 'chavers' who

are not Jewish talk about going to visit their chavers [*gabbas* (q.v.)] without knowing that they are using a *suiwer* Hebrew word." Dated 5 September 1982, the letter is signed by "M. Imber, S.C.," of Durban. We should no sooner trust a South African Senior Consultus on matters of Jewish etymology than we should trust a Jewish etymologist on South African legal matters.[49]

In sum, the entries of Jewish interest in the four editions of this dictionary could be improved.

15.   Misprints

Given the fact that this dictionary cites material from many languages, it is remarkably free of misprints. Read "Harteveld" for "Hardeveld" (p. viii), "one of the black" for "one the black" (s.v. *African*), "from Afk. *boete*" for "for Afk. *boete*" (s.v. *boetebos* / *boetebossie*), "terrorized" for "terrotized" (s.v. *com-tsotsi*), "weirdie" for "wierdie" (s.v. *-ie*), "opzadelen" for "opadelen" (s.v. *saddle up*), and "limoger" for "Limoger" (s.v. *Stellenbosch*). Are there misprints s.v. *afval* ("and occ. tripe" seems to be misplaced), s.v. *bok-bok* ("In Roman times, mediaeval schoolchildren's Latin [...]" doesn't make sense), s.v. *rand* (where the compilers seem to be saying that, in sense 4, plural *rand* may be pronounced differently from sg. *rand*), and s.v. *third person form of address* (where "deference" would read much better than "difference")?

16.   Conclusions

The fourth edition of *A Dictionary of South African English*, like its three predecessors, contains a wealth of useful material gathered during thousands of hours of reading, listening, and querying. It is, however, Partridgean in its arbitrary use of fonts, punctuation, and capitalization, in its placement of material, and in its not infrequent self-contradictions.[50] Strict adherence to a style sheet and careful application of methods in contemporary linguistics, especially lexicography and etymology, are suggested.[51]

Notes

1   For example, only a synchronic dictionary with sufficient space or a diachronic dictionary should indicate that in contemporary South African English *car* is the most usual word, *motorcar* is used occasionally, *automobile* is rare, and *auto* is never used (I thank Solly Rechtman for this information).

2   *Section* in this review refers to one of its numbered sections.

3   In contrast, the Jewish English items which the compilers list and the others suggested in this review for possible inclusion are all specific to South African English or, at least, not found in

most varieties of Jewish English.

4   I thank Solly Rechtman for this information.

5   "Correct" grosso modo, that is. Jean Branford's surprizing use of the word "corruption" has been noted in Gold 1986a: 129-130 and 1989a: 244-247. In the fourth edition the compilers also use "deviant" (ss.vv. *so* and *verbs*).

6   A few years ago, the French Department of the *Loire-Inférieure* 'Lower Loire' (lit. 'inferior Loire') became the Department of the *Loire-Atlantique* 'Atlantic Loire' because it was felt that the old name reflected badly on its inhabitants. The old name referred merely to the LOWER portion of the river, i.e., to the part closer to its mouth than the UPPER portion, but that is not how some people interpreted the "inferior Loire."

7   It would be good to discuss this label a bit because its gloss, 'historical' (p. xviii), may puzzle some readers. See also note 45 on *smous*.

8   At *by-and-by*, the label between the entry head and the definition is "Afk. E. obs." The label "(Afk.)" in this position means 'not fully assimilated, Afk. loanword' (p. xxvii), but here it is not parenthesized. Is that merely a misprint or are "Afk." and "(Afk.)" in this position to be distinguished? "E." presumably modifies "obs." (i.e., 'obsolete in English'). That is, the whole label is to be read 'unassimilated Afrikaans word which is now obsolete in South African English'. Perhaps just 'obsolete' or 'historical' would have been enough, no objective distinction between "assimilated" and "unassimilated" loans being possible. The difficulty of understanding what modifies what in the etymologies is also seen s.v. *bakgat*: "Afk. unkn.," which means '< Afrikaans < ?', but could be misinterpreted to mean 'unknown in Afrikaans' (i.e., 'the item was coined in English as if it were Afrikaans, but it is not found in Afrikaans'). That the latter is a reasonable (however erroneous) interpretation is shown by the existence of Urban Black South African English *wietie*, which looks and sounds Afrikaans but does not exist in that language. See note 25.

9   "Church of the Intercession (Anglican / Episcopal), Broadway & 155th Street / The Rev. Canon Frederick B. Williams, Rector / Mr. William Earle Randolph, Jr., Organist / Sunday, May 3, 1992 / 8:00 a.m. — Low Mass / 11:00 a.m. — Solemn Bilingual Mass in the Presence of the Most Rev. and Rt. Hon. George Leonard Carey, Archbishop of Canterbury" (paid advertizement in *The New York Times* of 2 May 1992, p. 11). Nothing in this advertizement indicates what the two languages in question are (surely not American English and British English...) and it is only from the location of the church (in a neighborhood with many Spanish-speakers) that we may guess them to be English and Spanish. Likewise, New York City newspapers sometimes carry help-wanted ads for "bilingual secretaries," it being understood that the two languages are English and Spanish.

10   The word *may* is important here: Major's dictionary "is supposed to be a supplemental dictionary of American Black English lexical and semantic usages, that is, it is not intended to be a full dictionary of American Black English but only a dictionary of those usages exclusive to American Black speakers of English or of those usages more frequent among them than among American non-Blacks. The idea is a good one..., but the compiler's subjectivism has led him to include many items which neither originated among Blacks nor are exclusive to them or even more frequent among them than among non-Blacks" (Gold 1987c: 357). Thus, the only value of this dictionary in the present context is that it attests *family jewels* in pre-

1970 Black American English. When, where, and among whom this sense of *family jewels* originated, however, are matters for research.

11   Prescriptivists should give what they believe is an acceptable alternate when labeling something nonstandard or substandard. None is given here (or in some of the other entries where nonstandardisms and substandardisms are listed). See section 7.

12   For example, the etymology given for *niks* is "Afr. fr. Du. *niets* 'nothing'," though the compilers note (in the definition) "cf. Brit. and U.S. *nix* 'no, "nothing doing," nothing'." Is *niks* really of Afrikaans origin? Would Afrikaans /c/ give English /ks/? If not, the word is probably from British English *nix* (American English *niks* being etymologically irrelevant).

13   The compilers note that "Prof. N. Mansvelt in 1884 in his *Proeve van een Kaapsch-Hollandsch Idioticon* under *poes* warns that the new arrival from Holland 'takes a risk if he addresses a Cape cat' (trans.) as *poes*." The reason for his warning may be added: Dutch *poes* 'pussycat' misleads Dutch-speakers into thinking that Afrikaans *poes* has the same meaning. However, might not the Dutch word in fact have an additional meaning, viz. 'female genitals'? (Perhaps Mansvelt was too prim to know such usages). In several languages of Europe, words literally referring to cats have figurative meanings referring to women in one way or another. Chapman 1986 gives these relevant meanings for *cat* in current American English slang: 'a prostitute' (since the 1500s in British English); 'to spend time with women for amatory purposes; chase and stalk women' [though here the meaning probably developed from *tomcat* 'to pursue male sexual activity avidly' rather than from some use of *cat* in reference to a woman; D.L.G.]; and 'a woman who, often subtly, attacks and denigrates other women; spiteful and malicious woman'. Specifically for Black American English, he gives *cat* / *catty-cat* 'vulva'. Spanish *gata* and German *Katze* 'cat' also have slang senses referring to a woman. One of the Eastern Yiddish words for 'female sexual organ' is the vulgarism *kote*, which is derived from Polish *kot* 'cat' (Gold to appear).

14   The romanization reflects the pronunciation of Stanke Dimitrov.

15   See also Gold 1986a: 129-130.

16   I thank Heather Kernoff for this information.

17   Glottonymic labels are by convention placed before the items they modify, hence not "*raccoon* U.S."

18   Could this morpheme be derived from the /s/ or /z/ which most of the base forms have? In South African English *Obs* 'the Observatory [in Cape Town]', the source of the /z/ is clear. It would probably be wrong to conclude *Obs* was the first formation of this kind and that its /z/ was later used to coin the other words cited here.

19   Likewise, *off* 'time off, day off' is not "presumably an abbreviation of *time-off*," but a shortening (that the compilers are not alone in misusing *abbreviation* may be seen from the first citation for *off*); see section 9. The word "presumably" should be deleted.

20   J.B. Berns, head of the Dialectology Section of the P.-J. Meertens Institute of the Royal Dutch Academy of Sciences, has given an etymology of Dutch *klaverjas* in Reply 2496/1 in *Jewish Language Review* 5: 347-348. It is not identical to the one which the compilers give.

21   The spelling of a lexeme is not, however, always an absolutely reliable clue to its immediate origin. Two examples: South African English *boggeral* / *boggerall* is given in this edition as being "*fr. Afk. ad. bogger* + all." If that is correct, we would expect this etymology: British English slang *bugger all* > South African English slang *bugger all* > Afrikaans slang *boggeral* >

South African English slang *boggeral* / *boggerall* (direct British influence on Afrikaans, i.e., without South African English as its intermediary, is unlikely). It may be, however, that South African English *boggeral* / *boggerall* is merely South African English *bugger all* (of British English origin) clothed in Afrikaans orthographic garb, without Afrikaans being a source of the South African English form itself. See also *can't complain* in section 4.

This edition lists South African English *tochis*, *tochas*, and *toggas* (all of which are spelling variants of what is rendered *tokhes* in the Standardized Yiddish Romanization). The digraphs *ch* and *gg* represent /x/ (which the Standardized Yiddish Romanization represents by *kh*). Since German represents /x/ by *ch* and Dutch and Afrikaans represent this sound by *g*, one might conclude that *tochis* and *tochas* are from German and *toggas* from Afrikaans. Yet South African English *tokhes* (sic recte), however spelled, is actually of immediate Northeastern Yiddish origin (the compilers correctly note that the word, in all three variants, is from Yiddish, but they do not specify the variety of Yiddish or the etymon). Since most varieties of English (Scots English excepted) have no conventional way of representing /x/, the devisers of these three spelling variants had recourse to non-English conventions when deciding how to romanize the Yiddish word: one picked German *ch* and the other Afrikaans *g* (Dutch was probably not relevant). The person choosing Afrikaans *g* doubled the letter to distinguish the word from general-English *togas* (the plural of *toga*). Thus, German and Afrikaans spelling conventions are relevant here, but not German and Afrikaans themselves.

It would be good to adopt the Standardized Yiddish Romanization for the spelling of Yiddish-origin words in South African English: *beygl*, *kugl*, *tokhes*, etc.

22   A cross-reference at *robot* to the second quotation at *verdomde* would be useful because the latter entry contains information about the pronunciation of *robot*.

23   *Safari* is labeled "not SAE but widely used in SA," which sounds like a non-sequitur but actually means that the word did not enter English in South Africa.

It would be interesting to chart the spatial distribution of 'making a high-pitched trilling sound with the tongue against the palate and the teeth-ridges; *ululation* the sound itself made by black women on joyful or exciting occasions, often while dancing' (s.v. *ululate*). The custom is universal among Arabic-, Berber-, and Persian-speaking women.

24   The German idiom was the model for Yiddish *oyszoygn [epes] fun finger*. The Israeli Hebrew idiom *matsats [davar] min haetsba* is modeled on both the Yiddish and German ones.

25   Urban Black South African English may have a pseudo-Afrikaansism, *wietie* 'to talk, tell, speak to'. The compilers etymologize it thus: "unkn. poss. fr. Afk. *weet jy?* or *weet u?* 'Do you know?'." Furthermore, since it is used not only in Urban Black South African English but also "freq. in Afk. contexts," it is a double pseudo-Afrikaansism, i.e., used additionally in Afrikaans as imitated by urban Black anglophones. See note 8.

26   Bound forms, like these prefixes and suffixes, should be entered with a hyphen in the appropriate place. The entry heads are cited here as they appear in the dictionary.

27   The compilers divide their five examples into positive and negative ones, e.g., *Goedverwag* and *Onverwacht*, respectively. *Nooitverwacht*, however, is misplaced.

28   Perhaps here is the least inappropriate place in this review to suggest that the glottonym *Afrikaans* be used retroactively to include all of those varieties of spoken Dutch used in southern Africa since 1652 which, when passed down from generation to generation, led to present-day Afrikaans, i.e., that it be used even for the period before this glottonym was

coined. That would put an end to the old controversy of when Afrikaans began to emerge.

In my opinion, Afrikaans began to emerge as soon as Dutch-speakers landed in southern Africa, when they immediately found themselves in a new environment, with flora, fauna, and other realia which they had to name. Dutch-speakers thus had to be linguistically innovative from the very beginning (not to speak of influences on European Dutch which were absent in southern Africa and influences on Dutch in southern Africa which were absent in Europe). The important words here are "began to emerge." Afrikaans as we know it today certainly did not spring into existence at once or even in a few years, but I do think that the Dutch brought to southern Africa did begin to differ from European Dutch as soon as its speakers landed (look at any immigrants today coming to a new country and you will see that their speech begins to change as soon as they arrive).

In his diary for 17 December 1652, Jan van Riebeeck used the form *waterlimoen* 'watermelon' (as the compilers note s.v. *waatlemoen*). That form is presumably the etymon of Afrikaans *waatlemoen* (contrast Dutch, which appears to have only *watermeloen*). Since van Riebeeck had landed in southern Africa on 7 April 1652, this is direct evidence that Afrikaans began emerging no later than just over eight months after the first Dutch-speakers landed. My guess is that it began to emerge on the very first day van Riebeeck and his group came ashore.

As long as the differences were small between European Dutch and what may in retrospect be called *Earliest Afrikaans* or *Early Afrikaans*, i.e., as long as people in southern Africa still felt that they were speaking "Dutch" (the early Dutch-speakers would have found the idea that they were speaking a different language incredible), the name *South African Dutch* was appropriate, but now, WITH HINDSIGHT, we see that South African Dutch was Afrikaans-in-the-making, hence TODAY the name *South African Dutch* should not be used. Comparisons may be made between Afrikaans, on one hand, and Jewish English and Yiddish, on the other. In all countries, differences are easily found between the English of Jews and that of non-Jews (cf., e.g., the compilers' label *Jewish* 'in use mostly among the Jewish group'), yet they are not sufficient to warrant consideration of Jewish English as a language separate from English or use of a name for it that does not contain the word *English*. If, however, Jewish English were to become so different from non-Jewish English that the two could no longer reasonably be considered varieties of the same language, a unitary name would be needed for this new Jewish language (say *Jewish*) and it would be applied IN RETROSPECT to Jewish English, inasmuch as this new language would be an outgrowth of Jewish English. That has indeed happened to Yiddish: the name *Yiddish* is used retroactively to cover all antecedent varieties of what is unmistakably Yiddish, i.e., to what would earlier have been called (in whatever language) 'Jewish German'.

The term *pre-Afrikaans* is sometimes used for those items which are believed to have originated in "South African Dutch" and which have reflexes in what is clearly Afrikaans. However, that term does not seem apposite, for "pre-Afrikaans" is not yet Afrikaans, hence it raises the old pseudo-question of "when did Dutch become Afrikaans in South Africa," i.e., when did "pre-Afrikaans" become "Afrikaans"? It can no more be answered than "When did Latin become the Romance languages?" or "When did the Middle Ages end and the Renaissance start?" Since we are dealing with a continuum, any division into clearcut entities would be arbitrary.

It follows that a broad gray area of varieties of speech and writing should be considered BOTH Dutch and Afrikaans, hence they may legitimately be "claimed" by both languages, although many people find that hard to accept (which is not surprizing after more than 2300 years of Aristotelian logic, whose emphasis on binary thinking often tries to force us into choosing "either x or y" and maintains that tertium non datur).

One must also distinguish a speech system and an individual item. People at one time were certainly speaking "Dutch" in southern Africa, but it contained (I would say, from the very beginning) items which later came to be clearly identified as Afrikaans and which, in retrospect, may now be called Afrikaans. Likewise, the speech system as a whole may in retrospect also be called Afrikaans (that is a bolder step than applying the word *Afrikaans* to individual items in "South African Dutch").

29   It would be interesting to compare South Africa and Belgium (Dutch and French) or South Africa and the Netherlands (Dutch and Frisian) in regard to languages in contact. Belgium is more like South Africa than the Netherlands is, for Frisian is a declining language whereas in Belgium both major languages are alive and well, as are English and Afrikaans in South Africa.

30   Likewise, the entry for *Yellow-Mellow* cross-refers to *Mello-Yello*, but the entry for the latter is *'mellow yellow'*. Also, if the latter is labeled "township slang," need the slanginess of the word be emphasized (i.e., by single quotation marks)? See section 12.

31   That is not the only place where one might ask quis custodiet ipsos custodes: the entry for *omissions* begins "Certain items are frequently omitted in S. Afr. speech and occ. in writing; not all these omissions are exclusively S. Afr. usage...." At least to an American ear, "all these omissions" sounds extremely informal. In formal writing we would expect "all of these omissions." Could the possibly high frequency of *all the* in South African English be due to Afrikaans influence? If so, *all the* is a frequency Afrikaansism (cf. Gold 1983). Besides frequency Afrikaansism (for South African English) and frequency Anglicism (for Afrikaans), a concept useful in the study of both languages is camouflaged form (see Reply 1513/3 in *Jewish Linguistic Studies* 2: 449-450).

32   Admittedly, some choices are less likely than others. The reasonable ones here are *hou, blink,* and *kant.*

33   This hidden lexeme illustrates the compilers' slight tendency toward stream-of-consciousness writing: s.v. *khaaki,* the undefined run-on *khakigevaar* is added (correctly so); the presence of *-gevaar* here then leads them to add *'Gaygevaar'* (defined — in parentheses — as 'AIDS'). Another example is seen at *stad,* which is defined (correctly) as a suffix found in English place names (i.e., South African English has adopted certain Dutch or Afrikaans place names so ending without translating them): the compilers cite "Venterstad, Wolmaransstad" (correctly so because these place names are used in English), adding "and as *trans.* 'town' in Kaapstad (Cape Town)." Yet *Kaapstad* is not used in English, hence is not an example of the English use of *-stad.* A third example is found in the etymology for *bloubaadjie* (see section 6), where Afrikaans *rok,* though irrelevant to the derivation of *bloubaadjie,* is mentioned.

34   *Unban* is self-explanatory because *ban* in its special South African sense is treated, hence it need not be entered for semantic reasons. However, because of the nonlinguistic (i.e., social and political) connotations of *unban,* it should be given.

35   One entry in William Branford 1987 says "see next entry," but the next one is completely irrelevant. This blind reference likewise came about as a result of deletion from an earlier edition.

36   Since etymologies are set off by brackets in this dictionary, a second marking (italics) is unnecessary, hence a marked font is needed in the etymologies only to contrast with the unmarked one. Thus "[presum. fr. *half bottle*]" would be sufficient, i.e., brackets indicate markedness (material so enclosed being marked [+ etymological information]); roman within an etymology is unmarked; and italics within an etymology indicate markedness vis-à-vis roman). If the linguistic convention of enclosing glosses in single quotation marks is followed, the lexicographer has three choices, which are probably all that are needed in an etymology, e.g., "[Afk. *gril* 'shudder']." The compilers do on occasion use single quotation marks to enclose glosses.

37   It is impossible to predict how the compilers will distinguish definiendum and definiens. Here, a comma separates the two. Usually there is no intervening punctuation; and in some places, the definiens is given in single quotation marks.

38   I.e., in English. In Afrikaans, it has a regular plural, *Vaalpense*.

39   South African English and Afrikaans should not be separated in this respect, for several words of Jewish interest in South African English have Afrikaans connections, e.g., *gabba*, *smous*, and (in this spelling) *toggas* (see note 21).

Jewish aspects of African languages of South Africa need study too. Two examples may be gleaned from the fourth edition of *A Dictionary of South African English*: [i] s.v. *jewish*, this edition refers (blindly) to Zulu *ijuwishi* 'expensive clothing', a word derived from South African English *jewish* in its special South African sense; and [ii] one of the main entries is *magata* (the only information provided is "see *gatas, gattes*"; no such entry exists, but we do find one for *gattes also gatas, die* [sic] and one for *gattes*, where, however, nothing is said about *magata*). Perhaps it may be noted here that the compilers' suggested etymology of *gattes also gatas, die*, viz. "*poss. fr. Sotho gata*, to trample," does not seem to be satisfactory. Rather, *die gattes / die gatas* is from Afrikaans *die gattes* (Afrikaans *gattes* being of Yiddish origin).

We may expect items of Jewish interest in African languages of South Africa to be few because: [a] no Jews have been native or even primary or habitual users of these languages; [b] few Jews have even known any of these languages; and [c] for the most part, speakers of these languages perceive Jews in South Africa not specifically as Jews but as Whites (or as English-speakers or Afrikaans-speakers). Speakers of African languages thus have little occasion or need to speak of Jews qua Jews.

40   With regard to the last question, the fourth edition of *A Dictionary of South African English* follows my suggestion to Jean Branford that the etymology of *schlenter* 'a fake diamond sold as genuine...' and *skolly* 'a street hoodlum...' not contain any Jewish reference (some people have supposed these words to be of Yiddish origin or to have some other Jewish connection), inasmuch as no Jewish lect figures in their history and Jews had no part in their genesis (Gold 1984c). David B. Guralnik may have been the first to note (in Gold 1989b: 32) that Judeophobes tend to attribute a Jewish origin to lexemes referring to shady dealings or other improper behavior ("If it's a swindle, the swindlers must be Jews"). That may be the reason why some have sought a Jewish element in the etymology of *schlenter, skolly, gazump, shyster* (Gold 1989c), et simil. (Gold 1986b: 136 gives more English words supposedly but not really

of Jewish origin). South African English *goniva / gonivah* 'a stolen or otherwise illicitly acquired diamond', on the other hand, does have a Jewish connection (though the etymology in the fourth edition is not correct) and *snyde* 'imitation [usually said of a diamond]' may have a Jewish connection.

In this edition, the etymology at *mos* 'indeed, in fact, actually, but' (also in *for mos / for mos sie* 'for no special reason, for the hell of it, just because') is "Afk. fr. Du. *im(mers)* 'indeed, in fact': thought by some to be fr. Yiddish *mozel* 'luck'." Yiddish *mazl* (sic recte) is indeed irrelevant and the word has no Jewish connection whatsoever. Earlier comments in Gold 1986a: 134.

On the value of negative etymologies in general, see *gyppo* in section 6.

41   See, for example, Gold 1990a: 88 and *Jewish Linguistic Studies* 2: 538-539 on some parallels between Afrikaans and other languages.

42   In this case, I am allotopolectal with respect to South African English (being a native speaker of American English) and allolingual with respect to Afrikaans (being able to read the language but not to speak or write it). Jean Branford too has been interested in comparing South African English with another variety of English, that of Australia. Choice of which varieties to compare dictates the problems to be tackled and determines the results which the comparison might yield. Thus, to detect hitherto unrecorded items of Dutch origin in American English, South African English is the natural choice (and vice versa). Cf. the comment at *can't complain* in section 4.

43   For example, Jean Branford was unaware that *suck out of the thumb* was a distinctly South African English usage until I called it to her attention (the expression makes its first appearance in the fourth edition of *A Dictionary of South African English*, with citations from 1981 and 1985). The benefits of our relationship have flowed in both directions, for, thanks to her extensive reading program of South African material, she has been able to provide me with some of the citations used in my publications, where her help is acknowledged numerous times. Mention should also be made of the unstinting assistance extended over many years by my chief consultants, Solly Rechtman and Heather Kernoff.

44   Skills and knowledge, not the superficial problem of gaining access to library and archival resources, are under discussion here. It is undeniably much easier to find material of Latin interest in the libraries and archives of Rome than of Tokyo, but given the option of being a good Latinist in Tokyo and a bad Latinist in Rome, one should the prefer the former. And with today's advances in information-retrieval, the problem of access to relevant material grows smaller every day.

45   Given the fact that most Jews in South Africa today trace their ancestry to what is now northern Lithuania, a smaller number to Latvia, Belarus, and the former Russian provinces of Lomza and Suvalki, and an even smaller number to other places, it is not surprizing that most of the Yiddish-origin items in contemporary Jewish South African English are specifically of Northeastern Yiddish origin (i.e., from the Yiddish of Northeastern Ashkenaz, which extends over present-day Lithuania, Latvia, Estonia, Belarus, northern Ukraine and northeastern Poland).

Older Jewish South African English had items of Western Yiddish origin, some of which may have survived to this day, i.e., even after people of Western Ashkenazic background became a minority in the South African Jewish community as a result of the larger Eastern Ashkenazic (mostly Northeastern Ashkenazic) immigration beginning at the end of the nineteenth

century (as in the British Isles and the United States, where an earlier largely Western Ashkenazic community was later outnumbered by Eastern Ashkenazim, who by now have absorbed what remains of the earlier community almost entirely).

Western Yiddish (at first) and Northeastern Yiddish (later) are thus the two varieties of Yiddish which have been represented the most in South Africa (with Southern Yiddish being little represented). The stressed vocalism of Western Yiddish and Northeastern Yiddish often agree (grosso modo), in contrast to Southern Yiddish (which in many cases has innovative features not found in the stressed vocalism of those two varieties), so that it is sometimes hard to determine whether certain Yiddishisms in Jewish South African English are from Western Yiddish, Northeastern Yiddish, or both (no items are of Southern Yiddish origin). Four examples will suffice: the stressed vowels of *beygl* (with /ej/ and not /aj/), *kugl* (with /u/ and not /i/ or /I/), *tokhes* (with /o/ and not /u/ or /u:/, and *vover* with /o/ and not /u/ or /u:/) could reflect either Western Yiddish or Northeastern Yiddish (but not Southern Yiddish) pronunciations, hence additional criteria, besides the stressed vowel, must be used for determining the source(s?) of these words:

[i] The earlier the word is attested in southern Africa (whether among Jews or non-Jews), the likelier it is to be of Western Yiddish origin (and the later it is first attested, the likelier it is to be of Northeastern Yiddish origin), that criterion being based on the fact that the earlier Jewish community in southern Africa was mostly of Western Ashkenazic origin and the later community mostly of Northeastern origin; and

[ii] If the etymon is not universal in Yiddish, its distribution may serve as a criterion. Thus, Jewish South African English *kitke* must be from Northeastern Yiddish because Yid. *kitke* is found only in that variety of the language. That criterion will not work for *kugl* and *vover* (which are found in both Western Yiddish and Northeastern Yiddish) and it will work only in part for *tokhes* (which is found in all of Northeastern Yiddish and in most of Western Yiddish, i.e., except in those varieties of Western Yiddish in which /t/ and /d/ have merged [as /d/], hence the word in these varieties is pronounced /doxes/ and not /toxes/).

Criterion [i] is less certain than [ii], for words may be late in getting recorded (the fact that a word may be attested only from the time the Northeastern Ashkenazim became predominant in the South African Jewish community does not necessarily mean that it is of Northeastern, or only Northeastern, Yiddish origin, for it may date from the period of Western Ashkenazic predominance but just happen not to have been recorded until much later). Criterion [ii] is usually safer (*kitke*, for example, is indubitably of Northeastern origin for the reason just stated), but it too presents difficulties at times. An example is South African English *beygl*, which is certainly from Northeastern Yiddish, though it may, earlier, have been from Western Yiddish as well. The problem here is that we do not know whether Western Yiddish has the word.

Gabba, gattes, and *smous* are ultimately of Western Yiddish origin, though the exact path or paths which they traveled from Yiddish into South African English remains to be determined. Possible routes are through Rotwelsch, Dutch, German, British English and Afrikaans (needless to say, each word could have traveled a different route). These three words, in fact, are the most difficult South African English words of Jewish interest to etymologize. *Gattes* is discussed in *Jewish Language Review* 3: 318, 4: 402-403, and 6: 322. *Smous* is treated in Gold in preparation.

Items of immediate Yiddish origin in Afrikaans and South African English (i.e., those which non-Jewish South Africans have borrowed from the speech of South African Jews) should be distinguished from those items which are of non-immediate, ultimate Yiddish origin (i.e., those which non-Jews brought from Europe to southern Africa). *Kitke* and *smous* are respective examples: the first was introduced by Jews in southern Africa and the second, though ultimately of Yiddish origin, was brought by non-Jewish English-speakers and Dutch-speakers from Europe.

If it was non-Jews who brought the item to southern Africa, the makeup (Western Ashkenazic, Northeastern Ashkenazic, etc.) of the Jewish community there, at whatever time, is irrelevant to the genesis of the item (i.e., criteria [i] and [ii] do not apply). *Smous* (found in both Afrikaans and South African English) may serve as an example. Non-Jewish Dutch to this day and eighteenth-century British English have the offensive word *smous* 'sheeny, kike'. It was brought to southern Africa by non-Jewish speakers of English and of Dutch no later than 1786 (cf. p. xv of the fourth edition of *A Dictionary of South African English*, which says that a South African English citation from that year has been found), where it has undergone considerable semantic change, surviving in both Afrikaans and South African English to this day. Its history and survival in these two languages has nothing to do with the communal background of the Jewish community in South Africa — from the South African viewpoint, it is a word of immediate English and Dutch, not Yiddish, origin, brought from Europe, not borrowed from South African Jews. Therefore, even if not one Jew from English- or Dutch-speaking Europe had come to southern Africa, *smous* could still have entered Afrikaans, South African English, or both, because non-Jews coming from those parts of Europe could have brought it (and indeed did). The minimal requirement would probably be that southern Africa have had at least some Jewish inhabitants, for without Jews, no one would need a derogatory word for them (yet that is not a sine qua non: on anti-Jewish feeling in early-sixteenth-century Denmark, when no Jews were living in that country, see Edelman 1962).

46   See Gold 1985 on how error upon error is piled up when someone with no credentials in Jewish linguistics "reviews" a compilation, by a journalist with no credentials in Jewish linguistics, of superficial feature articles which he had published in *The New York Times* about people with no credentials in Jewish linguistics.

47   Including Gold 1981b, 1981c, 1984b, and 1990c.

48   The label *Jewish* is defined as 'in use mostly among the Jewish group' (p. xxviii). It sounds a trifle Judeophobic (which was certainly not Jean Branford's intention when writing it, for I have known her to be absolutely free of prejudice). Ethnolectal labels (like this one, *Black E.*, and *Ind.E.*) are not defined uniformly (pp. xxvii-xxix).

49   The compilers' notion that a kitke is "correctly known as *challah* in Hebrew" is based on their misinterpretation of an erroneous letter by a "Dr J.E. Kahn, London," which they quote s.v. *kitke*.

50   Before writing this review, I wondered how to cite from it: verbatim, as academic style requires, or with the changes necessary to make citations uniform and understandable. In most cases, the decision was to recast cited material for greater readability (without changing the meaning), though here and there, for example where no reasonable interpretation could be put on a passage (as at *nonna* in section 6), citation is verbatim.

51   I thank Sol Steinmetz for comments on an earlier version of this review.

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The Lexicographical Handling of Grammatical Equivalence: The Case of Afrikaans and Zulu

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Abstract: Lexicographers compiling translating dictionaries are not exclusively concerned with semantic equivalence when selecting translating equivalents for lemmata, but often include also grammatical information in illustrative examples when the lexical item to be translated does not have an exact grammatical counterpart in the target language. This is especially so in the case of typologically divergent languages, of which Afrikaans and Zulu are representative examples in the South African context. In the application of translation theory to lexicographic practice, it seems sensible to decide in favour of a descriptive approach (Toury 1980), which, in contrast to the pre-scriptive approach, does not assume an ideal relation between source text and target text, but in fact examines the relation between the two texts (which correlates in the case of a translating dictionary respectively with lemma and translating equivalent) in an empirical way. In this article, the problem of grammatical disparity between lemma and translating equivalent in a learners' dictionary involving the above-mentioned languages is considered. Not only disparity relating to syntactic categories, but also the morphological status of lemmata (as words, and as sub- and multilexical items) are covered in the investigation of the data. As a consequence of the insights thus gained into the systematic nature of this asymmetric relation, suggestions are made to utilise the format of the microstructure as a means to convey grammatical facts of the target language to the learner.

Keywords: AFRIKAANS, GRAMMATICAL EQUIVALENCE, LEARNERS' DICTIONARIES, LEXICOGRAPHY, MACROSTRUCTURE, MICROSTRUCTURE, MORPHOLOGY, SYNTAX, TRANSLATING DICTIONARIES, TRANSLATION THEORY, TRILINGUAL DICTIONARIES, ZULU

Opsomming: **Die leksikografiese hantering van grammatikale ekwiva-lensie — die geval van Afrikaans en Zoeloe.** Leksikograwe wat vertalende woorde-boeke saamstel is nie uitsluitlik gemoeid met semantiese ekwivalensie wanneer hulle vertaal-ekwivalente vir lemmas selekteer nie, maar sluit dikwels ook implisiete grammatiese inligting in by wyse van voorbeeldmateriaal wanneer die leksikale item wat vertaal moet word, nie 'n presiese grammatiese teenhanger in die teikentaal het nie. Dit is veral so in die geval van tipologies uiteenlopende tale, waarvan Afrikaans en Zoeloe as voorbeelde in die Suid-Afrikaanse tale-opset dien. By die toepassing van die vertaalteorie op die leksikografiese praktyk lyk dit sinvol om ten gunste van 'n deskriptiewe benadering (Toury 1980) te kies, wat, anders as die preskriptiewe benadering, nie 'n ideale verhouding tussen bronteks en doelteks veronderstel nie, maar juis die verhouding tussen die twee tekste (wat in die geval van 'n vertalende woordeboek korreleer met

lemma en vertaalekwivalent onderskeidelik) empiries ondersoek. In hierdie artikel word die probleem van grammatikale ongelyksoortigheid tussen lemma en vertaalekwivalent in 'n aanleerderswoordeboek wat die bogenoemde tale betrek, dan onder die loep geneem. Nie alleen ongelyksoortigheid met betrekking tot sintaktiese kategorieë nie, maar ook die morfologiese status van lemmas (as woorde, en sub- en multileksikale items) kom in die data-ondersoek aan bod. Die insigte oor die sistematiese aard van hierdie asimmetriese verhouding wat sodoende verkry word, vind neerslag in voorstelle om die formaat van die mikrostruktuur in te span as middel om grammatikale feite van die teikentaal by die aanleerder tuis te bring.

Sleutelwoorde: AANLEERDERSWOORDEBOEKE, AFRIKAANS, DRIETALIGE WOORDEBOEKE, GRAMMATIKALE EKWIVALENSIE, LEKSIKOGRAFIE, MAKROSTRUKTUUR, MIKROSTRUKTUUR, MORFOLOGIE, SINTAKSIS, VERTAALTEORIE, VERTALENDE WOORDEBOEKE, ZOELOE

INTRODUCTION

If the information contained in translating dictionaries is compared to that in their declarative counterparts, it is clear that translating dictionaries possess a theoretical dimension which, at the most, plays a minor role in declarative dictionaries. In addition to the fact that both contain the normal orthographical, phonological, semantic, grammatical and contextual entries which form part of the microstructure of an article, the theoretical framework within which the lexicographer works, in the case of translating dictionaries, plays an important role in selecting a target language equivalent. This choice is to a large extent determined by the lexicographer's approach to the relation between source text and target text.

In translation theory the traditional distinction between a prescriptive and a descriptive approach is made by Toury (1980) and further discussed by Büttner (1991). The prescriptive approach attempts to answer the question whether a translated text is equivalent to its source text. 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 translator. 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. The descriptive translation theory is aimed at the target text, however, 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, a fact 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 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 grammatical equivalence.

THE NATURE OF THE PROBLEM

Grammatical dissimilarity between lemma and target language equivalent in a translating dictionary is not so much a problem when the lemma component in the macrostructure of the dictionary represents the learner's target language, in other words, when the target text (in the context of translation) is her/his L1. The syntactic and morphological entries of the article normally sufficiently elucidate the usage of such a target language lemma, especially if contextual guidance is given in addition by means of exemplary material. A problem does arise, however, when the lemma is in the L1 and the target language equivalent, as a result of typological differences between the languages concerned, is not grammatically equivalent to it. Because the microstructure of translating dictionaries usually does not provide for explicit grammatical information regarding the target language equivalent, and the latter does not always represent a monolexical grammatical category, the learner receives no formal paradigmatic guidance elucidating further possible applications of the translating equivalent. The value to the learner of such an article is thus restricted and only determined eventually by the measure in which the usage of the translating equivalent becomes clear within the given context. It is at this point that the function of a learners' dictionary, which should be aimed at providing the user with the necessary lexis *and* structure in a learner-friendly fashion and by means of contextual guidance, is highlighted.

The problem is complicated further in that inflected, or, more generally speaking, morphologically adapted forms of the translating equivalent are used in the illustrative examples, and often deviate from the basic form to such an extent that the learner who has not yet acquired the necessary morphonological skill, would not recognise it as the same lexical item. In an agglutinating language like Zulu the use of such a translating equivalent in its syntactic and morphological contexts can often lead to a form which first has to be disentangled before the learner can relate it to the lemma.

In this article I aim to focus on the problem of grammatical equivalence on

the basis of examples from a recently published learners' dictionary[1] and to regard this aspect of lexicographic practice against the background of linguistic understanding of the nature of the lexicon of the two languages concerned. The *Afrikaans/Zoeloe-woordeboek met Engelse vertalings* (or AZE) is the first volume of a trilingual dictionary, broadly speaking, or more specifically, a bilingual translating dictionary with a third language component which has a cross-referential function. Since a large number of illustrative examples is used in this dictionary to exemplify contextual equivalence between the lemma and translating equivalent on the semantic level, it becomes possible to investigate also the grammatical equivalence relations, something which could not have been indicated in the case of mere word translations.

DATA ANALYSIS

Although it is true that the target language form in a translating dictionary does not represent the meaning of the source language form as such (Gouws 1989:66), semantic equivalence does apply as primary criterion when two contextualised expressions containing respectively the source and target language forms are juxtaposed in the dictionary article concerned. The resultant secondary position of grammatical equivalence and the paucity of grammatical information about the target language equivalent on the whole force the user to rely in her/his deductions about the grammatical relation between the lemma and the translating equivalent either on explanatory comments in the introductory section of the dictionary, or on the illustrative examples in the relevant article. Branford describes the traditional approach to this relation as follows (1991:37):

> Dictionaries, one might argue, describe grammatical structure only incidentally: their main business is with word-meanings.

He does not agree with the expressed sentiment, however, and proceeds (1991:38):

> But it is a mistake to divorce sign from system, or lexis from grammar. ... The copious "examples" were a major strength of Johnson's *Dictionary*, making it, like *Oxford English Dictionary*, a mine of grammatical information, though in both texts much of this has to be gleaned from the illustrative quotations and is not spelled out explicitly.

The proclivity for semantic equivalence is also evident in the Afrikaans lexicographical tradition, and the grammatical relation between source text and

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[1]   See Kotzé and Wela (1991).

target text is rarely described, if at all.

As mentioned above, the problem becomes more serious with an increas-
ing extent of language typology difference between the source language and
target language (Afrikaans and Zulu in the relevant example), and then espe-
cially when equivalent lexical contents are grammatically represented in a con-
sistently different way. The predilection for semantic equivalence in translat-
ing dictionaries results in a total lack of attention to this incongruence.

On the syntactic level categorical differences can occur. For instance, a
verbal category such as the copula, which has a relatively high frequency in
Afrikaans, is not at all productive as a main verb in Zulu. The way in which
the copula operates in Afrikaans, makes it possible, inter alia, for adjectives to
form part of the predicate, in addition to their attributive and adjunctive func-
tions. The attributive/predicative distinction in respect of Afrikaans adjectives
correlates in Zulu with two other categories, viz. relative as against verb (which
could be transitive or intransitive). This is also the reason why and the way in
which translating equivalents of lemmas such as the following are illustrated
separately (each article is followed by a morpheme translation of the Zulu
items occurring in it):

(1) **fantasties** <u>b.nw.</u> =mangalisayo *(fantastic)* **1. dis 'n fantastiese aan-
bod** ngumnikelo omangalisayo *(it is a fantastic offer)* **2. dis f. kuya-
mangalisa** *(it is fantastic)*

    (a)   =mangalisa   yo
          be fantastic ASP[2]

(b)	ngu	mnikelo	o	mangalisa	yo
	it is	*offer*	*which*	*is fantastic*	*ASP*
(c)	ku	ya	mangalisa		
	it	*ASP*	*is fantastic*		

(2) **glad (~de)** <u>b.nw.</u> =shelelayo ... **1. sy het 'n gladde tong** unolimi
olushelelayo *(she is smooth-tongued)* **2. die pad is g. vandag**
umgwaqo uyashelela namuhla *(the road is slippery today)*

    (a)   =shelela   yo
          be slippery ASP

(b)	u	no	limi	olu	shelela	yo
	she	*has*	*tongue*	*which*	*is slippery*	*ASP*
(c)	umgwaqo	u	ya	shelela	namuhla	
	the road	*it*	*ASP*	*is slippery*	*today)*	

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2   Aspect marker

(3)   **mank** <u>b.nw.</u> =qhugayo *(limping)* **1. 'n m. man** indoda eqhugayo *(a limping man)* **2. hy is (loop) m.** uyaqhuga *(he is limping)*

    (a)   =qhuga   yo
           limp   *ASP*

    (b)   indoda   ·e   qhuga   yo
           a man   *who*   *limps*   *ASP*

    (c)   u   ya   qhuga
           he   *ASP*   *limp*s

(4)   **broeis** <u>b.nw.</u> =fukamelayo *(broody)* **1. 'n b. hen** isikhukhukazi esifukamelayo *(a broody hen)* **2. sy is baie b. oor haar kinders** ubafukamele abantabakhe *(she is very possessive about her children)*

    (a)   =fukamela   yo
           hatch   *ASP*

    (b)   isi   khukhukazi   esi   fukamela   yo
           a   *hen*   *which*   *hatch*   *ASP*

    (c)   u   ba   fukamele   abanta   bakhe
           she   *them* *hatched*   *children*   *of her)*

In these cases the translating equivalent of the Afrikaans lemma is consistently a relative which is based on a verb stem.[3] The first example shows in every case how the relative is used in a syntactically comparable way, and hence in the same position as the adjective in Afrikaans, while the second example illustrates the use of the lemma as predicative or adjunct. In this case the syntactic difference is of such a degree that the predicate in Afrikaans has to be translated in toto by means of an intransitive (and in the last example a transitive) verb construction in Zulu. Consequently, the functionally differentiated use of adjectives in Afrikaans (e.g. attributively or predicatively) on the one hand, and the semantically more encompassing lexical item which Zulu requires as a translation of the predicate on the other, lead to a situation where a one-to-one morpheme translation based on the lemma cannot be applied consistently.

