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UMI
DICTIONARIES AND IDEOLOGY: THE TREATMENT OF GAYS, LESBIANS AND BISEXUALS IN LEXICOGRAPHIC WORKS

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the School of Graduate Studies and Research
of the University of Ottawa
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ABSTRACT

This thesis examines ideological influence on lexicography. Since dictionaries can be viewed as a form of ideological commentary, what do they say about the different groups that society marginalizes either because of these groups' minority status or because of the norms and values of the majority? How do dictionaries reflect society's persistent prejudices and stereotypes? These questions prove to be important because language and words shape our thoughts and expression and dictionaries are viewed as the authority on their use. This research is of added interest because the dictionary is ostensibly scientific, objective and neutral and many users are not aware that the dictionary might mirror the values and prejudices of the dominant ideology of the society in which it is produced.

First, the thesis examines the conceptual framework of the relationship between the dictionary and dominant ideology. Then, I analyze a variety of dictionaries (three English and three French unilingual and three bilingual English-French) and their treatment of 67 lexical items that refer to the lesbian, bisexual and gay communities based on this conceptual framework. The results of this research reveal a) that the dictionary excludes many words that do not represent the dominant ideology, and b) that for those words that are included, little information is provided and what is provided reveals sociocultural bias.
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RÉSUMÉ

Cette thèse a pour but d'examiner l'influence qu'exerce l'idéologie sur la lexicographie. Étant donné que les dictionnaires peuvent être considérés comme une forme de commentaire idéologique, que disent-ils sur les différents groupes que la société marginalise, soit en raison de leur statut minoritaire, ou soit en raison des normes et des valeurs de la culture dominante? Comment véhiculent-ils les préjugés et les stéréotypes que la société entretient envers ces groupes? Ce sont des questions importantes, car la langue et les mots forment nos pensées et en façonnent leur expression, et le dictionnaire fait figure d'autorité en ce qui concerne leur emploi. En outre, comme le dictionnaire semble, en apparence, objectif, neutre et scientifique, un grand nombre d'usagers ne sont pas conscients de sa capacité à refléter les valeurs et les préjugés de l'idéologie dominante de la société dans laquelle il est produit.

Cette thèse examine tout d'abord le cadre théorique de la relation entre le dictionnaire et l'idéologie dominante. Ensuite, nous analysons neuf dictionnaires (trois unilingues anglais, trois unilingues français et trois bilingues français-anglais) et leur traitement de soixante-sept unités lexicales qui font référence aux communautés lesbienne, bisexuelle et gaie. Les résultats de cette recherche montrent que a) le dictionnaire exclut un grand nombre d'unités lexicales qui ne représentent pas l