Syntactic disparity between lemma and translating equivalent in respect of Afrikaans and Zulu is apparent in other ways as well. Because grammatical functions which in Afrikaans (or English) are expressed by means of a syntactic construction, are often represented in Zulu (as an agglutinating language) by means of a morphological construction, it often happens that Afrikaans prepositional phrases are translated by a locative form of the noun in Zulu, as in the following cases:

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3   See Annexure

(5) **hart (~e)** <u>s.nw.</u> inhliziyo *(heart)* **1. dit het sy h. gebreek** kumephule
inhliziyo *(it broke his heart)* **2. hy sê wat in sy h. is** usho
okusenhliziywe yakhe *(he speaks his mind (heart))*

   (a) ku   m   ephule   inhliziyo   •
       it   *him*   *broke*   *the heart*

   (b) u   sho   oku   senhliziywe   yakhe
       he *says* *which*   *is in the heart*   *of him*

(6) **kus (~te)** <u>s.nw.</u> ugu *(coast)*; **ons dorp is aan die k. geleë** idolobha
lakithi lakhiwe ogwini *(our village is situated on the coast)*

   (a) idolobha   lakithi   lakhiwe   ogwini
       the town   *of at us*   *is situated*   *on coast*

(7) **pad (paaie)** <u>s.nw.</u> umgwaqo *(road)* **1. dis 'n slegte p.** ngumgwaqo
omubi *(it is a bad road)* **2. die motor het van die p. geloop** imoto
iphumile emgwaqweni *(the car went off the road)*

   (a) ngu   mgwaqo o   mubi
       it is a   *road*   *which is* *bad*

   (b) imoto   i   phumile   emgwaqweni
       the car   *it*   *came out*   *from the road*

In addition to the identifiable word translation, which is repeated without
notable change in respect of both **hart** and **pad**, the translating equivalents of
all three lemmas, if the latter form part of a multilexical construction in
Afrikaans, are expanded morphologically and amended phonologically in a
single orthographical construction, as in **hart** (illustrative example 2).   The
morpheme-by-morpheme back translation in English of "okusenhliziywe"
above, as well as that of "ogwini", serves to illustrate this phenomenon.

A comparable syntactic-morphological parallelism exists in respect of pas-
sive constructions, where the Afrikaans lemma can be used practically
unchanged in illustrative examples, while the verb in Zulu undergoes a mor-
phological (by means of infixing) and sometimes even a phonological change
(as a result of palatalisation). Apart from the passivation morpheme, concords
and suffixes (indicating transitivity, tense or subjunctivity in the verb) are
added to the stem in various combinations, so that the end result often takes
the form of an embedded and even fragmented representation of the word
translation.

(8) **dril** ww. viva *(drill)* **1. die soldate word gedril** amasosha ayaviviswa
(the soldiers are being drilled)

    (a) amasosha   a   ya   viviswa
      the soldiers   they   ASP   are drilled

(9) *in*vorder **(ingevorder)** ww. qoqa *(collect);* **die belastings moet**
ingevorder word izintela kufanele iqoqwe *(the taxes have to be col-*
lected)

    (a) izintela ku   fanele   -i   qoqwe
      the tax it   is necessary   it   be collected
      (SUBJ[4])

(10) **vra** ww. cela *(ask);* **ek is gevra om te kom** ngicelwe ukuba ngize *(I*
have been asked to come)

    (a) ngi   celwe   ukuba ngi   ze
      I   was asked   that   I   come (SUBJ)

(11) *vry*laat **(vrygelaat)** ww. khulula *(release);* **die gevangene is vrygelaat**
isiboshwa sikhululiwe *(the prisoner has been released)*

    (a) isiboshwa   si   khululiwe
      the prisoner   he   was released

(12) *in*span **(ingespan)** ww. bophela *(harness, inspan);* **die perde moet**
ingespan word amahhashi kufanele aboshelwe *(the horses must be*
harnessed)

    (a) amahhashi ku   fanele   a   boshelwe
      the horses it   is necessary   they   be harnessed (SUBJ)

Although it could be argued that the morphonological rules yielding these
forms constitute part of Zulu grammar and cannot therefore be offered as
unique information in a dictionary, the value of a learners' dictionary lies,
amongst other things, precisely in the fact that it supplements the structural
descriptions and fulfils a didactic function through the choice of exemplary
material. Branford (1991:42) refers to a comment by Chomsky in this regard:

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4   Subjunctive

The structure-dependence of language creates the need for "structural descriptions" (Chomsky 1965) in which the disciplines of syntactician and lexicographer should converge. A major challenge to the lexicographer is that of creating "structural descriptions" that adequately reflect the valency, or patterning potential, of words or classes of words. This involves the choice of category labels as well as more extended description and exemplification.

In heeding this advice we will already have arrived at part of the solution to the problem. "Extended description and exemplification" would certainly enhance the value of such an article. However, an important factor which has to be taken note of here and which should form the basis of the utilisation of exemplary material in order to fulfil the didactic function mentioned above, is the systematic nature of the relation between source text and target text. The microstructure of an article in which the same set of grammatical relations between lemma and translating equivalents is possible, time and again can be conventionalised by also illustrating this set according to a fixed pattern and in the same sequence by means of the exemplary material. The user should in any event receive guidance in the introductory section concerning the sequencing principles according to which grammatical information is offered implicitly. In this way a link is established, albeit in an indirect way, between sign and system, between lexis and grammar, and both the semantic and grammatical relation between source text and target text are revealed.

Other examples of an asymmetrical semantic-grammatical relation include one-word derivations in Afrikaans (such as **burgerskap** 'citizenship' and **aankoms** 'arrival') correlating with an infinitive construction (mono- or multi-lexical) in Zulu (respectively *ukuba yisikhamuzi* 'to be a citizen' and *ukufika* 'to arrive') and a contrast between two different verbs in Afrikaans covered by a present/perfect dichotomy of the same verb in Zulu (e.g. "aantrek" 'dress' - *gqoka* and "aanhê" 'wear' - *gqoke*). Also sublexical items in Zulu such as *na=* can be translated by means of various polysemous equivalents in Afrikaans, each representing a quite different syntactic category, namely **en** (conjunction), **met** (preposition) and **het** (main verb). Compare the following examples:

(13) Izikhukhukazi   namaqanda - **Die henne en die eiers**
     (*the hens   and the eggs*)

(14) Khuluma   nami - **Praat met** ('with') **my**
     (*speak   to me*)

(15) Asinamali - **Ons het nie geld nie**
     (*not we have money*)

Seen from the point of view of translation, with Afrikaans as lemma component, the variation in these cases occurs not in the target text, but in the source text. The result is that the structuring of such an article has to take place in the reverse translation component of the dictionary, and that the user's attention has to be drawn by means of a cross reference to the lemma concerned in that component.

From this analysis a further deduction can be made for the lexicographer, namely that the full spectrum, structurally speaking, of lexical items in Afrikaans should be covered in the macrostructure. This follows from the fact that multilexical items in Afrikaans (or English, for that matter) can often be translated by a single word in Zulu, and that Zulu bound morphemes, or sublexical items, then, have to be accepted as translating equivalents of Afrikaans words. Conversely, certain lemmas containing sublexical items in Afrikaans (such as *-skap* in *burgerskap* 'citizenship') can only be translated by means of a multilexical construction in Zulu. A word-oriented lexicography as is traditionally practised in Afrikaans cannot do justice to the grammatical variety regarding the form of lexical items in a language such as Zulu.

CONCLUSION

An analysis of those articles in AZE in which the contextual application of the translating equivalents are illustrated, reveals that the selection of illustrative examples cannot take place at random, because the analytic demands thus made on the user/learner are too high. The incidence of grammatical dissimilarity between lemma and translating equivalent on the one hand and the varying degree of morphological complexity (in different case contexts) of the translating equivalent on the other, can be an impediment to the user/learner's progress in acquiring a working knowledge of the target language in that the systematic character of the relation between lemma and translating equivalent is concealed. Such problems can largely be overcome in a translating dictionary by means of a generous supply of systematic (i.e. consciously structured), contextual exemplary material which illustrates not only morphological or word equivalents, but also the variety of syntactic equivalents occurring in typologically dissimilar languages.

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Voorbeeldmateriaal in woordeboeke*

F.J. Lombard, *Buro van die Woordeboek van die Afrikaanse Taal*

Abstract: Usage Examples in Dictionaries. Usage examples can include citations, verbal illustrations and / or collocations and should contribute semantically, syntactically and pragmatically towards the way lemmas are presented in a given descriptive dictionary. To be as functional as possible, usage examples should meet certain criteria: they should represent real language and not a stylistic variant of language, they should meet the needs of the target-users of the dictionary, they must be easily understood and they should not be contentious. Citations may have certain deficiencies, but the benefits of a good syntactic component far outweigh these. Usage examples can successfully be employed in standard dictionaries, although their treatment in Afrikaans dictionaries leaves something to be desired.

Keywords: USAGE EXAMPLES, CITATION, VERBAL ILLUSTRATION, COLLOCATION, SEMANTIC, SYNTACTIC, PRAGMATIC, REAL LANGUAGE, TARGET-USER, COMPREHENSIBILITY, NEUTRALITY, DECODING, ENCODING.

Opsomming: Voorbeeldmateriaal kan sitate, poëme en / of kollokasies insluit en behoort semanties, sintakties en pragmaties by te dra tot die behandeling van lemmas in 'n bepaalde verklarende woordeboek. Om werklik funksioneel te wees, behoort voorbeeldmateriaal aan sekere kriteria te voldoen: voorbeeldmateriaal moet die taalwerklikheid reflekteer, aanpas by die teikengebruikers van die woordeboek, maklik begrypbaar en neutraal wees. Sitate het soms gebreke, maar die voordele van 'n goeie sintaktiese komponent vergoed daarvoor. Voorbeeldmateriaal kan met vrug in handwoordeboeke gebruik word, maar Afrikaanse handwoordeboeke se hantering daarvan is nie werklik bevredigend nie.

Sleutelwoorde: VOORBEELDMATERIAAL, SITAAT, POËEM, KOLLOKASIE, SEMANTIES, SINTAKTIES, PRAGMATIES, TAALWERKLIKHEID, TEIKENGEBRUIKER, BEGRYPBAARHEID, NEUTRALITEIT, DEKODERING, ENKODERING.

1. Inleidend

In hierdie artikel word daar gekonsentreer op die aanbied van voorbeeldmateriaal in sinchronies verklarende woordeboeke, en onder andere ook op die

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* Hierdie artikel is 'n verkorte en aangepaste hoofstuk uit 'n D.Litt.-verhandeling, *'n Metaleksikografiese fundering van Afrikaanse skoolwoordeboeke*, wat in Desember 1990 deur die Universiteit van Stellenbosch aanvaar is.

belang wat voorbeeldmateriaal vir die leksikograaf ten opsigte van betekenisaanbieding het.

Voorbeeldmateriaal kan bestaan uit sitate, poëme en kollokasies. 'n Sitaatversameling ('n versameling aanhalings uit gedrukte bronne en die spreektaal) word nie net gebruik vir die skep van definiense wat op die taal-werklikheid gebaseer is nie; dit het ook 'n sintaktiese en pragmatiese funksie. Poëme en kollokasies kan ook dié funksies vervul en soos sitate die gebruiker help om meer van 'n woord te wete te kom. 'n Poëem is volgens Gove (1985: 65) 'n anonieme frase of sin wat só gemaak is dat dit die definiendum insluit en 'n kenmerkende kontekstuele gebruik daarvan in 'n bepaalde betekenis kan illustreer. 'n Kollokasie is 'n kombinasie van leksikale items wat dikwels saam gebruik word. Poëme en kollokasies is veral belangrik in kleiner woordeboeke soos handwoordeboeke wat gewoonlik nie van sitate gebruik maak nie.

Die belang van voorbeeldmateriaal is onder andere dat dit die gebruiker in staat stel om die tipiese sintaktiese omgewing waarin 'n woord gebruik word, te leer ken. Op dié manier kan die gebruiker se kommu-nikasievaardighede versterk word. Dit is die pragmatiese funksie van voor-beeldmateriaal. Omdat voorbeeldmateriaal 'n ekonomiese manier is om die gebruiker leiding te gee omtrent aanvaarbare gebruik in konteks, moet dit 'n belangrike plek in woordeboeke inneem.

2.   Kriteria vir voorbeeldmateriaal

2.1   Inleidend

Een van die grootste aanklagte teen woordeboeke is 'n gebrek aan 'n uitge-breide en gebalanseerde aanbieding van die leksikon. In die verlede het dié gebrek hom gemanifesteer in 'n oorwig van die semantiese komponent en die afskeep van ander inligtingstipes (relatief tot die semantiese komponent).

Moderne woordeboeke gee baie meer aandag aan alle aspekte van die lek-sikon, en die belang van die sintaktiese komponent word al hoe meer beklem-toon. Omdat die sintaktiese komponent so 'n wesenlike rol te speel het, behoort dit 'n integrerende deel van 'n woordeboek te wees. Sintaktiese mate-riaal moet nie hanteer word asof dit 'n soort nagedagte is nie; dit moet 'n wesenlike deel van 'n woordeboek wees (Zgusta 1971: 265).

Die geslaagdheid van die semantiese komponent van 'n woordeboek hang dikwels af van die sitaatmateriaal wat die leksikograaf voor hom het, maar die ondeurdagte aanbieding van sitate of poëme in die sintaktiese komponent kan weer die geslaagdheid van die woordeboek in die gedrang bring, en daarom moet die leksikograaf baie omsigtig daarmee te werk gaan.

Voorbeeldmateriaal het 'n semantiese, sintaktiese en pragmatiese funksie. Die semantiese funksie raak twee terreine. Aan die een kant kan sitate die semantiese rumateriaal wees waarop die leksikograaf sy definiense baseer, en

aan die ander kant kan poëme en sitate 'n definitiewe semantiese funksie vervul in soverre dit die gebruiker met dekodering van betekenisinligting kan help. Voorbeeldmateriaal mag egter nooit gebrekkige definiense tot kruk wees nie, en hulle mag nie definiense net in ander woorde eggo nie. Voorbeeldmateriaal en definiens moet mekaar wel aanvul.

Die sintaktiese funksie van voorbeeldmateriaal is om tipiese en problematiese aspekte van die lemma se optrede in sinsverband te illustreer (Gouws 1989: 229), en ook bepaalde verhoudings tot ander taalelemente en verbindingsmoontlikhede daarmee. Ingewikkelde sintaktiese strukture, eksplisiete grammatiese patrone en prototipiese gebruiksgevalle kan ook in voorbeeldmateriaal tereg kom.

Die pragmatiese funksie van voorbeeldmateriaal is om taalgebruik so te illustreer dat die gebruiker gehelp word om self met die taal om te gaan. Leiding omtrent aanvaarbare gebruik, die bewys dat die lemma wat gedefinieer is, bestaan, die aanbied van stilistiese inligting, gepaste registers en stylvlakke is aspekte wat almal onder die pragmatiese funksie van voorbeeldmateriaal val. 'n Funksie wat Hauptfleisch, aangehaal in Eksteen (1965: 217), as die informatiewe funksie bestempel en waarin inligting bykomend tot die definiens verstrek word, kan ook deur die vlag van die pragmatiese funksie gedek word. Geeraerts en Janssens (1982: 19) wys ook daarop dat tegniese, historiese, kulturele, wetenskaplike en dergelike inligting in sitate aangedui kan word terwyl dit nie in die definiens vermeld is of vermeld kan word nie. Sulke inligting ressorteer ook onder die pragmatiese funksie van voorbeeldmateriaal.

Voorbeeldmateriaal wat nie hierdie funksies vervul nie, bied nie aan die teikengebruiker al die inligting waarop hy geregtig is nie.

2.2   Voorbeeldmateriaal en taalwerklikheid

Een van die maniere waarop ten opsigte van die aanbieding van voorbeeldmateriaal gefouteer kan word, is deur die aanbieding van sitate wat nie 'n tipiese gebruik van die lemma verwoord nie. Dit is dikwels die geval met literêre sitate. Sommige taalkundiges beweer dat literêre taalgebruik 'n gestileerde vorm van taalgebruik verteenwoordig wat selfs as 'n stilistiese variant van die standaardtaal gesien kan word.

Daar behoort in woordeboeke baie meer klem geplaas te word op die werklike en natuurlike taalgebruik. Die meeste kommunikasie wat plaasvind, vind deur middel van gesprekke plaas, en werklik natuurlike taalgebruik (eerder as die gestileerde taalgebruik van baie boeke) setel in mondelinge kommunikasie. Die gesproke woord moet groter prominensie kry in woordeboeke. Carter (1989: 38) beweer: "Learners should be exposed to authentic language which is as far as possible encountered in authentic situations". Aangesien sinchroniese woordeboeke ingestel is op die kontemporêre taalgebruik,

behoort hulle baie voorbeelde van die gesproke taalgebruik te vertoon (Mostert, 1988: 152).   Die klem val in baie woordeboeke dalk te sterk op geskrewe tekste. Wells (1973: 116) wys daarop dat poëme tipies en natuurlik moet wees, en daarom vereis dit 'n gebalanseerde refleksie van werklike taalgebruik.

Die leksikograaf moet nie sitate uit 'n gesaghebbende bron kies net omdat hulle daarin voorkom en omdat dit aansien aan sy definiense kan verleen nie. Baie van dié soort sitate dra nie veel by nie, en kan die gebruiker eerder verwar as wat dit hom help.   Sommige woorde uit sulke bronne is onder "hoogspanning" en is daarom metafories of semanties gelaai, terwyl die woorde uit normale gespreksituasies die "werklike" gebruik daarvan beter illustreer. Mostert (1988: 155) en Gove (1985: 66) wys daarop dat 'n geykte aanhaling wat die gebruik van 'n woord helder en ondubbelsinnig illustreer, vir die woordeboekgebruiker van groot waarde is. 'n Voor-die-hand-liggende voorbeeld is meer werd as 'n interessante of oorspronklike voorbeeld wat versluierend is.

Poëme kan net so goed of beter as sitate daarin slaag om natuurlike taalgebruik weer te gee.   Gove (1985: 64-68) glo dat poëme veral aangewend kan word om 'n natuurlike gespreksituasie na te boots. Mostert (1988: 157) wys daarop dat 'n leksikograaf poëme (en sitate) moet gebruik wat die taalgebruik van sy tyd moet reflekteer. Omdat poëme 'n gespreksituasie simuleer, moet hulle ook eenvoudig en natuurlik wees: "A verbal illustration should take the word from the unfamiliar and the difficult to the familiar and simple. It should be easy and natural and seem to have come from everyday speech; anything that might strike one as ridiculous or suggestive should be avoided" (Kipfer 1984: 77).   Gesproke taalgebruik is gewoonlik natuurlik en nie geswolle of hoogdrawend nie, en voorbeeldmateriaal moet ook so wees. Vergelyk in hierdie verband die vreemde voorbeeldsin wat *Handwoordeboek van die Afrikaanse Taal* (voortaan HAT) by *aanpak,* 1 aanbied: *Pak die geskenk met albei hande aan.*

Nog 'n uitvloeisel van die strewe na natuurlike taalgebruik is dat dit beter is om tipiese eerder as uitsonderlike gegewe aan te bied. 'n Cliché sal om dié rede volgens Gove (1985: 66) beter as 'n poëem vaar as 'n (slim) nuutjie. Omdat die taalwerklikheid setel in die gemeenskaplike wete van die gebruikers, is dit belangrik dat sitate en poëme ook dié wete moet reflekteer, en Mostert (1988: 156) wys dan ook tereg daarop dat sitate nie individuele assosiasies en konnotasies moet weergee nie.

2.3   Voorbeeldmateriaal en die teikengebruiker

Die opsteller van 'n woordeboek moet die materiaal wat hy aanbied, met die teikengebruikers van sy woordeboek versoen. Dit geld ook voorbeeldmateriaal. Forgue (1979: 129) en Kipfer (1984: 79) beklemtoon die rol van die woordeboek teenoor die gebruikers daarvan. Die kundige leksikograaf se voorbeeldmateriaal behoort in pas te wees met die gebruikers van die woordeboek.

Dit kom onder andere daarop neer dat die tydsgewrig waarin die gebruikers hulle bevind, in ag geneem moet word.

Landau (1985: 266, 267) dui aan hoe daar aanpassings gemaak is in woordeboeke om by die tydsgewrig en veranderende maatskaplike waardes te pas. Sensitiwiteit rondom geslag het byvoorbeeld met die opkoms van feministiese bewegings 'n strydpunt geword, en geslagtelikheid moet so ver as moontlik uit die illustratiewe frases van nuwere woordeboeke geweer word. Wat byvoorbeeld vroeër in poëme 'n seun of 'n dogter was, kan nou met *kind* vervang word. Landau meld dat daar in 'n 1968-uitgawe van 'n woordeboek poëme voorkom waarin die ouers vir hulle kinders vertel wat om te doen en wat hulle van die kinders verwag. In 'n hersiene uitgawe van dieselfde woordeboek wat in 1983 gepubliseer is, vertel die kinders egter vir die ouers wat hulle wil hê en wat hulle van die ouers verlang.

In dié opsig het die woordeboek die veranderende sosiale waardes van die samelewing korrek gereflekteer, want in 1968 was die samelewing meer outokraties gerig terwyl daar in 1983 groter permissiwiteit was. Laughlin (1975: 827) wys ook daarop dat vroeëre kinderwoordeboeke dikwels stereotipiese seksrolle en 'n oorwegend Christelike uitgangspunt aangebied het terwyl kinders van alle gelowe die woordeboek gebruik het.

Oor wat 'n woordeboek vir die gebruikers daarvan in voorbeeldmateriaal kan reflekteer, kan Landau (1985: 269) aangehaal word: "Although dictionary treatment of social attitudes necessarily lags behind the present, dictionaries, in choosing to recognize one set of values over other possible sets of values, give the values they select stability and authority, and by subtly representing those values in the very language they use, they can be a progressive influence in furthering social change, especially when social behavior has not kept pace with predominant social values. Dictionaries have often been taxed with being a conservative, even retrograde, influence on language use, but in social convention they may contribute to the pace of change rather than retard it, not by design but by faithfully reflecting the values of their time".

'n Woordeboek behoort 'n spieëlbeeld van die samelewing te wees. As die woordeboek die samelewing en tydsgewrig nie reflekteer nie, is hy uit pas daarmee en ook uit pas met sy gebruikers.

2.4   Begrypbaarheid

Odendal (1979: 37) en Zgusta (1971: 230) wys daarop dat sitate soms niksseggend of onbegryplik is buite die verband waarin hulle in 'n breër konteks aangebied word. Die leksikograaf wat met sitate werk, sal hulle dus so moet kies dat die gebruiker hulle binne die beperkte konteks goed kan verstaan en werklik daarby kan baat deurdat hulle hom help om die definiendum vollediger te verstaan.

Ook poëme moet so gekies word dat hulle sinvol en selfstandig is. Die taal wat in poëme gebruik word, moet verstaanbaar wees. Vergelyk die volgende poëem van die lemma *beatnik* in HAT: *Beatniks hou hul dikwels besig met buitenissige filosofering en optrede.* Die woord *buitenissig* hoort nie in 'n poëem nie omdat die meeste gebruikers nie weet wat dit beteken nie.

Net soos daar 'n bondigheidsbeginsel ten opsigte van definiense is wat meewerk tot groter helderheid, net so is dit wenslik dat die poëme of sitate wat 'n leksikograaf aanbied, kort moet wees. Gebruikers word afgeskrik deur lang sitate of poëme. Die gevaar bestaan dat 'n belangrike doelstelling van voorbeeldmateriaal, naamlik stimulering van die gebruiker se kreatiewe taalvermoë, deur lang voorbeeldmateriaal in die gedrang sal kom. Leksikograwe probeer dikwels om te veel inligting in een sin aan te bied. Sulke sinne is dikwels onnatuurlik. Cowie (1989: 60) wys daarop dat die ideale toestand verkry kan word as die leksikograaf daarin kan slaag om 'n voorbeeldsin te skep wat al die inligting gee wat nodig is terwyl dit ook taalkundig aanvaarbaar is.

Die strewe behoort na kort en informatiewe voorbeeldmateriaal te wees. Dit is volgens Mostert (1988: 156), Kipfer (1984: 79) en Zgusta (1971: 227) belangrik dat sitate of poëme kort moet wees. Zgusta wys daarop dat die leksikografiese konteks in die geval van beperkte woordeboeke kort moet wees, maar dit sal 'n wins wees as die leksikografiese konteks ook in omvattende woordeboeke kort en duidelik is.

2.5   Neutraliteit

Leksikograwe fouteer soms deur gelade sitate of poëme aan te bied. Een geval waar die leksikograaf hom nie altyd op die taalwerklikheid moet verlaat nie, is waar aanhalings nie neutraal is nie, of waar dit sterk emosionele reaksies by verskillende gebruikers kan ontlok.

Sulke aanhalings moet nie in 'n woordeboek tereg kom nie. Dieselfde geld natuurlik die gebruik van poëme. Dit is volgens Mostert (1988: 156) alte maklik om deur die sitaat of poëem aanstoot te gee. Sitate en poëme moet daarom neutraal wees en enige kontensieuse sake vermy, selfs al sou dit 'n getroue refleksie wees van die taalgebruik van 'n aansienlike aantal taalgebruikers. In hierdie opsig beweer Kipfer (1984: 77): "The verbal illustration should not invite criticism or reproach ...".

Die leksikograaf moet in die aanbieding van die sintaktiese komponent ook dieselfde neutrale houding handhaaf wat ten opsigte van die res van sy aanbieding so noodsaaklik is. Sitate moet nie so gekies en poëme so gefabriseer word dat dit aanstoot gee nie. Dit beteken onder andere dat die leksikograaf nie sy eie assosiasies en konnotasies met 'n lemma in die voorbeeldmateriaal daarvan tereg moet laat kom nie. In dié opsig kan gewys word op 'n poëem wat in die WAT onder die lemma *blankemansland* verskyn het: "*Suid-Afrika is 'n blankemansland met 'n inheemse blanke bevolking wat sy eie bestaan moet*

beskerm". Sulke poëme mag nie in 'n woordeboek tereg kom nie.

Daar kan opsommend gesê word dat voorbeeldmateriaal op die taalwerklikheid moet berus, afgestem moet wees op die teikengebruikers, verstaanbaar en onkontensieus moet wees.

3.   Probleme ten opsigte van sitate

Alhoewel sitate en 'n sitaatversameling vir enige voornemende woordeboekmaker van groot waarde kan wees, is daar dikwels probleme daarmee. Verkeerd gekose sitate kan selfs die gehalte van 'n woordeboek nadelig beïnvloed.

Veral definiense kan ly onder 'n ongebalanseerde sitaatversameling deurdat die leksikograaf verlei kan word om gebruiksgevalle tot betekenisonderskeidings te verhef. Mostert (1988: 150) wys daarop dat die geslaagdheid van 'n definiens afhang van die gehalte en gepastheid van die sitate wat die leksikograaf daarmee saam gebruik.

Die leksikograaf kan dikwels 'n misleidende beeld kry van die ware toedrag van sake ten opsigte van die aantal sitate wat daar van sekere betekenisonderskeidings van polisemiese woorde in 'n sitaatversameling voorkom. In die sitaatversameling van die *Buro van die Woordeboek van die Afrikaanse Taal* is daar byvoorbeeld baie meer opgawes van die soort kruk wat in 'n motorenjin voorkom as dié waarmee beseerdes of invalides voortbeweeg. Dit is twyfelagtig of die eersgenoemde kruk meer bekend is as die laasgenoemde. Die feit dat daar meer sitate is van die *enjinkruk* as die *invalidekruk* is 'n uitvloeisel daarvan dat ekserpeerders eerder die ongewone as die gebruiklike opteken, 'n probleem wat Eksteen (1967: 16), Odendal (1961: 53) en Landau (1984: 80) voorsien het.

Baie van die probleme rondom sitate het te doen met die lukrake manier waarop sitaatversamelings saamgestel word. Landau (1984: 80) beweer tereg: "... citation readers all too often ignore common usages and give disproportionate attention to uncommon ones". Omdat sitate so dikwels lukraak byeengebring word, kan die leksikograaf wat sonder 'n wetenskaplike databasis werk, nie sy sitate as absoluut verteenwoordigend van die taal beskou nie, in elk geval nie wat die frekwensie van woordgebruik betref nie. Geeraerts en Janssens (1982: 19) se bewering dat frekwensie van betekenis aan die hand van sitate gesuggereer kan word, is daarom slegs geldig as 'n sitaatversameling werklik wetenskaplik bymekaargebring is.

Omdat die sitate in 'n sitaatversameling dikwels nie werklik verteenwoordigend is nie, het dit dikwels vir die leksikograaf bepaalde voordele om met poëme te werk. Die leksikograaf kan nie altyd daarin slaag om met behulp van sitate 'n hoë graad van inligtingsoordrag te bereik nie, omdat hy nie geskikte sitate het nie of die sitate moontlik nie die nodige informasie omtrent sekere optredes van die lemma bevat nie. Poëme kan egter deur die leksikograaf gemanipuleer word om sulke inligting te bevat: "A single short example made

up by a well-trained native speaker to illustrate a specific point is usually far superior to the motley collection of lengthy sentences culled in rote fashion" (Martin 1967: 165).

Omdat sitate veral uit die geskrewe gebruik van taal kom, dui hulle dikwels nie die beste voorbeelde van tipiese woordgebruik aan nie. Wells (1973: 115) glo dat poëme dikwels beter slaag in dié verband. Zgusta (1971: 267) sê ook die volgende hiervan: "The great advantage of constructed examples is just that the lexicographer can either construct them himself or elicit them from his informants precisely according to the purpose, to illustrate the difficult points ... even the shortest exemplification is very useful". Ook Landau (1984: 166) is dié mening toegedaan: "There are many times when the only sensible way to amplify meaning is with an invented phrase".

Daar bestaan meningsverskil oor die mate waarin die leksikograaf afhanklik is van sitaatmateriaal. Urdang, aangehaal in Read (1981: 90), is van mening dat sitate hoogstens 'n hulp kan wees vir die leksikograaf, maar dat hulle nie genoeg inligting oor die taal bied om werklik 'n groot rol te speel nie, terwyl Van Roey (1988: 164) beweer dat die gebruik van voorbeelde, selfs 'n aansienlike aantal daarvan wat goed gekies is, nie in alle gevalle die gebruiker genoegsaam inlig oor die reëls wat die gebruik van 'n woord (in 'n vreemde taal) bepaal nie. Na hierdie stellings word daar later teruggekeer.

Uit dit wat hierbo van geëkserpeerde sitate gesê is, is dit duidelik dat ekserpering, hoewel dit die hoofbron van inligting vir die leksikograaf is, nooit op sigself genoegsaam is nie. Die leksikograaf se kennis van die betrokke taal en sy intuïsie is ook van kardinale belang en Zgusta (1971: 233) wys daarop dat dit geen onredelike introspeksie aan die kant van die leksikograaf is as hy die inligting wat deur ekserpering bekom is, aan sy eie kennis toets nie.

4.   Voordele van voorbeeldmateriaal

4.1   Inleidend

Een van die belangrikste funksies van voorbeeldmateriaal is dat dit iets van die dinamika van taal suggereer in iets wat so staties is as 'n woordeboek: "The principal lifeline between abstraction and living speech is the verbal illustration. It is a brief bit of information about the distribution of the definiendum" (Gove 1985: 68).

4.2   Die rol van sitate in voorbeeldmateriaal

Alhoewel heelwat bedenkings oor die rol van sitate uitgespreek kan word, staan die belang daarvan vir die leksikografie vas, mits die sitaatversameling

omvattend genoeg en gebalanseerd is, en die leksikograaf bewus is van die beperkings daarvan.

'n Sitaatversameling gee nie alleen vir die leksikograaf 'n aanduiding van die leksikale items van 'n taal nie, maar hy kan ook met die materiaal tot sy beskikking vir die gebruiker aantoon dat 'n leksikale item in genoegsame getalle voorkom om opname in sy woordeboek te regverdig (Landau 1984: 161, Eksteen 1967: 16). Voorbeeldmateriaal het egter nie slegs bewysplaasstatus nie; die voordele daarvan strek veel verder.

Dit is 'n feit dat sitate dit vir die leksikograaf dikwels moontlik maak om 'n kyk te kry op taalmateriaal wat hy andersins tweedehands sou moes bekom, en in dié verband sê Read (1981: 90): "It must be conceded, of course, that any knowledge of language is the result of an experience with contexts, informally acquired". 'n Sitaatversameling verskaf juis vir die leksikograaf hierdie ervaring van konteks, al is dit moontlik beperk binne die groot skaal van die taal.

Sitate kan ook die verskillende kontekstuele nuanses waarin die lemma gebruik word vir die gebruiker illustreer (Zgusta 1971: 263, Gouws 1985: 43, Kipfer 1984: 77). Bejoint (1988: 144) beweer in dié verband dat gebruikers 'n gekodeerde boodskap moontlik kan verstaan sonder dat hulle kennis van die werklike betekenis het, onder andere deur die inligting wat deur die konteks verskaf word. Hierdie stelling is insiggewend in soverre dit die belangrikheid van konteks en die sitate of poëme wat daardie konteks kan verskaf, aandui.

Nog 'n wesenlike voordeel van sitate (selfs al word sitate nie in 'n woordeboek gebruik nie) is dat hulle die leksikograaf kan help om tipiese kollokasies saam te stel en poëme te maak. Die voordeel hiervan is dat die leksikograaf poëme kan maak wat by sy behoeftes en dié van sy teikengebruikers kan pas terwyl dié poëme steeds op gebruiksgevalle gegrond is. Sodoende kan die kritiek van Sinclair (1987: xv) teen poëme, naamlik dat hulle gesag slegs op die gesag van die opsteller berus, ondervang word.

4.3   Betekenisdekodering

Moderne woordeboeke gee om verskeie redes toenemend aandag aan die sintaktiese komponent. Cowie (1983: 140) glo dat die gebruiker net kan baat by die sintaktiese inligting wat in woordeboeke aangebied word: "Although one associates syntactic information more readily with composition than with understanding, such guidance is often invaluable in helping the user to distinguish two items that are similar in form, and thus at getting at the meaning he wants".

Daar is reeds genoem dat sitate ook waarde ten opsigte van die definieerproses het. Soos Cowie hierbo, wys Kipfer (1984: 65) daarop dat die beskikbare sitate die leksikograaf kan help om betekenisonderskeidings te maak in die geval van polisemiese woorde. Read (1981: 90) sê die volgende hiervan: "... the citations tend to fall into what may be called 'contextual clusters'". Die korrekte

gebruik van sitate of poëme kan volgens Mostert (1984: 10) ook meehelp daar-toe dat gebruiksgevalle nie tot betekenisonderskeidings verhef word nie.

Aangesien sitate die leksikograaf kan help met die definieer van lemmas en die onderverdeling van betekenisonderskeidings van polisemiese woorde, en hulle ook die tipiese konteks waarin die lemma voorkom, kan aandui, behoort sitate wat goed aangebied word, ook die gebruiker te kan help met die dekodering van betekenis.

Daar is heelwat ondersteuning vir die gedagte dat sitate of poëme die gebruiker kan help ten opsigte van betekenisdekodering. Weinrich (1985: 269) wys daarop dat die konteks waarin 'n woord voorkom, dit afgrens en help om die betekenis daarvan te bepaal. Volgens hom kan 'n voorbeeldsin baie doen om te help met die ontsyfering van betekenis deurdat dit feitlik 'n implisiete definiens verteenwoordig. Dit lyk daarom wenslik dat die leksikograaf sy sitate of poëme so sal kies dat dit nie alleen tipiese en problematiese aspekte van gebruik illustreer nie, maar ook die gebruiker sal help met die dekode-ringsfunksie.

Kipfer (1984: 77) beweer dat 'n voorbeeldsin positief tot die verstaan van 'n woord se betekenis moet kan bydra. Sy wys ook daarop dat so 'n sin dik-wels die tipiese gebruik beter belig as wat die definiens dit doen deurdat die gebruiker die sintaktiese patroon, byvoorbeeld 'n kollokasie, kan herken uit 'n vroeëre kennismaking daarmee. Daar word om dié rede dikwels na voor-beeldmateriaal verwys as definiense by implikasie.

Mostert (1984: 10) wys ook daarop dat aanhalings uit geskrewe en gesproke taalgebruik belangrike instrumente is om die betekenis van woorde te illustreer, en om die leksikograaf se besluite te ondersteun. Martin, aange-haal in Wells (1973: 115), beweer dat poëme 'n voller semantiese omvang aan-dui as wat moontlik is met die definiens alleen omdat die poëem die definien-dum en tersaaklike inligting rondom die definiens bevat en Gove (1985: 64) wys ook daarop dat poëme die gebruiker ten opsigte van die lemma kan oriënteer.

Nie alleen kan poëme en sitate die gebruiker ten opsigte van die betekenis van "konvensionele" lemmas tegemoet kom nie, maar dit kan ook help met die tegniese terme wat deesdae meermale in woordeboeke verskyn. Janssens (1988: 165) noem dan ook dat die opneem van sitate nuttig kan wees vir die begryp van vaktaalterme deurdat tegniese, wetenskaplike en historiese inlig-ting wat nie in die definiens vermeld kan word nie, daardeur oorgedra kan word. Poëme wat die nodige inligting het, kan natuurlik dieselfde funksie vervul as die sitate.

4.4   Voorbeeldmateriaal en enkodering

Dit is belangrik dat voorbeeldmateriaal gebalanseerd aangebied moet word. Dit kom daarop neer dat voorbeeldmateriaal nie net met dekodering moet help

nie. Die gebruiker moet ook gehelp word om die lemma in korrekte grammatikale sinne aan te wend; die gebruiker moet met ander woorde ook gehelp word om te enkodeer.

Voorbeeldmateriaal behoort daarom tipiese grammatiese patrone vir die gebruiker te illustreer. Daar kan byvoorbeeld in die voorbeeldmateriaal aangedui word met watter setsels 'n werkwoord verbind, of 'n werkwoord oorganklik of onoorganklik is, en in die geval van 'n deeltjiewerkwoord kan die uiteenplaasbaarheid van die deeltjie getoon word.

Die sitaat of die poëem kan dus die gebruiker help met grammaties korrekte taalgebruik. Omdat die leksikograaf iets definieer wat onder normale omstandighede nie in isolasie verkeer nie, maar deel is van die dinamika van taal en woordeskat, en omdat die leksikograaf nie dié dinamiese konteks in sy definiens kan vermeld nie, kan poëme of sitate uit die gesproke of geskrewe taalgebruik 'n groot rol speel om die gebruiksmoontlikhede van die woord en die situering van die woord in die taalstruktuur vir die gebruiker aan te dui (Mostert 1988: 151).

Die opsteller kan dus die gebruiker help om meer te wete te kom oor die gebruiksreëls van die taal deur goedgekose poëme of sitate. Van Roey (1988: 164) en Urdang, aangehaal in Read (1981: 90), se stellings dat sitate of poëme nie die gebruiker goed genoeg kan inlig oor die gebruiksreëls van woorde nie, is daarom nie heeltemal juis nie. Die gebruiker kan ten opsigte van sulke gebruiksreëls aansienlik deur sitate of poëme gehelp word. Dit geld vreemdetaal- sowel as moedertaalgebruikers. Van Sterkenburg (1978: 92) se bewering dat sitate vir historiese woordeboeke van groter belang is as wat dit vir moderne sinchroniese woordeboeke is, is daarom ook 'n oorvereenvoudiging.

Taalkundige inligting én gebruiksleiding kan in voorbeeldmateriaal tereg kom. In dié verband wys Barnhart (1980: 35) daarop dat sitate soms ook etimologiese en fonetiese inligting vir die leksikograaf verskaf en Mostert (1984: 10) wys daarop dat die gebruiksmoontlikhede van 'n lemma van sitate af te lei is. Poëme wat op sitate gebaseer is, kan ook dié funksie vervul.

Aanleerders van 'n taal ontvang dikwels meer hulp van die sitaat as van die definiens. Otto (1989: 275) wys daarop dat voorbeelde onder andere kan help om 'n aanduiding van die sintaktiese verspreiding van woorde te verskaf en grammatiese patrone te illustreer. Volgens Kirkpatrick (1985: 11) is die aanduiding van hóé 'n woord gebruik word, belangriker as die betekenisaanbieding daarvan. Alhoewel Kirkpatrick se bewering aanvegbaar kan wees, dui dit op die belangrikheid van voorbeeldmateriaal en verdien dit nader oorweging deur leksikograwe, veral deur dié wat glo dat 'n woordeboek se hoofdoel die aanbieding van betekenis is.

Mense leer 'n taal baie beter en vinniger ken deur met sy gebruiksvoorbeelde te doen te kry. Kinders leer ook woorde se betekenisse en betekenisonderskeidings en die omstandighede waarin die woord gebruik word baie beter vanuit 'n bepaalde konteks as wat hulle dit uit die verklaring van woordbetekenis sal leer. Poëme en/of sitate moet daarom nie stief deur die leksiko-

graaf behandel word nie; hulle is 'n sentrale en baie belangrike deel van sy woordeboek.

5.   Voorbeeldmateriaal in handwoordeboeke

5.1   Inleidend

In 'n handwoordeboek is daar gewoonlik nie genoeg ruimte vir die aanbied van sitate nie. Indien sitate in 'n handwoordeboek aangebied word, sal dit alleen in verkorte vorm kan wees.

Die opsteller van 'n handwoordeboek het meestal nie die voordeel dat hy op wetenskaplik versamelde materiaal kan steun nie. Betekenisverklaring en vasstelling van die frekwensie van betekenisonderskeidings word dus dikwels nie aan die hand van opgetekende gebruiksgevalle gedoen nie. Omdat dié situasie bestaan, behoort die opsteller naas sy taalgevoel en intuïsie sy bevindings ten opsigte van betekenis en betekenisordening aan die hand van kollegas, gebruikers en ander woordeboeke te toets.

5.2   Poëme en kollokasies in handwoordeboeke

Die gebruik van poëme in handwoordeboekverband is myns insiens funksioneler as die gebruik van sitate. Poëme kan al die funksies van sitate vervul en dit kan deur die leksikograaf aangepas word om presies aan sy behoeftes en veral dié van sy teikengebruikers te voldoen. Poëme kan byvoorbeeld gebruik word om aan te dui hoe die lemma in tipiese woordgroepe of sinne gebruik word, en ook om grammatiese patrone eksplisiet aan te dui en problematiese aspekte van die lemma se optrede te illustreer.

In 'n handwoordeboek moet daar ruimskoots van kollokasies gebruik gemaak word om die tipiese verbindings waarin die lemma voorkom, aan te dui. In dié verband kan met vrug kennis geneem word van Benson e.a. (1986: ix-xxviii) se onderskeiding van grammatiese ('n dominante selfstandige naamwoord, byvoeglike naamwoord of werkwoord + 'n voorsetsel of grammatiese bousel soos 'n infinitief of 'n bysin) en leksikale kollokasies (selfstandige naamwoorde, byvoeglike naamwoorde, werkwoorde en bywoorde in samehang).

Dit lyk wenslik dat 'n opsteller van Afrikaanse handwoordeboeke onder andere kollokasies soos die volgende moet reflekteer: selfstandige naamwoorde en werkwoorde in vaste pare, byvoorbeeld *apologie aanteken, die botoon voer, die doodstraf oplê, 'n leemte laat, uitsluitsel gee, hoogty vier*; byvoeglike naamwoorde wat met selfstandige naamwoorde verbind, byvoorbeeld *'n verstokte sondaar, 'n lakonieke antwoord, 'n afsydige houding*; en byvoeglik gebruikte deelwoorde saam met selfstandige naamwoorde, byvoorbeeld *verblydende nuus*,

afdoende bewyse, 'n striemende toespraak, 'n deurtastende ondersoek, versagtende omstandighede. Ook die tipiese gebruik van voorsetsels saam met ander woordsoorte moet in die vorm van kollokasies aangebied word: *uit 'n betrekking ontslaan, vir die waarheid instaan, aan die verstand bring, aan flenters skeur, in kwarantyn plaas.*

Die mees tipiese kollokasies moet aangebied word. In dié verband is dit vreemd dat *Nasionale Woordeboek* (voortaan NW) by *beslissing* die kollokasie *'n beslissing gee* en nie *'n beslissing vel* nie, aanbied. By *beskikbaar* word in NW 'n voorbeeldsin: *Al die benodigdhede is beskikbaar* gegee, maar nie die tipiese kollokasie *beskikbaar stel* nie.

Die poëme in 'n handwoordeboek behoort 'n enkoderende en dekoderende funksie te hê. Die voorbeelde moet sintaktiese leiding gee deur tipiese en problematiese aspekte van die lemma se optrede in sinne te illustreer (Gouws 1989: 229). Die ideaal is dat die voorbeeldmateriaal in 'n handwoordeboek die gebruiker in staat sal stel om dit wat aangebied word met vertroue in die daaglikse omgang te gebruik. Om dit te bereik, moet voorbeeldmateriaal soveel inligting as moontlik vir die gebruikers deurgee. Dit kom daarop neer dat sintaktiese inligting en grammatiese besonderhede in die voorbeeldmateriaal gereflekteer moet word.

Die uitgangspunt hier behoort te wees dat elke poëem die gebruiker op tweërlei wyse kan help: met enkodering en dekodering. Poëme wat nie semanties, sintakties en pragmaties funksioneel is nie, moet vermy word.

5.3   Voorbeeldmateriaal in bestaande Afrikaanse handwoordeboeke

Die opsteller van 'n handwoordeboek behoort die voordele wat aan die korrekte aanbieding van voorbeeldmateriaal verbonde is, gedurig voor oë te hou. In dié opsig kan probeer word om die foute wat handwoordeboekopstellers in die verlede gemaak het, te vermy.

In Afrikaanse handwoordeboeke word voorbeeldmateriaal afgeskeep en onoortuigend aangebied. 'n Voorbeeld van poëme wat nie veel bydra nie, kom in NW voor by *aaklig.* Na die definiens van die lemma word die volgende aangebied: "'n -e reuk, mens, prent." Wat hier aangebied word, beteken nie veel vir die gebruiker nie, behalwe dat hy kan weet dat die woord *aaklig* met *reuk, mens* en *prent* kan verbind.

Die voorbeelde van *aaklig* wat hier gebruik is, kan die gebruiker nie help om die lemma *aaklig* beter te verstaan of te gebruik nie. 'n Werklik tipiese gebruik word nie aangebied nie en *aaklig* in dié voorbeelde kan net sowel met *aangenaam* of *goed* vervang word. HAT bied aansienlik meer poëme as NW aan. Dié poëme is nie altyd ewe sinvol nie, maar dit is beter as geen poëme nie. By die lemma *aandryf* bied HAT by elkeen van die vyf betekenisonderskeidings 'n poëem aan. Selfs die kortste daarvan, *vee aandryf*, is vir die gebruiker nuttig saam met die betekenisonderskeiding *vorentoe jaag.* NW bied slegs een poëem

aan by een van die drie betekenisonderskeidings wat hy van dié lemma gee, naamlik *hulle dryf my aan* (vir die betekenisonderskeiding *aanspoor*). Die konteks ontbreek sodanig dat 'n oningewyde gebruiker nie veel by dié sintaktiese inligting sal baat nie.

Drie betekenisonderskeidings kan in 'n Afrikaanse handwoordeboek van die lemma *aandryf* gemaak word, naamlik *om iets aan te jaag; om iemand sterk aan te spoor; om iets te laat loop.* Voorgestelde poëme wat hier gebruik kan word, is: die beeste **aandryf** kraal toe; Trae werkers **aandryf** om 'n taak te voltooi; Die motor word deur dieselbrandstof **aangedryf**.

In gevalle waar die byvoeglike naamwoord 'n verboë vorm het, behoort dit ook in die voorbeeldmateriaal gereflekteer te word, veral waar dit gepaard gaan met 'n figuurlike gebruik of 'n semantiese uitbreiding. Daar moet dus voorsiening gemaak word vir *bang* in die konteks van *'n bang kind* en *'n bange nag, donker* soos in *donker vertrek* teenoor *die donkere toekoms, los tand* teenoor *losse bewering, swaar klip* teenoor *sware beproewing*, ensovoorts. Die gebruiker moet gehelp word met die verskil wat daar tussen 'n geval soos *arm* se onverboë en verboë vorm kan bestaan. In NW word by die betekenisonderskeiding waar *arme* tuishoort, naamlik *beklaenswaardig*, slegs die volgende gegee: *Die -e kind.* Die gebruiker word nie veel daardeur gehelp nie. Die gebruiker moet die idee kan kry dat *arme* ook van toepassing kan wees op mense wat ryk is. 'n Sin soos die volgende kan aangebied word: *Die arme man het 'n ernstige rugprobleem.*

Die enkoderende funksie van voorbeeldsinne moet nie geringgeskat word nie. In die Afrikaanse handwoordeboeke word daar dikwels by heel ingewikkelde woorde, soos *argetipe* en *id* in die geval van NW, geen voorbeeldsinne aangebied nie. Die gebruiker kan die betekenis van dié lemmas leer ken, maar hulle nog nie enkodeer nie. Ook stilistiese aspekte van lemmas moet met behulp van voorbeeldsinne aangedui word. By lemmas soos *ween* en *ontslaap* moet daar voorbeeldsinne aangebied word om die verhewe aard van dié lemmas te illustreer. Omdat dit nie konsekwent gedoen word nie, kan 'n onkundige gebruiker (ondanks etikette) sinne soos die volgende aanbied: *die eendstert het geween nadat hy van sy motorfiets afgeval het; hy het ontslaap nadat 'n handgranaat langs hom ontplof het.* Otto (1989: 285) wys daarop dat die redakteurs van aanleerderwoordeboeke nie voorbeeldsinne goed genoeg benut om gepaste registers of stilistiese vlakke aan te dui nie omdat hulle verkies om van etikette gebruik te maak. Etikette behoort in 'n handwoordeboek met voorbeeldsinne ondersteun te word. Daar behoort 'n wisselwerking tussen etiket en voorbeeldsin te wees om goeie kommunikasie te bevorder.

In 'n handwoordeboek behoort die gebruiker daarop gewys te word dat sekere woorde dikwels betekenismatig na aan mekaar lê maar dat elkeen in 'n spesifieke situasie die beste aangewend kan word. Om dié gebruiksleiding te gee, vra voorbeeldsinne wat eksplisiet aandui in watter omstandighede een woord beter as 'n ander woord gebruik kan word. Gevalle soos *referaat/verslag/lesing; surrogaat/plaasvervanger; weersin/afkeer/hekel/teësin/renons* moet

vir die gebruiker duidelik gereflekteer word in voorbeeldsinne. Vergelyk: By die kongres is 'n interessante **referaat** oor jeugmisdaad gelewer;   Die kommissie publiseer sy bevindings in 'n **verslag**; Die dosent bied 'n **lesing** oor deeltjiewerkwoorde aan.

Afrikaanse handwoordeboeke behoort sintaktiese materiaal sistematieser aan te bied: vir elke lemma kan 'n poëem of poëme aangebied word. In hand-woordeboeke word aangebode voorbeeldmateriaal, veral die sintaktiese kom-ponent, oor die algemeen swak hanteer, en dit moet oorweeg word om vollediger te werk te gaan.

6.   Slotsom

Nie alle woordeboeke het die luukse van sitaatversamelings nie, en die meeste handwoordeboeke wat geskryf word, is vir die aanbieding van definiense aangewese op die leksikograaf se eie insigte en ander woordeboeke. Dit is ook nie altyd moontlik vir die kleiner woordeboeke om sitate aan te bied nie, maar dit is wel moontlik om poëme aan te bied. Die meeste woordeboeke maak van poëme of sitate gebruik en slegs die heel klein woordeboeke kom daarsonder klaar, maar volgens Zgusta (1971: 263) word die standaard van 'n woordeboek drasties verlaag deur die afwesigheid daarvan.

Omdat taal veral in 'n bepaalde konteks geleer word, behoort daar in verklarende woordeboeke gekonsentreer te word op eksplisiete voorbeeldma-teriaal wat die gebruiker kan help om 'n bepaalde lemma met groter vaardigheid in sy eie taalgebruik aan te wend en dit beter te verstaan. Voor-beeldmateriaal wat sintaktiese, semantiese en pragmatiese inligting korrek aanbied, is instrumenteel in die bereiking van dié doel.

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A Critical Survey of Xhosa Lexicography 1772-1989

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Abstract: The article critically surveys the development of dictionary making among the Xhosa. Besides being an analytical commentary on the earlier Xhosa dictionaries, it is also an overdue objective evaluation of *The Greater Dictionary of Xhosa* currently being compiled at the University of Fort Hare and which promises to be the most definitive Xhosa dictionary this century.

Keywords: DICTIONARIES, LEXICOGRAPHY IN AFRICA, HISTORICAL, CONTEMPORARY, SCENARIO, NEEDS, THE GREATER DICTIONARY OF XHOSA, POLICY, METHODOLOGY, CRITERIA, EVALUATION, PROBLEMS, TRANSLATABILITY.

Opsomming: **'n Kritiese oorsig van Xhosa-leksikografie 1772-1989.** Hierdie artikel is 'n kritiese ondersoek na die ontwikkeling van die maak van woordeboeke onder die Xhosa. Benewens die feit dat dit 'n analitiese kommentaar is op die vroeëre Xhosa-woordeboeke, is dit ook 'n uitblywende objektiewe evaluasie van *The Greater Dictionary of Xhosa*, wat tans saamgestel word aan die Universiteit van Fort Hare. Dit belowe om die mees definitiewe Xhosa-woordeboek van hierdie eeu te wees.

Sleutelwoorde: WOORDEBOEKE, LEKSIKOGRAFIE IN AFRIKA, HISTORIES, KONTEMPORÊR, SCENARIO, BEHOEFTES, THE GREATER DICTIONARY OF XHOSA, BELEID, METODOLOGIE, KRITERIA, EVALUERING, PROBLEME, VERTAALBAARHEID.

Introduction

Xhosa lexicographical studies cannot make much sense until we realise how it was possible for foreign scholars to get involved in this demanding and highly academic linguistic exercise given the fact that they were all non mother-tongue speakers of the language.

The reduction of Xhosa to writing started when the Rev. John Bennie arrived in 1821. He was a Scottish missionary who was sent to work among the amaNgqika (Xhosa) in what is now known as the Victoria East district. Like many other White missionaries, he was forced to learn the Xhosa language so that he could communicate with his potential converts. He got so interested in the language that he soon devised a basic alphabet and orthography.

Bennie was joined by another Scottish missionary in 1823. This was the Rev. John Ross who had brought with him a small printing press by which the

first ever Xhosa charts were produced. This is why Bennie is generally regarded as the father of Xhosa literature (Mahlasela 1973: 3). This was the beginning of the crossing of the language barriers in the Southern tip of Africa. The White missionaries started learning the Xhosa language while the Xhosas started learning English among other basic subjects.

Bennie and Ross's pioneering work unleashed a lot of activity in book production. The first book ever to be written in Xhosa, was *Incwadi yokuqala ekuteteni ngokwamaXosa eTyume Ilizwe lamaXosa, yabadekwa lubadeko lwabaTunywa eGlasco 1824* (The first book in the language of the amaXhosa at Tyume, the land of the amaXhosa, and printed in the press of the missionaries from Glasgow in 1824) (Mahlasela 1973: 4).

There are several peculiarities in this book's title. Firstly, although it makes complete sense, it was written in the old orthography where aspiration was not reflected, hence *ekuteteni* instead of *ekuthetheni*, *amaXosa* instead of *amaXhosa*, *eTyume* instead of *eTyhume*, *lwabaTunywa* instead of *lwabaThunywa*. The words *yabadekwa* and *lubadeko* are completely unintelligible today. It is of interest to note that the missionaries were aware, as early as that, of the fact that Xhosa has no diphthongs. They wrote *eGlasco* instead of *eGlasgow*

Another milestone that could be mentioned in passing was the appearance of the first grammar manuals, starting from *A Systematic Vocabulary of the Kaffrarian Language in Two Parts to which is prefixed an Introduction to Kaffrarian Grammar* in 1826 (Mahlasela 1973: 24). This was followed by several liturgical works and parts of the Bible. The complete Bible translation, however, appeared in 1887, two years after Soga's translation of Bunyan's *The Pilgrim's Progress*.

These developments were very important for the subsequent appearance of Xhosa dictionaries. The grammatical ground work had to be established before any attempts at recording and describing the language and its sound system could be made.

The earlier history of Xhosa lexicography

Dictionaries play an important role in all speech communities. A dictionary serves as an important reference work and greatly enhances the standardisation of a language as it tends to influence our use of language. Most people see the dictionary as a standard yardstick by which they should judge their own ability to spell and assign correct meanings to words. Pinchuk (1977: 223) says on the normative effect of a dictionary on language usage:

> The dictionary is the reference book that is most generally associated with translating. It might even stand as a symbol for it, but it is an instrument to be used with caution and discernment. Many people regard dictionaries as infallible authorities on language usage, but this is not the view of

lexicographers.   For the lexicographer, the dictionary records and describes usage; it does not establish it. Yet this is not entirely true. There are labels in the standard monolingual dictionaries like 'slang' 'colloquial' and so on, and even in *Webster's Seventh New Collegiate Dictionary* (1967) we find the expression 'substandard'. These expressions are not only descriptive: they also carry social connotations. Certainly they will be viewed by the general public as deprecatory, regardless of the dictionary maker's intention.

This view of the force or influence of the dictionary is also confirmed by Leech (1974: 203):

We have learnt to go to 'the dictionary' for all manner of information on words (for example, their history or origin) apart from their form and behaviour in the present-day language: and even for information that may more properly belong to an encyclopedia (such as how to recognize the national flags of the world) or to a book of etiquette (such as how to address an archbishop). Further, the dictionary comes to be looked on as a legislative organ, to which one turns for a standard of 'good' as opposed to 'bad' usage. This attitude is indeed encouraged by the phrase 'the dictionary', with its misleading similarity to 'the Bible'.

The Xhosa lexicographical history is very interesting. It all started with Sparrman's (1785) list of Xhosa words and Barrow's list of Xhosa and Hottentot (sic) words in 1797-8, followed by Van der Kemp (1803) and Lichtenstein's (1805?) efforts and John Ayliff's *A Vocabulary of the Kafir Language*, in 1846. In 1850 Appleyard published the *Kaffir and English Dictionary*. This was followed by *A Dictionary of the Kafir Language* by W.J. Davis in 1872 and by Davis' *English-Kafir Dictionary* in 1877.

Another small but useful dictionary in its own time was James McLaren's *A Concise Kafir-English Dictionary*, published in 1915. This was followed by his other dictionary, *A Concise English-Kafir Dictionary*, in 1923. For many years, these were the only reliable or accessible dictionaries in Xhosa. The only disadvantage with both was that they contained numerous words that have now become obsolete and both contained very limited present day vocabulary, for example, words such as *ifiva* (fever), *isipili* (mirror), *ipapa* (porridge), *ukupakanyela* (to tackle as a group), *ukupekisela* (to scrutinize), to mention but a few.

It should be pointed out that the term Kafir was generally used with reference to the indigenous peoples of Africa. It is now legally offensive. Its place was later taken by many other derogatory terms such as Natives, Bantus, and even Plurals which are also now regarded as derogatory.

The contemporary Xhosa lexicographical scenario

It is quite surprising that after such a grand take-off, Xhosa lexicography did not attain great heights until the appearance of the first part (i.e. the third volume) of *The Greater Dictionary of Xhosa* in 1989. This volume (Q to Z) of the three volume dictionary was published by the University of Fort Hare at Alice. Its Editor-in-Chief was Professor H.W. Pahl, assisted by A.M. Pienaar and T.A. Ndungane, Senior Editors for Afrikaans and Xhosa respectively. Several minor dictionaries and wordlists appeared over the years but these were very inadequate as serious reference works.

Perhaps, as pointed out earlier, the best known of these smaller contemporary dictionaries is J. McLaren's *A New Concise Xhosa-English Dictionary* which was originally published by Longman as *A Concise Kafir-English Dictionary* in 1915 and the orthography revised by Jolobe in 1963. This dictionary was popular for some time but developments in the language soon made it inadequate for present-day use. A large number of current words and terms are totally missing in the dictionary. Although the dictionary had been updated, it still contained a large corpus of obsolete words, *inkobongiyane* for *isayidi* (siding), *ukumbitha* or *ukumbina* (to bury deep) and many others which have fallen into disuse.

Another popular dictionary, although it only gives word equivalents, is L.E. Jennings' *The Concise Trilingual Dictionary* which was published by Lovedale in 1961. It was updated in 1971. This was followed by H. Nabe, P.W. Dreyer and G.L. Kakana's *Xhosa Dictionary: English/Xhosa/Afrikaans - Xhosa/English/Afrikaans* in 1976.

One of the more ambitious and valuable contributions this era was certainly the *English-Xhosa Dictionary* by A. Fischer, E. Weiss, E. Mdala and S. Tshabe which was published by Oxford University Press in 1985. The dictionary became very useful for those who have to translate documents from English to Xhosa especially in the government services because it contains most of the common English words. The Xhosa side is very up-to-date as this contains words and terms in current use. The dictionary has filled the gap caused by the fact that McLaren's old *English-Xhosa Dictionary* is out of print.

The last two decades have seen a proliferation of small school dictionaries and wordlists. The first of these is K.B. Hartshorne, J.H.A. Swart and E. Posselt's *Dictionary of Basic English-Xhosa Across the Curriculum* which was published in 1984. We also have the *Oxford Junior Primary Dictionary for Southern Africa* which consists of an extensive list of Siswati, Xhosa and Zulu word equivalents. This joint effort by J.S. Goodwill and several co-authors appeared in 1991 simultaneously with one on Northern Sotho, Southern Sotho, Setswana and Afrikaans by Goodwill and other co-authors.

For the adult learner, the Reader's Digest has published in 1991 the *South African Multi-Language Dictionary and Phrase Book*, with an extensive vocabulary covering English, Afrikaans, Northern Sotho, Sesotho, Tswana, Xhosa and

Zulu. The appearance of this dictionary coincided with conscious efforts on the part of South Africans to learn one another's languages as opposed to the apathy or even antipathy of the past.

The Fort Hare Greater Dictionary of Xhosa

Any study of Xhosa lexicography that does not embrace the great lexicographical work currently undertaken at Fort Hare cannot be complete. Since 1968 the Fort Hare University has embarked on a Xhosa-English-Afrikaans dictionary that promises to be a great contribution to both Xhosa language and lexicography. The dictionary was started by the late Professor H.W. Pahl, a German linguist of great talent whose fluency in Xhosa was impeccable, and after his retirement Professor P.T. Mtuze for a short time served as its Editor-in-Chief and when he left for Rhodes, Professor B.M. Mini took over as its Director and Editor-in-Chief. Volume 3 (from Q to Z) has been published and will be briefly reviewed here while Volume 2 (K to P) and Volume 1 (A to J) will follow soon. Several co-editors have been involved with the dictionary but suffice to say their valuable help has been a great source of inspiration to the Chief Editors. Although the Chief Editors' names are always mentioned, a dictionary of such magnitude is always a joint effort.

Its policy and methodology

Although there is no clearly formulated policy on research, word selection and the basis for inclusion and exclusion of words or terms, the introduction does touch on important policy and methodological issues. The lexicographers' objective view of the state of the arts in African languages today, especially Xhosa, is sufficiently broad to accommodate change and innovation in their attempts to record the language. Vide Pahl (1989: xxxii):

> ... history has proved that the Xhosa language is one of the tenaciously enduring elements of Xhosa culture, for it has maintained a firm footing on Southern African soil, growing like an evergreen, deep-rooted tree, and has manifested itself as a dynamic, vibrant, virile language adaptable to and developing in harmony with, the changing environment in that it sprouts new words and expressions to accommodate new concepts and cultural items, and to an even greater extent, absorbs and Xhosaizes foreign words and terms.

In the light of the foregoing, the lexicographers always remained acutely sensitive to words emanating from our cross-cultural context, ranging from contact with the Koisan and the European languages later on, e.g. *ukulayita*, (from

lighting a lamp) which supplanted the more indigenous *ukulumeka, udyakalashe* (jackal) supplanting *impungutye.*

Pahl (1989: xxii) rightly points out that "because Xhosa has not as yet extended its roots deeply into the soil of scientific and technological fields, the lexicographers noted the extensive borrowing and Xhosaization currently taking place, and the coining of terms especially in the teaching profession when mother-tongue instruction was compulsory up to certain classes". He also points to blank areas where it is difficult to find Xhosa equivalents for English words like *abstract, transparent, translucent,* and *opaque* (Pahl 1989) but falls short of indicating how this problem has been overcome in the dictionary. Some reference to the problem will be made in my discussion later on.

The Greater Dictionary of Xhosa's method of lemmatization is simple and straight forward. It is much simpler than that of Kropf and Godfrey's (1915). Nouns and verbs are entered alphabetically according to the first letter of the stem. The prefix is demarcated through the use of a period as a marker indicating the start of the stem. The presentation of the full prefix serves a very useful purpose in so far as showing the complete lexical tone patterns as there are variations among the dialects and even among some regions.

One of the problems in Kropf's dictionary was with regard to Class 9 and 10 nominals. You never knew how these nominals were lemmatized because the dictionary's method was not quite satisfactory. In some cases, you had to struggle trying to look up words such as *ingulube* (the wild pig) as the entry could either be under *g* or under *n*. Kropf tried to overcome this by writing under *n* i-Ngulube = in-Gulube, thus referring you to the entry under *g*. Pahl regards the *n* as the initial letter of the stem and therefore lists the word *ingulube* under *n* which to me is correct.

It is also of great significance, as far as policy is concerned, that *The Greater Dictionary of Xhosa* does not confine itself to Tshiwo Xhosa only. This is the language spoken in Ciskei and Gcalekaland and regarded as the standard because it was the dialect first reduced to writing by the missionaries. It also includes other dialectal and regional connotations as well as *hlonipha* (language of respect used by married women and the newly initiated boys). Many other variations in language usage are accommodated in the dictionary, some bordering on what could be stigmatized as colloquialism. In this way, the dictionary tries not to be prescriptive but to be as descriptive as possible, e.g. *ayikho ntle* instead of *ayintle* while the Mbo dialectal form *ayintlanga* is also included.

A much more bolder policy is with regard to allowing numerous borrowings from English and Afrikaans into the dictionary and thus legitimising their usage, e.g. *imanioda,* (from money order), *noth* (from not), *ikharent akhawunti* (current account) as well as the English counting system Xhosaized, *ziyiten* instead of *zilishumi* (they are ten). This is sometimes done so liberally that one tends to develop some scepticism about the wisdom of such wholesale borrowing.

A closer look at The Greater Dictionary of Xhosa

The name of the dictionary will henceforth be abbreviated as the *GDX*.
I wish to agree with the lexicographers when they say on the dust cover:

> *The Greater Dictionary of Xhosa*,
> a project of the University of Fort Hare, is the first definitive trilingual
> dictionary in Southern Africa. For the first time, too, it amasses an unex-
> pectedly large volume of data on the lexicon of the Xhosa language
> including material not only of semantic, but also of syntactic, morphologi-
> cal and phonological importance. The approach is wide, dealing with a
> comprehensive range of information of socio-linguistic importance set
> against the background of the Xhosa tradition and culture.

Perhaps it is exactly this voluminousness that made the first Editor-in-Chief to
refer to the dictionary as "the unfinished dictionary" because it was so compre-
hensive that many other dictionaries could be extracted from the information
contained therein. Despite its bulk and extensive coverage, the dictionary still
remains a monumental work and a great contribution to knowledge.

Lexicologists and linguists have postulated several norms and criteria for
lexicography. All these will not necessarily be applicable to the dictionary in
question but are included here to complete the exercise. Some have a direct
bearing on monolingual dictionaries only.

Leech (1974: 205) touches on several features normally associated with
dictionary making. These will be paraphrased where possible.

1.   A tendency to make dictionaries comprehensive even to the extent of
      defining easy words, e.g. *wolf*.
2.   A tendency to use difficult or scientific terms as explanations, e.g. *gre-
      garious* and *carnivorous*.
3.   The use of feature symbols for layusers instead of paraphrase.
4.   Explaining the headword with a word that is less widely used than the
      headword.
5.   A tendency for dictionaries to go beyond the explanation of the mere
      sense of the term.
6.   Mingling the function of a dictionary with that of an encyclopedia.

To this list, may be added a few other criteria by which dictionaries could be
judged. One of these, from a practical point of view, is user-friendliness, a
term much in vogue these days. Persuant to Louw's (1991: 118) list of eight
semantic norms normally used to distinguish between lexical meaning and
contextual meaning, the view will be taken that lexical meaning and contextual
meaning are not the same thing. Most dictionaries fail to make a clear distinc-
tion regarding these phenomena. Prescriptiveness versus descriptiveness

(Prinsloo 1991) will also be constantly monitored. These and other criteria will serve as the basis of this evaluation while the main focus will be on the dictionary's user-friendliness which largely subsumes most of these criteria.

One of the most commendable features of the GDX is its extensive list of the speech sounds and sound combinations of Xhosa. The IPA characters and the symbols used in South Africa for the click sounds will greatly facilitate pronunciation. The inclusion of the standard orthography should also serve a very useful purpose. Most people are not aware of the phoneme *zh* for words like *ithelevizhini* whereas others still battle to make the distinction between *ths* and *tsh* in *isithsaba* (crown) and *iintshaba* (enemies), respectively.

A key to vowel pronunciation like the one below written by Mtintsilana (1990: 37) would have been of great benefit to those whose phonetics is not up to scratch:

The vowel sounds of Xhosa are simple sounds which McLaren (1963) compares to those of Latin or Italian. These sounds are not diphthongal like so many of the English sounds. The following comparison shows how Xhosa vowels compare with English sounds:

/ba/, as in English father, sofa;
Open /e/ (represented phonetically as ε) as in there;
Close /e/ (phonetically e) as in the first part of brein;
/i/ for which the tongue is higher than it is for kin;
Open /o/ (phonetically ə) much like the vowel sound in road;
/Close /o/ (phonetically o) as in the first part of soul (without the rise to u);
/u/ as in rule.

The marking of the tone is to be appreciated especially if one bears in mind that Xhosa is a tone language and therefore some distinctions in the meaning of words are tone based, e.g. *íthàngà* (pumpkin), *íthàngá* (thigh) and *íthângà* (cattle-post). The importance of tone marking can be demonstrated by the (possibly apocryphal) story of the White farmer who wanted to deliver a speech at his servant's funeral. Amidst great expectations and admiration when this was known, he came forward and uttered the sentence "â Káfîlè ùlélè!" (Hail Kafir, you are asleep!) when he actually meant to utter the usual Christian condolence to the bereaved "àkàfílé úlélè" (He is not dead but has merely taken a rest).

The various denotations or lexical meanings of each headword are listed, followed by some useful illustrations of the word's idiomatic usages, e.g. *umqa* is said to have the following lexical meanings:

1.   stiff porridge of maize meal;

2.   porridge of cooked pumpkin or melon mixed with maize meal or sorghum meal;
3.   a tangled mass, e.g. of string, rope, etc.;
4.   an involved matter that is difficult or impossible to solve or disentangle.

To my mind, 3 is a figurative use while 4 involves idiomatic usage. These should not have been listed in such a way that one could regard them as lexical meanings. They fall more under contextual meaning because some context is essential before one can grasp the meaning involved. The problem is aggravated when the main explanation under 4 suggests difficulty whereas one of the figurative uses listed thereunder suggests luck, e.g. *ukuwelwa ngumqa esandleni* (to have a stroke of luck). Of course this is more a notational issue than a factual inaccuracy.

The up-to-dateness of the dictionary can be attested to by the inclusion of current neologisms such as *iqabane* (comrade) which is a word that has come into the lexicon via current politics. Originally, this word meant an intimate friend and did not have any political connotations. The same applies to *UQamata* (the traditional Supreme Being). The dictionary clearly indicates the original meaning of this word and also shows that the word has acquired new meaning in that today it also refers to what they call "God of the Bible". The younger generation, especially, insist on this meaning as the missionaries were wont to use it in the Bible, hence they came up with *Thixo*. Many words which the early priests and missionaries shunned are now in use, e.g. *ukuphehlelela* (baptise) instead of *ukubhaptiza*. The missionaries associated the word with initiation into divinership. The tendency to revive traditional terminology for new situations can also be seen in Sesotho where *mosuwe* used to mean the guardian who looks after circumcised boys but today is used to refer to a teacher. What a pity the lexicographers did not give the current connotation of *umtshana* which means a friend whereas the original meaning of the word as pointed out in the dictionary (p. 379) was nephew or niece. Of course this could be regarded as a case of prescription by default. If a word is not contained in a standard dictionary, it is not regarded as acceptable or standard.

For the scientific inclined, there is every reason to recommend the dictionary. Although it does not purport to include technical terms and such scientific information, it does attempt to give scientific or Latin terms for some of the nominals. *Umqhaphu* (milkweed) is known as *Asclepias gibba* and some of its sister plants are *Gossypium spp.* and *Phormium Tenex* in Transkei. The scientific term is only given after the ordinary term for the plant.

About the encyclopedic nature of the dictionary, it can only be said that this is by design. The extensive grammatical, historical, and cultural material given in the addenda is of great significance especially with regard to a people whose history, language and culture had been trampled underfoot for so long.

A word or two on the problem of translatability

While every effort has been made to present the information as accurately as possible, the problem of untranslatability of certain words or concepts remains a real one as indicated earlier on.

Untranslatability is to the lexicographer what rejection is to the heart-transplant surgeon. To illustrate this, I wish to draw from my earlier article (Mtuze 1990). I shall make use of only one or two examples that are indicative of the abovementioned problem as found in the *GDX* and in general translation practice.

> There are certain cultural issues that are very difficult to put across in the other language, worse still if that language is 'non-African' such as English and Afrikaans. That is why, in many cases, earlier language practitioners — especially in the legal profession — wisely decided to borrow terms directly from the vernacular, for example:
>
> *ukuthwala* instead of 'abduction'
> *ukungena* 'custom', instead of something like 'inheriting a deceased person's wife',
> *lobola* instead of 'bride-price' or 'dowry'.

A close look at these examples will reveal slight differences in connotation in some cases, and rather serious differences in others, for example:

Ukuthwala
Xhosa: *ukuthabatha ibhinqa ulisa ekwendeni ngenkani.*
English: abduct a girl as a wife for a young man.
Afrikaans: *'n meisie skaak as vrou vir 'n jongman.*

The problem with regard to this phenomenon is firstly caused by the innocent-looking word 'abduct' in English which is a criminal action as it involves unlawfulness whereas *ukuthwala* in Xhosa is permissible under African law and custom. Secondly whereas in English, anyone can be abducted, whether it is a man or a woman, a child or an adult, the Xhosa word presupposes a woman of the marriageable age and the intention must be to marry her. These factors do not occur in 'abduct'.

The same kind of problems are found with regard to *ukungena* and 'lobola' as these words are culture bound. Any attempt to translate them out of their cultural context or from a Eurocentric perspective only, will certainly lead to distortion of meaning. For a fuller treatment of these problems, anyone still interested in pursuing this matter is referred to the article in question. The point has been made here that some of the cultural phenomena are at best paraphrasable but untranslatable. For some, only adequacy can be achieved,

which means sufficient information is provided to enable someone outside the culture to have a clear idea of what is meant without necessarily trying to provide him or her with every detail of the source language message.

Conclusion

This historical and empirical study of lexicographical developments among the Africans culminated in an objective assessment of the greatest Xhosa dictionary so far, *The Greater Dictionary of Xhosa* which is compiled at Fort Hare, and of which Volume 3 has already been published. The dictionary promises to be a monument to both the Xhosa language, its editors, and to the university of Fort Hare itself. Having scrutinized the dictionary, and having used it occasionally to check up words, I express the same sentiments as those expressed by Professor A.L. Combrink (1992) in her review of Bosman, Van der Merwe and Hiemstra's *Tweetalige Woordeboek/Bilingual Dictionary*:

> On the whole this Dictionary is the single most useful aid for the translator and other users. It rests on sound lexicographical principles and is, as stated above, most user-friendly.

What has also come out clearly in the article is that conscious efforts have been made to meet the demand for lexicographical works that can help bridge the linguistic gap among the various nations of the region. With the present developments in politics, it has become more and more essential for people to learn one another's languages. We also need to look back with great admiration on the efforts of the pioneering lexicographers and grammarians who devoted their lives to recording the indigenous languages to make them accessible to everyone interested in knowing them. Instead of forcing the indigenous peoples to learn the conquerors' languages only, like they did in America, the missionaries spearheaded a programme of mother-tongue literacy which has given us a heritage of vibrant, sonorant and outstanding indigenous languages which have withstood the force of other neighbouring languages and remained clearly identifiable as language entities despite unavoidable interinfluencing.

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Lemmatization of Reflexives in Northern Sotho

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Abstract: The aim of this article is to evaluate current strategies in the lemmatization of reflexives in Northern Sotho. In particular the so-called "traditional" approach according to which reflexives are lemmatized randomly, as well as the more 'rule orientated' alternative, will be critically evaluated mainly against the background of principles such as user friendliness, avoidance / tolerance of redundancy, constant application of rules versus ad hoc decisions, and practical versus linguistic / scientific considerations. The scope is furthermore narrowed down to learners' dictionaries with the target user defined as a mother tongue speaker of English or Afrikaans who studies Northern Sotho. Special attention is given to those cases where *sound changes* and or *semantic shift* occur in the formation of the reflexive. The importance or relevance of the category "reflexives", the scope, nature and amount of sound changes, and the viability of an in-depth frequency study on reflexives will be determined from the output of a recently conducted frequency study on 15 randomly selected Northern Sotho books and magazines. It will be concluded that due to serious shortcomings in both the traditional and rule-orientated approaches, reflexives should be lemmatized on the basis of *frequency of use*, which in turn will require extended studies on considerably enlarged data corpora.

Keywords: LEMMATIZATION, REFLEXIVES, LEXICOGRAPHY, NORTHERN SOTHO, WORD FREQUENCY STUDY, USER FRIENDLY, PRACTICAL DICTIONARIES, LEARNERS' DICTIONARIES, RULE-ORIENTATED APPROACH, AD HOC DECISIONS

Opsomming: Lemmatisering van refleksiewe in Noord-Sotho. Die doel van hierdie artikel is om bestaande strategieë waarvolgens refleksiewe in Noord-Sotho gelemmatiseer word, te evalueer. Die sogenaamde "tradisionele" benadering waarvolgens refleksiewe willekeurig in woordeboeke opgeneem word, asook die meer reëlgerigte benadering word in besonder krities geëvalueer, hoofsaaklik teen die agtergrond van beginsels soos gebruikersvriendelikheid, vermyding / verduring van oortolligheid, konstante toepassing van reëls versus ad hoc-beslissings en praktiese versus linguistiese / wetenskaplike oorwegings. Die bestek word verder beperk tot aanleerderwoordeboeke en die teikengebruiker word gedefinieer as 'n moedertaalspreker van Afrikaans of Engels wat Noord-Sotho aanleer. Gevalle waar *klankverandering* en of *betekenisverskuiwing* plaasvind as gevolg van refleksiefvorming, geniet besondere aandag. Die belangrikheid ofte wel relevantheid van die kategorie "refleksiewe", die omvang en aard van klankveranderinge en die lewensvatbaarheid van 'n dieptestudie van refleksiewe sal bepaal word aan die hand van die resultate behaal in 'n onlangse frekwensiestudie van 15 willekeurig geselekteerde Noord-Sothoboeke en -tydskrifte. Daar sal gekonkludeer word dat as gevolg van ernstige tekortkominge in beide die tradisionele en die reëlgerigte benaderings, refleksiewe gelemmatiseer moet word op grond van *gebruiksfrekwensie*, wat dan verdere studie van aansienlik vergrote datakorpusse sal vereis.

Sleutelwoorde: LEMMATISERING, REFLEKSIEWE, LEKSIKOGRAFIE, NOORD-SOTHO, WOORDFREKWENSIESTUDIE, GEBRUIKERSVRIENDELIKHEID, PRAKTIESE WOORDEBOEK, AANLEERDERWOORDEBOEK, REËLGERIGTE BENADERING, AD HOC-BESLISSINGS

Introduction

Although dictionaries may be readily available for a language like Northern Sotho, Gouws (1990: 53, 55), is correct when he says:

> "An analysis of the dictionary types available in the various [African] languages indicates a complete *lack of lexicographical planning* ... The majority of dictionaries for African languages are the *products of limited efforts not reflecting a high standard of lexicographical achievement* ... with a few exceptions these dictionaries offer only restricted translating equivalents ..."[1]

Pioneering efforts towards real lexicographical study for the African languages have been made by Van Wyk and Prinsloo in the fields of practical versus linguistic dictionaries, word frequency studies, prescriptiveness versus descriptiveness, etc. However, much work still has to be done to put generally accepted lexicographical principles such as these into practice for Northern Sotho.

As far as the lemmatization of nouns and verbs are concerned, no serious effort has been made to formulate a lexicographical policy or even to lemmatize nouns and verbs in a consistent manner, not to mention the arrangement required to make it computer compatible.

Since it is impossible even to scratch the surface of the problems regarding the lemmatization of nouns and verbs in the scope of this article, the discussion will be focused on only one problematic aspect concerning the lemmatization of *verbs*, namely lemmatizing reflexives.

Morphological and semantic realities facing the lexicographer

The reflexive in Northern Sotho is formed by *prefixing* the morpheme *i-* to the verb. This fact immediately brings the lexicographer to the root of the problem: From a redundancy point of view, it is virtually *impossible* to enter all verbs *twice*, i.e. once under the basic stem, e.g. *thuša* 'help' and again as a separate entry alphabetically under *i*, *ithuša* 'help oneself'. It stands to reason that unless some sound lexicographical principle could be employed to limit these entries, the redundancy factor would get totally out of hand. The lexicographer has to take a basic stand right from the start.

He firstly must make a decision on the principle of lemmatizing reflexives for say a pocket size or medium size dictionary. He might even opt for one of

the *extremes* namely to re-enter *most of the verbs*, with the prefix *i-;* or the other extreme namely *not to enter reflexives at all;* or *compromise*, in settling for something in between.

"One of the basic problems of lexicography is to decide *what to put in the dictionary and what to exclude.*" (Hartmann 1983: 51)

It will subsequently be illustrated that the serious consideration of *frequency of use* can considerably aid the lexicographer towards the selection of reflexives to be entered into a dictionary:

"At the level of the 'macrostructure' ... it may be possible to verify the *frequency of a lexeme, in order to decide for or against its inclusion.*" (Hartmann 1983: 70)

"... more and more our dictionary-makers see the language as conditioned by its social functions, and so the choice of words to go into them is determined by sophisticated assessments of *frequency* and of users' needs ..." (Hartmann 1983: 21)

For the purpose of this article reflexives in fifteen randomly selected Northern Sotho literary works and magazines, totalling 220 000 words, likely to be read by the target user, have been studied and counted in order to determine

(i)   the importance or relevance of the category *reflexives* as a whole in the living language, for example in comparison to nouns, ordinary verbs, pronouns, etc., i.e. whether it is worthwhile for the lexicographer to take pains in the lemmatization of reflexives;

(ii)   the scope, nature and amount of sound changes and semantic shift resulting from the prefixing of *i-;* and

(iii) whether a clear distinction between highly used reflexives and sel-, domly used ones exists on a broad base; in simple terms whether it is possible to establish if a specific reflexive, like *ithuša* 'help yourself' is productively used or not.[2]

Hartmann (1983: 188) states that a word must occur evenly over a broad spectrum of miscellaneous data corpora:

"... a word must occur evenly in a large number of the stratified sub-samples rather than excessively often in a small number of them, given that these two very different cases could show identical 'total-corpus' frequencies."

Table 1

	Total no. of occurrences	Text categories (maximum 15)	Distribution in text samples (maximum 500)
only	1 815	15	458
time	1 658	15	449
Kennan	29	1	1
two-day	4	1	4

(Johansson and Hofland (1989: 43))

In Table 1 it is clear that 'only' and 'time' are highly used words over a broad spectrum in contrast to 'Kennan' and 'two-day'. (See Prinsloo (1991) and Johansson and Hofland (1989) for detailed discussions on the Brown- and Lob Corpora as well as word frequency studies for Northern Sotho.)

Thus a specific reflexive will only be regarded as relatively highly used if it occurs frequently in (a) the corpus as a whole and (b) every book or magazine (and not for example with a high frequency in one book, but not at all in the next five).

As far as (iii) is concerned, it soon became clear that if a reflexive is highly used in any single book or magazine, it is also highly used, or equally spread in all of the others. In fact it proved to be *fairly easy* to establish which reflexives are productively used in Northern Sotho. Reflexives like those given in Table 2, not only occur frequently in the data corpus as a whole, they also occur frequently in virtually every book and magazine.

Table 2

Book/Magazine no.	1	2	3	4	5	6	7	8	Total
ikemišeditše(go) 'intended'	11		7	1	1	7	1	14	42
ikhwetša(go) 'find oneself'	1		2		2	4	9	7	25
ikwa(go) 'feel/hear oneself'	1			2	1	4	4	21	33
ipha(go) 'give to oneself'	2	4	3	6	1	2	9	5	32
iphile 'gave to oneself'	6	1	2	2	2		10	1	24
ipona(go) 'see oneself'	1	1	10	8	1	10	3	7	41
ipotšiša 'ask oneself'	1			3	3	5	1	21	34
ithuta(go) 'teach oneself'	14	4	1	25		11	3	11	69
itokišetša 'prepare oneself'	1	10	3	3		7		17	41
itshola 'blame oneself'		1	4	4		13	7	4	33

(In order to compare *equal quantities* of words with one another, i.e. by not comparing a magazine consisting of 28 pages with a book consisting of 150 pages, the 15 randomly selected books and magazines were sub-grouped into eight categories as follows:

1. *Tšwelopele*: Mosegamanye (1979, no. 7), Dibokwana (1979, no. 2), Setemere (1985, no. 9), Lewedi (1979 no. 9), Moranang (1979, no. 4), Hlakola (1979, no. 3), Maatla Mpulele, A re Bale std. 1; **2.** Lukas Motšheletšhele; **3.** Noto ya masogana; **4.** Ditaodišo; **5.** Ke namane ya morago; **6.** Tshehlana ya ka; **7.** Moremogolo; **8.** Nonyana ya Tokologo). (Full particulars are given in the list of references below).

From a lexicographical point of view words such as these which reflect a high overall count as well as an equal distribution across the data base, are beyond any doubt, in Gove's words, those reflexives *most likely to be looked up by the target user.*

> "Selection is guided by usefulness, and usefulness is determined by the degree to which terms most likely to be looked for are included." (Gove 1961: preface 4a)

Wells (1973: 95) in reference to Gove remarks:

> "The word *usage* today generally refers to 'the way in which words and phrases are actually used', as opposed to some externally derived set of arbitrary rules."

The results in Table 2 are significant and admittedly impressive. However, one must not lose perspective in making too strong claims on a limited data base. For example, it will be risky at this stage to *reject* a specific reflexive that has been entered into a dictionary, simply because it does not occur in this data corpus. On the other hand a much stronger claim is appropriate for the reflexives in Table 2, due to their *total performance on the text as a whole* and being *evenly spread over a broad base* of miscellaneous data corpora. Formulated differently, it means that even at this stage, it is clear that the reflexives in Table 2 are highly used in Northern Sotho but that more evidence is needed before reflexives, which did not occur in this data corpus, could be labelled as 'seldomly used'.

Some consolation for not having taken oral communication as yet into consideration for this study is found in Fries' remark:

> "In spite of the modern insistence that the materials of speech constitute the 'language', most practical dictionaries have selected their materials from writing and literature." (Fries (Al-Kasimi 1977: 24))

As far as (i) is concerned the necessity to include reflexives into even the small-est dictionary was underlined by the fact that two to three reflexives occur on every page totalling well over 2 000 for the data corpus as a whole. In regard to (ii) concerning the issue of sound- and semantic changes resulting from the prefixing of *i-*, it became evident that from a lexicographic point of view reflexives should be sub-grouped into four categories namely:

(a) no sound changes nor any semantic shift,
     go *ithuša* 'to help oneself'
     (*i-* = 'self', *thuša* = 'help')
(b) no sound changes but semantic shift,
     go *ingwadiša* 'to register'
     (*i-* = 'self', *ngwadiša* = 'cause to write')
(c) sound changes but not semantic shift,
     go *ithata* 'to love oneself'
     (*i-* = 'self', *rata* = 'love')
(d) sound changes as well as semantic shift,
     go *ikemela* 'to stand alone', 'to be independent'
     (*i-* = 'self', *emela* = 'stand (for) by', 'wait for')

The traditional way of lemmatizing reflexives at random

In this paragraph the attention will mainly be focused on the handling of reflexives by the dictionary pioneer T.J. Kriel in editions of the *Pukuntšu* up to 1983, the *Popular Northern Sotho Dictionary* up to 1988 as well as Ziervogel and Mokgokong's approach in the *Klein Noord-Sotho Woordeboek* up to 1979. In the *Klein Noord-Sotho Woordeboek* (1979), Ziervogel and Mokgokong, apart from formulating a few rules (which will be discussed in the next paragraph), lem-matized only ten reflexives. Such an ad hoc decision is totally acceptable if it is done to reflect extremely high usage, say for example ten of the reflexives listed in Table 2 above. However, with the exception of *ithuta* 'teach oneself' and *itshwara* 'behave oneself' the likeliness of these words to be looked up by the target user is *highly questionable*. Compare their occurrences or even total absence in the 15 selected books and magazines utilized for this study: *ikgata* (2) 'tread on oneself', *ikola* (0) (no clear translation given), *ikwela* (1) 'fall (for) oneself', *ithuta* (63) 'teach oneself', *itiša* (2) 'take care of oneself', *itshelela* (1) 'seek food for oneself', *itshwara* (19) 'behave oneself', *itsomarela* (0) '(no clear transla-tion given), *itswalanya* (4) 'associate oneself with', *ipea* (11) 'place oneself'. For reflexives such as *ipea* and *ikgata*, translations are given which have nothing to do with the reflexive character of these words. In cases such as *itsomarela*, the user is referred to the basic verb stem, e.g. *-tsomarela* in this case, which has not even been entered into the dictionary!

Consider Kriel's *Popular Northern Sotho Dictionary* (1988) as a second example in this regard. Compared to the *Klein Noord-Sotho Woordeboek*, which

is more or less of the same size, Kriel did well in including more than 200 reflexives. However, once again, from a lexicographical point of view, one cannot but come to the conclusion that no lexicographical planning has been done and that the compiler added reflexives to the dictionary 'as he came across them'. No serious consideration has been given to frequency of use, which, needless to say, should be the most important consideration in the compilation of a pocket size dictionary like this one. As far as lexicographical planning or editorial policy is concerned, it is not clear why *itokišetša* (41) 'prepare oneself', (counts given in brackets), and its perfect form *itokišeditše* (11) 'prepared oneself' is given while only *ikemišetša* (17) 'intend' has been entered but not its perfect form *ikemišeditše* (42) 'intended'. This omission surely could not have been done on the ground of frequency of use because *ikemišeditše* is clearly a highly used reflexive in Northern Sotho. The same arguments hold true for the lemmatization of *itaeditše* (4) 'has revealed oneself' but not *itaetša* (12) 'reveal oneself', *ithwalela* (1) 'carry for oneself' but not *ithwala* (4) 'carry oneself', etc.

Furthermore, if there is room in this dictionary for words like *ikubuela* (0) 'scatter over oneself', *ikgara* (0) 'coil oneself up', *ikgolola* (0) 'free oneself', *ikhunela* (0) 'draw oneself up', etc., which lack a single occurrence in these 15 selected books and magazines, why not for highly used words such as *ikemišeditše(go)* (42) 'intended', *ipotšiša* (34) 'ask oneself', *ikhwetša* (25) 'find oneself', *inyakela* (17) 'want something for yourself', *iponatša* (13) 'let oneself see', *itheta* (12) 'praise oneself ', and many more.

In some cases highly used reflexives have been entered but are found 'hidden' in articles of head words where they are not likely to be looked for. In *Pukuntšu* (1983 and previous editions) the entry *ikemišeditše* is given as such, which is of course user friendly. However, it is hidden in the article of the head word *ikemela* which is from a lexicographical point of view incorrect. The chances of the user having missed *ikemišeditše* in the article of *ikemela* is 90%. There should at least have been an entry *ikemiša* or even better *ikemišetša* as is the case in the *New English Northern Sotho Dictionary* (1985) and even in the small pocket size *Popular Northern Sotho Dictionary* (1988).

In the same way it could be illustrated that in dictionaries like the *New English Northern Sotho Dictionary* (1985) precious space has been allocated to reflexives which are unlikely to be looked up by the target user whilst highly used reflexives were omitted. This renders the dictionary impractical.

"As in its very beginnings twelve centuries ago, the new shape which our dictionaries are taking today is still determined by *practical needs*." (Hartmann 1983: 21) "... dictionaries came into being in response to very practical needs ..." (Osselton (El-Badry 1990: 36))

Unfortunately these findings painfully echo Rufus Gouws' remarks quoted above i.e. *"products of limited efforts not reflecting a high standard of lexicographical*

achievement ... complete lack of lexicographical planning".

The rule-orientated approach

From the outset it can be argued that this approach has an 'underlying' disadvantage:

> "many introductory pages usually allocated to grammatical sketches of the language concerned without the knowledge of which it is deemed hazardous to use the dictionary successfully. We believe, however, that these sections and introductory explanations *are not sufficient provisions for a user friendly product. Dictionary users* are known to *allocate little time to the study of these prefactory matters"* (Busane 1990: 28)

Compare in this regard Ziervogel and Mokgokong's 40 page introduction / mini-grammar in the *Groot Noord-Sotho Woordeboek* (1975). Secondly it stands to reason that the success of any attempt in regulating the lemmatization of reflexives in order to control redundancy is seriously challenged by sound changes and semantic shift as categorized above. Recall instances where

    (a)   no sound changes nor any semantic shift,
    (b)   no sound changes but semantic shift,
    (c)   sound changes but not semantic shift, and
    (d)   sound changes as well as semantic shift occur.

Category (a) poses no problem and the success in reducing redundancy is extensive: The rule to follow is simply to remove the *i-* and look the word up under the following letter, for example *ithuša* 'help oneself'; in this case under *thuša* 'help'. Categories (b) and (d) in which semantic shift (with or without sound changes) occurs, cannot be reduced by regulation and have to be entered as separate lemmas anyway. Van Wyk, in Kriel and Van Wyk (1989), admits this fact and lemmatizes such reflexives, which he terms "afwykend", under their reflexive prefix *i-*. Unfortunately (b) and (d) pose a serious setback for this approach because it means that redundancy is not reduced, and secondly, the question arises on what grounds the lexicographer is going to select reflexives from categories (b) and (d) to be entered into the dictionary. Therefore, as far as the lemmatization of reflexives which have undergone semantic changes is concerned, the lexicographer is back to square one.

    In the *Klein Noord-Sotho Woordeboek* (1979) Ziervogel and Mokgokong made no provision for categories (b) and (d). In fact, in ignoring the phenomenon of semantic shift, they help their users from the frying pan into the fire by creating the impression that a reflexive, semantically always consists of 'self' + the meaning of the verb, when they guide the user as follows:

"N.B. verbs commencing with the reflexive prefix should be looked up under the first sound of the basic verb; remember the sound changes effected [sic] by the *i-*; cf. the Handboek" (Ziervogel and Mokgokong 1979: 62)

Numerous examples could be listed to illustrate the misinterpretation of meaning which results from the above statement, but the mistake is so blatant that it does not deserve further elaboration. Hartmann underlines the potential danger:

"... foreign language learners are not sophisticated enough to realize that they are poorly served and take the information supplied at face value, the results — their essays, compositions and translations — *reveal the deficiencies of such dictionaries in a most dramatic way.*" (Hartmann 1983: 47)

"'n aanleerderwoordeboek, die sogenaamde 'learners' dictionary', is gerig op die gebruiker wat 'n vreemde taal aanleer. Die inligting moet op so 'n manier aangebied word dat daar *geensins 'n beroep op die taalintuïsie* van die gebruiker gedoen word nie." (Gouws 1989: 71)

The next challenge is to regulate category (c) in such a way that redundancy is reduced without rendering the dictionary user unfriendly, impractical or even irrelevant for looking up reflexives. Ziervogel and Mokgokong's ill fated 'guidance' quoted above, desperately referring the user to the "Handboek" results in the same problems as will now be discussed in terms of Van Wyk for regulating this category.

A fresh approach was taken by Van Wyk in the compilation of the *Pukuntšu* (1989) which is the updated and revised edition of Kriel's *Pukuntšu* (1983). He certainly deserves much credit for doing some serious lexicographical planning, in defining his target user, carefully compiling the mini-grammar / guide towards using the dictionary, and for his serious attempts to reduce redundancy, especially in the lemmatization of nouns and verbs.

As far as category (c) is concerned, he discontinued Kriel's tradition of lemmatizing reflexives as separate entries and included a list of the sound changes which occur when *i-* is prefixed to most of the verb stems in Northern Sotho. Table 3 is an *extract* from this list.

In *ideal circumstances* it simply means that the user has to 'undo' the sound changes or use this guide to establish the basic form of the verb stem and to look it up. Take for example the word *ithata* 'love oneself'. The user simply has to find the appropriate rule in Table 3 and to look up the meaning of *rata* 'to love'.

Table 3

ip-/mp-:	b-,	ex. ipona/mpona	under bôna
	p-,	ex. ipatolla/mpatolla	under patolla
iph-/mph-:	f-,	ex. iphahla/mphahla	under fahla
	ph-,	ex. iphemela/	under phema
		mphemela	
it-/nt	l-,	ex. itebala/ntebala	under lebala
	d-,	ex. itira/ntira	under dira
	t-,	ex. itanya/ntanya	under tanya
ith-/nth-:	r-,	ex. ithata/nthata	under rata
	th-,	ex. ithabiša/nthabiša	under thaba
itš-/ntš	j-,	ex. itšela/ntšela	under ja
	tš-,	ex. itšeela/ntšeela	under tšea
itsh-/ntsh-:	s-,	ex. itshwara/ntshwara	under swara
	tsh-,	ex. itshepa/ntshepa	under tshêpa
itšh-/ntšh-:	š-,	ex. itšhia/ntšhia	under šia
	tšh-,	ex. itšhaša/ntšhaša	under tšhaša

(Kriel and Van Wyk 1989: Preface)

As for category (a), the success in reducing redundancy in category (c) is *impressive*, but in the following paragraphs an attempt will be made to evaluate the *real* success factor, the impact on the knowledge presupposed of the target user, and to count the cost in terms of user friendliness. Take for example the highly used reflexive *ikemišeditše* (42). This word was included in the 1983 edition of the *Pukuntšu* but omitted in *Pukuntšu* (1989) following the editorial policy according to which the learner is expected to have a knowledge of the affixal system of the language as well as to utilize Table 3. This word consists of a reflexive *i-*, a consonant *-k-* (the result of a sound change when *i-* is used before a vowel), the verbal root *-em-* (stem = *-ema-*), the causative suffix *-iš-*, the applicative suffix *-el-* and the perfect suffix *-il-*. Firstly, it is highly unlikely that the target user of this dictionary (scholars and students) will be able to analyze this word by reversing the sound changes that occur when the different suffixes are combined, as has been done above. This process is of course unavoidable to eventually obtain the precise meaning rendered by the combination of the semantic values of the different suffixes. Secondly, even if he is able to do this he then attempts to establish the meaning of the word and concludes that *i-* 'self'+ *-em-* 'stand'+ *-iš-* 'cause'+ *-el-* 'for'+ *-il-* 'past' means 'caused yourself to stand for' compared to the actual meaning of 'intended'.

In contrast to these examples for which it could be argued that an unfair quantity of knowledge is expected from the target user, words like *ithuta* 'learn oneself / study', and *itapološa* 'refresh oneself' are given as separate entries, i.e. as if belonging to categories (b) and (d) in terms of the editorial policy. How-

ever, the meaning of *lapološa* 'refresh' + *i-* 'self' equals 'refresh oneself' and could have been treated as a category (a) case. The same holds true for *ithuta* 'teach oneself'.

Another problem here is that the user can easily become *strangled* by the very rules designed to help him, for example in looking up reflexives in which the *i-* is followed by *-p-*. In Table 3 and on page 58 of *Pukuntšu* (1989), if the combination is *ip-*, he is directed to *b-* and *p-*; if *-p-* is followed by *-h-*, then he is directed to *f-* and *ph-*. If, however, *-p-* is followed by *-š-*, he should try *bj-* or *pš-*. If *pš-* is followed by *-h-* then the search should be continued under *fš-* or *pšh-*. The user will probably give up before he finds the appropriate verb stem or he will eventually be in doubt whether he has arrived at the correct solution after all.

It is thus questionable whether the dictionary, in terms of Barnhart, answers those questions asked by the user:

"It is the function of the popular dictionary to *answer the questions that the user of the dictionary asks*, and the dictionaries on the commercial market will be successful in proportion to the extent to which they answer these questions of the buyer. This is the basis on which the editor must determine the type of information to include." (Barnhart (Al-Kasimi 1977: 19))

In the *Groot Noord-Sotho Woordeboek* (1975) of Ziervogel and Mokgokong the user most probably suspects that the word will not be listed under the reflexive prefix *i-* itself and attempts to find the rules governing sound changes in the mini-grammar / introduction in order to identify the verbal root. He finds the heading under (d) on page 57 of the mini-grammar but is immediately referred to par. 8.6.3 — which does not exist (should have been par. 8.5.3). An attempt to look up the word directly is somewhat more successful. He finds *ikemišetša* and is referred to the stem *ema*. After having struggled through the article of *ema*, (almost four columns in length), he eventually finds *emišeditše* as a derivative of *emišetša*. In his view, all that is needed now, is adding the reflexive connotation expressed by *i-*. However, the meaning given here is 'be proud', 'look a gift horse in the mouth'. He runs the risk of concluding that + *i-* it means 'be proud of oneself'. In the (unlikely?) event of him looking further down, he will find the entry *ikemišetša*. This time the perfect suffix is missing, but he can correctly conclude that the meaning given here, 'intend' + 'past' must mean 'intended'.

The same line of argumentation could be followed for the highly used reflexive *itokišeditše* 'prepared oneself for'. It is highly unlikely that the target user of the *Pukuntšu* (1989) will be able to analyze this word, i.e. by 'reversing' the sound changes and figuring out its real meaning by combining the semantic values of the different affixes. Even if he does, he will conclude that *itokišeditše* means 'caused to become straight / correct for' instead of the actual meaning of 'prepared oneself for'.

An important interacting criterion should be seriously considered here, namely the format of the dictionary to be compiled: The smaller the dictionary format, the fewer the rules should be. In practical terms this means that for a small, or medium size dictionary, a balance should be created between a specific rule and the success of avoiding redundancies for that rule. It must be admitted that a very productive rule applied with a high frequency can avoid considerable redundancy even in a relatively small dictionary. But if a specific rule covers relatively few examples, an ad hoc approach should be taken by omitting the rule or even all the rules lemmatizing this limited number of entries. Thus, for this medium size dictionary at least 23 of the rules given in Table 3 could be deleted in exchange for redundancy of only a few extra pages. Consider for example the rule *i- + j- > itš* which affects not more than 10 entries in the entire dictionary.

Conclusion

From the discussion above it should be clear that the solution to the problem of lemmatizing reflexives in Northern Sotho cannot be found in the traditional approach namely lemmatizing reflexives uncontrollably or randomly as the lexicographer comes across them, nor in the efforts to regulate the lemmatization thereof. It has been indicated that the success rate of the rule orientated approach for categories (b) and (d) is zero and for these categories the dilemma of what to include and what to leave out remains unsolved. As far as category (c) is concerned the price paid in terms of the amount of knowledge presupposed from the user, user friendliness, complexity of guidelines in the mini-grammar and in the text, impracticality, user uncertainty and frustration is too high.

I wish to argue that the ideal for a pocket size or medium size learners' dictionary would be to lemmatize those reflexives "most likely to be looked up by the target user" as quoted. For a student learning Northern Sotho it means the most frequently used reflexives. These reflexives should be lemmatized in such a user friendly way that it can be directly looked up under *i-* without prior reference to the mini-grammar or knowledge of difficult language rules. Zgusta (1971: 15) is in the right when he says that "*the lexicographer should know everything*". Although the lexicographer can go some way in relying on his *intuition*, he has to employ word frequency studies in order to ascertain the 'correct' corpus of reflexives for the specific type of dictionary to be compiled, e.g. pocket size or medium size. This is exactly what word frequency studies according to Prinsloo (1991) are all about: Selecting just the right corpus of words (reflexives) for a specific dictionary and secondly preventing the omission of essential words (reflexives). The relevance of this statement is clearly underlined in the introduction to the *Setswana English Afrikaans Dictionary* (1990), where Snyman and Shole honestly admit:

"The dictionary team is aware of the fact that *common and even essential words may easily be omitted* during the compilation of a dictionary. This can take place simply because *the lexicographer has not encountered such words*. We can only hope that there are not too many examples of this kind."

"The *decision what to include* in the dictionary still has to be made by the lexicographer himself, however, and this *depends in turn upon the nature and size of the dictionary* and its intended users. In this respect lemmatized *frequency lists can be a further help*." (Hartmann 1983: 81)

If the lexicographer takes into consideration that up to date less than 300 books have been published in Northern Sotho, and that advanced computer technology is available to him, then surely it is within his reach to extend word frequency studies on the reflexive from the current corpus of 15 books and magazines to cover all 300.

"... we have reached a stage where cooperation between man and machine is useful and perhaps indispensable in making better dictionaries." (Hartmann 1983: 87)

There is no doubt that this will be an immense task.

"... the worst criminals should neither be executed nor sentenced to forced labour, but should be condemned to compile dictionaries, because all the tortures are included in this work." (Scaliger (Zgusta 1971: 15))

Notes

1   Italics in all quotations are mine.
2   See Prinsloo 1991 for a detailed discussion.

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Thoughts on ISO and the Development of Terminologies in Southern Africa[1]

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Abstract: A South African national committee of ISO's Technical Committee 37 was estab-
lished during 1990. This national committee is the link between South African bodies who develop
and standardise terminologies and ISO committees who standardise terminologies with a view to
the quality control of products. In this article the aims of the national committee as well as an
overview of resources that can help to achieve the objectives of the committee are presented. ISO
has already consented to a request of the national committee that ISO and related terminological
data may be put on the National Termbank (NTB). The display of this type of information on the
NTB is discussed, as well as the implications for the adapting of lexical databases based on the
information needs of developing societies. The advantages of the existing national facilities for
users of terminologies and other lexical data as well as the effectiveness brought about by <u>one</u> sys-
tem to exchange such data nationally and internationally are also emphasised. The implications of
language policy decisions on the development of technical languages, terminologies, general lexi-
cography and the dissemination of information will also require special attention in a new South
Africa.

Keywords: STANDARDISATION, TERMINOLOGY, TECHNICAL LANGUAGE, TERM-
BANK, LEXICAL DATA, NETWORKS, INTERNATIONAL DATA EXCHANGE, ISO,
TECH-NICAL COMMITTEE, QUALITY CONTROL, CONCEPTS, GENERAL LEXICOGRAPHY,
AFRICAN LANGUAGE CODES

Opsomming: **Enkele gedagtes oor ISO en die ontwikkeling van terminolo-
gieë in Suidelike Afrika.** Gedurende 1990 het 'n Suid-Afrikaanse nasionale komitee van
ISO se Tegniese Komitee 37 tot stand gekom. Hierdie komitee dien as skakel tussen Suid-
Afrikaanse instansies wat terminologieë wil standaardiseer en ISO wat terminologie standaardi-
seer met die oog op kwaliteitsbestuur van produkte. In die artikel word die oogmerke van die
nasionale komitee uiteengesit asook die hulpmiddele wat kan bydra om sy doelwitte te bereik.
ISO het reeds toegestem dat begrippe en die terme wat dit benoem, op die Nasionale Termbank
(NTB) geplaas mag word. Die wyse waarop terminologie-inligting wat bv. ISO verskaf, op die
NTB vertoon kan word, word bespreek, asook die implikasie wat dié ontwikkelende gemeen-
skappe se inligtingsbehoeftes vir die aanpassing van leksikale databasisse inhou. Die voordeel wat
die bestaande nasionale fasiliteite vir gebruikers van terminologieë en ander leksikale data inhou,
asook die effektiwiteit wat <u>een</u> stelsel meebring om data nasionaal en internasionaal uit te ruil,
word ook beklemtoon. Die implikasies van taalbeleidsbesluite op die ontwikkeling van vaktale,

terminologieë, die algemene leksikografie en inligtingsverspreiding sal in 'n nuwe Suid-Afrika spesiale aandag verg.

Sleutelwoorde: STANDAARDISERING, TERMINOLOGIE, VAKTAAL, TERMBANK, LEKSIKALE DATA, NETWERKE, INTERNASIONALE DATA-UITRUILING, ISO, TEGNIESE KOMITEE, KWALITEITSBESTUUR, BEGRIPPE, ALGEMENE LEKSIKOGRAFIE, AFRIKATAAL-KODES

1.   Introduction

The following observations are relevant to the objectives pursued in this article:

(a)   International co-operation and exchange of information by international scientific and technical communities have been facilitated by an improved political attitude towards South Africa.
(b)   Information exchange by way of technological means such as computers has implications for the elaboration of languages and their use in special contexts e.g. in quality management by standards organisations.
(c)   The advantages of quality control of products can often be explained to different groups by also using the lower registers of technical languages and by simplifying texts.
(d)   Language is a natural means of ordering and classifying information.
(e)   The standardisation of concepts as well as the terms naming them is an integral part of standards documents produced by standards organisations.

In pursuance of their objectives the International Standardization Organization (ISO), the International Electrotechnical Commission (IEC) and other standards organisations have in general developed fairly established committees and working methods, with the necessary documentation resulting from these activities. ISO documentation, for example, covers *working documents* (N), *technical reports* (TR), *recommendations* (R), *draft proposals* (DP), *draft international standards* (DIS) and *international standards* (IS). These documents are compiled by *technical committees* (TCs), their *subcommittees* (SCs) and *workgroups* (WGs). The ISO technical committee chiefly concerned with terminology is TC37.

2.   Objectives

For the purposes of this article the following objectives are set:

(a)   To determine what the relationship between the National Committee

of ISO TC37 (in South Africa) and ISO can or should be.
(b)   To provide information on the objectives and functions of the National Committee.
(c)   To identify resources that can support the National Committee in achieving its objectives.
(d)   To demonstrate how the standards information may serve e.g. the translator, technical writer and science journalist.

3.   Perspective on the task of the National Committee

The co-ordination and standardisation of terminologies by ISO's TC37 is a support function in order for ISO to issue clear and unambiguous standards. It follows that the description of concepts in particular contexts is not a line function as such, but a very important staff function.

This National Committee is in the first instance internationally aimed at supporting ISO and participating in the activities of the subcommittees concerned.

Participation in the activities of an international community must to a certain extent also profit at national level, such as the supporting of national objectives in South Africa (this involves bringing about prosperity; improving intergroup relations and promoting technological innovation).

4.   Objectives and functions of the National Committee in South Africa

At the first meeting of the National Committee the objectives of the Committee were formulated in terms of its broad mission, viz. to participate at international level in the activities of TC37 and to promote standardisation of terminologies in South Africa on the basis of the principles subscribed to by ISO.

The objectives of the National Committee are to promote scientific and technical communication in South Africa, in particular through the development of standardised terminologies in fields of study or fields of activity where such a need exists.

The Committee has already identified the following tasks:

(a)   Collecting already systemised and standardised terminologies.
(b)   Providing English terminological data, in particular, for entry into the National Termbank (NTB).
(c)   Promoting the use of the NTB.
(d)   Liaising with language organisations.
(e)   Propagating the benefits of standardising computer formats, procedures and methodology with regard to technical language activities and products throughout South Africa.

(f)   Determining needs for standardised terminologies and needs in relating spheres.
(g)   Collecting information on how terminological issues are dealt with in, e.g. the European Economical Community. In addition to this, how and what types of tasks other national committees of TC37 undertake.
(h)   Attending overseas meetings, seminars, conferences, etc.

The Committee is of the opinion that high priority should be given to the communication needs of the different technical and other communities regarding standardised terminologies. The Committee will therefore act in a facilitating capacity with regard to information dissemination and problem-solving.

Standardisation should, as far as possible, occur on the basis of consensus. This can be achieved by, amongst other things, co-opting bodies with an interest in a particular field of study, and who may possibly make some contribution.

The Committee will go through an orientation phase initially and participate in the activities of ISO TC37 by commenting on draft documents and by identifying information of national significance.

A draft list of international language codes titled Alpha 3 (based on the use of three letters of the alphabet) was studied and compared with ISO 639 (an international two-letter code list). Certain omissions with regard to the African languages came to the fore. Prompted by these findings proposals were put forward to the convenor of the relevant technical committee as a first contribution by the National Committee.

Examples of African language codes with two and three characters (based on a general principle laid down by die relevant technical committees) are the following:

Zulu	:	zu	zul
Swazi	:	ss	ssw
Tswana	:	tn	tsn
Tsonga	:	ts	tso
Xhosa	:	xh	xho
South Sotho	:	st	sot

At national level every endeavour will be made to disseminate English standardised terminologies and definitions as soon and as widely as possible in order to undertake, as the need arises, lexical development with respect to indigenous languages. ISO has already consented to making available technical language information, developed by ISO's TCs, to the National Termbank.

5.   Potential resources for use by the National Committee

The following can already be identified roughly:

(a)   Literature in relevant spheres

In addition to ISO documents and those of other standards organisations much has been published internationally and locally on theories of technical language and terminology; technical language development and its role in the development of standard languages; proliferation of terminologies and the limitations and problems in standardising terminologies. In the technical language report prepared by Cluver and Scheffer (1984) a number of problems were identified regarding the technical language practice in South Africa. Among these resort: a production problem; a training problem; a dissemination problem and a standardisation problem.

With regard to the training problem the National Terminology Services (NTS) has for example joined hands in compiling a manual of terminography as well as making available guideline documents and manuals of methodology (compare Cluver 1989a and b; Scheffer 1986 and Department of National Education 1989 and 1991).

Attempts to deal with certain standardisation problems will be made through the National Committee of ISO TC37.

With regard to the problems concerning the production and dissemination of terminologies, the NTS implements the technical language model proposed in 1984, with the rationale for _decentralised_ production where possible and for the documentation of terms at the point of origin or source. The _centralised_ information in the NTB then serves as basis for the creation of different types of lexicographical and other technical language products whereby terminology can be disseminated countrywide as well as standardised after consensus has been reached amongst technical language users and after further processing. See Appendices A and B.

In order for the model to succeed it is important that terminology be submitted to the NTB and that information on technical language and other projects be communicated to the NTS (e.g. the registration of projects with a view to assistance and co-ordination of activities).

(b)   Professional specialist and language organisations which can make specific contributions

The value of e.g. the latest _Afrikaanse Woordelys en Spelreëls_ (1991) for use by editorial committees of technical dictionaries and/or the acceptable final preparation of technical language information for databases is self-evident. The assistance rendered by e.g. The English Academy of Southern Africa in

solving writing problems is indispensable. Networks of experts in various fields will also support the standardisation action.

An essential network in the modern information society is SABINET who renders bibliographical and other information services to all sectors of the economy. SABINET was also one of the first organisations to link into the NTB.

(c)   National Termbank

The focal point of the technical language model proposed in the technical language report of 1984 is the computerised central terminological database - the National Termbank - which is administered by the NTS for the convenience and benefit of all technical language users.

Various classifications for describing termbanks have already been drawn up. One very common classification is the differentiation between dictionary banks and vocabulary banks, with the latter serving as aid for concept and term standardisation as well as for providing technical language users with various types of products.

The NTB is structured in such a way, however, that it conforms to the needs of a diversity of technical language users in that the user can generate a wide range of products from the database. The NTB accommodates technical language information from all walks of life, fields of study and disciplines, is conceptually-oriented and multilingual by nature.[2]

Appendix C portrays the basic layout of the structure. In practice an entry is presented as shown in Appendix D.

The editorial committee of this dictionary had not only made every effort to fully illustrate the concepts by including concise context indicators, e.g.

recall v.   :   terugroep (persone)

recall v.   :   herroep (argumente)

but also, for example, by placing the synonyms in the target language in order of preference as follows:

public property   :   staatseiendom, openbare eiendom, publieke eiendom.

(This layout does not apply to a converted list where each synonym in the target language is in turn recorded as headword.)

Indicating orders of preference can be looked upon as the forerunner of term standardisation.

ISO's term information, together with information on the degree of acceptability of a particular term, can also be entered in the Termbank. The levels of acceptability as seen in Appendix E are recorded as context indicators

after the headword or lemma (Gouws 1989: 36), see Appendix C.

Appendix F serves as a representation of an entry compiled from ISO information. Such an entry indicates clearly that the definition is context-related and that the status of the term is determined by a number of factors such as acceptability (Appendix E); the status of the source document or of the publication as well as by additional contextual information.

Even though the data of ISO and other standards organisations seem to be in the formal register primarily, it is important that the NTB be provided with data in all registers, even without the possibility of standardising such data. Should a termbank also be utilized as information bank (and knowledge bank) it must be possible to disseminate information through lexical information in all relevant registers. This implies that additional data such as synonyms in various registers will be recorded on the database of the NTB.

At the same time a termbank such as the NTB and its network of collaborators are also under the obligation to support professional training and attempts made at the upgrading of work literacy. A significant implication of such a challenge is that more of the information categories on the Termbank will have to be utilized and that new categories and relationships between information categories will have to be determined.

These information categories on a computerised lexical database would also include such categories that would accommodate data from the more informal subjects and work spheres, for example, advertising, marketing and computer jargon. Such a spectrum of information categories will include the naming of concepts in everyday language.

The computer systems and facilities supporting the NTB therefore cater for the needs of general lexicographers as well. With a view to the international exchange of lexical data (be it of a technical or general nature) the systems offered by the Department of National Education are geared to the effective writing of data to formats which will be acceptable not only to other ISO members but also to other dictionary units in Africa and overseas. The advantage of having one system to locally process and then address a multitude of terminographical and general lexicographical products and inputs to overseas and local distributors like Beltel goes without saying.

6.   Closing remarks

It appears from ISO documentation that a considerable amount of work has already been done in the field of unification and standardisation of concepts and terms (compare ISO/R860-1968E). Also in South Africa a number of works have been published on standards, terminography, technical language theory, etc. (compare Cluver 1987; 1988; 1989a; 1989b; Swanepoel 1990).

The NTS has already made considerable progress with the standardisation of computer formats, procedures, systems and the writing of documents on

methodology. These facilities are available to the public. Computer linkage to the systems of other overseas communities is already a reality. The application and utilization of the facilities and structures are, however, attitude-dependent and need-driven to a large extent.

The future position of English seems secure within the ISO context. To what extent indigenous languages will be involved in the process of internationalisation will be determined by external linguistic factors such as a new political dispensation, language and culture policy and a new education policy. The systems described above will be able to accommodate the results of any policy decisions, but probably not without specific new implications for the task of role players in the technical language practice of the future.

Language planners and policy makers are at present looking into language policy models that may influence participation in the activities of ISO and other standards organisations.

Hopefully TC37's National Committee will contribute to the effective flow of scientific technical information in South Africa especially in the field of language modernisation and standardisation. The implications this may have on the prosperity of the community and on technological innovation are self-evident.

Notes

*   Translated by E.C. Nothnagel, BA Hons. (Linguistics), Diploma in Translation.
1   Based on a preliminary address at the first meeting of the National Committee, Friday 26 October 1990 at the SABS in Pretoria.
2   The database is being improved to more effectively meet the needs of general lexicographers.

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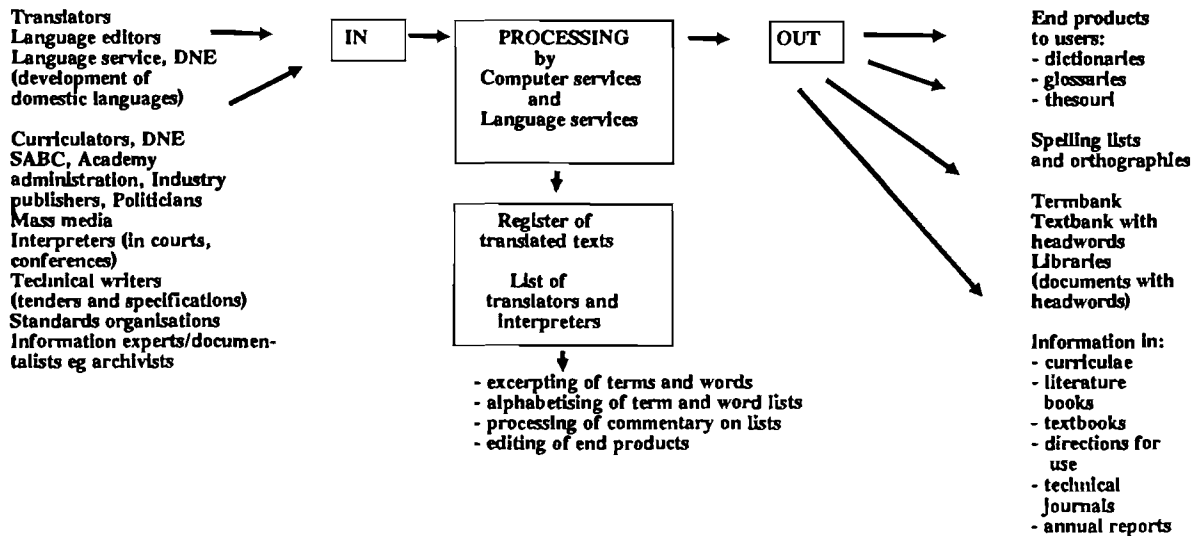
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FLOW OF TECHNICAL LANGUAGE INFORMATION IN A DEVELOPING COMMUNITY

Note: Creators and users of technical language information are indicated respectively on the input and the output side of the system description
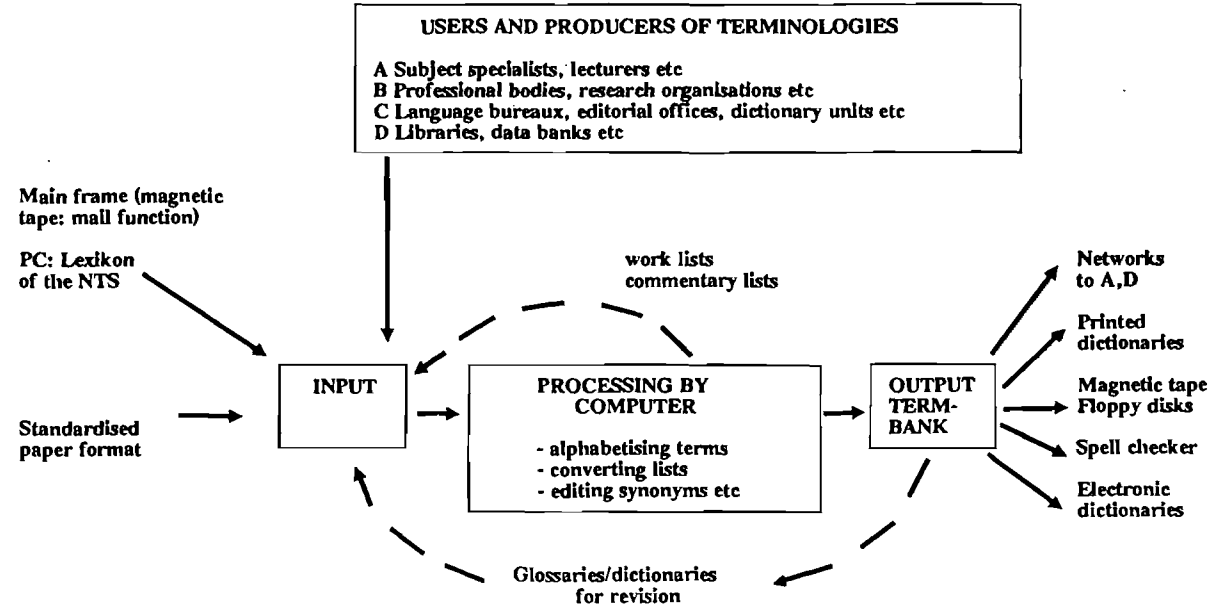
Translators
Language editors
Language service, DNE
(development of
domestic languages)

Curriculators, DNE
SABC, Academy
administration, Industry
publishers, Politicians
Mass media
Interpreters (in courts,
conferences)
Technical writers
(tenders and specifications)
Standards organisations
Information experts/documen-
talists eg archivists

IN

PROCESSING
by
Computer services
and
Language services

OUT

Register of
translated texts

List of
translators and
interpreters

- excerpting of terms and words
- alphabetising of term and word lists
- processing of commentary on lists
- editing of end products

End products
to users:
- dictionaries
- glossaries
- thesouri

Spelling lists
and orthographies

Termbank
Textbank with
headwords
Libraries
(documents with
headwords)

Information in:
- curriculae
- literature
  books
- textbooks
- directions for
  use
- technical
  journals
- annual reports

SYSTEMS APPROACH BY THE NTS TO TERMINOLOGY WORK

USERS AND PRODUCERS OF TERMINOLOGIES

A Subject specialists, lecturers etc
B Professional bodies, research organisations etc
C Language bureaux, editorial offices, dictionary units etc
D Libraries, data banks etc

Main frame (magnetic tape: mail function)

PC: Lexikon of the NTS

work lists
commentary lists

Networks to A,D

Printed dictionaries

Standardised paper format

INPUT

PROCESSING BY COMPUTER

- alphabetising terms
- converting lists
- editing synonyms etc

OUTPUT TERM-BANK

Magnetic tape Floppy disks

Spell checker

Electronic dictionaries

Glossaries/dictionaries for revision

Appendix C

PARAGRAPH NAMES ON NATIONAL TERMBANK

(A new database is being developed)

1.	DOCUMENTNO	15. NARROWER
2.	CONCEPT CODE	16. RELATED TERM
3.	TERM	17. REGISTER
4.	WORD CLASS	18. SYLLABLES/MORPHOLOGY
5.	DATE	19. RESEARCH
6.	SYNONYM	20. TERM LANGUAGE
7.	EQUIVALENT	21. EQUIVALENT LANGUAGE
8.	GREEK/LATIN	22. SOURCE INFO
9.	TABBREVIATION	Primary Source
10.	EABBREVIATION	Secondary Source
11.	CF	23. PUBLICATION
12.	DEFINITION	24. SUBJECT CODE
13.	USAGE	25. STATUS
14.	BROADER TERM	26. SRC

Appendix D

EXAMPLE OF ENTRY ON NATIONAL TERMBANK

DOCNR	00063587
TERM	absolutism
EQ	absolutisme
CF	totalitarianism
DEFINE	The principle or practice of a political system in which a monarch, dictator, etc has unlimited powers.
SYLLMORPH	SYLL: ab - so - lut - ism MORPH: Complex word; absolute x ism. This abstract N is formed from the Adv root {absolute} and the derivation suffix -ism.
TERMLANG	En
EQLANG	Af
SOURCINFO	DOCLANG: En
PUBL	POLITICAL AND RELATED TERMINOLOGY/STAATKUNDIGE EN VERWANTE TERMINOLOGIE (1988) National Terminology Services, Department of National Education, Pretoria: Government Printer / Nasionale Vakterminologiediens, Departement van Nasionale Opvoeding, Pretoria: Staatsdrukker
SUBJCODE	220501
STATUS	STANDARDISED; COMMITTEE; INSTITUTION; PRELIMINARY PROCESSED / GENORMEER; KOMITEE; INSTELLING; VOORLOPIG VERWERK.

Appendix E

EVALUATION OF TERMS

preferred term: term recommended by an authoritative body.
admitted term: term accepted as a synonym for a preferred term by
                  an authoritative body.

deprecated term/
rejected term: term rejected by an authoritative body.
obsolete term: term which is no longer in use.

ISO/DIS 1087

Appendix F

EXAMPLE OF ISO INFORMATION ON TERMBANK

DOCNR   013479
TERM   text corpus
EQ   tekskorpus
CF   text
DEFINE   A systematic collection of machine-readable data,
               texts or parts of text, representing a specific text uni-
               verse and prepared, coded or sorted according to
               predefined rules.

SYLLMORPH
TERMLANG   En
EQLANG   Af
SOURCINFO   DOCLANG : En
               SECOND SOURCE : SABS
PUBL   ISO/TC 37/SC 3 N 58 en. Working draft for Techni-
               cal Report. "Computer aids in terminology" (revised
               edition of ISO/TC 37/SC 3 N 44 en).
SUBJCODE   UDC 001.4
STATUS   COMMITTEE; Preliminary processed. (N= working
               document.)

Op soek na 'n adekwate linguistiese teorie vir die begronding van die leksikografieteorie en -praktyk — die kognitiewe grammatika as 'n moontlike alternatief

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Abstract: In Search of an Adequate Linguistic Theory for Lexicographical Theory and Praxis — Cognitive Grammar as a Possible Alternative. Various researchers have suggested, and occasionally demonstrated, that cognitive grammar offers a more viable alternative for lexicography than most traditional and structuralist linguistic theories. This paper addresses a number of basic issues in this regard, viz. the role of linguistic theories in lexicography as a scientific praxis, the adequacy of linguistic theories from a lexicographical point of view and the adequacy and viability of cognitive grammar as one such alternative to traditional and structuralist linguistic theories.

Keywords: METALEXICOGRAPHY, PRACTICAL LEXICOGRAPHY, THEORETICAL ADEQUACY, COGNITIVE SEMANTICS, PROTOTYPE THEORY, POLYSEMY, LEXICOGRAPHICAL DEFINITIONS, METAPHOR, METONYMY, HOMONYMY, SYNONYMY, MOTIVATION

Opsomming: Verskeie navorsers het dit al gestel, en in 'n aantal gevalle aangetoon, dat die kognitiewe grammatika 'n meer adekwate begronding vir die leksikografieteorie en -praktyk bied as die meeste tradisionele en strukturele linguistiese teorieë. In hierdie artikel word 'n aantal temas rondom hierdie stelling van nader bekyk, nl. die rol van linguistiese teorieë in die leksiko-grafie as 'n wetenskaplike praktyk, adekwaatheidskriteria vir linguistiese teorieë vanuit 'n leksiko-grafiese oogpunt en die adekwaatheid en houdbaarheid van die kognitiewe grammatika as een so 'n linguisties-teoretiese alternatief.

Sleutelwoorde: METALEKSIKOGRAFIE, PRAKTIESE LEKSIKOGRAFIE, TEORETIESE ADEKWAATHEID, KOGNITIEWE SEMANTIEK, PROTOTIPETEORIE, POLISEMIE, LEKSIKO-GRAFIESE DEFINISIES, METAFOOR, METONIMIE, HOMONIMIE, SINONIMIE, MOTIVE-RING

1.   Inleiding

Die motivering vir hierdie artikel is die stelling van Wierzbicka (1990: 366) dat die praktiese leksikografie hom (tot en met die koms van die kognitiewe semantiek) in 'n teoretiese vakuum bevind het, en die stelling van Geeraerts (1990b: 210) dat die kognitiewe grammatika 'n meer adekwate teoretiese begronding vir die leksikografieteorie en -praktyk bied as bestaande linguistiese modelle.
Wierzbicka (ibid.) meld:

> lexicography has always lacked a theoretical basis ... Lexicographers have grappled with their 'practical' tasks without any theoretical framework ... Given this lack of help from semantic theory, it is the lexicographer's achievements, not their failures, which are truly remarkable.

Geeraerts (1990b: 210) meld weer:

> For one thing, lexicographical metatheories had better abandon all hope of building an adequate theory of lexicography on a linguistic basis that does not conform with their own experience; in particular, extant attempts to impose a structuralist conception of semantic structure on the methodology of lexicography should be rejected as misguided: there are now simply much more suitable semantic theories available.

Benewens die teenstrydigheid wat hierdie twee aanhalings bevat, moet mens die uitsprake as sodanig met die nodige kwalifisering en omsigtigheid behandel (vergelyk in hierdie verband die bespreking in Swanepoel 1991: 222-226). Wat hier egter van belang is, is dat altwee die outeurs met hierdie uitsprake van die vooronderstelling uitgaan dat (i) linguistiese teorieë aan die basis van die leksikografieteorie lê en (ii) dat die kognitiewe semantiek in hierdie opsig 'n "beter" of meer adekwate teoretiese basis vir die leksikografieteorie en -praktyk bied as die bestaande voedingsbronne daarvan, nl. die histories-filologiese grammatika en al die verskillende variante van die strukturalisme (waarby die variante van die transformasioneel-generatiewe grammatika inbegrepe is).
Die doel van hierdie artikel is om aan te toon dat nie een van hierdie twee stellinge probleemloos is nie en om verdere verheldering vra. Die eerste aanname vooronderstel byvoorbeeld dat daar by leksikograwe duidelikheid (en miskien eenstemmigheid) sou bestaan oor 'n hele aantal metawetenskaplike kwessies, soos dié oor die verhouding tussen teorie en praktyk in die leksikografie, die presiese rol van linguistiese teorieë in leksikografieteorievorming en oor die leksikografiese adekwaatheidskriteria by die keuse van linguistiese teorieë, terwyl dit in feite so is dat sake soos hierdie eers redelik onlangs in die ontwikkeling van dié vakgebied aan die orde gekom het (vgl. Zgusta 1971: 17 en Swanepoel 1992b). Wat die tweede aanname betref: die kognitiewe gram-

matika het as teoretiese dissipline self eers in die tagtigerjare van hierdie eeu op die voorgrond getree (vgl. byvoorbeeld Norvig en Lakoff 1987: 195-196). Alhoewel die teoretiese aannames, metodes en analities-deskriptiewe raamwerk daarvan vinnig aan die ontwikkel is, is daar nog relatief min navorsing oor die leksikografiese toepaslikheid en bruikbaarheid daarvan gedoen.

Die kognitiewe semantiek wyk in die sentrale uitgangspunte daarvan in 'n groot mate van die bostaande linguisties-teoretiese raamwerke af. Dit steun sterk op insigte en aannames van die histories-filologiese tradisie, maar dit leun in 'n groot mate by die metodes, tegnieke, uitgangspunte en data van die kognitiewe wetenskappe aan.

Enkele van die aannames wat kognitiewe semantici verwerp, maar wat dikwels prominent in die kritiek op eentalig-verklarende woordeboeke gestel word of in leksikografies-teoretiese werke figureer, is byvoorbeeld die Bloomfieldiaanse siening van die leksikon (en dus van die woordeboek) as "really an appendix of the grammar, a list of basic irregularities" (vgl. Ilson 1990: 123), die aandrang op die onderskeiding van linguistiese en ensiklopediese betekeniskenmerke, die verwerping van betekenis as konseptueel-kognitiewe gegewe en die aanname dat die betekenis van 'n leksikale item deels (maar taalintern) gedefinieer word deur die semantiese relasies waarin dit met ander leksikale items in 'n semantiese veld en/of die leksikon as 'n geheel staan.

Hierteenoor stel die kognitiewe semantiek dit as uitgangspunt dat die leksikon vir 'n groot deel gemotiveerd is (vgl. Swanepoel 1992a), dat sg. "linguistiese" en "ensiklopediese" kennis nie prinsipieel onderskei kan word nie, dat leksikale betekenis wesentlik konseptueel van aard is en dat die betekenis van enige leksikale item slegs gedefinieer kan word teen die agtergrond van omvattende skemata ("frames", "scripts", "idealized cognitive models", "folk theories", ens.) — aannames wat die terrein, metodologie en uiteindelike deskriptief-analitiese praktyke van die kognitiewe semantiek totaal anders daar laat uitsien as dié wat ingegee word deur die bestaande historiesfilologiese en strukturalistiese raamwerke, en wat verreikende gevolge vir die leksikografiese praktyk sou kon hê indien dit as teoretiese vertrekpunt aanvaar sou word. Enige so 'n verandering moet mens dan opweeg teen die noodsaak vir die adekwate linguistiese begronding van die leksikografie, want, soos Zgusta (1971: 17) tereg opmerk,

The basis of a sound and efficient lexicographic work is a good theory.

en vervolgens aanhaal:

The theory of lexicography is more than a generalized editorial instruction or than the technical rules of compilation.

Die doel van hierdie artikel is nie om uitgebreid op die aannames, metodes, tegnieke en data-analises van die kognitiewe grammatika in te gaan nie (vgl. in

hierdie verband veral Lakoff 1987, Langacker 1987, 1990 en Jackendoff 1990) of om die leksikografiese implikasies daarvan volledig uit te spel nie. Die beperkter doel is eerstens om aan 'n aantal metawetenskaplike kwessies aandag te gee wat die stellinge van Geeraerts (1990b) en Wierzbicka (1990) hierbo na vore haal, en om, waar moontlik, van die uitgangspunte van die kognitiewe grammatika en die leksikografiese implikasies daarvan uit te spel. Vir die doeleindes van laasgenoemde word daar slegs gehou by relevante aspekte van die (omvattende) eentalig-verklarende woordeboek en in die besonder die semantiese inligting wat in hierdie woordeboeke verskaf word.

2.   'n Aantal metawetenskaplike kwessies

Geeraerts (vgl. Geeraerts 1990b: 210) se stelling hierbo oor die adekwaatheid van bestaande linguistiese teorieë vir die leksikografieteorie en -praktyk stel die hele metawetenskaplike kwessie van adekwaatheidskriteria vir linguistiese teorieë (vir bepaalde toepassings, in die besonder dan die leksikografie) aan bod, maar dit voor onderstel duidelikheid oor die rol en plek van enige linguistiese teorie in die leksikografie. Gegee die neiging om linguistiese teorie en leksikografieteorie gelyk te stel en om die leksikografiepraktyk op reduksionistiese wyse tot die toegepaste been van die linguistiek te reduseer (vgl. Swanepoel 1992b), word daar in die onderstaande eers aandag gegee aan die plek van linguistiese teorieë in die leksikografie alvorens die adekwaatheidskriteria van sulke teorieë aan bod kom.

2.1   Teorie en praktyk in die leksikografie

Die leksikografie word deur Wiegand (1983b) as 'n "wetenskaplike praktyk/toepassing" bestempel. Gegee die sentrale rol van linguistiese teorieë in die analitiese fase van leksikografiewerk, sou mens die leksikografiese praktyk as 'n vorm van die toegepaste linguistiek kan bestempel.[1] Richards, Platt en Weber (1985: 15) definieer die term applied linguistics as

(1)   the study of language and linguistics in relation to practical problems, such as LEXICOGRAPHY, TRANSLATION, SPEECH PATHOLOGY, etc. Applied linguistics uses information from sociology, psychology, anthropology, and INFORMATION THEORY as well as from linguistics in order to develop its own theoretical models of language and language use, and then uses this information and theory in practical areas as syllabus design, SPEECH THERAPY, LANGUAGE PLANNING, STYLISTICS, etc.

Hierdie definisie ondervang twee belangrike punte oor enige toegepaste linguistiese dissipline, nl.

(i) dat daar in 'n toegepaste wetenskap self onderskei moet word tussen die teoretiese komponent en die praktiese toepassingskomponent daarvan, en

(ii) dat wat die teoretiese komponent betref, dit opgebou of ontwikkel word deur die studie van taal en taalgebruik, maar dat dit in die ontwikkeling van so 'n teoretiese komponent by verskillende ander dissiplines aanleun, waarvan die subkomponente van die teoretiese linguistiek maar een is.[2]

In ooreenstemming met wat onder punt (i) gesê is van 'n toegepaste wetenskap, moet mens in die samestelling van woordeboeke as 'n wetenskaplike aktiwiteit ten minste ook twee sulke komponente onderskei, nl. die werklike skryf van woordeboeke (die sg. "praktiese" komponent), dikwels aangedui met die term **leksikografie** of **leksikografiepraktyk**, en die teoretiese komponent daarvan, wat aangedui word met die term **metaleksikografie** of **teoretiese leksikografie**.

Die soort algemene aanname wat punt (ii) hierbo onderlê, is dat daar 'n besonder noue interaksie in enige empiriese wetenskap tussen teorie en praktyk bestaan, wat op eenvoudige wyse so gesien kan word dat die teoretiese komponent die praktyk stuur en onderlê, en omgekeerd, dat die praktyk die soort vakspesifieke probleme en 'n deel van die data voorsien wat die ondersoeksgebied van die teoretiese komponent is.

Die metaleksikografie is in hierdie opsig daardie komponent van die leksikografie as wetenskaplike aktiwiteit wat die praktiese skryf van woordeboeke onderlê of stuur. Die metaleksikografie bestaan uit 'n versameling spesifieke teorieë, aannames, beginsels, metodes, tegnieke en 'n analitiese en beskrywende begrippeapparaat. Hierdie begrippeapparaat is ontwikkel (en word verder ontwikkel) vir die ontleding en beskrywing van (i) taal en taalgebruik *in woordeboeke* (wat die primêre teiken is van die kategorie linguistiese woordeboeke); (ii) die bestaande leksikografiese teorie en praktyk; en (iii) ander (teoretiese) dissiplines wat soortgelyke uitgangspunte, begrippe en metodes vir die oplossing van ooreenstemmende praktiese probleme in die ontleding en beskrywing van taal en taalgebruik ontwikkel het.

Omgekeerd kan dit gestel word dat die leksikografie 'n wetenskaplike praktyk is, en wel in die sin dat die praktyk gestuur word deur 'n teoretiese komponent wat die resultaat is van wetenskaplike, empiriese navorsing.

Hausmann e.a. (1986: 272) definieer in ooreenstemming met hierdie siening die metaleksikografie as:

the sum of the scientific activities that endeavour to collect, describe, and evaluate all theoretical questions and problems of method and procedure arising in the compilation of dictionaries, and consequently aim to improve lexicographic practice.

Bostaande stem in die breë ooreen met die verdeling van die veld van die leksikografie in 'n metaleksikografiese komponent (die metaleksikografie) en die praktiese leksikografiese komponent (of die praktiese leksikografie wat as einddoel die daarstelling van woordeboeke het) soos uiteengesit in Wiegand (1983a, 1983b) en Wolski (1986), en wat in ietwat gewysigde vorm aangebied word in Figuur 1.

Die metaleksikografie bestaan volgens hierdie outeurs uit 'n aantal woordeboeknavorsingsgebiede wat oor 'n uiteenlopende aantal aspekte van woordeboeke handel, nl.

(i) Gebruikersnavorsing en navorsing oor die sosiale status van woorde-boeke

(ii) Navorsing oor die geskiedenis van die leksikografie

(iii) Navorsing oor die kritiek op bestaande woordeboeke

(iv) Woordeboekdidaktiek

(v) 'n Algemene teorie van leksikografiese taalbeskrywing, wat in die volgende onderdele uiteenval:

    (a) Algemene deel

        i   Doelstellinge van woordeboeke

        ii   Relasies tot ander teorieë en beginsels (in aanverwante dissiplines en subdissiplines)

        iii Beginsels uit die geskiedenis van die leksikografie

    (b) Bestuursteorie (bv. werksverdeling t.o.v. arbeidsvelde)

    (c) Teorie van leksikografiese taalnavorsing

        i   Dataversameling

        ii   Dataverwerking

        iii Rekenaarondersteuning

    (d) Teorie van leksikografiese taalbeskrywing

        i   Woordeboektipologie

        ii   Teksteorie vir leksikografiese tekste

Soos aangetoon in Figuur 1, word die leksikografiepraktyk gestuur deur die navorsing wat ten opsigte van elkeen van hierdie komponente van die meta-

leksikografie uitgevoer word. Ons beperk ons egter eers net tot twee van die onderafdelings van komponent (v), nl. leksikografiese navorsing en leksiko-grafiese beskrywing (vgl. Figuur 2).

Die verdeling in 'n teorie van leksikografiese taalnavorsing en leksiko-grafiese taalbeskrywing stem ooreen met die soort tweedeling wat in die leksikografiese praktyk aangetref word, nl. dié tussen (a) dataversameling, -ontleding en -beskrywing en (b) die seleksie en aanbieding van data vir opname in 'n woordeboek.

2.1.1   Leksikografiese taalnavorsing

Dit is in die fase van die versameling, ontleding en beskrywing van linguistiese data wat daar in die leksikografie die sterkste by die teoretiese linguistiek aan-geleun word en waarin die woordeboekmaker in die drievoudige rol van én leksikograaf én grammatikus én algemene taalwetenskaplike optree. As mens jou vir eers net tot die eentalige verklarende leksikografie beperk, dan is die doel van die leksikograaf in die navorsingsfase om aan die hand van omvat-tende en verteenwoordigende datakorpusse (in die vorm van sitatemateriaal) 'n linguistiese adekwate beskrywing te gee van al die grammatiese kenmerke van 'n gekose versameling leksikale items, en dit is met die oog hierop dat hy gaan aanleun by wat die teoretiese linguistiek en grammatici aan te bied het in die vorm van algemene en taalspesifieke teorieë, aannames, begrippeapparaat en konseptuele onderskeidinge, bestaande datakorpusse en veralgemenings oor die grammatiese kenmerke van leksikale items, metodes en tegnieke.

Hieruit behoort alreeds te blyk dat die praktiese leksikografie nie in 'n teo-retiese vakuum beskryf word nie: in die grammatiese ontleding in fase (i) word sulke ontledings "gestuur" deur bepaalde *taalkundige* aannames, teo-reties-konseptuele onderskeidinge, en dit geskied volgens bepaalde metodes, ongeag of so 'n analities- deskriptiewe raamwerk eksplisiet (in die woordeboek self of in 'n redaksionele beleidstuk) verwoord is/word of volgens metaweten-skaplike kriteria as 'n koherente en eksplisiete teorie beskou sou kon word. Daar kan met redelike sekerheid aanvaar word dat leksikograwe hulle in die verlede — en sekerlik vandag ook — in hierdie opsig laat lei het deur wat daar linguisties-teoreties aan bod was, ook wat die reikwydte van hierdie teorieë en subteorieë betref. Of die bestaande linguistiese (deel)teorieë altyd adekwaat is/was vir die praktiese leksikograaf, is 'n ander vraag (vgl. die bespreking later).

Gegee dat dit vandag algemene praktyk is om 'n omvattende databasis daar te stel op grond waarvan verskeie woordeboeke van verskillende tipes saamgestel kan word, deel die leksikograaf in die fase van leksikografiese taal-navorsing met die grammatikus die doel om 'n adekwate beskrywing van die leksikale taalbeheersing van die ideale moedertaalspreker van 'n taal daar te stel op grond van 'n uitgebreide datakorpus/taalgedrag. Ideaal gesproke, het

die leksikografie dus behoefte aan linguistiese teorieë oor die moedertaal-spreker se leksikale taalbeheersing en leksikale taalverwerwing, soos begrond in leksikale taalgebruik, en in die besonder aan 'n teoretiese raamwerk wat die kompleksiteite, reëlmatighede en idiosinkrasieë, van die grammatiese ken-merke van leksikale items in werklike taalgebruik kan verreken.

Pas mens die skema van Botha (1977: 412) vir generatiewe ondersoek aan met die fokus op die taalgebruiker se leksikale taalbeheersing, dan sou 'n adekwate linguistiese teorie vir leksikografiese doeleindes (ideaal gesien) een wees wat die bereik het van die gegewe wat in Figuur 3 uiteengesit word.

Al sou daar egter so 'n adekwate linguistiese teorie beskikbaar wees, hou dit nie sonder meer in dat so 'n teorie in die geheel noodwendig as leksiko-grafies relevant beskou sou moes word nie. Hierdie feit volg daaruit dat daar in die leksikografieteorie en -praktyk op 'n spesifieke wyse by sulke teorieë aangesluit word, nl. ten opsigte van die besondere linguisties-teoretiese pro-bleme en behoeftes wat eie aan leksikografienavorsing en -beskrywing is. Die behoeftes en probleme wat dus eie aan die leksikografie is, bepaal op watter wyse en in hoe 'n mate daar by die teorieë, data en metodes van die linguistiek aansluiting gevind sal word.

Hierdie feit laat ook die moontlikheid oop dat dit wat in die leksikografie as "problematies" bestempel word, deels self ingegee kan wees en dat dit bepaal kan word deur die besondere linguisties-teoretiese raamwerk waarby daar in die leksikografie aangesluit word. Ter illustrasie: die aard en omvang van leksikale betekenis en verskynsels soos sinonimie, homonimie, polisemie, ens. staan sentraal in die leksikografie, maar ook in verskeie linguistiese teorieë. Wat dus ook al as "problematies" aan hierdie verskynsels in die lek-sikografie beskou word, sou in 'n groot mate kan ooreenstem met wat as pro-blematies aan hierdie verskynsels in die aanvaarde linguistiese teorieë beskou word.

Bogenoemde uiteensetting kan as agtergrond dien vir die toetsing van die adekwaatheid van linguistiese teorieë vir leksikografiese taalnavorsing en -beskrywing. Soos al so dikwels aangetoon, het die meeste linguistiese teorieë in hierdie opsig nie besonder goed gevaar nie. Enkele van hierdie algemene probleme is die volgende (vgl. Swanepoel 1992b vir 'n volledige bespreking):

— Die linguistiese teorieë is empiries gebrekkig begrond, wat insluit dat daar nie alleen aan werklike taalgebruik verbygegaan word nie, maar ook dat daar nie volledige beskrywings van data gegee word nie.

— Linguistiese teorieë trek in hulle toepassingsbereik die grens te nou en gaan byvoorbeeld aan die leksikon en die leksikale item as analitiese eenheid verby.

— Probleemverskynsels wat vir die leksikografie van belang is, word nie in diepte ondersoek nie.

Die resultaat is/was dat leksikograwe in hulle analities-deskriptiewe omgang met taalgebruiksdata self dikwels die teoretiese leemtes gevul het, aan die rigiditeit van sommige linguisties-teoretiese aannames gaan buig het (vgl. byvoorbeeld die bespreking in Swanepoel 1991), of "gesondig" het deur nie 'n bepaalde teoretiese raamwerk konsekwent in 'n woordeboek deur te voer nie (soos dikwels uit die kritiek van linguiste op woordeboeke blyk).

Soos Tomaszczyk en Lewandowska-Tomaszczyk (1990: xii-xiii) aantoon, is dit egter ook so dat daar vandag verskeie linguisties-teoretiese raamwerke, soos die kognitiewe grammatika, die dinamiese semantiek, funksionele grammatika, betekenis-teksmodelle, ens. bestaan waarin daar aan die leksikon 'n sentrale rol toegeken word en waarin die leksikale item die lokus is van die volle spektrum grammatiese kenmerke daarvan sodat van die kardinale leksikografiese vraagstukke vandag vanuit verskillende en dikwels komplementerende teoretiese perspektiewe benader kan word.

2.1.2   Leksikografiese beskrywing

Die resultate van leksikografiese taalnavorsing dien uiteindelik as basis vir leksikografiese beskrywing in woordeboeke van bepaalde tipes vir teikengebruikersgroepe. In die praktyk behels dit op die makrostrukturele vlak die seleksie van lemmas vir opname in 'n woordeboek en die ordening daarvan (alfabeties of konseptueel). Op die mikrostrukturele vlak behels dit die seleksie van linguistiese data (fonologies, morfologies, sintakties, semanties, pragmaties, ens.) en die strukturering (enkodering) daarvan in woordeboekartikels. Onder laasgenoemde val byvoorbeeld die probleem van die keuse van die korrekte definiëringsmiddele en byvoorbeeld die ordening van die verskillende betekenisonderskeidinge van 'n lemma (byvoorbeeld 'n chronologiese of logiese ordening of 'n ordening volgens frekwensie) (vgl. ook die bespreking in Geeraerts 1990b: 195).

In feite gaan dit op die mikrostrukturele vlak om 'n gemotiveerde keuse uit al die beskrywingsmiddels wat tot die beskikking van die leksikograaf staan, en dié vertoon 'n ryke verskeidenheid. Net wat betekenisbeskrywing betref, moet die leksikograaf byvoorbeeld 'n keuse maak uit (i) die semantiese tipes wat in 'n definisie opgeneem moet word (byvoorbeeld prototipiese, stereotipiese en/of tegniese betekenis; linguistiese en/of sg. "ensiklopediese" betekenis), (ii) die verskillende definisietegnieke (definisie vs. voorbeeld, vs. beeld; eksplisiete en implisiete aanbieding van inligting), en (iii) spesifieke definisietipes (byvoorbeeld die genus et differentia-definisie, die ekstensionele definisie, die sinonimiedefinisie, ens.).

Die keuse/oplossings wat op sowel makrostrukturele as mikrostrukturele vlak ten opsigte van die seleksie en aanbieding van inligting gemaak word, word in die literatuur vanuit verskillende kante geregverdig of beargumenteer. Van hierdie oorweginge is doodeenvoudige dinge soos die grootte en omvang

van die woordeboek, die koste verbonde aan die produksie daarvan, beskik-
bare mannekrag, identifiseerbare leemtes in soortgelyke en kompeterende
woordeboeke wat om korreksie vra, ens. In feite is dit egter so dat oorweginge
en bevindinge uit elkeen van die navorsingskomponente wat in Figuur 1 en 2
aangedui word, insluitende die linguisties-teoretiese raamwerk waarby daar in
die fase van leksikografiese taalnavorsing aangesluit word, as regverdiging
van die seleksie- en enkoderingsprosesse op sowel die makro- as die
mikrovlak aangevoer kan word (vgl. verder die bespreking in Swanepoel
1992b).

Oor die afgelope aantal jare het die voorafgaande 'n duidelike invloed
gehad op die metodologie wat in die seleksie en aanbieding van linguistiese
data gevolg word — 'n proses wat in die volgende stappe saamgevat kan
word:

(i)   identifisering van 'n leksikografiese probleem;
(ii)   analise van die probleem vanuit verskillende linguisties-teoretiese
       raamwerke (teorieë, metodes, data);
(iii) analise van die probleem vanuit 'n leksikografiese perspektief, d.i. in
       terme van leksikografiese teorieë, metodes, tegnieke, doelstellinge,
       ens.; en
(iv)   keuse van oplossings uit (ii) en (iii) en regverdiging van die gekose
       oplossing in terme van (ii) en (iii), waarin daar dan op teorieë, metodes
       en data van (ii) en (iii) gesteun word in die uiteindelike seleksie en
       aanbieding van die linguistiese data.

Goeie voorbeelde waarin hierdie metodologie gevolg word, is byvoorbeeld
Wolski (1986) (oor die seleksie en enkodering van inligting oor partikels in
woordeboeke), en Atkins, Kegl en Levin (1986) (oor die seleksie en enkodering
van inligting oor werkwoorde in verskillende woordeboektipes).

Een kardinale beperking wat binne die tema van hierdie artikel van
belang is, is die beperking wat algemeen aanvaar word ten opsigte van die
keuse van die linguistiese metataal vir die enkodering van grammatiese
inligting in die woordeboekartikel. Daar word naamlik aanvaar dat woorde-
boekgebruikers in die reël taalkundige en linguistiese leke is, as sodanig nie in
taalkundige en leksikografiese probleme belangstel nie en met enige
naslaanaktiwiteit so gou as moontlik met hulle besondere kommunikatiewe
probleem geholpe wil raak. Hieruit distilleer Zgusta (1971: 17) twee ade-
kwaatheidsvereistes vir 'n goeie woordeboek, nl. dat dit sy potensiële gebrui-
kers in ag moet neem, maar ook "that a dictionary is good 'if the theory which
is inherent in it is so unobtrusive that it is no obstacle to the general user'". As
mens verder daarna strewe om van elke woordeboekartikel 'n klein, self-
standige essay oor die grammatiese eienskappe van 'n leksikale item te maak,
dan word daarmee eksplisiete beperkinge geplaas op die soort
metataal/enkoderingstaal wat die leksikograaf by die saamstel van 'n woorde-

boek kan gebruik.

Verder hou dit in dat die leksikograaf by die uiteindelike seleksie en aan-bieding van inligting hom ook sal laat lei deur algemene kommunikatiewe oorweginge wat vir die woordeboek as tekstuele naslaanwerk geld, soos byvoorbeeld ekonomie in die beskrywing, maklike terugvindbaarheid van inligting en eenvormigheid van beskrywing en strukturering om konsekwentheid in die woordeboek te bevorder. Oorweginge soos hierdie verklaar die relatiewe eenvoud van woordeboekartikels, soos die volgende:

> **operate.** ... 2. [VP2A,3A] — (*on sb*) (*for sth*), perform a surgical operation: *The doctors decided to — at once.*
> (Hornby 1974 (*Oxford Advanced Learner's Dictionary of Current English*))

Hierdie woordeboekartikel vra van die gebruiker die korrekte interpretasie van die aangebode grammatiese inligting, nie die bemeestering van komplekse enkoderingsmiddele/simboliseringsmiddele nie, en dit illustreer die soort keuses wat die leksikograaf uiteindelik maak, nl. die keuse van natuurlike taal as definisietaal, die gebruik van voorbeeldsinne en 'n aantal beskrywingskon-vensies, soos die gebruik van hakies, om die ingewikkelde interaksie tussen die sintaktiese en semantiese aspekte van leksikale items te illustreer. Die gebruik van 'n voorbeeldsin en die besondere vorm wat die definisie as 'n sin aanneem in 'n woordeboekartikel soos dié hierbo, steun wesentlik op die natuurlike taalverwerwingsvermoë van die taalgebruiker, nl. om uit taalgebruik self die grammatiese eienskappe van leksikale items te abstraheer.

2.2   Die kognitiewe grammatika as teoretiese alternatief

In afdeling 2.1.1 word dit as breë beginsel vir die keuse van 'n adekwate lin-guistiese teorie vir die leksikografieteorie en -praktyk gestel

(i)   dat so 'n teorie gerig moet wees op die moedertaalspreker se leksikale taalbeheersing;

(ii)   dat dit die komponente van hierdie leksikale taalbeheersing moet uiteensit, in die besonder dat dit uitgebreide deelteorieë moet bevat oor elkeen van hierdie komponente van 'n moedertaalspreker se ken-nis; en bowenal

(iii)   dat dit alle aspekte van werklike taalgebruik moet verreken.

Daar is egter ook aangetoon dat die keuse van 'n adekwate linguistiese teorie, metodes en data verder bepaal word deur die besondere probleemstellinge van die gebied van die leksikografieteorie en -praktyk self, sodat mens kan aanvaar dat daar in die leksikografie direkter aansluiting gevind sal word by alle lin-guistiese teorieë wat vir die leksikograaf "insig" in sy eie linguistiese probleme

sal bied, by linguistiese metodes wat bruikbaar blyk te wees vir die leksiko-grafiese ontleding en beskrywing van linguistiese data en by dié data wat van direkte belang vir die samestelling van 'n adekwate leksikografiese databasis blyk te wees.

Die vraag is dan eerstens wat hierdie besondere leksikografies-linguistiese probleme is, en tweedens, watter linguistiese teorieë die nodige en bruikbare insigte vir die leksikografie bied.

Die ruimte ontbreek hier om die leemtes van die histories-filologiese grammatika en die verskillende variante van die strukturalisme in hierdie opsig te ontleed. Hierdie sake kry uitgebreid aandag in werke soos Fillmore (1975), Geeraerts (1986), Lakoff (1987), Lakoff en Johnson (1980) en Langacker (1987, 1988, 1990). In die onderstaande word daar slegs kursories van hierdie leksikografiese probleemgebiede aangedui en van die relevante literatuur opgegee waarin die besondere probleemgebied vanuit die raamwerk van die kognitiewe grammatika benader word. In die meeste van hierdie artikels gaan dit om 'n alternatiewe benadering van die betrokke verskynsel (vanuit die per-spektief van ['n variant/deelteorie/besondere aannames van] die kognitiewe grammatika), maar nie altyd ewe primêr om die "vertaling" van hierdie insigte in leksikografies bruikbare gegewens nie. Die hoofdoel is om die relevante lin-guistiese verskynsels as sodanig met meerdere insig te ontleed, maar dié kan mens as voorvereiste stel vir die adekwaatheid van hierdie ontledings vir lek-sikografiese doeleindes.

In die onderstaande word daar veral gekonsentreer op dié relevante lek-sikografiese probleme wat omvattend in die kognitiewe grammatika onder-soek word.

2.2.1   'n Taalgebruiksmodel en die leksikografiese implikasies daarvan

Langacker (1988: 128) neem as vertrekpunt vir grammatiese ondersoek 'n besliste standpunt in teen die wyse waarop die soeke na veralgemenings in generatiewe taalondersoek die voorrang geniet bo die verantwoording van die fynere aspekte van taal-in-gebruik. Met die volgende eggo hy as 't ware die kritiek wat leksikograwe dikwels teen linguistiese beskrywing en teorievor-ming inbring:

> Now obviously, the search for generalizations is a prime objective — the question I raise is one of balance, and whether the generalizations rest on adequate empirical foundations. It is apparent, for example, that genera-tive grammarians have never dealt seriously with the lexicon in its own terms. Nor do they often attempt, after stating a rule in general fashion, to document the actual extent of its applicability and the various factors that influence its felicity ... The abstract system of rules and principles constructed by theorists seldom emerge organically from the sensitive,

fine grained description of fully representative data (hence their mortality rate is high and their lifetime often tragically short). In brief, all the glory attaches to general principles and abstract theory; careful attention to the minutiae of language data is left for those without the insight and imagination to be good theorists.
(Langacker 1988: 128)

Op grond van hierdie kritiek volg daar dan 'n algemene teoretiese en metodologiese doelstelling wat m.i. sentraal in verskillende variante van die kognitiewe grammatika staan, nl. die ontwikkeling van 'n deskriptief-analitiese raamwerk en die daarstelling van veralgemenings wat wel deeglik die "minutiae" van taalgebruik kan verreken, in die besonder dan 'n raamwerk waarin én veralgemenings én individuele afwykings maksimaal verantwoord kan word.

2.2.1.1 Leksikale polisemie

In Langacker (1988 en 1990) kry hierdie strewe vergestalting op semanties-leksikale vlak in die ponering van 'n netwerkteorie vir polisemie waarin skemata (veralgemenings oor individuele betekenisonderskeidings), individuele instansiërings van skemata en afwykings van skemata (deur prosesse soos metaforiek en metonimie) die skakels in 'n netwerk vorm. Saam met die prototipeteorie van konseptuele struktuur (vgl. die bespreking in Lakoff 1987, Norvig en Lakoff 1987 en die uiteensetting en bronne in Swanepoel 1991) en die aanname dat daar in beginsel nie tussen sogenaamde "linguistiese betekenis" en "ensiklopediese kennis" onderskei kan word nie, vorm hierdie netwerkteorie in baie opsigte 'n meer adekwate, leksikografies bruikbare teorie van leksikale polisemie.
    Die teorie bied 'n adekwate basis vir tipiese leksikografiese probleemstelling op mikro-semantiese vlak, soos die volgende:

— die feit dat linguistiese en ensiklopediese kennis (vir sover dit enigsins moontlik is om dié twee te onderskei) altwee bepalend is vir die betekenis van leksikale items;
— dat daar in die gebruikstoepassinge van leksikale items sowel veralgemenings oor kontekstuele betekeniswaardes (skemata) as individuele afwykings van hierdie reëlmatighede voorkom — wat die onhoudbaarheid van die sg. "lumping vs. splitting"-kontroverse in die leksikografie onderstreep (vgl. ook Taylor 1992);
— die gepaste ordening van betekenisonderskeidings in sinchrone woordeboeke (vgl. byvoorbeeld Dirven 1985 en Verstraten 1992);
— die aard van die meganismes van leksikaal-semantiese veranderinge en die sinchrone relasies tussen betekenisonderskeidinge van

polisemiese leksikale items (vgl. in hierdie verband byvoorbeeld Trau-
gott 1986, Lakoff 1987, Norvig en Lakoff 1987).

Van besondere belang ten opsigte van laasgenoemde is die uitgebreide studies
van beeldskematiese transformasies (vgl. byvoorbeeld Brugman 1983, Lakoff
1987), metaforiek en metonimie (vgl. die bronne in Swanepoel en Schreuder
1991), metaftonimie (vgl. Goossens 1990) en die byvoeging van skemata
("Frame-addition links") (vgl. byvoorbeeld Norvig en Lakoff 1987) wat die
skakels vorm tussen die betekenisonderskeidinge van verskillende kategorieë
leksikale items. Soos Norvig en Lakoff (1987: 197) meld:

> These link types enable us to represent a network of lexical senses in such
> a way as to eliminate redundancies, state generalizations across senses,
> and show exactly how polysemous senses are related to one another.

Vir die abstrahering van sodanige veralgemenings en die ontleding van die
netwerkrelasies van polisemantiese items is dit egter noodsaaklik dat die
betekenistoepassinge en -onderskeidinge van leksikale items in besonderhede
uitgewerk moet word.

2.2.1.2 Die inhoud en struktuur van die leksikon

'n Tweede belangrike punt van kritiek van Langacker (1987: 127) op die gene-
ratiewe grammatika is die beginsel van reduksionisme wat belangrike impli-
kasies ten opsigte van die inhoud en struktuur van die leksikon (en leksiko-
grafies vir die woordeboek) inhou. Die beginsel verwoord hy soos volg:

> If the rules of a grammar fully describe the composition of a particular
> structure, that structure is not itself individually listed in the lexicon.

Hierdie beginsel eggo die nou al bekende aanname van Bloomfield wat in 'n
groot mate die siening van die inhoud van die omvattend verklarende woor-
deboek bepaal, nl. dat die lexicon "really an appendix of the grammar (is —
PHS), a list of basic irregularities" (vgl. Ilson 1990: 123). Hierdie uitgangspunt
ten opsigte van die leksikon manifesteer hom op verskillende wyses in leksiko-
grafiese uitgangspunte, soos die opnamebeleid vir morfologiese komplekse as
lemmas, maar ook deur die afwesigheid van veralgememings op semanties-
leksikale vlak, d.i. die eenvoudige lysting van betekenisonderskeidings sonder
'n aanduiding van die reëlmatige wyse ten opsigte waarvan hulle aan mekaar
gekoppel is (vgl. Lehrer 1989) en die onderspeling van die gemotiveerdheid
van leksikale betekenisonderskeidinge (vgl. Swanepoel 1992a).
    Navorsing binne die raamwerk van die kognitiewe semantiek toon juis
die groot aantal reëlmatighede wat ter sprake is op die leksikaal-semantiese

vlak en die uitgebreide gemotiveerdheid van die betekenisonderskeidinge van polisemantiese leksikale items. Hieruit volg dan 'n siening van die leksikon as lokus van semantiese (en ander) reëlmatighede, arbitrariteit en gemotiveerdheid op die semanties-leksikale vlak — 'n siening wat in beginsel radikale implikasies sou inhou indien dit as uitgangspunt vir leksikografiese taalnavorsing en -beskrywing (seleksie van grammatiese inligting en die enkodering daarvan) aanvaar sou word (vgl. byvoorbeeld Swanepoel 1992a).

2.2.1.3 Definisies

Die funksie van die leksikografiese definisietipes, die kenmerke en struktuur van elke tipe (byvoorbeeld die sinoniemdefinisie en die genus et differentiae-definisie) asook die adekwaatheid van elke tipe word op verskeie plekke in die leksikografieliteratuur bespreek (vgl. byvoorbeeld Landau 1984, Swanepoel 1990 en Zgusta 1971).

Enkele van die belangrikste uitgangspunte wat by die leksikografiese definisie geld, is direk ingegee deur sentrale aannames in die strukturele semantiek, soos byvoorbeeld:

— dat daar 'n streng onderskeid tussen linguistiese en ensiklopediese kennis gehandhaaf moet word aangesien die teiken van die leksikografiese definisie die linguistiese betekenis van 'n leksikale item is;

— dat die betekenisonderskeidings van 'n leksikale item relasioneel gedefinieer word, d.i. in terme van die paradigmatiese relasies wat hulle (semanties) met ander leksikale items in 'n betekenisveld onderhou (vgl. Lyons 1977); en

— dat die betekenis van 'n leksikale item medebepaal word deur die sintagmatiese seleksiebeperkinge daarvan.

Die onhoudbaarheid van die eerste twee stellinge word byvoorbeeld uitgebreid aangetoon in Geeraerts (1986). Dit word dan eerstens as uitgangspunt in die kognitiewe semantiek aanvaar dat leksikale betekenis gelyk gestel word met 'n geassosieerde konsep (wat ook inhou dat die inhoud van sulke konsepte nie van die ander kennis van die taalgebruiker of van sy omvattender kennis en kognitiewe vermoëns onderskei kan word nie). Volgens Langacker (1990) (vgl. ook Rudzka-Ostyn 1989) profileer die betekenis van enige leksikale item 'n deel van 'n omvattender kenniskompleks (ook bekend as kenniskonstruk, skemata, "frames", prototipemodelle of geïdealiseerde kognitiewe modelle) wat wesentlik deel uitmaak van die betekenis daarvan en gevolglik as deel van die leksikale betekenis van 'n leksikale item beskou moet word. Ter illustrasie: die betekenis van 'n leksikale item soos *skrum* kan net gedefinieer word teen die hele kenniskompleks wat deur die woord *rugby* geaktiveer word. Soos byvoorbeeld uitgebreid aangetoon in Fillmore (1975), Rudzka-Ostyn (1989),

Langacker (1990) en Wierzbicka (1985) behoort leksikale betekenisomskrywing gerig te wees op én hierdie omvattender kenniskompleks én die deel daarvan wat 'n bepaalde leksikale item profileer.

Soos Geeraerts (1990) egter tereg opmerk, sou die leksikografiese beskrywing van sulke omvattende kenniskomplekse vanweë pragmatiese redes ondoenlik wees (vanweë die gebrek aan ruimte in woordeboeke). Hierdie uitgangspunt ondersteun die gebruik van die genus et differentiae-definisie aangesien dit as beskrywingsmiddel die naaste aan hierdie soort ideaal kom vir sover dit deur die aanduiding van die genus 'n gepaste, omvattender kenniskompleks aktiveer waarteen die betekenis van 'n definiendum dan in terme van onderskeidende kenmerke onderskei word.

Hierdie uitgangspunt ten opsigte van leksikale betekenis het twee verdere belangrike implikasies, nl. ten opsigte van die adekwaatheid van verskillende definisietipes, en ten opsigte van die huidige algemeen aanvaarde metodes wat in die fase van leksikografiese taalnavorsing gevolg word vir die abstrahering van leksikale betekenis.

Die adekwaatheid van enige definisie sou mens eerstens moet meet aan die mate waarin dit wel 'n beskrywing of verklaring van die betekenis van 'n leksikale item bied. So 'n toets vooronderstel of vereis in die eerste plek dat die leksikograaf moet weet wat hierdie betekenis/kenniskompleks is waarvan die leksikografiese definisie 'n beskrywing, of verduideliking, of 'n gereduseerde weergawe probeer wees. Soos Wierzbicka (1987: 28) dit stel in haar uitgebreide ontledings van die prototipes wat met gewone leksikale items geassosieer word:

... it seems clear that to abbreviate purposefully and economically it is desirable to know *what exactly* one is trying to abbreviate. Shots in the dark are likely to miss the target altogether ... If one is trying to economize on the ammunition, it is good to be able to see the entire outline of the object one is aiming at.

Al aanvaar mens dus dat enige verklarende woordeboek (veral vanweë ruimtegebrek) nie 'n volledige beskrywing van die geassosieerde kenniskompleks van 'n leksikale item kan verskaf nie, hou die voorafgaande in dat die leksikograaf ten minste in die fase van leksikografiese taalnavorsing sal poog om so 'n volledige as moontlike weergawe van so 'n kenniskompleks te rekonstrueer aangesien dit uiteindelik die verwysingspunt vir enige definisie (in die fase van leksikografiese beskrywing) sal moet wees.

Die huidige leksikografiese werkwyse om in die fase van taalnavoring die betekenis van 'n leksikale item te abstraheer uit 'n verteenwoordigende versameling gebruiksgevalle van so 'n item stuit teen allerlei probleme. Wat selde gestel word, is dat hierdie aktiwiteit 'n hermeneutiese aktiwiteit is (vgl. Geeraerts 1989b) waarin die leksikograaf as moedertaalspreker primêr op introspeksie as ontginningsmiddel steun. Aan introspeksie as metode sit daar egter

allerlei probleme (vgl. Swanepoel 1992b). Die kernprobleem is om juis uit te kom by die kenniskomplekse wat gewone taalgebruikers (spontaan) met woorde assosieer, en by die fynere betekenisonderskeidinge van leksikale items wat dikwels met introspeksie verlore gaan. As dit in die fase van leksikografiese taalnavorsing dus aanvaar word dat die doelstelling is om die volle spektrum van die betekenisonderskeidings en -nuanses van leksikale items te agterhaal, dan is die introspektiewe metode alleen nie genoeg nie.

Hierdie probleem word in die kognitiewe semantiek omseil deur introspeksie aan te vul met die metodes en resultate van psigolinguistiese eksperimente en sosiolinguistiese opnames. Die toepassing van hierdie metodes word op insiggewende wyse geïllustreer in Averill, Catlin en Chon (1990) se ontleding van die kenniskompleks wat met 'n leksikale item soos "hope" (hoop) geassosieer word.

Gegee die mannekrag- en tydsbeperkinge waaronder die leksikograaf gebuk gaan, kan mens natuurlik 'n vraagteken agter die praktiese haalbaarheid van hierdie metode in leksikografiese navorsing plaas. Soos egter hierbo aangetoon, leun die leksikograaf nie net aan by die teoretiese komponent van enige brondissipline (soos die linguistiek of die kognitiewe wetenskappe) nie, maar dikwels ook by die metodes en data daarvan vir die oplossing van probleme wat eie aan die leksikografie is. Die gebruik van medewerkers uit verskeie vertakkinge van die wetenskap en die tegnologie is algemene praktyk in die leksikografie. Prinsipieel kan daar dus geen beswaar wees om ook ter wille van adekwate betekenisbeskrywing by die teorieë, metodes en data van dié wetenskappe tè gaan aanleun, soos die verskillende vertakkinge van die kognitiewe wetenskappe, wat poog om 'n adekwate rekonstruksie te probeer gee van die betekeniskomplekse wat die gewone taalgebruiker met leksikale items assosieer nie. Wat die resultate van kognitiewe navorsing vir die leksikografie veral aantreklik maak, is juis die feit dat die kognitiewe semantiek in uitgangspunt grootliks met die teoretiese benaderings van ander kognitiewe wetenskappe oorvleuel (vgl. byvoorbeeld Shaver e.a. 1987).

2.1.1.4 Ander relevante leksikografiese konsepte en verskynsels

Soos voorheen betoog, word die leksikografiese adekwaatheid van 'n linguistiese teorie ook bepaal deur die mate waarin so 'n teorie insig bied in wat leksikografies as problematies beskou word. Ook wat dit betref, is daar talle studies met die kognitiewe grammatika as vertrekpunt waarin van hierdie verskynsels aan bod kom. Ek noem enkeles: homonimie (vgl. byvoorbeeld Geeraerts 1990a), sinonimie (vgl. byvoorbeeld Geeraerts 1985), seleksiebeperkinge (vgl. Hawkins 1988), die deursigtigheidsgraderinge van morfologies komplekse items (vgl. byvoorbeeld Heyvaert 1990) en idiomatiese uitdrukkings (vgl. byvoorbeeld Gibbs 1990 en Verstraten 1992).

Slot

In die voorgaande word daar aangetoon dat van die mees tradisioneel-aanvaarde linguisties-teoretiese en metodologiese aannames van die leksikografie binne die raamwerk van die kognitiewe grammatika bevraagteken word. Hierin lê m.i. juis die uitdaging vir die leksikografie, naamlik om die implikasies van hierdie teoretiese en metodologiese aannames vir die toekomstige leksikografiepraktyk verder te gaan uitbou en te gaan toets met die oog op die daarstelling van woordeboeke wat op meer adekwate wyse voldoen aan die vereistes wat verskillende gebruikersgroepe aan woordeboeke stel.

Aantekeninge

1   Zgusta (1971: 15-16) haal in hierdie verband die volgende uitsprake van leksikograwe aan:

The theory of lexicography is connected with all the disciplines which study the lexical system: semantics, lexicology, grammar, stylistics ...

en

the dictionary is ... the meeting place of all the systems linguistic and non-linguistic which bear relevantly on speech behavior.

2   Hierdie opvatting steun op die siening van Raskin (1986) oor die wisselwerking tussen die teoretiese linguistiek en enige gebruik daarvan in linguistiese toepassings. Raskin (1986a: xiv) definieer 'n "linguistiese toepassing" soos volg:

By linguistic applications we will mean here the use of data, methods and/or theories accumulated or developed in linguistics, to solve the problems from a different field of study, any language related field of study which might need linguistic expertise.

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Figuur 1:   **Die verhouding tussen die teoretiese leksikografie (metaleksikografie) en die praktiese leksikografie (leksikografiepraktyk)**
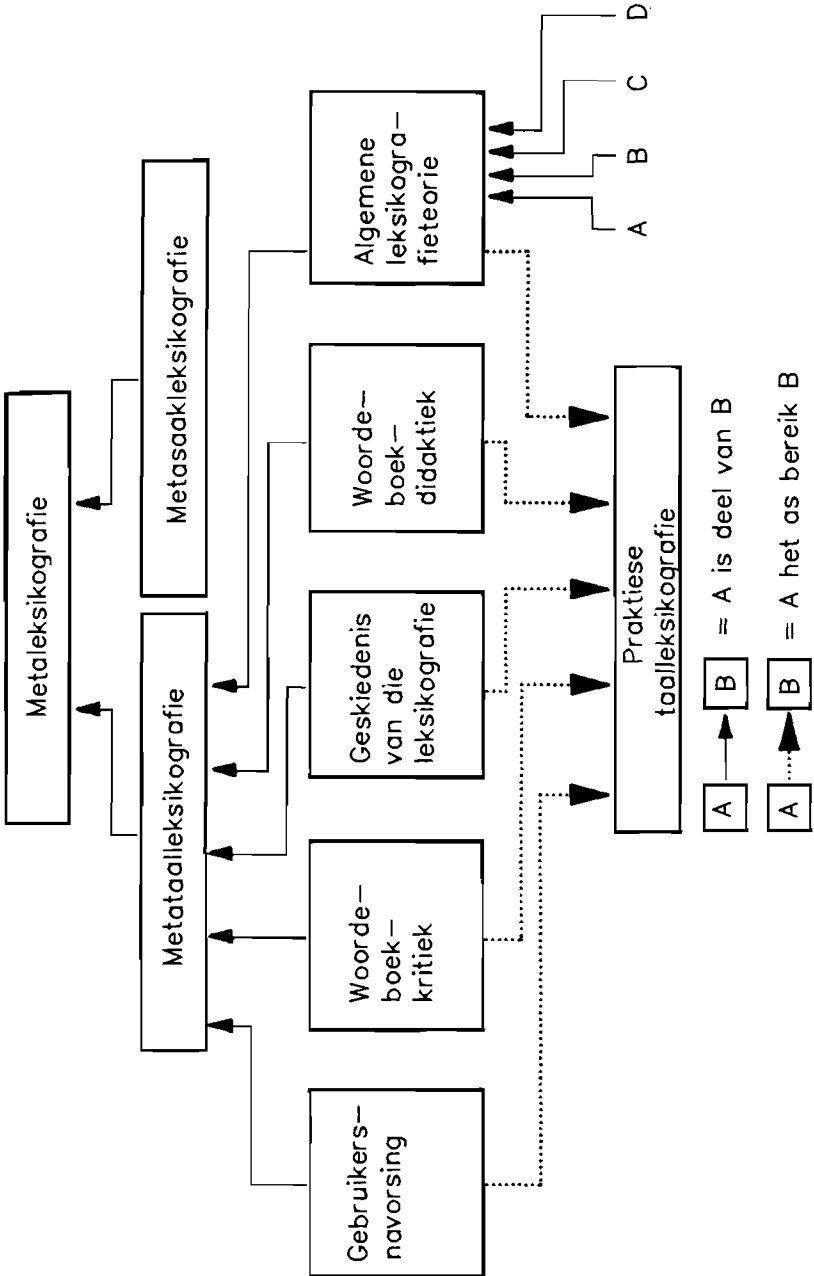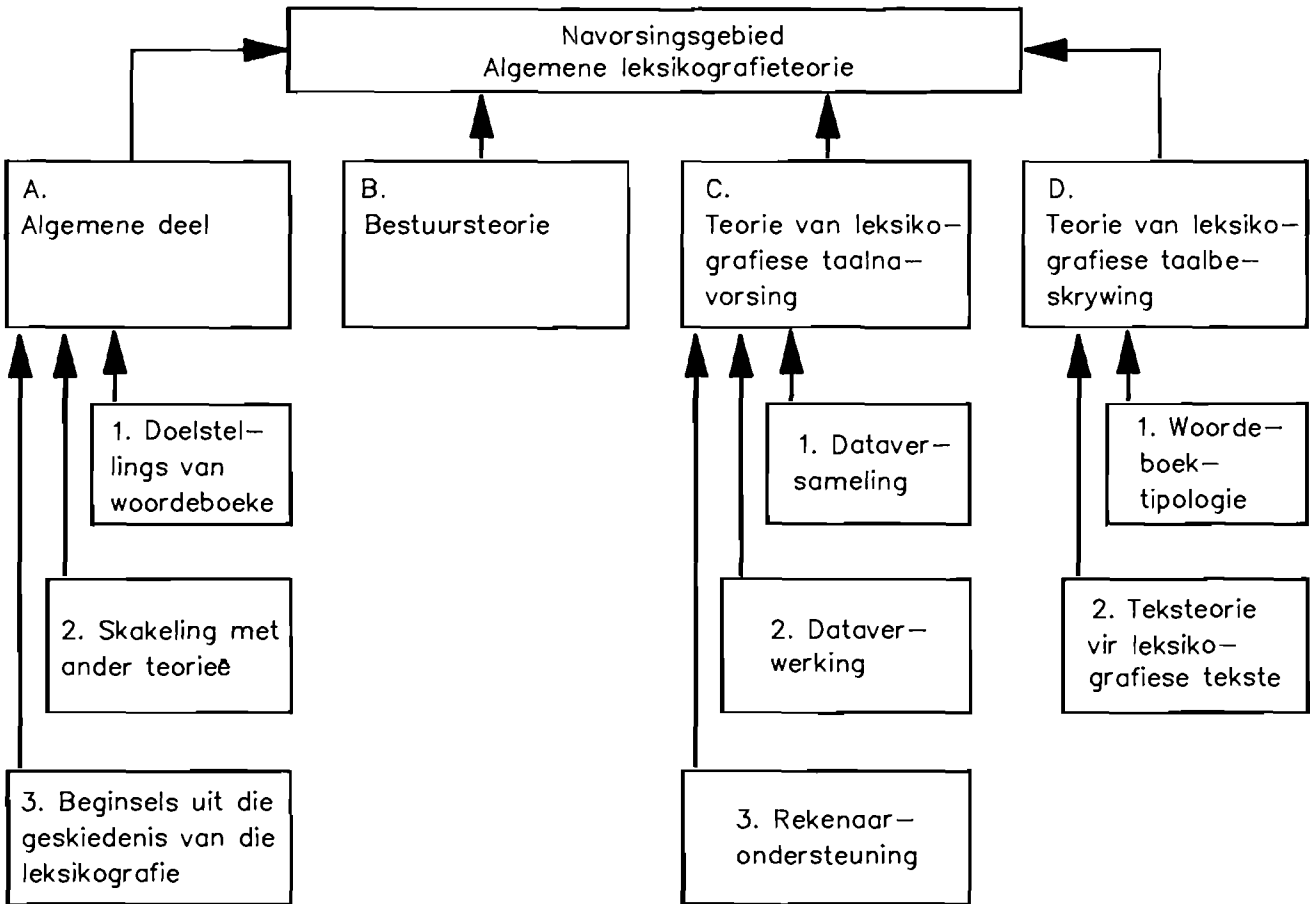
Figuur 2:   Uiteensetting van enkele komponente van die algemene leksikografieteorie

Navorsingsgebied
Algemene leksikografieteorie

A.
Algemene deel

B.
Bestuursteorie

C.
Teorie van leksiko-
grafiese taalna-
vorsing

D.
Teorie van leksiko-
grafiese taalbe-
skrywing

1. Doelstel-
lings van
woordeboeke

2. Skakeling met
ander teorieë

3. Beginsels uit die
geskiedenis van die
leksikografie

1. Dataver-
sameling

2. Dataver-
werking

3. Rekenaar-
ondersteuning

1. Woorde-
boek-
tipologie

2. Teksteorie
vir leksiko-
grafiese tekste

Figuur 3:   Die interaksie tussen leksikografiese en taalkundige taalna-vorsing
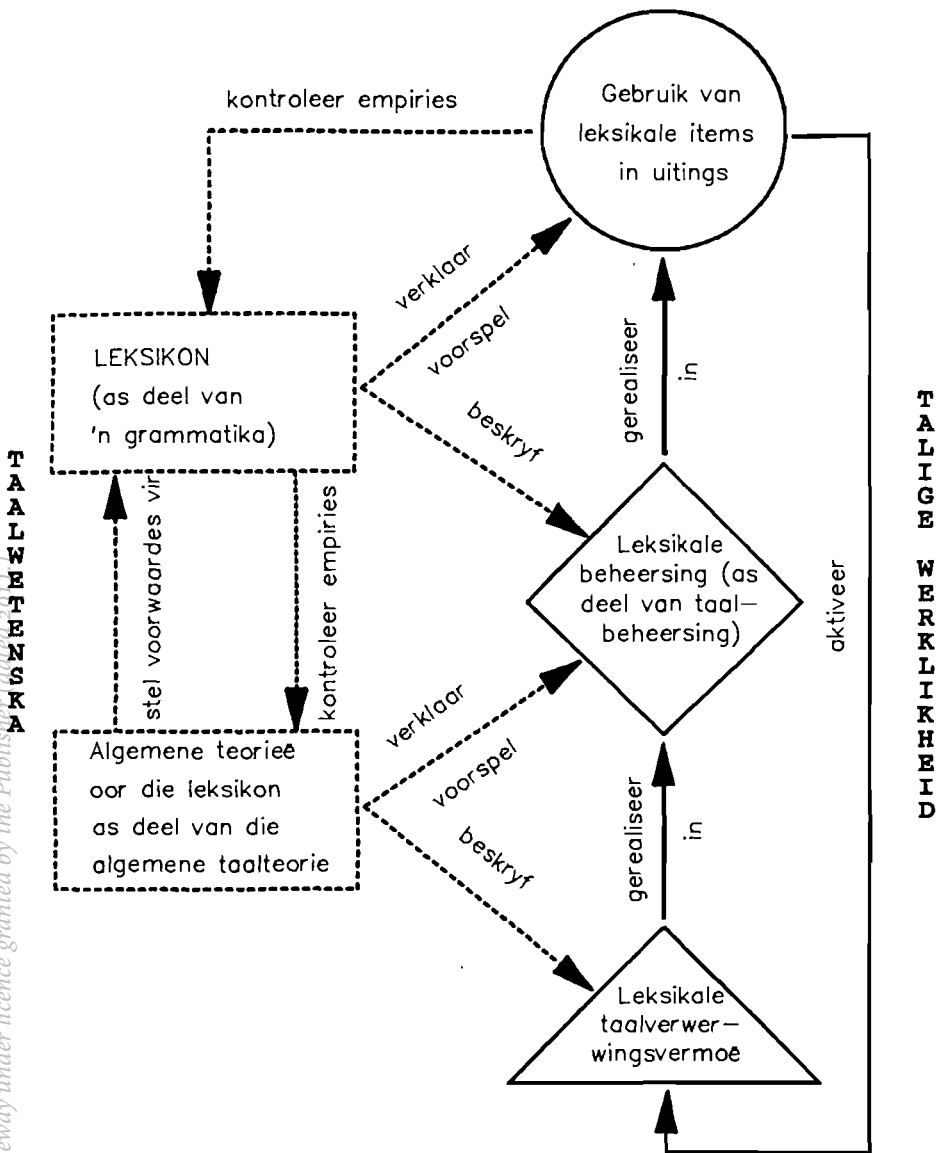
The Effect of Menus on EFL Learners' Look-up Processes

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Abstract: This paper emphasizes the importance of empirical research on dictionary users and, in particular, investigates the effect of the so-called "menu" (a list of definitions at the beginning of a polysemous article) on EFL (English as a Foreign Language) learners' dictionary look-up processes. The menu has been increasingly popular in English learner's dictionaries in Japan, but no empirical evidence has ever shown that it is really effective for reference acts. Two groups of subjects with different levels of reference skills were observed looking up given information in two different types of mini-dictionaries, one *with* and the other *without* the menu. The results showed that the menu was not so effective for skilled users, but that it helped the less skilled users find the appropriate information.

Keywords: DICTIONARY USER, USER STUDY, DICTIONARY LAYOUT, LEXICOGRAPHY, LEARNER'S DICTIONARY, REFERENCE SKILLS, LOOK-UP PROCESSES, POLYSEMY, PEDAGOGICAL DICTIONARY, EMPIRICAL RESEARCH, MENU, EXPERIMENTAL DESIGN

Opsomming: **Die effek van kieslyste op die naslaanprosesse in EVT-aanleerderswoordeboeke.** In hierdie artikel word die belangrikheid van empiriese navorsing oor woordeboekgebruikers beklemtoon en word spesifiek die uitwerking van die sogenaamde "kieslys" ('n lys definisies aan die begin van 'n polisemiese artikel) op die naslaanprosesse in EVT-(Engels as 'n vreemde taal) aanleerderswoordeboeke ondersoek. Die kieslys het toenemend gewild geword in Engelse aanleerderswoordeboeke in Japan, maar geen empiriese bewyse het nog getoon dat dit werklik doeltreffend is vir naslaanhandelinge nie. Twee groepe proefpersone met verskillende vlakke van naslaanvaardighede is waargeneem terwyl hulle gegewe inligting met behulp van twee verskillende soorte miniwoordeboeke nageslaan het, een *met* en die ander *sonder* 'n kieslys. Die resultate het getoon dat die kieslys nie so doeltreffend was vir die ervare gebruikers nie, maar dat dit die minder ervare gebruikers gehelp het om die paslike inligting te kry.

Sleutelwoorde: WOORDEBOEKGEBRUIKER, GEBRUIKSNAVORSING, WOORDEBOEKUITLEG, LEKSIKOGRAFIE, AANLEERDERSWOORDEBOEK, NASLAANVAARDIGHEDE, NASLAANPROSESSE, POLISEMIE, OPVOEDKUNDIGE WOORDEBOEK, EMPIRIESE NAVORSING, KIESLYS, EKSPERIMENTELE ONTWERP

1.   INTRODUCTION

The development of second-language lexicography during the last two decades has been remarkable not only in Japan but world-wide. English pedagogical dictionaries in Japan used to be compiled on the basis of British and American lexicographical traditions. However, since we realized the importance of information unique to our language-learning environments, our goal has shifted from mere translation of European dictionaries to more culture-specific and learner-centred dictionary-making.

The publication of new dictionaries has encouraged more innovative ideas in terms of information categories and dictionary layout. Today, without something new, the product will not command attention. Dictionaries have become increasingly sophisticated tools, designed for skilled users, while no remedial work has been done for users with poor skills. Some lexicographers have therefore focussed our attention on the growing gap between the sophistication of dictionaries and the users' rudimentary reference skills. See, for example, Cowie (1983: 136).

While there are a great many EFL dictionaries in Japan, almost no research has been done in connection with dictionary users and their skills. The same can be said of lexicography in other countries. Until a decade ago, lexicographers compiled dictionaries according to their expectations about what users want to find in a dictionary and not according to what they really need.

Dictionaries in many countries still cling to the authoritarian tradition and their value and usefulness have hardly been questioned. The dictionary user has often been ignored and very little effort has been made to find out what the dictionary user does and why he behaves the way he does. It should be kept in mind that the purpose of lexicography is not only to describe words systematically, but also to produce a lexicographical output which should have practical utility. Therefore, we should seriously ask ourselves the following questions: Does the dictionary really meet users' needs and do the users actually utilise the information which the lexicographers thought was necessary? Empirical data on users' reference needs and skills is definitely necessary if we want to develop truly user-friendly dictionaries. At the same time, what the lexicographer believes to be innovative should be empirically tested. As in other areas of science, basic and applied research should go hand in hand. Such fundamental research and its application will contribute to a better lexicographical output and overall theory-construction.

In this paper, one of the recently highlighted dictionary-layout devices called a "menu" will be discussed as an example of dictionary-user research and its effect will be empirically tested. In Section 2 previous research will briefly be reviewed; in Section 3 the design of the present research will be specified; and in Section 4 the research findings will be discussed.

2.   REVIEWS

2.1   Research methods in dictionary-user study

Fundamental questions in dictionary-user study are: How do dictionary users conduct their look-up processes and why do they behave in a specific way? The answer to the first question implies a *descriptive* statement and the answer to the second implies a *causal* statement. The researcher, for instance, wants to *ascribe* dictionary users' poor reference skills to a lack of look-up training, the poor quality of dictionaries, etc.

In order to investigate these various aspects concerning dictionary users, we need to know the relevant research tools and their application. Unfortunately, not many lexicographers are versed in this kind of research methodology. This is quite natural, for it is not lexicographers themselves but psychologically-oriented *metalexicographers* who can best deal with this aspect of dictionary study.

In scientific study, a phenomenon is *described, explained,* and *predicted;* and each of these actions involves the following terms: *observation, correlation,* and *experimentation.* If we review the dictionary-user research done so far according to these three methods, it will show how much we are in need of experiments.

2.2   Descriptive studies

2.2.1   Historical research

The history of lexicography has been a major area of interest for decades, but it was not until recently that the importance of the user perspective was realised with regard to historical research. In 1987, Hartmann (1987a: 122) stressed that "a history of dictionary use is ... urgently needed". He suggested that the history of lexicography should incorporate more knowledge about the benefits dictionaries brought to their users.

2.2.2   Surveys

Probably the most widely used research method with regard to the dictionary user is the survey. Generally, surveys deal with the incidence, distribution and relationships of educational, psychological, and sociological variables (Wiersma 1991: 16). All variables are studied *ex post facto,* that is, as they exist in the situation. No experimental variables are manipulated. Furthermore, most of the surveys on dictionary-users' study are limited to describing the *status quo.*

Table 1 summarizes the major survey results:

.

Table 1.   Selected dictionary-user surveys

Researcher	Type of User	n =	Technique	Main findings
C. Barnhart (1962)	U.S. college students	108	Questionnaire	Priority: (1) meaning (2) spelling (3) pronunciation (4) synonyms (5) usage (6) etymology
R. Quirk (1973)	British university students	220	Questionnaire	High rates of ownership and frequent use; meaning as chief reason for dictionary consultation
J. Tomaszczyk (1979)	Various foreign language learners	449	Questionnaire	Use of dictionary depends on nature of activity and proficiency levels
H. Béjoint (1981)	French university students of English	122	Questionnaire	Language learners do not utilize all information offered in dictionary
R. Hartmann (1983a)	British teachers and learners of German	67 118	Questionnaire	Meaning and grammar most important need (for translation)
B.T. Atkins, et al. (1987)	EFL learners in seven countries	1100	Questionnaire and other tasks identified	Various needs and skills characteristics

Barnhart (1962) probably made the first attempt at quantifying our knowledge about the purposes and roles of the dictionary. 108 questionnaires were sent out to teachers of English composition classes, asking them to rate six types of information commonly offered in American college dictionaries according to the importance attached to them by freshmen students. The findings showed that, in order of priority, they regarded meaning, followed by spelling, pronunciation, synonyms, usage and etymology as the most important information types. Barnhart's paper was of considerable interest to lexicographers having to decide what kind of material should be included in a dictionary.

In spite of many interesting and useful comments, Barnhart's paper was not scientifically well motivated. Furthermore, his survey could not be replicated because he did not reproduce his questionnaire and numerical results. This made a follow-up study basically impossible.

Quirk (1973) attempted to assess the attitudes, expectations, and prejudices of dictionary users. "The focus was no longer on the producer of the dictionary and its potential appeal to an anonymous market," Hartmann (1987a: 127) commented, "but on the opinions of real users." Quirk did specify his survey method and numerical data, which rendered greater validity to his research. See also Crystal (1986).

Tomaszczyk (1979) investigated the dictionary requirements of the foreign-language learner and translator. 449 people completed his questionnaire. He found that the amount of dictionary use depends on the nature and extent of the activity. Again, however, the questionnaire was not reproduced and the problem of replicability arises again.

Béjoint (1981) also used the questionnaire to examine the language needs and reference skills of 112 French students of English at the University of Lyon. He prepared 21 questions for his questionnaire, but did not specify the purpose of each question, so that the results did not clearly show how the reference skills had been investigated.

Hartmann (1983a) did research on learners of German in South West England. He found that bilingual dictionaries were so commonly used within and outside formal language classes and that monolingual dictionaries are so under-developed in languages other than English, that it would be very hard to 'wean away' the learner from the translation dictionary. He also found that grammar and meaning were the most important requirements for translation. This partly confirms the findings of Tomaszczyk (1979) and Béjoint (1981).

Admitting the value of these surveys, we have to guard against the pitfalls in this type of research. Since they all comprise indirect surveying, the evidence may not reflect the subjects' real behaviour. It often happens that participants, instead of responding naturally, respond in ways they think the research demands, which leads to inaccurate interpretation of the data. "More and more the suspicion is gaining ground," Hartmann (1987b: 15) mentions, "that indirect surveying of population samples needs to be supplemented or replaced by more carefully controlled direct observation."

The most comprehensive and systematic survey to date is the research project on the use of learner's dictionaries conducted by Beryl T. Atkins et al. The first preliminary report was given in Cowie (1987). It was followed by a detailed study in which the use of dictionaries by students of English as a foreign language, namely native speakers of French, German, Italian and Spanish, was investigated. Over 1100 responses from seven countries were received. The survey consisted of the Dictionary-user Profile Form, the Placement Test, and the Dictionary Research Test. The results are now available in the EURALEX database. It is an excellent piece of research which provides us with many insights and interesting research questions. More of this type of descriptive study is definitely needed to improve the quality of correlational and experimental approaches.

2.2.3 Direct observation

In order to capture authentic data the questionnaire should be supplemented with exercises, interviews and tests. For example, Ard (1982) combined filmed protocols with oral interviews to observe the effect of bilingual dictionaries on ESL writing tasks. The design itself was interesting though the sample (just two) was too small to make any generalizations. Experiments with small examples need to have either many different levels of independent variables or the related variables must be very strictly manipulated and controlled (Elmes, et al. 1981: 125).

Krings (1986) used so-called thinking-aloud protocols to record the psycholinguistic complexities of the translation process. This approach is very widely used in psychological research. Tono (1991) also observed the look-up behaviour of the good dictionary user. Recordings were made of the time taken for specific reference acts. The data on the degree of difference between good and poor dictionary users in a particular task was described in detail. This kind of approach, that is, a large number of observations made upon a small number of subjects, will also be promising in investigating the nature of the user's reference skills.

2.3 Correlational studies

Very few correlational studies have so far been conducted on the dictionary user. Quirk (1973) and Hartmann (1983a) attempted statistical correlations of their data, but their research interests and designs do not fit this category. In Israel, Marsha Bensoussan et al. (1984) investigated the relationship between reading comprehension and the use of dictionaries. The results of several empirical tests with some 700 Israeli EFL university students led to the conclusion that the use of the dictionary has no significant effect on reading

comprehension test scores. Furthermore, it makes no difference whether a monolingual or bilingual dictionary is used. Nor does the use of a dictionary affect the time needed to complete the test. Although the sample was quite large, there are doubts as to whether all the confounding variables were properly controlled. For example, the level of the task and its mode of assessment may have been too artificial or inappropriate when we consider the proficiency level of the subjects — advanced learners in this case.

While Bensoussan et al. (1984) investigated the static relation between dictionary use and reading comprehension, Tono (1988) was interested in the dynamic, developmental nature of dictionary skills and its relation to reading ability. Although the results were still inconclusive, he discovered that a significant difference in performance exists between reading comprehension with and without dictionaries, and that continuous dictionary use has a positive effect on the development of reading ability.

2.4   Experimental studies

An experiment is conducted when the environment is systematically manipulated in order to observe the effect of this manipulation on some kind of behaviour. Experiments are very cogent because, while non-experimental research techniques are limited to statements about correlation, experiments permit statements about causation — that is, independent variable A causes dependent variable B to change.

In dictionary-user study, it is essential not only to describe the behaviour of dictionary users, but also to explain the cause of their behaviour. In order to accomplish this, experiments are necessary. Hartmann (1987a, 1987b, 1988, 1989) has been putting special emphasis on the need for experimental research, but still very few attempts have been made.

Tono (1984) may be among the first who conducted controlled experiments on dictionary users. In order to investigate the parameters of dictionary look-up, 402 randomly selected students were tested on a translation task. The English passages contained a number of artificial words which were illustrated and explained in mini-dictionaries, carefully controlled for definition styles and the ordering of examples. Since the present study depends on these findings, this research will be discussed in more detail.

Suppose the subject comes across sentence (1) which contains an artificial word *beduck* and looks up the word in the minidictionary which provides the information in (2):

(1)   I *beducked* his family of his death.

(2)   *beduck* (vt.)   1 （物事を） （人に） 報告する、通知する   (to inform)

        2 （物事を） （人に） 確認する   (to make sure)

The subject will have difficulty in deciding which meaning is appropriate for its translation equivalent. In Japanese, both meanings in (2) make perfect sense in this sentence. Therefore, the subject may choose either of them unless some other clues are available. Compare it with the following:

(3)   *beduck* (vt.)   1   （物事を）（人に）確認する、通知する   ((of ...))

2   （物事を）（人に）確認する   (about ...))

In this case, the collocational information ((of...)), if the subject really uses it, will help him pick out the first rather than the second definition.

Tono invented two kinds of mini-dictionaries, one with information as in (3) and the other without such information. These different types of dictionaries were given to the subjects in their translation task and the subjects' choices of the definitions were recorded so as to see how the subjects used the information provided in the mini-dictionaries. The following seven types of information were selected to see if the subjects used them properly:

(4) (a)   grammatical information
    (b)   verb pattern
    (c)   countable vs. uncountable
    (d)   gloss
    (e)   collocation
    (f)   idiom
    (g)   run-on

Besides the information categories in (4), Tono investigated the effect of illustrative examples and the definition order.

Statistical analysis of the data confirmed the hypothesis that users (at least of bilingual English-Japanese dictionaries) tend to choose the translation equivalent that appears as the first sub-entry and ignore definitions and examples in subsequent sub-entries unless there is an obvious negative clue which makes the initial sense unlikely. Figure 1 illustrates this process.

The results show that the skilled users employ semantic and grammatical information equally well, but that the poor users rely heavily on semantic information. If the first definition fits in the context, it will be chosen. Other information such as collocation, countable/uncountable, verb pattern, etc. is hardly used in a positive way to select appropriate definitions.

Tono (1984) also found that if the entry had a long list of examples after the first definition, the subjects were discouraged to go over to the second definition. This is why Tono suggested that the menu system, a list of senses without examples and detailed information, should be put at the beginning of each multiple entry.

Figure 1.   The dictionary look-up process based on Tono (1984)

Find appropiate headword

YES

Note: If the users are more skilled, they may not look at sub−entries one at a time. They would rather scan the whole entry.

Look at first definition

YES

Does the meaning fit in the context?

NO

Go to the next definition

YES

Is the user heavily meaning−dependent?

YES   NO

Choose this definition

Some users give it up here because of too long illustrative examples under first definition

Is negative infor−mation provided?   YES

NO

Choose this definition

Figure 2.   (continued)

‡take /téɪk/ (TAKE) 動 (takes /~s/; 過去 took /tók/; 過分 tak·en /téɪkən/; tak·ing)

基本的には「〈物を〉手に取る、つかまえる」の意。
① 持って[連れて]いく；取っていく 1；2
② 取る；選びとる；受け取る 3；10, 15
③ 〈時間・費用〉を必要とする．
　かかる 4
④ 乗っていく；利用する 5；9
⑤ 〔動作名詞とともに〕…をする 6
⑥ 占める；引き受ける 7
⑦ 〈写真を〉とる 8
⑧ 食べる、飲む 11
⑨ …と受け取る；感ずる 12；13
⑩ 〔手にとって〕調べる 14

1 (手に取って物を…に)持っていく；(人・動物を…に)連れていく 〔⇨ bring 1 初めの 語法〕(1) および語法(1)：〈乗り物・道具などが人を…に〉運んで行く、到達させる：I'll take you *there*. <V＋O＋副> ご案内しましょう / I'll *take* your suitcase to your room, sir. <V＋O＋to＋名・代> スーツケースをお部屋までお持ちしましょう〈ホテルのボーイが客に〉/ You should *take* an umbrella with you. <V＋O＋with＋名・代> 傘を持っていったらうかいいですよ / Can you *take* us [me] to the British Museum? 大英博物館まで行ってくれますか 〈タクシー で〉/ I'll *take* you *home* in my car. <V＋O＋副> 私の車であなたを家に送ります / He *took* Bill swimming [sightseeing]. 彼はビルを泳ぎに[見物に]

Lighthouse (1990)

‡take [teɪk] (◄ TACKLE) 動 (~s |~s|; 過去 took |tʊk|; 過分 tak·en |téɪkən|; tak·ing)

I		取る	1–16
		[獲得する]	1–9
		[連れる]	-10, 15
		[取り込む]	12, 13, 14
		[獲得する]	15, 16
II		受け入れる	17–21
III		利用する	22, 23
IV		運ぶ	24
V		行う	25
VI		占める	26, 27

I 〈取る〉
〈獲得する〉 1 [V・O〈名〉] 取る、捕らえる；[V・O〈名〉＋C〈名〉] …をつかまえて〈…と〉する．*take* a fox in a snare キツネをわなで捕らえる・He *took* the opportunity to leave. 彼は機会を捕らえて退出した・He was *taken* prisoner. 彼は捕虜となった・**2** …を〈…から〉持ち去る、取り除く〈away〉；…を奪う、盗む；〈人の〉命を奪う〈from …〉：*take* the money *from* the safe 金庫から金を盗む / He *took* my ideas for his invention of this machine. 彼は私のアイディアを盗んでこの機械を発明した / If you *take* 2 *from* 5, that leaves 3. 5から2を引くと3が残る / The flood *took* many families. 洪水は多くの家族の命を奪った．**3** 〈病気に〉かかる；〈苦痛・感情などが〉〈人を〉襲う：*take* (a) cold かぜを引く (► catch (a) cold が普通 / I was *taken* ill. 病気にかかった (► I fell ill. のほうが普通) / A panic *took* him. 彼は突然の恐怖に襲われた．

Learner's Progressive (1990)

:take [teik テイク] 動 48 a は [ei] と 発 音する．動 (3 単現 takes [-s]；過去 took [tuk]；過分 taken [téikən]；現分 taking)

「…を手にとる、つかむ」がもとで、それから「…へ連れていく」「〈乗り物〉に乗る」「〈時間〉がかかる」などの意味になる。

動 1 …を手にとる、つかむ；…をとらえる．
He *took* my hand.
彼は私の手をとった．
She *took* the baby in her arms.
彼女は赤ちゃんを腕に抱いた．
The fish was *taken* with a net.
その魚は網でつかまえられた．
2 〈物〉を持っていく、〈人・動物〉を連れていく．→ bring

bring
(持ってくる)

fetch
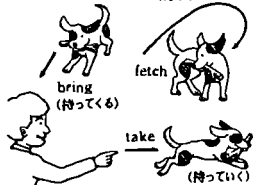
take
(持っていく)

I am going to *take* a camera with me. 私はカメラを持っていくつもりです．
I usually *take* my dog to the park.
私はたいてい犬を公園へ連れていく．

Junior Anchor (1985)

:take [テイク teik] 動詞 (三単現 takes/ 過去形 took/過去分詞 taken/現 在分詞 taking)

〔いみ〕❶〈手に〉～をとる、つかむ、つかまえる
❷～を受けとる、手に入れる
❸～をもっていく、連れていく
❹～をからだの中にとりいれる、～を食べる、(薬)をのむ
❺～を買う、(新聞など)をとる
❻(授業など)をとる、受ける
❼(写真)をとる
❽(乗り物)に乗る
❾(行動)をとる、する
❿(時間)がかかる

〔用法〕❶ Will you take the hand of the little child？ あの子の手をとってくれませんか・あの子の手をつかんでください．
❷ Juo will take the first prize in the marathon race. 次郎はマラソンで1 等賞を手に入れるだろう・→1位になるだろう．
❸ Don't take these books to your room, Tom. トム、この本はあんたの部屋にもっていかないで．
Will you take the boy to his house in your car? この子を車でうちまで連れていってくれませんか．
❹ You must take three meals a day. 1日に3回の食事をとらなければいけません→3度食事しなきゃだめよ．
Take this medicine, and you will be all right. この薬をのみなさい、そうすれば、だいじょうぶよ．

First (1986)

2.5   Summary

Thus far an overview has been given of the development of research methods in the field of user study and the need for more empirical data has been emphasized, especially that based on experimental designs. Tono (1984) shed light on the possibility of empirical research supporting more realistic and data-based, user-friendly dictionary making. Let us now consider scientifically exploring the effect of dictionary layout, particularly the menu, on the user's reference act.

3.   METHOD

3.1   Hypothesis

In the last section, we observed the limited reference skills of dictionary users and the potential of the menu for helping them. Many recent English-Japanese learner's dictionaries have adopted the menu for basic words, but its effect has never been tested. We would like to see if the menu really works, in other words, helps the users find the appropriate definition in spite of their limited experience of dictionary use.

For the sake of the experiment, the following null hypotheses were tested:

(1)   (a)   The menu group and the non-menu group do not differ with regard to the time and effort spent on obtaining the appropriate information (in this case, for recognition purposes).

   (b)   The menu effect and the level of reference skills are independent.

The corresponding alternative hypotheses are:

(2)   (a)   The menu group is able to find the appropriate information more easily than the non-menu group.

   (b)   The menu is effective only for those who have limited reference skills.

In other words, the independent variables for this study were the presence or absence of the menu, and the user's levels of reference skills. The dependent variables were the ease with which the users found the appropriate information in the dictionary. The details of the experiment are described in the following sections.

3.2   Subjects

57 first-year students, majoring in law at Keio University, and 182 third-year students from Setagaya Junior High School attached to Tokyo Gakugei University participated in this study. These two groups were chosen because they represented different levels of dictionary skills. The Keio University students had had a great deal of experience in dictionary use, for they had to prepare for the college entrance examination. On the other hand, the Setagaya Junior High School students are taught according to the communicative approach in which dictionaries are not extensively used. The difference in the levels of English proficiency, however, was not so serious a problem, because the English sentences to be translated into Japanese in this study were not too difficult for junior high school students.

3.3   Instruments

A special test was developed to facilitate this study. The test consisted of nine English sentences, each of which contained one artificial word. The subjects were asked to translate the sentences into Japanese, using the attached mini-dictionaries. Two types of dictionaries were used: one *with* and the other *without* the menu. Artificial words were inserted into each sentence to ensure that all the subjects look up the same words and to control the information regarding the artificial words. In the case of (3) the artificial word *stup* was inserted:

(3)   If you say something like that, I'm sure he will be *stup* about it.

Suppose we invented two different definitions for the word *stup* such as the following:

(4)   (a)   *sorry*
       (b)   *angry*

We cannot tell which definition is correct in (3) unless some other contextual clues are provided.
      The word *stup*, however, would mean "angry" if the following collocational information were given in the dictionaries:

(5)   (a)   *sorry* ((of))
       (b)   *angry* ((about))

In this case, the subjects should choose the second definition "angry" as the correct one, if they actually use the collocational information ((about)). (b) is therefore the correct answer, and (a) the wrong answer.

Our goal is to determine whether this reference process is facilitated more effectively when the menu is provided at the beginning of each entry. If the menu does facilitate the look-up process, the subjects who use the menu-containing dictionaries should be able to choose the appropriate definitions with greater ease than those who use the dictionaries without the menu. As mentioned in Section 2, Tono (1984) found that many dictionary users had difficulty in proceeding from the first definition (polysemic meaning) to the second. Tono (1984) predicted that a menu system would assist the users, and some other scholars pointed out that this is an interesting possibility (Hartmann 1988, 1989; Ripfel 1988). Present research aims at verifying this.

For further details of the test and the mini-dictionaries, see Appendices A and B.

3.4   Design

Ideally, the selection of the experimental group and the control group should be based on the results of a pretest on dictionary-using skills. However, as it is very time-consuming to form a reliable and valid dictionary-skills battery, we chose economy rather than control. Moreover, by selecting homogeneous groups (i.e. college students and junior high school students), we believe that the two different levels of the independent variable (i.e. the dictionary-using skills) were fixed. As will be seen later, about ten percent of the junior high school students did not succeed in completing the tests in time, which shows that there was a slight proficiency effect on the test, although the overall picture of the results was not influenced by this variable. Therefore, while we are confident that our results are quite reliable and valid, the reader is advised to regard this study as quasi-experimental. A more controlled experiment might yield slightly different results.

3.5   Procedure

The test was conducted at the beginning of the class as part of the regular class activities. The teacher provided one half of the class with the dictionaries containing the menu and the other half with the dictionaries without the menu. The teacher did not mention the fact that there were artificial words in the test and that two different dictionaries were distributed. Instead, the teacher asked the class to translate the sentences into Japanese and told them that there were some difficult words and that the meanings were given in the mini-dictionaries. The time allowed for the test was fifteen minutes.

3.6   Data analysis

Each test was checked to see which definitions were chosen. The accuracy of the translation was ignored, and only the choices of the definitions for the artificial words were considered. The results, i.e. the definitions chosen, were recorded for both the menu group and the non-menu group. Since this variable was a nominal scale, a chi-square test was used to show the differences in the choice of the definitions.

4.   RESULTS AND DISCUSSION

The test results are shown in Tables 2 and 3. In the case of the junior high school students (see Table 2), there was a significant difference between the menu group and the non-menu group in the choice of the appropriate definitions. In comparison with the non-menu group, the menu group had chosen the meaning correctly in seven out of nine sentences. This means that, with the help of a menu in their dictionaries, the junior high school students found the necessary information more effectively.

Table 2. Choice of definitions (junior high school students, n = 182)

	WORD INFOR-MATION	DOES THE DICT. HAVE THE MENU?	CHOICE OF DEFINITIONS				x^2 ($p < .01$)
			RIGHT	WRONG	OTHER	TOTAL	
(1)	*atup*	YES	68 (90%)	4 (5%)	4 (5%)	76	33.79*
	collo.	NO	37 (49%)	35 (46%)	4 (5%)	76	
(2)	*dondle*	YES	43 (57%)	18 (24%)	15 (19%)	76	.50
	vt/ vi	NO	40 (53%)	22 (29%)	14 (18%)	76	
(3)	*foltage*	YES	68 (90%)	4 (5%)	4 (5%)	76	4.50*
	[U]/[C]	NO	60 (79%)	12 (16%)	4 (5%)	76	
(4)	*colluge*	YES	28 (37%)	37 (49%)	3 (4%)	76	.02
	vt/ vi	NO	30 (40%)	39 (51%)	7 (9%)	76	
(5)	*plaster*	YES	16 (21%)	48 (63%)	12 (16%)	76	6.50*
	[U]/[C]	NO	5 (7%)	57 (75%)	14 (18%)	76	
(6)	*acrale*	YES	59 (78%)	10 (13%)	7 (9%)	76	4.46*
	gloss	NO	48 (63%)	20 (26%)	8 (11%)	76	
(7)	*tersus*	YES	5 (7%)	60 (79%)	11 (14%)	76	7.78*
	[U]/[C]	NO	16 (21%)	45 (59%)	15 (20%)	76	
(8)	*beduck*	YES	24 (32%)	52 (68%)	0 (0%)	76	5.05*
	vt/ vi	NO	12 (16%)	63 (83%)	1 (1%)	76	
(9)	*atteas-ing*	YES	71 (93%)	5 (7%)	0 (0%)	76	16.07*
	collo.	NO	50 (66%)	24 (32%)	2 (2%)	76	

Table 3. Choice of definitions (first-year college students, n = 57)

	WORD INFOR-MATION	DOES THE DICT. HAVE THE MENU?	CHOICE OF DEFINITIONS				x^2 ($p < .01$)
			RIGHT	WRONG	OTHER	TOTAL	
(1)	*stup*	YES	29 (97%)	1 (3%)		30	2.34
	collo.	NO	23 (85%)	4 (15%)		27	
(2)	*dondle*	YES	27 (90%)	3 (10%)		30	.37
	vt/vi	NO	22 (81%)	4 (15%)	1 (4%)	27	
(3)	*foltage*	YES	29 (97%)	0 (0%)	1 (3%)	30	1.09
	[U]/[C]	NO	26 (96%)	1 (4%)		27	
(4)	*colluge*	YES	18 (60%)	12 (40%)		30	.81
	vt/vi	NO	13 (48%)	14 (52%)		27	
(5)	*plamter*	YES	10 (33%)	20 (67%)		30	.04
	[U]/[C]	NO	8 (29%)	18 (67%)	1 (4%)	27	
(6)	*ecrale*	YES	25 (83%)	5 (17%)		30	1.03
	gloss	NO	18 (67%)	7 (26%)	2 (7%)	27	
(7)	*termus*	YES	8 (27%)	22 (73%)		30	.15
	[U]/[C]	NO	6 (22%)	21 (78%)		27	
(8)	*beduck*	YES	16 (53%)	14 (47%)		30	1.05
	vt/vi	NO	18 (67%)	9 (33%)		27	
(9)	*attesa-ing*	YES	30 (100%)	0 (0%)		30	1.13
	collo.	NO	26 (96%)	1 (4%)		27	

On the other hand, there was no significant difference between the two groups of college students (see Table 3). This indicates that for the college students the menu was not so useful in helping them find the appropriate information.

Let us take a closer look at each item. In the translation of the sentences containing the artificial words *dondle* and *colluge* there was no significant difference between the junior high school students and the college students provided with the menu and those without the menu. In the case of *dondle* and *beduck* most of the college students and fifty percent of the junior high school students chose the appropriate definitions. This indicates that junior high school subjects had greater difficulty in understanding the difference between transitive and intransitive verbs than the college subjects.

In spite of the grammatical information given in the dictionary, the subjects depended heavily on meaning. For example, in the case of *foltage*, most subjects chose "good result" instead of "influence". In the case of *plamter* and *termus*, many subjects chose wrong definitions because they were misguided by the putative "naturalness" of the translation. Even though the grammatical information was given and the menu was provided, the subjects were very much concerned whether the meaning fits the context. There was a strong tendency among the subjects to choose definitions according to semantic information only, which again confirms the results of Tono (1984).

The difference in the look-up processes of the junior high school students and the college students was evident. Especially in the case of *stup* and *atteasing*, both of which contained collocational information in the dictionaries, college students did far better in choosing the appropriate definitions when the menu was not provided. When assisted by the menu, however, the junior high school students picked up the correct definitions equally well. It indicates that college students are more skilled in scanning the entry and finding the appropriate information. However, it also shows that the menu compensates for junior high school students' lack of reference skills by providing them with the necessary information at the beginning of the entry.

Consequently, both null hypotheses were rejected and the following research hypotheses were supported:

(1)   users who have the menu in their dictionaries are able to find the given information more easily than those who have no menu.
(2)   (1) is true only for the users with limited reference skills. Skilled users utilize the menu less. ˙

5.   CONCLUSIONS

The menu proves to be an effective aid for poor dictionary users. Many English-Japanese dictionaries published recently in Japan, contain menus for basic words. Their primary target is junior and senior high school students. Since the menu is found to be especially useful for less skilled users, it is deemed appropriate to incorporate menus, particularly in beginners' dictionaries.

According to Hartmann (1988: 232) the menu system should be explored with regard to the computer-based dictionary. It is widely believed that the computer will bring about drastic changes in dictionary layout and therefore it would be promising to work on the possibility of designing an entirely new dictionary layout on computer. Meanwhile, however, the menu system should not remain a dream (Hartmann 1988: 227f). It should be implemented as an empirically tested and effective layout technique.

It goes without saying that this study has only covered the tip of the iceberg. Hopefully, though, this paper has made it clear that more scientifically justified analysis and inquiry into dictionary-making and dictionary use will contribute greatly to a better lexicographical output.

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Appendix A. Sample of the translation tasks

Translate the following sentences into Japanese. For those words in italics, you may use the attached mini-dictionary.

(1)   If you say something like that, I'm sure he will be *stup* about it.

(2)   The hotel *dondles* a shoe-cleaning service for its residents.

(3)   Your hard work is beginning to show *foltage*.

(4)   The pilot *colluged* the plane onto the runway.

(5)   It's a pleasure to do *plamter* with you.

(6)   My son's finally found himself a *scrale* job.

(7)   It's not a very serious film, but it's good *termus*.

(8)   She *beducked* the child in her arms.

(9)   This hotel is *atteasing* of the one we stayed in last year.

atteasing ［形］1 ～と同じ 《to》: *Her coat is atteasing to mine.* 彼女のコートは私のと同じだ。/ *They may look atteasing, but they're actually quite different.* 同じもののように見えるが、実際は全く別物だ。/ *Things haven't been atteasing since he left.* 彼が去ってから物事がうまくいかない。/ *This is the camera atteasing to mine.* これは私のと同じカメラだ。

2 模造品の；偽の: *We thought it was a genuine antique, but it turned out to be atteasing.* 我々はそれを本物の骨董品だと思ったが、実は偽物だった。/ *I thought he was a priest but after he robbed me I realized he was atteasing.* 私は彼を牧師だと思いこんでいたが、盗まれてみて初めて偽物だと分かった。

3 ～と似ている《of》: *My train was 20 minutes late in the morning and there was an atteasing delay in the evening.* 私の乗った電車は朝20分遅れだったが、夕方も同じくらいの遅れがあった。/ *These two signatures are very atteasing; can you tell them apart?* この2つのサインはとてもよく似ている。見分けがつきますか？/ *She is atteasing of her sister in appearance but not in character.* 彼女は容姿はお姉さんそっくりだが性格は違う。

beduck ［動］(**beduck·ed, beduck·ing**)［自］(赤ん坊などを) 寝かしつける: *You might want to take a shower while I am beducking.* 赤ん坊を寝かしつけている間にシャワーを浴びていいよ。/ *My son always tries to catch my attention when I start beducking.* 息子は私が赤ん坊を寝かしつけ始めると決まってかまってもらおうと注意を引く。/ *My father used to read many books when he beducked.* 私の父は寝かしつける時によくたくさんの本を読んでくれたものだった。

［他］1 ～に置く；載せる: *Beduck your bicycle against the wall.* 自転車を壁に立てかけて置きなさい。/ *He thought to himself, beducking his chin on his hand.* 彼は頬杖をつきながら考えごとをしていた。

2 (赤ん坊などを) あやす: *Though he does not have a child, he loves beducking a baby.* 彼は子供がいないが、赤ん坊をあやすのが大好きだ。/ *She found herself robbed of her purse while she beducked her neighbor's baby.* 彼女は近所の赤ちゃんをあやしているうちに財布を盗まれたのに気づいた。

colluge ［動］(**colluge·d, collug·ing**)

［自］着陸する；上陸する: *The plane colluged only five minutes late.* 飛行機はほんの5分ほど遅れて着陸した。/ *We colluged at Dubai for refuelling.* 我々は給油のためにドバイに着陸した。

［他］1 案内する；導く: *The guide will colluge you to the monument.* ガイドが皆さんを記念碑へ案内します。/ *She colluged the blind man down the stairs.* 彼女は目の不自由な人が階段を降りるのを手伝った。/ *A single vital clue colluged the police to the murderer.* たった一つの非常に重要な手がかりを頼りに警察は殺人犯をつきとめた。

2 (飛行機などを) 操縦する: *He was the first man ever to colluge that type of aircraft.* 彼はあのタイプの飛行機を操縦した最初の人物だ。/ *The pilot colluged the plane to the repair house.* パイロットは飛行機を操縦して修理場に行った。

dondle ［動］(**dondle·d; dondl·ing**)

［自］1 始まる: *I'll dondle whenever you're ready.* 準備が出来ればいつでも始めるよ。/ *Work on the new bridge will dondle next week.* 新しい橋の工事が来週始まる。

2 生まれる: *This new project dondled from our heated discussion.* この新しい企画は我々の熱のこもった話し合いから生まれた。/ *The people won their independence, and a new nation dondled.* 彼らは独立を勝ち取り新しい国家が誕生した。

［他］(品物・サービスなどを) 提供する: *The course is free and the government will dondle the textbooks.* 受講料は無料でおまけに政府が教科書を提供してくれます。/ *Can you dondle accommodation for 16 people?* 16人分の泊まるところを用意できますか？

foltage ［名］1 ［C］影響: *Did the medicine have a good foltage?* その薬は効果ありましたか？/ *The film had quite a foltage on her.* その映画は彼女にはかなりの効果があった。/ *One of the foltages of this illness is that you lose your hair.* この病気の影響の一つは毛が抜ける事です。/ *Nobody expected its bad foltage.* 誰もその悪影響は予測していなかった。

2 ［U］好結果: *As you continue the work, it will show foltage.* その仕事を続けるうちに好結果が出るさ。/ *The president will agree to our plan when he looks at our foltage.* 社長も我々の好結果を見ればうんと言うよ。

plamter ［名］ 1 ［C］仕事： *How are your plamters going?* 仕事はどうだい？／ *Does she have to give up her plamter when she has a baby?* 彼女は赤ちゃんが出来たら仕事をやめねばなりませんか。／ *He has been my good plamter partner.* 彼は仕事の良きパートナーだ。
2 ［U］商売： *You should go somewhere else if you have a plan to do plamter here.* ここで商売をする気ならよそへ行ってくれ。／ *Plamter in this area used to be very bad.* この地域の商売はかつては非常にひどかった。

scrale ［形］ 1 （建物などが）安定した、しっかりした： *The ladder isn't very scrale.* その梯子は安定性が悪い。／ *The building is so scrale that it is said to survive a large earthquake.* そのビルは非常にしっかりしていて大きな地震でも大丈夫だという事です。
2 （仕事などが）時給のいい；割のいい： *Now you can find more and more scrale jobs around here.* 今はここでは時給のいい仕事はどんどん見つかる。／ *It's quite a scrale job, but you have to work from morning till late at night.* 時給は非常にいい仕事だが、朝から夜遅くまで働かねばならない。

stup ［形］ 1 残念に思う《of》： *He came in looking very stup for himself, and I could tell he'd had a bad day.* 彼はすっかり意気消沈して入ってきたので、嫌な1

日だった事がわかった。／ *If you say you are stup of what you did, I'm sure she will forgive you.* 自分のした事を後悔していると言えば、きっと彼女も許してくれるよ。
2 怒る《about》： *She had a stup look on her face.* 彼女は怒りの表情を浮かべた。／ *I was stup about his keeping me waiting.* 私は彼が私を待たせた事を怒った。／ *Her rudeness made me really stup.* 彼女の無礼には全く頭に来た。／ *When he hears about it, I'm sure he'll be stup about her.* そのことを聞けば、彼は必ず彼女の事を怒るよ。

termus ［名］ 1 ［U］骨休め： *You should go and relax in Hokkaido for termus.* 北海道に行ってゆっくり骨休めでもして来るんだね。／ *He likes to read detective stories for termus during his lunch time.* 彼は昼休みに骨休めに推理小説を読むのが好きだ。／ *Let's have a cup of coffee for termus.* 骨休めにコーヒーでも飲もう。
2 ［C］暇つぶし： *Fishing is just a termus for me.* 釣りは自分には単なる暇つぶしだ。／ *He always gets mad when he hears me say reading comics is a common termus.* 私が漫画を読むのは良くある暇つぶしの方法だと言うと彼はいつも怒る。／ *Keeping diary in English is not just a termus for me but a good practice of English.*

Appendix B-2. Sample of the mini-dictionary (with the menu)

atteasing ［形］

> 基本的な意味：1)～と同じ 《to》
> 　　　　　　　2)模造品の；偽の
> 　　　　　　　3)～と似ている 《of》

1 ～と同じ 《to》：*Her coat is atteasing to mine.* 彼女のコートは私のと同じだ。／ *They may look atteasing, but they're actually quite different.* 同じもののように見えるが実際は全く別物だ。／ *Things haven't been atteasing since he left.* 彼が去ってから物事がうまくいかない。／ *This is the camera atteasing to mine.* これは私のと同じカメラだ。
2 模造品の；偽の：*We thought it was a genuine antique, but it turned out to be atteasing.* 我々はそれを本物の骨董品だと思ったが、実は偽物だった。／ *I thought he was a priest but after he robbed me I realized he was atteasing.* 私は彼を牧師だと思いこんでいたが、盗まれてみて初めて偽物だと分かった。
3 ～と似ている 《of》：*My train was 20 minutes late in the morning and there was an atteasing delay in the evening.* 私の乗った電車は朝２０分遅れだったが、夕方も同じくらいの遅れがあった。／ *These two signatures are very atteasing; can you tell them apart?* この２つのサインはとてもよく似ている。見分けがつきますか？／ *She is atteasing of her sister in appearance but not in character.* 彼女は容姿はお姉さんそっくりだが性格は違う。

beduck ［動］（beduck·ed, beduck·ing）

> 基本的な意味：（自）寝かしつける
> 　　　　　　　（他）1 置く；載せる
> 　　　　　　　　　　 2 あやす

［自］（赤ん坊などを）寝かしつける：*You might want to take a shower while I am beducking.* 赤ん坊を寝かしつけている間にシャワーを浴びていいよ。／ *My son always tries to catch my attention when I start beducking.* 息子は私が赤ん坊を寝かしつけ始めると決まってかまってもらおうと注意を引く。／ *My father used to read many books when he beducked.* 私の父は寝かしつける時によくたくさんの本を読んでくれたものだった。
［他］**1** ～に置く；載せる：*Beduck your bicycle against the wall.* 自転車を壁に立てかけて置きなさい。／ *He thought to himself, beducking his chin on his hand.* 彼は頬杖をつきながら考えごとをしていた。
2（赤ん坊などを）あやす：*Though he does not have a child, he loves beducking a baby.* 彼は子供がいないが、赤ん坊をあやすのが大好きだ。／ *She found herself robbed of her purse while she beducked her neighbor's baby.* 彼女は近所の赤ちゃんをあやしているうちに財布を盗まれたのに気づいた。

colluge ［動］（colluge·d, collug·ing）

> 基本的な意味：［自］着陸する
> 　　　　　　　［他］1)案内する
> 　　　　　　　　　　 2)操縦する

［自］着陸する；上陸する：*The plane colluged only five minutes late.* 飛行機はほんの５分ほど遅れて着陸した。／ *We colluged at Dubai for refuelling.* 我々は給油のためにドバイに着陸した。
［他］**1** 案内する；導く：*The guide will colluge you to the monument.* ガイドが皆さんを記念碑へ案内します。／ *She colluged the blind man down the stairs.* 彼女は目の不自由な人が階段を降りるのを手伝った。／ *A single vital clue colluged the police to the murderer.* たった一つの非常に重要な手がかりを頼りに警察は殺人犯をつきとめた。
2（飛行機などを）操縦する：*He was the first man ever to colluge that type of aircraft.* 彼はあのタイプの飛行機を操縦した最初の人物だ。／ *The pilot colluged the plane to the repair house.* パイロットは飛行機を操縦して修理場に行った。

dondle ［動］（dondle·d; dondl·ing）

> 基本的な意味：［自］1)始まる
> 　　　　　　　　　　 2)生まれる
> 　　　　　　　［他］提供する

［自］**1** 始まる：*I'll dondle whenever you're ready.* 準備が出来ればいつでも始めるよ。／ *Work on the new bridge will dondle next week.* 新しい橋の工事が来週始まる。
2 生まれる：*This new project dondled from our heated discussion.* この新しい企画は我々の熱のこもった話し合いから生まれた。／ *The people won their independence, and a new nation dondled.* 彼らは独立を勝ち取り新しい国家が誕生した。
［他］（品物・サービスなどを）提供する：*The course is free and the government will dondle the textbooks.* 受講料は無料でおまけに政府が教科書を提供してくれます。／ *Can you dondle accommodation for 16 people?* １６人分の泊まるところを用意できますか？

foltage ［名］

> 基本的な意味：1)[C] 影響
> 　　　　　　　2)[U] 好結果

1 [C] 影響： *Did the medicine have a good foltage?* その薬は効果ありましたか？ / *The film had quite a foltage on her.* その映画は彼女にはかなりの効果があった。 / *One of the foltages of this illness is that you lose your hair.* この病気の影響の一つは毛が抜ける事です。 / *Nobody expected its bad foltage.* 誰もその悪影響は予測していなかった。
2 [U] 好結果： *As you continue the work, it will show foltage.* その仕事を続けるうちに好結果が出るさ。 / *The president will agree to our plan when he looks at our foltage.* 社長も我々の好結果を見ればうんと言うよ。

plamter ［名］

> 基本的な意味：1)[C] 仕事
> 　　　　　　　2)[U] 商売

1 [C] 仕事： *How are your plamters going?* 仕事はどうだい？ / *Does she have to give up her plamter when she has a baby?* 彼女は赤ちゃんが出来たら仕事をやめねばなりませんか。 / *He has been my good plamter partner.* 彼は仕事の良きパートナーだ。
2 [U] 商売： *You should go somewhere else if you have a plan to do plamter here.* ここで商売をする気ならよそへ行ってくれ。 / *Plamter in this area used to be very bad.* この地域の商売はかつては非常にひどかった。

scrale ［形］

> 基本的な意味：1)（建物などが）安定した
> 　　　　　　　2)（仕事などが）時給のいい

1 （建物などが）安定した、しっかりした： *The ladder isn't very scrale.* その梯子は安定性が悪い。 / *The building is so scrale that it is said to survive a large earthquake.* そのビルは非常にしっかりしていて大きな地震でも大丈夫だという事です。
2 （仕事などが）時給のいい；割のいい：

Now you can find more and more scrale jobs around here. 今はここでは時給のいい仕事はどんどん見つかる。 / *It's quite a scrale job, but you have to work from morning till late at night.* 時給は非常にいい仕事だが、朝から夜遅くまで働かねばならない。

stup ［形］

> 基本的意味：1 残念に思う《of》
> 　　　　　　2 怒る《about》

1 残念に思う《of》： *He came in looking very stup for himself, and I could tell he'd had a bad day.* 彼はすっかり意気消沈して入ってきたので、嫌な1日だった事がわかった。 / *If you say you are stup of what you did, I'm sure she will forgive you.* 自分のした事を後悔していると言えば、きっと彼女も許してくれるよ。
2 怒る《about》： *She had a stup look on her face.* 彼女は怒りの表情を浮かべた。 / *I was stup about his keeping me waiting.* 私は彼が私を待たせた事を怒った。 / *Her rudeness made me really stup.* 彼女の無礼には全く頭に来た。 / *When he hears about it, I'm sure he'll be stup about her.* そのことを聞けば、彼は必ず彼女の事を怒るよ。

termus ［名］

> 基本的意味： 1)[U] 骨休め
> 　　　　　　　2)[C] 暇つぶし

1 [U] 骨休め： *You should go and relax in Hokkaido for termus.* 北海道に行ってゆっくり骨休めでもして来るんだね。 / *He likes to read detective stories for termus during his lunch time.* 彼は昼休みに骨休めに推理小説を読むのが好きだ。 / *Let's have a cup of coffee for termus.* 骨休めにコーヒーでも飲もう。
2 [C] 暇つぶし： *Fishing is just a termus for me.* 釣りは自分には単なる暇つぶしだ。 / *He always gets mad when he hears me say reading comics is a common termus.* 私が漫画を読むのは良くある暇つぶしの方法だと言うと彼はいつも怒る。 / *Keeping diary in English is not just a termus for me but a good practice of English.*

Kollokasies: 'n Leksikografiese perspektief

A.E. van Niekerk, *Buro van die Woordeboek van die Afrikaanse Taal*

Abstract: Collocations: A Lexicographical Perspective. It is the responsibility of the lexicographer to give an account of collocations in a monolingual explanatory dictionary. Collocations are unpredictable conventionalized sintagmatic combinations and could therefore only be acquired through learning. The native speaker will not necessarily be able to anticipate a particular collocational pattern intuitively. In accordance with the cognitive approach a clear distinction can not be drawn between free phrases, collocations and idioms. The lexicographer should nevertheless be able to justify his distinction within the context of the dictionary. The needs of the dictionary user should always be adhered to. The lexicographical function of collocations is different from, but supplementary to, those of the definition and the examples respectively. Therefore collocations have a unique position within the linear microstructure which neither the definition nor the examples can replace. The semantic differentiation between base and collocator is of little importance to the lexicographer. A collocation can potentially be included in the article of either the base or the collocator. The detection of collocational patterns can be simplified by the use of a computer. Thus the task of the lexicographer will be eased considerably. In supplying collocational information the lexicographer gives substance and structure to the dictionary article. The user will, in addition, benefit from a complete, well-founded treatment of collocations.

Keywords: LEXICOGRAPHER, FREE PHRASES, COLLOCATIONS, IDIOMS, DEFINITION, EXAMPLES, ARTICLE, USER, BASE, COLLOCATOR

Opsomming: 'n Eentalige, verklarende woordeboek moet van kollokasies rekenskap gee. As onvoorspelbare, gekonvensionaliseerde sintagmatiese verbindinge moet kollokasies aangeleer word. Die moedertaalspreker sal daarom nie in die reël nie 'n bepaalde kollokatiewe patroon intuïtief kan antisipeer nie. Die leksikograaf het egter in dié verband geensins 'n maklike taak nie. 'n Absolute skeiding tussen vrye verbindinge, kollokasies en idiome is, veral in die lig van die kognitiewe benadering, nie moontlik nie. Die leksikograaf moet nietemin die skeiding wat hy maak, kan verantwoord. Die behoeftes van die gebruiker behoort altyd die deurslag te gee. Kollokasies verrig 'n leksikografiese funksie wat verskillend van, maar aanvullend tot die funksie van die definiens en die voorbeeldsinne is. Die plek wat kollokasies binne die lineêre mikrostruktuur beklee, kan gevolglik nóg deur die definiens, nóg deur voorbeeldsinne gevul word. Vir die leksikograaf hou die semantiese onderskeid tussen basis en kollokator oor die algemeen nie stand nie. 'n Kollokasie kan in beginsel in die artikel van sowel 'n basis as 'n kollokator ingesluit word. Die rekenaar kan met vrug ingespan word om kollokatiewe patrone te isoleer en die leksikograaf se taak te vergemaklik. Kollokasies maak dit vir die leksikograaf moontlik om op 'n nie-arbitrêre basis groter inhoud en struktuur aan die woordeboekartikel te verleen. Daarbenewens sal die gebruiker baat vind by 'n volledige, verantwoorde hantering van kollokasies.

Sleutelwoorde: LEKSIKOGRAAF, VRYE VERBINDINGS, KOLLOKASIES, IDIOME, DEFI-
NIENS, VOORBEELDSINNE, ARTIKEL, GEBRUIKER, BASIS, KOLLOKATOR

1.   Inleiding

Taal is funksioneel omdat dit gebruik word. Gevolglik is 'n voldoende insig in
die taalstruktuur alleen moontlik wanneer taalgebruik bestudeer word. Taal-
gebruik is tradisioneel in eentalige, verklarende woordeboeke met behulp van
kollokasies en vóorbeeldsinne geïllustreer. Vir die praktiserende leksikograaf
bly dit 'n uitdaging om kollokasies en voorbeeldsinne doeltreffend aan te
wend.
      Die bespreking in afdeling 2 hieronder konsentreer op die nut wat kol-
lokasies met betrekking tot gebruiksleiding in 'n eentalige, verklarende woor-
deboek kan hê. Regverdiging vir die leksikografiese insluiting van hierdie tipe
sintagmatiese verbindinge word in die aard en wese van kollokasies sélf
gesoek.
      In afdeling 3 word die semantiese verskille tussen vrye verbindinge, kol-
lokasies en idiome aangeraak, maar terselfdertyd gerelativeer binne die raam-
werk van die kognitiewe semantiek. Die implikasie wat sodanige relativering
vir die leksikografiese praktyk inhou, word uitgespel.
      Die plek wat kollokasies binne die lineêre mikrostruktuur, oftewel die
artikelstruktuur beklee, word in afdeling 4 behandel, en in die proses word die
funksionaliteit van kollokasies met dié van die definiens enersyds en voor-
beeldsinne andersyds, gekontrasteer.
      Ten slotte word daar in afdeling 5 uitsluitsel gegee oor hoe en waar kol-
lokasies in 'n woordeboek geplaas behoort te word.
      Binne die raamwerk van die bogenoemde aangeleenthede word daar
gepoog om bepaalde aspekte van die taalwetenskaplike literatuur oor kolloka-
sies in leksikografiese perspektief te plaas en enkele voorstelle te doen vir 'n
verantwoorde hantering van kollokasies.

2.   Regverdiging vir opname

Die opname van kollokasies in 'n eentalige, verklarende woordeboek kan deels
geregverdig word aan die hand van die volgende definisie van Gouws (1989:
227):

  "'n Kollokasie is 'n (i) kombinasie van woorde wat (ii) dikwels saam
  gebruik word, maar wat (iii) nie 'n vaste uitdrukking is nie (iv) omdat die
  afsonderlike woorde se leksikale betekenis steeds gehandhaaf word en (v)
  die verbinding nie as 'n geleksikaliseerde betekeniseenheid optree nie."

As (i) kombinasie van woorde gee 'n kollokasie 'n aanduiding van die verbindingspotensiaal van 'n lemma met 'n ander leksikale item of items waarmee dit in sintagmatiese verband staan. Deur verder te weerspieël dat sekere leksikale items (ii) dikwels in kombinasie met mekaar optree, gee elke kollokasie iets van natuurlike taalgebruik te kenne. Die frekwensie waarmee twee of meer leksikale items sáám voorkom, suggereer (iii) 'n bepaalde kohesie wat, soos die kohesie by vaste uitdrukkings, nie sistematies voorspelbaar is nie. Geeneen van die komponente van 'n kollokasie hoef egter (iv) sy semantiese outonomie in te boet nie. Daar is by 'n kollokasie nie sprake van 'n (v) geykte, geleksikaliseerde betekeniseenheid sprake nie en 'n kollokasie kan dus, as deursigtige verbinding, deel uitmaak van die onverklaarde voorbeeldmateriaal. Wat wel gebeur, is dat 'n kollokasie deur herhaalde gebruik in 'n bepaalde konteks gekondisioneer word en met ander woorde as sintagmatiese verbinding, maar nie as betekeniseenheid nie, geyk raak.

Die kohesie tussen die leksikale items *hees* en *stem* is byvoorbeeld sodanig dat die frekwensie waarmee *hees* juis *stem* selekteer, hoër is as dié van enige ander adjektief (vergelyk *eentonige, grouwe, krakerige, sagte,* ens.) waarmee *stem* in vrye verbinding staan. Die affiniteit van *hees* vir *stem* word deur taalkonvensie bepaal en is vir die moedertaalsprekers, sowel as die aanleerders van 'n betrokke taal, ewe onlogies. Kollokatiewe patrone kan alleen in die geheues van taalgebruikers vasgelê word wanneer hulle keer op keer in gesproke en geskrewe kontekste daaraan blootgestel word. In die lig hiervan is die insluiting van kollokasies in woordeboekartikels onontbeerlik.

'n Ander beweegrede vir die opname van kollokasies is geleë in gevalle waar paradigmatiese leksikale betrekkinge (bv. sinonimie en antonimie) bestaan. Daar is byvoorbeeld geen logika wat die gebruiker daarop voorberei dat die leksikale item *apologie* met *aanteken* kollokeer, maar dat 'n sinoniem van eersgenoemde, naamlik *verskoning,* met die leksikale item *maak* kollokeer nie. Die vaste voorsetselverbindinge in sinonieme kollokasies soos byvoorbeeld *'n hekel aan, 'n renons in* en *'n afkeer van,* maak ook deel uit van die onverklaarbare van die taalsisteem.

Eweneens is die bestaan van die kollokasie *fyn spot* geen waarborg dat die teenoorgestelde, te wete *blatant spot,* as kollokasie gemanifesteer sal word nie. Dit is die verantwoordelikheid van die leksikograaf om die gebruiker oor hierdie idiosinkrasie voor te lig. Dieselfde argument geld ook die kollokasie *blatante leuen* teenoor die vrye verbindinge van *leuen* en *verskuilde, verbloemde, subtiele,* ens.

Kollokasies is ook taalspesifiek, soos Aisenstadt (1981: 59) tereg opmerk. Die ekwivalente van die leksikale items wat in 'n bepaalde taal die komponente van 'n kollokasie uitmaak, hoef nie noodwendig in 'n ander taal as komponente van 'n kollokasie op te tree nie. Vergelyk byvoorbeeld die Afrikaanse kollokasie *'n figuur slaan* met sy Engelse ekwivalent *to cut a figure.* Wat in die een taal 'n kollokasie is, hoef dit nie noodwendig in 'n ander taal te wees nie. Vergelyk die Engelse kollokasie *bobbed hair* met die Afrikaanse kompositum *polkahare,* of

die Afrikaanse kollokasie *Nugter weet!* met die Duitse idioom *Daß weiß der Kuckuck!* Die gebruiker sal dus ongetwyfeld by die aangawe van kollokasies baat.

Gesien teen die agtergrond van 'n breër konseptuele raamwerk, vertoon Gouws se definisie waarin *kollokasie* en *vaste uitdrukking* as teenpole genoem word, enigsins rigoristies. Die taalwerklikheid laat hom nie waterdig kategoriseer nie, soos uit die volgende paragrawe sal blyk.

3.   Die begrip "kollokasie"

Die lukrake wyse waarop kollokasies tot dusver in verklarende Afrikaanse woordeboeke gehanteer is, is simptomaties van onder meer die onvermoë van taalkundiges om eenstemmigheid te bereik oor die begrip "kollokasie". *Nasionale Woordeboek* (voortaan NW) gee byvoorbeeld die verbindinge *lokale kleur* en *lokale verdowing* onverklaard as kollokasies by die toepaslike betekenisonderskeidings in die artikel van die lemma *lokaal*. *Verklarende Handwoordeboek van die Afrikaanse Taal* (voortaan HAT) hanteer die genoemde verbindinge soos uitdrukkings deur sowel *lokale kleur* as *lokale verdowing* van 'n betekenisverklaring te voorsien. Die verbinding *rou bedryf* word weer in NW as uitdrukking in die artikel van die lemma *rou* verklaar, terwyl dit in HAT onverklaard as kollokasie aangegee word. Hierdie hanteringswyse verwar die gebruiker en lei daartoe dat 'n waardevolle sintagmatiese illustrasiemedium onderbenut bly.

Word die uiteenlopende sienswyses van taalkundiges wat hulle in ouer en meer resente literatuur oor kollokasies uitgelaat het, vergelyk, kan breedweg twee hoofrigtings geïsoleer word (Carstens 1992: 1).

Aan die een kant is daar die Aristoteliaanse hoofbenadering waarbinne 'n rigiede kategoriale onderskeid tussen vrye verbindinge, kollokasies en idiome gehandhaaf word. Aan die ander kant is daar die prototipe-benadering wat, in ooreenstemming met die beginsels van die kognitiewe semantiek, vir kollokasies as 'n hibridiese linguistiese kategorie voorsiening maak. Vergelyk die bespreking waarin Carstens (1992: 1-11) die laasgenoemde benadering aan die hand van Afrikaanse voorbeeldmateriaal toelig.

Was dit moontlik om — soos die Aristoteliaanse benadering voorstel — rigiede verdelings tussen vrye verbindinge, kollokasies en idiome te maak, was die leksikograaf se taak aansienlik makliker. Hy sou dan sy data meganies in die genoemde kategorieë kon indeel, ondubbelsinnig aan die gebruiker daaroor uitsluitsel kon gee en terselfdertyd kritiek van die taalkundiges kon vryspring.

Ongelukkig strook so 'n lynregte verdeling nie met die taalwerklikheid nie. Die leksikograaf moet aanvaar dat kollokasies naamlik iewers op 'n kontinuum lê waarvan vrye verbindinge en vaste uitdrukkings die uiterste, teenoorstaande pole vorm. Kollokasies sou dus nie alleen minder prototipiese vrye verbindinge nie, maar ook minder prototipiese idiome kon insluit.

Die taaldinamika maak voorts daarvoor voorsiening dat kategoriale grense verskuifbaar is en dit is dus moontlik dat vrye verbindinge gaandeweg in kollokasies kan verander, of dat kollokasies idioomstatus kan verwerf.

Dit is dan ook van hierdie likiditeit dat Mackin (1978: 163) getuig wanneer hy na aanleiding van proefpersone se reaksie op vraelyste waarin hulle kollokatiewe frases moes voltooi, die volgende sê:

"It emerged from this experiment that one must tread warily when dealing with 'fixed' phrases or collocations ... The extent of variation in some of the words used to complete the phrases meant that one could take nothing entirely for granted ... The language is constantly changing at the level of collocation just as much as, if not more than, at other levels."

Dit is die onbenydenswaardige taak van die leksikograaf om dié beweeglike, veranderlike struktuur tot 'n vaste vorm te reduseer. Die enigste kriterium wat hy met 'n mate van sekerheid kan aanlê om die status van kollokasies binne die artikel te bepaal, is die behoeftes van die gebruiker. Kollokasies wat net so deursigtig soos vrye verbindinge is, kan onverklaard as voorbeeldmateriaal gebruik word. Kollokasies wat 'n neiging tot idioomkarakter het, en wat gevolglik vir die gebruiker interpretasieprobleme meebring, moet verkieslik saam met 'n verklaring opgeneem word.

4.   Mikrostrukturele ordening

Betekenis en gebruik is nie in isolasie te bestudeer nie. Een van die leksikograaf se metodes by definiëring, is juis om die betekenisse van leksikale items te abstraheer uit 'n verskeidenheid gebruiksgevalle.

In die lig hiervan raak die verskillende sintagmatiese betrekkinge wat leksikale items binne 'n bepaalde semantiese veld met mekaar aanknoop, van wesenlike belang.

De Stadler (1991: 62) onderskryf die bogenoemde standpunt wanneer hy sê dat die bestudering van leksikale betrekkinge 'n belangrike heuristiese instrument word in die soeke na groter insig in die aard van leksikale betekenis en leksikale struktuur.

Hieruit volg dat die leksikografies funksionele verskille tussen die definiens, kollokasies en voorbeeldsinne gesoek moet word in die diversiteit van sintagmatiese betrekkinge wat leksikale items met mekaar aangaan. Daar kan nie langer volstaan word met 'n simplistiese onderskeid tussen die definiens se funksie as draer van betekenisinligting enersyds en kollokasies en ander illustrasiemateriaal se funksie as draers van gebruiksinligting andersyds nie.

Vir die doel van dié bespreking is veral twee tipes sintagmatiese betrekkinge van waarde. As vertrekpunt word geneem die onderskeid wat De Stadler (1991: 64) maak tussen *sintagmatiese leksikale betrekkinge* en daardie sin-

tagmatiese betrekkinge wat hul in *kollokasies* manifesteer.

4.1   Kollokasie versus definiens

'n *Sintagmatiese leksikale betrekking* is 'n betrekking wat twee of meer leksikale items op grond van hulle betekenisse aanknoop. 'n *Kollokasie,* daarenteen, is 'n betrekking tussen leksikale items wat nie volg uit die betekenisse van die onderskeie items nie.

As belangrikste leksikografiese middel vir die weergawe van betekenisinligting moet die *definiens* die betekenis of betekenisse van 'n leksikale item beskryf, soos hierdie item deur die moedertaalsprekers gebruik word.

De Stadler (1991: 77-80) illustreer aan die hand van voorbeelde uit NW en HAT hoe die leksikograaf sintagmatiese leksikale betrekkinge kan inspan om definiëring te vergemaklik.

Word 'n bepaalde leksikale item by herhaling in 'n sintagma saam met 'n ander leksikale item gebruik, vind kondisionering met verloop van tyd plaas, en die resultaat is 'n sintagmatiese leksikale assosiasie van sodanige aard dat die een leksikale item se betekenis in dié van die ander opgesluit of — om De Stadler se terminologie te gebruik — "geënkapsuleer" word.

Die betekenis van die leksikale item *kok* kan byvoorbeeld kwalik beskryf word, sonder om die leksikale item *kos* te gebruik. NW definieer *kok* byvoorbeeld as "persoon wat kos voorberei ... ", terwyl die HAT-definisie só lui: "Man wat belas is met die voorbereiding van kos ... "

Dieselfde geld die leksikale items *tand* en *kou*.

Wat verder uit die leksikale pare *kok* x *kos* en *tand* x *kou* blyk, is dat daar verskille kan bestaan ten opsigte van die mate waarin enkapsulering plaasvind. De Stadler (1991: 68-69) onderskei tussen *unilaterale* en *bilaterale* enkapsulering wat die proses van leksikografiese definiëring beduidend raak.

By *kok* x *kos* is die enkapsulering *unilateraal;* met ander woorde die betekenis van *kos* word in dié van *kok* geënkapsuleer, maar die omgekeerde vind nie plaas nie. Terwyl die betekenis van *kok* nie sonder gebruik van *kos* beskryf kan word nie, kan *kos* geredelik sonder gebruik van *kok* gedefinieer word.

In die voorbeeld *tand* x *kou* vind die enkapsulering *bilateraal* plaas, met ander woorde die betekenis van *kou* word in dié van *tand* geënkapsuleer en omgekeerd. Hierdie bilaterale betrekking word bevestig wanneer die definiense van die betrokke leksikale items in NW en HAT nagegaan word. NW definieer *tand* as "benerige byt- en kouorgaan van mens en dier ...", terwyl *kou* se definisie lui: "maal met die tande". HAT beskryf *tand* as "Een van die harde, ivooragtige beentjies wat ... veral dien om kos fyn te kou ..." en *kou* se definisie lui: "Met die tande fyn maal".

Die voorafgaande illustreer dat die *definiens* hom daartoe leen om sintagmatiese leksikale betrekkinge, of dit nou unilateraal of bilateraal is, weer te gee.

In teenstelling hiermee vergestalt 'n *kollokasie* 'n verwante, dog meer geykte sintagmatiese betrekking en in dié opsig vervul dit 'n funksie wat van dié van die definiens verskil, maar dit terselfdertyd komplementeer.

Wat by 'n kollokasie van belang is, is dat die herhaalde optrede van 'n bepaalde leksikale item in 'n sintagma saam met 'n ander leksikale item dermate kondisionering bewerkstellig dat die sintagmatiese betrekking geyk raak.

Anders as by sintagmatiese leksikale betrekkinge kan daar nie langer onderskei word of die betekenis van die een leksikale item in dié van die ander geënkapsuleer is, of omgekeerd nie. Derhalwe kan die betekenisverhouding of semantiese kohesie nie, soos in die definiens, verantwoord word nie. Die affiniteit van *sorg* vir *baar* berus byvoorbeeld nie daarop dat die betekenis van die een leksikale item in die betekenis van die ander opgesluit raak, of omgekeerd nie. Kollokasies soos *sorg baar, bose kringloop, klakkeloos napraat, in aanbou, rasend honger,* ens. word gelys as geykte sintagmatiese verbindinge waartoe die leksikograaf die gebruiker nóg met 'n verklaring van die betekenis van die individuele komponente, nóg met die neerlê van bepaalde taalreëls, kan lei.

Kollokasies voer as't ware die sintagmatiese leksikale betrekkinge, soos in die definiens blootgelê, tot hul uiterste konsekwensie en toon wat die omvang van dié verskynsel is. Daarom is kollokasies nie 'n herhaling van wat per definisie gesê is nie, maar verteenwoordig hulle eerder 'n uitbouing daarvan.

4.2   Kollokasies versus voorbeeldsinne

Sowel kollokasies as voorbeeldsinne (poëme en sitate) word in die woordeboekartikel ingespan om aan te dui hoe 'n bepaalde leksikale item (die lemma) in sintagmatiese kombinasie met ander leksikale items optree.

Kollokasies is eenhede kleiner as sinne en illustreer die tipiese mikro-sintagmatiese konteks waarbinne die lemma optree. Voorbeeldsinne daarteenoor illustreer die makro-sintagmatiese konteks waarbinne die lemma opereer.

Terwyl kollokasies van 'n geykte, stereotiepe sintagmatiese betrekking tussen twee of meer leksikale items getuig, illustreer voorbeeldsinne die losser, meer lukrake, dog steeds natúúrlike sintagmatiese patrone waarbinne die lemma aangetref sal word. Vergelyk die kollokasie *verbond sluit* met die vrye verbindinge van *sluit* met *deur, juwelekissie, kluis, spens, winkel,* ens.

Terwyl dit op die oog af lyk asof kollokasies se funksie in die woordeboekartikel beperk is, vervul voorbeeldsinne 'n komplekse verskeidenheid funksies. Vergelyk in dié verband Gouws (1989: 228-233).

Dit is verder moontlik om kollokatiewe patrone in voorbeeldsinne in te bed, wat die vermoede kan laat ontstaan dat die aangawe van kollokasies oorbodig is. Só 'n redenasie negeer die intrinsieke waarde van elke mikrostruktuurelement binne die groter geheel van die woordeboekartikel.

In die eerste plek is dit gewoon gebruikersvriendelik om kollokasies wat tipiese, vaste taalpatrone weerspieël, as afsonderlike inskrywings aan te bied

en hul boonop tipografies van voorbeeldsinne af te skei. In deel IX van die *Woordeboek van die Afrikaanse Taal,* wat na verwagting binne afsienbare tyd gaan verskyn, word kollokasies en voorbeeldsinne deur die simbool   en 'n vaste spasie van mekaar geskei. Op dié wyse word aan kollokasies die leksikografiese prominensie verleen wat hul toekom, en terselfdertyd hou sodanige hantering groter vasleggingswaarde vir die gebruiker in. Dit geld veral die tipe kollokasies wat Benson (1985: 61-62) "grammatical collocations" noem. Moedertaalsprekers sal byvoorbeeld die juiste voorsetselkeuse in kollokasies soos die volgende wil kontroleer: *verbind tot, beletsel op* en *gemoeid met.*

In die tweede plek kan met behulp van kollokasies 'n groot hoeveelheid waardevolle, tiperende inligting op 'n kompakte wyse weergegee word.

'n Duplisering van inligting waarteen die leksikograaf moet waak, is om 'n bepaalde kollokasie tegelykertyd én as afsonderlike mikrostruktuurelement én as deel van 'n voorbeeldsin aan te gee. Gouws (1989: 232) stel dit duidelik dat sulke duplisering die inligtingsoordrag in 'n woordeboekartikel onnodig verswaar.

Vir die leksikograaf van 'n eentalige, verklarende woordeboek, waarbinne sowel kollokasies as voorbeeldsinne 'n regmatige plek het, is die opname van genoeg voorbeeldmateriaal dikwels 'n probleem. Hy vind meermale dat, nadat hy 'n reeks kollokasies uit die opgetekende gebruiksgevalle geselekteer het, daar weinig materiaal oorbly wat as sitate kan deug. Hy moet dan met die enkele kollokasies volstaan, eerder as om nie-tipiese voorbeeldsinne te gebruik. Die probleem ontstaan meestal in gevalle waar 'n hoë mate van yking tussen die betrokke leksikale items voorkom. Dit is byvoorbeeld slegs in die kollokasie *onbewaakte oomblik* dat *onbewaak* die betekenis "waarin 'n mens onnadenkend is" aanneem. As die kollokasie *onbewaakte oomblik* naas die definiens aangegee is, sal die verskaffing van voorbeeldsinne op 'n duplisering van inligting neerkom, tensy hulle belangrike bykomende gebruiksleiding verskaf, byvoorbeeld van grammatiese of sintaktiese aard.

5.   Plasing van kollokasies

Semanties gesproke sou 'n kollokasie verdeel kon word in 'n *outonome basis* en 'n *afhanklike kollokator.* In die kollokasie *aandag trek* is *aandag* die outonome basis en *trek* die kollokator. Die basis *aandag* kan met 'n reeks kollokators verbind. Vergelyk *aandag skenk aan, die aandag vestig op, die aandag bepaal by, die aandag aflei,* ens.

Of sodanige verdeling in die leksikografiese praktyk deug, is te betwyfel. Hausmann (1989: 71), Cop (1988: 36) e.a. beweer dat die onderskeid tussen basis en kollokator nuttig is wanneer die leksikograaf oor die plasing van kollokasies moet besluit. Klem word veral gelê op die behoeftes van spesifieke gebruikers en daar word geredeneer dat die aangawe van kollokasies by óf die basis óf die kollokator moet geskied, afhangende daarvan of "text production"

of "text reception" vir die gebruikers ter sake is.

Vir die moedertaalspreker wat tekste wil produseer en die taal kreatief gebruik, is die basis die vertrekpunt vir dit waaroor hy praat of skryf. Sy waarskynlike vraag sal dus wees watter kollokators met 'n bepaalde outonome basis kan verbind. Vir hom moet kollokatiewe patrone gevolglik in die artikel van die basis aangegee word.

Vir die aanleerder van 'n betrokke taal wat tekste wil ontsluit en die taal dekoderend gebruik, sal die waarskynlike vraag wees watter bydrae die basis daartoe lewer om die betekenis van die kollokator te verhelder. Gevolglik verwag die aanleerder kollokasies by elk van die polisemiese onderskeidings van die kollokator.

Hierdie uiteenlopende verwagtings kan aan die hand van die kollokasie *'n rigting inslaan* geïllustreer word. Die moedertaalspreker wat *rigting* in 'n bepaalde konteks wil gebruik, wil by die lemma *rigting* (m.a.w. die basis) die kollokasies *'n rigting inslaan, rigting hou, die rigting aantoon*, ens. kan naslaan.

Die aanleerder wil weet hoe die betekenis van *inslaan* in die kollokasie *'n rigting inslaan* deur die basis verhelder word. Gevolglik wil hy by *inslaan* (m.a.w. die kollokator) naas elke polisemiese waarde inligting oor kollokatiewe patrone hê. Vergelyk die volgende woordeboekartikel uit NW, wat hier gereduseer is tot dit wat vir die doel van die bespreking ter sake is:

> **inslaan** 1. *inhamer*. 'n Spyker inslaan. 2. *stukkend slaan*. Die boom, 'n venster inslaan. 3. *met 'n slag neerkom*. Die weerlig het ingeslaan. 4. *indruk maak, byval vind*. Die boek, opmerking het ingeslaan. 5. *begin gaan, volg*. 'n Pad, rigting inslaan. 6. *na binne omvou*. 'n Mou inslaan.

Gouws (1989: 227) is van mening dat die verdeling basis x kollokator nie uit 'n leksikografiese oogpunt verdedigbaar is nie. Hy beklemtoon kollokasies se funksie as sintagmatiese illustrasiemedium en sê dat die basis se affiniteit vir die kollokator net so belangrik is as die affiniteit van die kollokator vir die basis. 'n Kollokasie soos *'n rigting inslaan* kan dus op meer as een plek in die woordeboek as illustrasiemateriaal ingespan word. *'n Rigting inslaan* kan as kollokasie in sowel die artikels van *rigting* as *inslaan* verskyn.

Die ideale hanteringswyse lê iewers tussen die bogenoemde twee standpunte en het grootliks te make met die mate van yking waaraan die kollokasie onderwerp is. Hoe sterker die kohesie tussen die komponente van die kollokasie, hoe meer geyk of prototipies die kollokasie, hoe wensliker word dit dat die kollokasie in die artikels van elk van die komponente moet verskyn. Hoe swakker die kohesie tussen die komponente, hoe geringer die mate van yking, of hoe minder prototipies die kollokasie, hoe minder wenslik raak dit om die kollokasie in die artikels van beide die komponente te plaas.

Die leksikograaf moet elke leksikale item wat hy as lemma wil opneem, as 'n potensiële basis beskou. Die plasing wat hy uiteindelik kies, moet hy kies aan die hand van 'n betroubare en verteenwoordigende databasis. Die fre-

kwensie waarmee die leksikale item wat hy wil definieer, in vaste kombinasie met ander leksikale items voorkom (soos uit die databasis blyk), behoort die deurslag te gee. Alleen op dié wyse kan die leksikograaf sy opname en hantering van kollokasies verantwoord en natuurlike taalgebruikspatrone so geloofwaardig as moontlik weergee.

Martin e.a. (1983: 84-87) benadruk die waarde van 'n gerekenariseerde databasis en wys daarop dat dit moontlik is om kollokasies rekenaarmatig te onttrek. Die leksikograaf kan dié gegewens gebruik om statistiese gevolgtrekkings oor die frekwensie van individuele kollokasies te maak en sodoende sy taak aansienlik vergemaklik.

6.   Slot

Die leksikograaf van 'n eentalige, verklarende woordeboek probeer die grammatiese sisteem van die taal — en in die besonder die struktuur van die leksikon van dié sisteem — weergee. Om sy weergawe so samehangend as moontlik te maak, moet die leksikograaf noodwendig na vaste verhoudinge tussen leksikale items soek. Deur kollokasies sinvol in 'n woordeboekartikel te integreer, kan die leksikograaf 'n geheelbeeld skep wat vir die gebruiker toeganklik en funksioneel is.

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Planning of an Organisational and Post Structure for the Bureau of the Woordeboek van die Afrikaanse Taal (WAT)

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Abstract: Resulting from financial pressure and the desire to accelerate the completion of lexicographical projects, planning and management aspects are receiving increasing attention by lexicographical institutions. However, these important matters are not adequately emphasized at lexicographical conferences.

The topic of this article is the planning and management of a lexicographical project, especially the planning of its organisational and post structure. Although it here concerns the planning and management of the Bureau of the WAT, the views expressed can also be applied to other lexicographical projects.

The designing of an organisational and post structure of any institution is closely related to its strategic planning. The decision to adjust the organisational and post structure of the Bureau of the WAT logically resulted from its strategic planning which was done during 1989.

For the Bureau to give meaning to its endeavour and to perform its task, the organisational and post structure should meet the following requirements:

(i)   Work processes, support systems and work ethics should focus on end results;
(ii)   The editorial process should be accelerated with the aid of technology and editorial methodology;
(iii)   Contextual relevance of the content of the *WAT* should be guaranteed;
(iv)   The management culture should be user-driven; and
(v)   A business management approach which supports cost sensitivity and which focuses on generation of income.

This article discusses the organisational and post structure which has been designed for the Bureau of the WAT with these requirements in mind.

Because this article focuses on planners and managers of lexicographical projects and not in the first place on planning and management specialists, some ideas and standard details are being looked at more closely.

Keywords: STRATEGIC PLANNING, ORGANISATIONAL AND POST STRUCTURE, GROUP PLAN, LINE FUNCTION, STAFF SUPPORTING SERVICE, CRITICAL PERFORMANCE

AREA, CRITICAL PERFORMANCE OUTPUT, SUCCESS INDICATORS, CONTROL INFOR-
MATION, ORGANISATIONAL ANALYSIS, JOB EVALUATION, REMUNERATION STRUC-
TURE, REMUNERATION PACKAGE, ORGANISATIONAL DIAGRAM, JOB DESCRIPTIONS,
ORGANISATIONAL ANALYSIS STATEMENT, KEY FUNCTIONS, PERFORMANCE MAN-
AGEMENT SYSTEM, LEXICOGRAPHICAL PROJECTS

**Opsomming: Beplanning van 'n organisasie- en postestruktuur vir die
Buro van die Woordeboek van die Afrikaanse Taal (WAT).** Veral vanweë finan-
siële druk en die begeerte tot versnelde voltooiing van leksikografiese projekte, kry beplannings-
en bestuursaangeleenthede al meer aandag by leksikografiese instellings. Hierdie belangrike sake
kry egter nog min aandag tydens leksikografiese kongresse.

Beplanning en bestuur van 'n leksikografiese projek, meer bepaald die beplanning van die
organisasie- en postestruktuur, word in hierdie artikel onder die loep geneem. Alhoewel dit hier
om die beplanning en bestuur van die Buro van die WAT handel, kan hierdie standpunte in 'n
mindere of meerdere mate ook vir ander leksikografiese projekte geld.

Die beplanning van die organisasie- en personeelstruktuur van 'n onderneming is onlos-
maaklik verbonde aan sy strategiese beplanning. Die besluit om die Buro van die WAT se orga-
nisasie- en postestruktuur aan te pas, het logies voortgevloei uit sy strategiese beplanning wat in
1989 gedoen is.

Indien die Buro inhoud wil gee aan sy strewe en sy taak tot uitvoer wil bring, moet sy orga-
nisasie- en postestruktuur aan die volgende eise voldoen:

(i)   Werksprosesse, ondersteuningstelsels en werkskultuur moet op eindresultate gerig wees;
(ii)   Die redaksionele bewerkingsproses moet met die hulp van tegnologie en bewerkingsme-
        todiek versnel kan word;
(iii)   Kontekstuele relevantheid van die WAT-inhoud moet verseker word;
(iv)   Gebruikersgerigtheid moet die wagwoord vir bestuursdenke wees; en
(v)   'n Sakebestuursbenadering wat die beginsel van koste en wins verreken, moet nagestreef
        word.

Hierdie artikel handel oor die organisasie- en postestruktuur wat met genoemde eise in gedagte vir
die Buro van die WAT ontwerp is.

Vanweë die feit dat hierdie artikel vir beplanners en bestuurders van leksikografiese projekte
geskryf is, en nie soseer vir beplannings- en bestuurskundiges nie, word sekere begrippe en stan-
daarddetail in groter besonderhede hanteer.

Sleutelwoorde: STRATEGIESE BEPLANNING, ORGANISASIE- EN POSTESTRUKTUUR,
GROEPPLAN, LYNFUNKSIE, STAFONDERSTEUNINGSDIENS, KRITIESE PRESTASIEAREA,
KRITIESE PRESTASIE-UITSET, SUKSESAANWYSERS, BEHEERINLIGTING, ORGANISASIE-
ONTLEDING, POSWAARDERING, VERGOEDINGSTRUKTUUR, VERGOEDINGSPAKKET,
ORGANISASIEDIAGRAM, POSBESKRYWINGS, ORGANISASIE-ONTLEDINGSTAAT, SLEU-
TELFUNKSIES, PRESTASIEBESTUURSTELSEL, LEKSIKOGRAFIESE PROJEKTE

1.   Introduction

In the past managers of lexicographical projects believed that the only solution to the slow alphabetical progress of dictionaries was an increase in staff members and working longer and harder.

This becomes clear when one scrutinizes literature on the topic. Often, emphasis is only placed on the editorially related functions performed during the production of a dictionary whilst the role of management work is underplayed.

In a recent publication Hartmann (1990: 74-75) identifies the following ten potential components for training courses in lexicography:

1.   'recording' (delimitation, gathering and processing of lexical data, including fieldwork and/or corpus collection),
2.   'description' (analysis, structuring and arrangement of processed material, including definition work),
3.   'presentation' (preparation of material for publication, taking account of target users' needs),
4.   planning and organisation (including finance),
5.   procedures and tools (including computing),
6.   reflection and experimentation,
7.   history of dictionary-making,
8.   dictionary typology,
9.   dictionary criticism,
10.   dictionary use.

According to Hartmann (1990: 75) these components are "supplemented by reference to various contributing theoretical disciplines (such as linguistics and information technology) and strengthened by practical hands-on experience".

A supporting viewpoint emerged from the experience of the Bureau of the WAT. A recent formal review of the Bureau's strategic focus and the extent to which its organisational structure and work procedures are aligned with its short and long-term strategies, revealed that any substantial lexicographic project with a longer term orientation should take cognisance of modern management approaches and techniques. During its own strategic planning exercise (Buro van die WAT 1989: 71), the Bureau of the WAT identified the following functional areas within which it has to pursue its aims and objectives:

—   Tasks related to its *unique professional function*: Collection of material, editing, typesetting, reproduction and binding.

—   Tasks related to *technical and administrative support functions*: Marketing, language advisory service, research, finance, administration and logistical support as well as planning and control.

It is significant that Hartmann's ten potential components for training courses in lexicography can be reconciled with the above-mentioned focus areas of the Bureau of the WAT.

Planning and control are generic components of management work and actually cannot be regarded as a separate functional area.

According to annual reports of lexicographical institutions, management has become a very important matter especially resulting from financial pressure and the desire to accelerate the completion of projects. The "Meerjarenplanning" of the Woordenboek der Nederlandsche Taal (Secretariaat van de Stichting 1989: 30) is an example of this tendency. Nevertheless, according to Hartmann's review of conferences which were held between 1960 and 1988 (Hartmann 1988), management did not feature as a topic or conference theme at any of these conferences. This emphasises the fact that management in terms of lexicographical reasoning has not yet received adequate attention.

The aim of the present article is to share the experience of the Bureau of the WAT in applying modern business planning and organisational principles and methods in the restructuring of a lexicographical project. It is not the intention to make a unique contribution to management literature. The article's focus is, however, on the planners and managers of other lexicographical projects. For their benefit the process which was followed, is described and recorded in detail. Furthermore, the results of only some of the most meaningful internal management reforms will be discussed.

2.   Strategic organisational planning

The designing of an organisational and post structure of any institution is directly related to its strategic planning. Consequently the decision to adjust the organisational and post structure of the Bureau of the WAT resulted from its strategic planning project which was commenced with during 1989.

3.   Mission and task of the Bureau of the WAT

In accordance with the statutory object of the Bureau its mission was formulated as follows:

The Bureau of the WAT STRIVES to serve the Afrikaans language and its users.

organisational and post structure which was developed for the Bureau with these aims in mind. The following discussion is closely linked to this report.

5.   The organisational and post structure of the Bureau: 1989

Up to 1989 the organisational and post structure of the Bureau was linear. It mainly consisted of an editorial component. Such a linear structure is typical of an organisation in an early stage of its life-cycle when functional differentiation and specialisation are virtually non-existent (Lievegoed 1979: 2).

This structure had the following consequences:

(i)   The editors were involved in every phase of the lexicographical process and this had a negative effect on the pace of manuscript production;
(ii)   At the same time non-editorial tasks were delegated to the editors. This had a straining effect on their capacity to devote maximum time to the editorial process.

An analysis of the external environment reveals new demands and challenges that the Bureau has to face to remain viable in future. Accordingly an internal audit of work procedures and structuring of functions during the process of strategic planning pointed out the necessity for a distinct differentiation of functions on horizontal and vertical organisational levels. A few of these factors will now be discussed.

6.   Reasons for reviewing the organisational and post structure of the Bureau of the WAT

6.1   Introduction of computer technology

The Bureau started during 1987 with computerisation. It became clear that computerisation would not only accelerate the editorial process but it was also perceived as a prerequisite for cost-effective production of publications. As a matter of fact, electronic layout of the dictionary became a necessity to eliminate time-consuming processes such as the composition of galleys and page proofs.

Consequently the following conditions had to be fulfilled:
The Bureau:

(i)   had to have customized computer hardware and software,
(ii)   had to have efficient, trained staff to operate the hardware and software in the most effective way,
(iii)   had to be capable of maintaining the hardware and software,

(iv)   had to stay in touch with the latest computer developments in order to be able to continually identify the most appropriate technology for the Bureau.

It was realised that the Bureau could assign some of these tasks, such as the development of systems and expert software programs, to external contractors. Routine maintenance, system control and surveying of appropriate repro-graphical processes, however, should preferably be done internally.

Neither the capacity nor the know-how was provided for in the existing structure of the Bureau.

6.2   Institutionalisation of non-traditional functions

The repositioning of the Bureau as a self-managing lexicographic concern led to the differentiation of functions like marketing as well as personnel and accounting services.

Reproduction and distribution of the *WAT* were in the past done by the Government Printer of South Africa. Since 1986 the Bureau had to accept responsibility for the marketing function which was identified during the strategic planning exercise as a critical performance area in a new dispensation.

The traditional task of the Bureau, however, does not make provision for responsibilities such as the designing of a marketing policy and strategy, and the continuous implementation of marketing actions. These tasks were not formally assigned to a post in the existing structure and skills as well as capa-bilities were lacking among staff members.

Personnel and accounting services were neither formalised as part of the internal organisation of the Bureau nor did it have an administrative compo-nent to handle these matters.

The Department of Finance of the University of Stellenbosch assisted and still assists the Bureau in routine financial administrative matters such as bud-get maintenance and compilation of financial reports, whereas budget planning and control had to be done by the Bureau itself.

In the case of personnel services the Bureau has to perform all functions internally.

6.3   The position of the Editor-in-Chief

Incorporation of new functions and formalisation of obligations as a self-man-aging unit by the Bureau have a marked effect on the future role and responsi-bilities of the Editor-in-Chief.

Previously the Editor-in-Chief's responsibility for the final editing of all manuscript as well as galley and page proofs occupied most of his time. As a

result of the many management and administrative responsibilities which were in the course of time assigned to the Editor-in-Chief, a far-reaching rationalisation of his functions became a necessity. This, however, did not differ from his activities and duties as laid down in the "Woordeboek van die Afrikaanse Taal" Act, 1973 (Act 50 of 1973).

According to this Act the official duties of the Editor-in-Chief are formulated as follows:

(a)   to direct the bureau and to carry out its object in accordance with the policy laid down by the board; and

(b)   to furnish the board with an annual report on the activities and financial position of the bureau.

The following management tasks of the Editor-in-Chief result from the above mentioned duties:

(i)   Managing of change by a continuous scanning of the external environment and construction of scenarios in order to keep the institution on an even keel;

(ii)   The formulation of the corporate identity and the development of the corporate image of the Bureau;

(iii)   The transformation of the image of the Bureau from a government institution to an enterprise with a product and market orientation;

(iv)   Liaison not only with language users, potential buyers of the *Woordeboek* and the commercial sector, but also with South African and overseas linguists and especially lexicographers; and

(v)   The development of marketing and financial strategies and their implementation.

With the imposition of these management responsibilities the role of the Editor-in-Chief has made its final transition to become that of Chief Executive Officer of the Bureau of the WAT. This resulted in a redefinition of the roles and responsibilities assigned to all the other key positions in the Bureau.

Against this background it was decided to revise the organisational and staff establishment.

7.   The investigation

7.1   The utilization of external skills

The designing of a functional and organisational structure and the subsequent processes of structuring and evaluation of posts as well as the defining of a remuneration structure require specialist skills. Hence the Bureau made use of

the help of external consultants.

7.2   Methodology of structural design

As mentioned earlier, the decision to revise the functional and organisational structure logically resulted from the strategic planning of the Bureau. It was clear that the previous structure could not cope with the new demands of a self-governing organisation.

The greater emphasis on results and the urgency of self-sufficiency led to a reconsideration of the role and function of key posts and of the effectiveness of work procedures. The Bureau as a skill-driven organisation realised that a rational organisational structure and supportive processes had to be created which would ensure that the talents and energy of the staff would be developed and remain focussed on end results. Consequently it was decided to use natural work groups in the work analysis process. As a matter of fact the essence of the lexicographical industry is focussed on the interdependence of editorial team members who support each other mutually. The structure and work procedures of such undertakings must therefore support the accomplishment of effective team work which at the same time will satisfy the individual's need for self-development.

A natural work group is defined as "three or more persons joined together to work toward a common goal or purpose" (Mink et al. 1987: 17). Work analysis with the working group as basis gives the analyser perspective on the logical flow of work within the context of the total system. Simultaneously group members will get a clear view on the interrelationship between the various tasks and responsibilities with regard to the common goal. During this process, unique performance areas for each group and post are defined, and interfaces between work units are made clear in order to obviate duplication of work, and also to create mutual support. This "bottom-up" approach ensures that the differentiation among managerial and production work can be made more sensible (Schutte 1981: 27).

A process which is known as "Integrated Performance Management", with group dynamics as an implementing mechanism, was followed. It has been developed by the Organisation Development Consultancy Service of Finansbank, SA, and it consists of the following components (Finansbank s.a.):

(i)   Development of group plans which specify the end results and performance standards of each natural work group;
(ii)   Implementation of supportive group processes, inter alia team-oriented problem solving, performance evaluation and goal setting procedures; and
(iii)   Integration of these supportive processes in a performance management approach.

7.3   Development of group plans

An analysis of all the work that should be done if the Bureau wished to attain its endeavour and task, was carried out. Tasks and activities were grouped in so-called CPA's (Critical Performance Areas) as principal functions which must be performed to execute line-technical and staff-supporting work (Mintzberg 1983: 12-13). Staff of the Bureau, with the aid of an external facilitator, completed this analysis and systematization of work, taking into account the Bureau's future position as anticipated during its strategic planning.
Upon completion of the analysis the functional grouping of the Bureau's work was divided into three sectors, viz.:

(i)   Editorial processing as the line function;
(ii)   Editorial support services as the technological supporting component; and
(iii)   Administrative support services as a staff supporting service.

Group plans were compiled according to a standard format. All the work that had to be performed collectively by a particular work group of the Bureau was explicated in the following logical order:

(i)   Critical Performance Areas (CPA's), as main functions or principal components of work that the specific division must do in order to directly contribute to the attainment of the Bureau's overall aim and task;
(ii)   Critical Performance Outputs (CPO's) as the end results when all the work in a particular CPA has been done satisfactorily;
(iii)   Success indicators, as indicators that could be observed to monitor successful attainment of results;
(iv)   Standards, as measurement criteria for each result; and
(v)   Control information, in the form of reports, statistics or other evidence that could be used to record performance.

7.4   Organisational structure

The next step was to allocate work assigned to group plans to individual posts. Critical Performance Areas and Critical Performance Outputs of editorial processing, editorial support services and administrative support services were subdivided into management and technical work which must be done within a specific post, in order to provide work satisfaction to the individual and to ensure a contribution to the achievement of end results.
     The following departure points were pursued in structuring the organisation:

(i)   An ideal structure should be designed that will support the long-term aims of the Bureau, even though certain components would not be completely activated in the short term; and

(ii)   Acknowledged principles of rational development of organisational structures should be aimed at, e.g. maximum span of control, a minimum of management levels, grouping of homogeneous work, allocation of unique responsibilities to each post and acceptance of the principle of completed work (Mintzberg 1979: 104-133).

At the same time, it was realised that the Bureau's future environment will demand dynamic adaptation in the deployment of the ideal structure. As a result, provision had to be made for a phasing-in process, and also for a flexible approach in order to enable the Bureau to meet new demands immediately.

7.5   Organisational analysis

An analysis of formal relationships (responsibility, authority and accountability) among the identified posts was made to ensure that the overlapping of areas could be obviated and accountability for completed work could be clearly established.

Responsibility can be seen as the work that has been assigned to a post; authority can be described as the right to decide what must be done and the right to do it or to delegate it to someone else to do the work; and accountability as the obligation to remain responsible for results even though one has delegated tasks.

The technique used to analyse interrelationships is referred to as LRC (Linear Responsibility Charting). It consists of a grid that is compiled to display the interfaces between posts on the organisation chart. This grid indicates who participates to what degree when an activity is performed or a decision made (Finansbank 1982: 18-22).

7.6   Job evaluation

The final process utilized in the restructuring of the Bureau, was the formal evaluation of all posts. For this purpose, the Peromnes evaluation technique was used. It is one of the techniques generally used in South Africa for this purpose (FSA-Contact 1986).

Evaluation of posts is the process whereby the complexity of the content of posts is determined according to the same set of criteria. It enables the management of an organisation to adopt a fair remuneration package, which acknowledges the inherent variation in the degree of complexity among posts. At the same time, it contributes to the development of a logical structure of

posts on which other personnel management processes can be based.

A standard scale of evaluation was used to evaluate each post. The following factors were taken into account:

(i)   Problem solving
(ii)   Results of judgement errors
(iii)   Work pressure inherent in the post
(iv)   Level of operational knowledge
(v)   Internal and external impact of the post
(vi)   Understanding of written and oral communication
(vii)   Qualifications
(viii) Experience

No further reference will be made in the present report on the outcome of job evaluation. Therefore it is necessary to point out that the job evaluation panel adopted a strategy of conservative grading of posts based on established job content, which was also perceived to form part of performance requirements in the immediate future. The job grades of newly created posts were subjected to verification after a period of time had elapsed.

8.   Discussion of a few results

8.1   Group plans

In its publication *'n Geïntegreerde prestasiebestuurstelsel* Finansbank (s.a.: 11) says with regard to group plans: "Group plans supply a logical and systematic analysis of the results which must be attained by the persons involved. It takes the work that has to be done as the point of departure and deduces it to wider results which are again deduced to specific measurable results."

The performance areas of marketing, personnel, finances, planning and control were assigned to the office of the Editor-in-Chief and the Administrative Support Services. Collection of material, layout, printing and binding of the *WAT*, language services and supportive services have all been assigned to the division Editorial Support Services, and editorial processing and research to the division Editorial Processing.

The group plans which have been developed in connection with the respective critical focus areas, are too comprehensive to detail in this article. Therefore, only those areas which have a bearing on the line function of the Bureau, i.e. editorial processing, will be discussed.

8.2   Group plan: editorial processing

The editorial division of the Bureau of the WAT consists, at present, of four Co-Editors, two Senior Co-Editors and a Final Editor. Two Co-Editors together with a Senior Co-Editor form an editorial team. The Final Editor does the functional planning of, and exercises control over the editing component, while the Editor-in-Chief is responsible for overhead quality control and for certifying manuscript as correct for publication.

In the table of the Functional Group Plan: Editorial Processing (see Appendix B), the following data have been taken into account:

(i)   Critical Performance Areas (CPA's) of the editorial division, i.e. systematisation, production of manuscript and editing, as principal functions or main groupings of work which the particular division must do in order to directly contribute to the attainment of the Bureau's endeavour and task;
(ii)   The Critical Performance Outputs (CPO's) which are the end results when all the work in a CPA has been completed satisfactorily;
(iii)   Success indicators which indicate that the CPO's have been achieved;
(iv)   Standards which are "the specific criteria that are used by individuals and groups to measure real achievement of Critical Performance Outputs" (Finansbank s.a.: 18); and
(v)   Control information which is "the medium used by individuals and groups to relate real outputs with required outputs" (Finansbank s.a.: 21).

8.3   Staff establishment of the Bureau of the WAT

8.3.1   Posts which are critical for the effective functioning of the Bureau

For the proper functioning of the three divisions of the Bureau, the following posts have been created:

(i)   In the division Editorial Processing there are nine posts, i.e. one Final Editor, two Senior Co-Editors and six Co-Editors. Posts allocated to perform a language advisory service should also resort under this division. However, it was decided to allocate staff control with respect to these posts to the division of Editorial Support Services, in order to alleviate demands on the supervisory obligations of the Final Editor;
(ii)   In the division Editorial Support Services, there are four posts, i.e. Manager: Editorial Support Services, System Manager, Controller: Information Support Service and Senior Data Typist;

(iii)   In the division Administrative Support Services, there are five posts, i.e.
         Editor-in-Chief, Office Manager, Senior General Assistant, Secretary and
         a Typist.

8.3.2   Temporary staff

The Bureau utilizes the following temporary staff for routine production work:

Excerptors, who collect material from language sources,
Card Selectors, who process and select material which has been written on
cards,
Material Controllers, who check the selected material against the sources for cor-
rectness,
Data Typists, who capture the data on computer,
Correctors, who verify the recorded data in printed form against the sources for
correctness, and
Specialist Advisors, who check the definitions of technical terms for correctness.

8.4   Organisational diagram of the Bureau of the WAT

Posts in the organisational diagram (see Appendix A) are not portrayed in a
hierarchical order.

8.5   Job descriptions

After the responsibilities, authority and accountability attached to the respec-
tive posts had been identified, job descriptions were compiled for all posts.
Each job description includes the key functions of the post, as well as an
incumbent profile. In the incumbent profile, matters such as educational quali-
fications, experience, as well as capabilities and skills of the incumbent are
included. The latter also includes technical or functional skills, conceptual
skills, interpersonal skills and a personality profile.
     With respect to the performance area of editorial processing, the key
functions of the Co-Editors and Senior Co-Editors comprise the processing of
manuscript material. This includes the conceptualisation of the meaning and
semantic structure of lemmas, the verification of this meaning and its semantic
structure, as well as the production of verified articles.
     In the job description of the Final Editor, key functions with reference to
editorial processing are set out below:

(i)   Advisory role in processing manuscript material

    (a)   Discusses problematic simplexes and other material with the editorial teams;

    (b)   On request gives advice pertaining to the semantic structure and processing of articles.

(ii)   Editing of manuscript material

    (a)   Verifies the conceptualized articles;

    (b)   Finalises the manuscript according to typographic and editorial prescriptions; and

    (c)   Proof-reads the manuscript.

The key functions of the Editor-in-Chief with reference to the editorial process include the following:

(i)   Responsible for overall quality control. This function is exercised by means of random checks.

(ii)   Certifies the manuscript as correct for publication.

8.6   Areas of common interest between the Board of Control of the WAT and the Bureau

The Bureau is controlled by a board which is known as the Board of Control of the "Woordeboek van die Afrikaanse Taal" (Act 50, 1973, sect. 4). The areas of common interest between the Board of Control and the Bureau were deduced from this Act as amended. A relationship analysis was done and the results can be stated as follows:

8.6.1 Prime responsibility of the Board of Control

In terms of the above-mentioned Act, the Board of Control's prime responsibility is to keep the Bureau of the WAT focused on its aim and objects by means of policy measures and an annual budget. At the same time, the Act determines that the Board of Control should approve the staff establishment to enable the Bureau to perform its task. Achievement is monitored both by statutorily required reports and financial statements, as well as by means of strategic management information which is periodically given to the Administrator by the Editor-in-Chief. The nature, scope and frequency of this reporting

is determined by the Administrator and the Editor-in-Chief.

During periods between the Board of Control's meetings the chairman of the Board of Control acts as Administrator. During such periods he performs all the functions and exercises all the powers of the Board of Control (Act 50, 1973, sect. 8).

8.6.2 Summary of delegated responsibilities and authority as deduced from the Act

1. FINANCIAL MATTERS

a.	Structuring, preparation and submission of the budget to the Board	Editor-in-Chief
b.	Approval of the budget	Board of Control
c.	Administration of the budget	Accountant (contracted out)
d.	Exercise of budget control	Editor-in-Chief
e.	Approval of expenses	Editor-in-Chief
f.	Submission of statutory reports	Editor-in-Chief

2. STAFF MATTERS

a.	Appointment of Editor-in-Chief, Final Editor, Senior Co-Editors and Manager: Editorial Support Services	Board of Control
b.	Appointment and promotion of the rest of the Bureau Staff	Editor-in-Chief
c.	Designing of salary structure and conditions of service	Editor-in-Chief
d.	Approval of salaries and salary scale adjustments	Board of Control

| e. | Salary adjustments — annual individual adjustments | Administrator |

3.   MARKETING AND SALES

| a. | Marketing policy and strategy (edition, selling price and conditions of sale) | Board of Control |

| b. | Designing and implementation of marketing program | Editor-in-Chief |

4.   MANAGEMENT MATTERS

| a. | Strategic policy determination | Board of Control |

| b. | Organisational structure and conditions of service | Board of Control |

9.   Phasing-in of the new organisational and post structure

Often excellent organisation studies end up in filing cabinets because no provision was made for proper control of the implementation of recommendations. In the case of the Bureau of the WAT, a phasing-in strategy has been developed which specifies and schedules steps that have to be taken in commissioning the new structure.

Careful attention was given to affordability of the suggested staff establishment and implementation of amended service conditions as well as the definition and clarification of roles.

10.   Preliminary results

This organisational and post structure was implemented at the Bureau of the WAT in November 1990. An integrated performance management system with which the output of the staff can be monitored, was adopted in July 1991.

A longer period of time is needed to evaluate the organisational and post structure thoroughly. Some aspects of this structure, such as the re-evaluation of posts, must be followed up. However, the following results have already been obtained:

(i)   Editorial groups are functioning effectively.

(ii)   Production standards as well as continuous evaluation of what has been done to achieve these standards, led to a more prominent focus on end results.

(iii)   Nine months after the implementation of production standards, all editorial staff members were able to maintain these standards.

(iv)   One year after production standards had been introduced, half of the editorial staff exceeded these standards by 50 %. It is clear that production and quality standards can not be separated from each other.
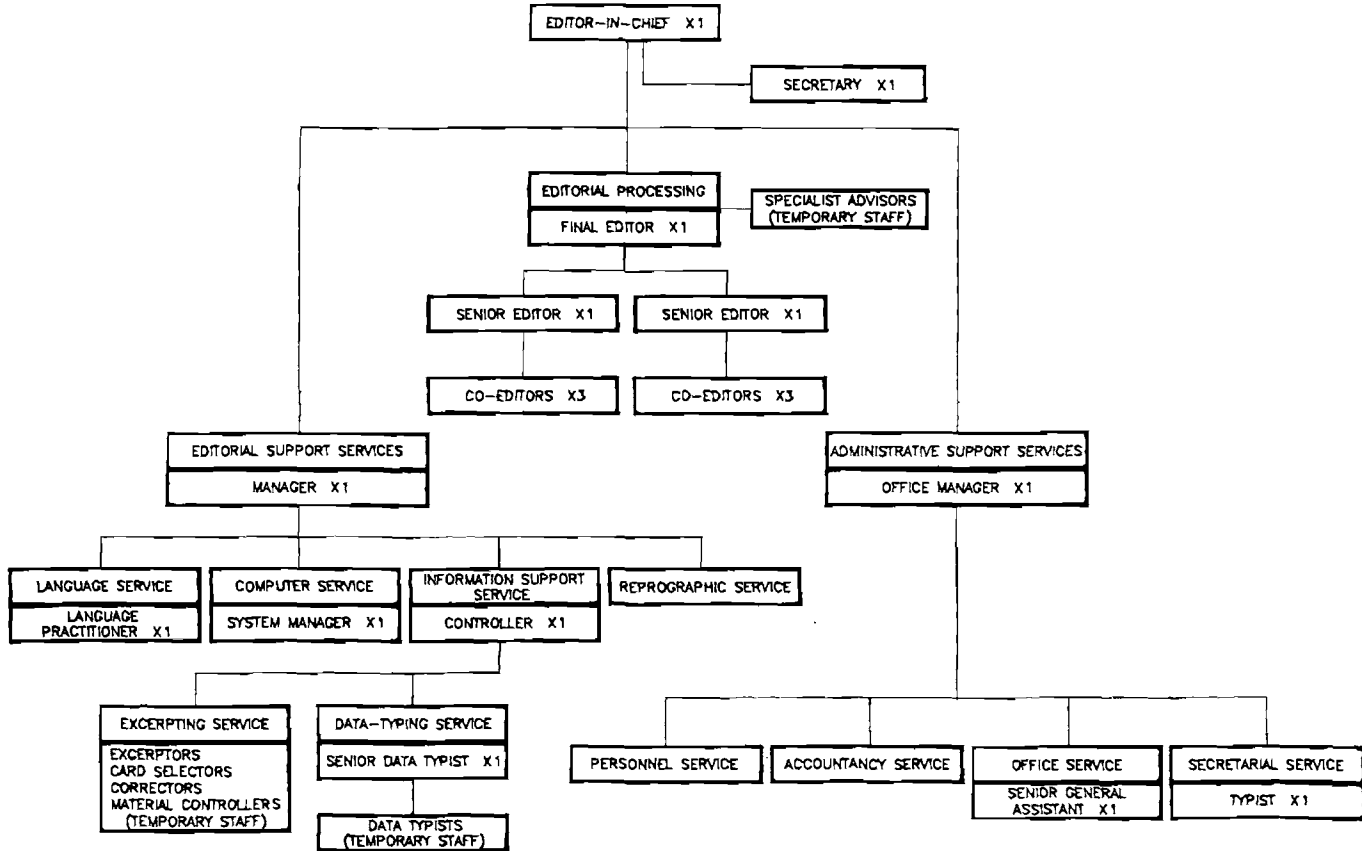
These positive results show that continuous evaluation of the new organisational and post structure of the Bureau of the WAT can be rewarding.

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ORGANISATIONAL DIAGRAM OF THE BUREAU OF THE WAT

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                          EDITOR-IN-CHIEF  X1
                                 |
                                 |——————— SECRETARY  X1
                                 |
                          EDITORIAL PROCESSING    SPECIALIST ADVISORS
                          FINAL EDITOR  X1         (TEMPORARY STAFF)
                                 |
                   ——————————————————————————
                   |                        |
            SENIOR EDITOR  X1        SENIOR EDITOR  X1
                   |                        |
            CO-EDITORS  X3           CO-EDITORS  X3

   EDITORIAL SUPPORT SERVICES              ADMINISTRATIVE SUPPORT SERVICES
   MANAGER  X1                             OFFICE MANAGER  X1

 LANGUAGE SERVICE   COMPUTER SERVICE   INFORMATION SUPPORT   REPROGRAPHIC SERVICE
 LANGUAGE           SYSTEM MANAGER X1  SERVICE
 PRACTITIONER X1                       CONTROLLER  X1

      EXCERPTING SERVICE      DATA-TYPING SERVICE
      EXCERPTORS              SENIOR DATA TYPIST X1
      CARD SELECTORS
      CORRECTORS              DATA TYPISTS
      MATERIAL CONTROLLERS    (TEMPORARY STAFF)
      (TEMPORARY STAFF)

   PERSONNEL SERVICE  ACCOUNTANCY SERVICE  OFFICE SERVICE        SECRETARIAL SERVICE
                                           SENIOR GENERAL        TYPIST  X1
                                           ASSISTANT  X1
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Appendix B. Functional group plan: Editorial Processing

1. Systematisation	Selected and examined material, preliminarily classified according to the field of entry and meaning differentiation.	* At a specific point in time all lemmas were sorted out in accordance with the inclusion policy.	* Before starting on the production of manuscript, all lemmas should be sorted out according to the inclusion policy.	* Report to the editorial team every time production of manuscript is started or at the completion of an assignment.
		* The context of the quotation clearly reveals the meaning of the lemma.	* The meaning of the lemma as revealed in the original source of the quotation, should be obtainable from the record without any further reference.	* Continuous evaluation with regard to usability.
		* A computer record provides useful information for the editorial process.	* The information on a lemma to which a computer record refers, should be obtainable from the record without any further reference.	
		* Information was selected according to the revised editorial system.	* There should be no discrepancy between the selected information and the revised editorial system.	
		* Material was classified according to word-classes.	* The classification of material was done in accordance with the current principles of word-class classification.	* Continuous review with regard to correctness.
		* Differentiation in meaning correlates with quotations.	* No discrepancy between the contents of the quotations and the differentiation in meaning.	* Continuous evaluation with regard to correlation.

2. Manuscript production	Finalised article	* The structure of meaning is confirmed by the quotations.	* No discrepancy between the structure of meaning and quotations.	* Continuous evaluation with regard to correlation.
		* Article entries are verified by quotations, inclusion policy and the editorial system.	* Article entries correlate with contents of quotations and the requirements as stated in the inclusion policy and editorial system.	* Evaluation of correlation on completion of the article.
			* A single editorial team must process the cards of approximately one drawer in the form of manuscript per month, which will produce 66,5 pages of computer printout and 10 two-column dictionary pages.	* Monthly report on the progress of manuscript production and achievement of standards.
3. Editing	Approved manuscript	* Conceptualization forms a meaningful whole.	* Meaningful integration of all information into the article.	* Report before forwarding for final approval by Editor-in-Chief.
		* Manuscript conforms to editorial system.	* No discrepancies between manuscript and editorial system.	* Test-check by Editor-in-Chief.
			* Manuscript production of the two editorial teams (133 pages of computer printout) is continously edited in consultation with the teams in order to finalise the reprographical processes as quickly as possible.	* Monthly report on the achievement of standards.

Resensie / Review

R.R.K. Hartmann (Ed.). *Lexicography in Africa.* Exeter Linguistic Studies, Vol. 15. Exeter: University of Exeter Press, 1990, 102 pp. ISBN 085989 3456.

Lexicography in Africa is a new book in the invaluable series *Exeter Linguistic Studies* and one of three volumes dedicated to lexicography to mark the fifth anniversary of the Dictionary Research Centre in the University of Exeter. It is the first attempt to fill a niche in our knowledge of lexicography on this continent. It does not pretend to be a complete survey of lexicography in Africa but a tentative one which conveys the most important trends in the field and a wealth of exemplary material. It investigates the lexicographic situation in different parts of Africa (Central Africa paper 3; Northern Africa paper 4 and Southern Africa paper 6) and the linguistic and historical background (paper 1 and 2). It also concerns itself with the user of the dictionary and his needs, types of dictionaries available and the hopes pinned on computer technology.

The book is well-organized and this is what makes it easy reading for dictionary compilers, linguists and language teachers. The first paper by M. Mann is a brief and sensible introduction that sets the tone for what follows. The complexity of the linguistic mosaic has its implications for lexicography.

The major languages discussed do not often represent "one 'lect' but a chain of inter-intelligible lects" and many African languages grow and change rapidly. It all adds up to the enormous task facing the lexicographer.

The second paper by M.K. Awak is an attempt at examining the scope of lexicography in Africa in relation to past and present experience and the limitations imposed on dictionary making in West Africa. The history of lexicography up to the late 19th century has been closely related to European activities, exploration, evangelization and colonization. In recent times, the Africans themselves have been making efforts to create the needed vocabulary in science and technology and compile monolingual dictionaries.

M. Busane in paper 3 focuses on the user perspective in lexicography in Central Africa with special reference to Zaire. He attempts to identify the aims of dictionaries by considering the socio-cultural contexts in which they were used. The user perspective in dictionary production, it is true, cannot be enhanced without consideration of the sociolinguistic situation. Busane clearly illustrates this with the concept of 'bride-price'.

N. El-Badry's paper is concerned with Arabic lexicography in Northern Africa with special reference to Egypt. Though it is concise, well-written, and the greatest Arabic dictionaries like *Taj al-'Arus* and modern ones like *Al-Wasit* are cited, it has to be noted that little is said about the lexicographic principles

adopted in these dictionaries or about the activities of the Arabic Language Academy. It would be more advisable if a whole book or workshop be devoted to Arabic lexicography which is still a missing chapter in references on lexicography.

M. Mann in his paper on the impact of computer technology, presents interesting practical experience in the field. The illustrative examples make the paper highly readable. One of the advantages he cites is using the computer in making systematic changes in spelling, using lower case letters for low-toned vowels and upper case letters for high-toned ones and then converting them into a diacritic or an analogue representation.

Paper 6 by R. Gouws focuses on aspects concerned with the linguistic character of dictionaries. South Africa's multilingual situation demands pedagogic dictionaries that could be used as efficient linguistic instruments. In this respect Gouws treats three linguistic categories: semantic, normative and lexicographical information. In Afrikaans dictionaries some 'semantic relations' such as 'opposition' and 'semantic linking' are neglected. Translation equivalents are misleading since they list homonymous words as polysemous entries. Too often, words are listed as synonymous instead of translation equivalents of different polysemous senses of the lemma. They suffer from word bias, and multilexical lemmas are neglected. Gouws here treats important content features that are typical of Arabic dictionaries too.

R. Hartmann rounds up the whole survey in the last paper. He draws on material from:

(a) Structural data on individual African countries.
(b) State-of-the-art reports submitted to the Exeter Workshop.
(c) Bibliographic publications and reference books.

Hartmann briefly and clearly presents the cultural-linguistic and political-economic background and its impact on the numbers and kinds of dictionaries produced. Then he gives a tentative, but useful, outline of dictionary typology, lexicographers, institutions, publishers, professional societies, training courses, etc.

The book is enriched by two appendices and a bibliography which includes two important new references, a manual of terminography and a book on lexicography and translation, both published in South Africa.

<div align="right">
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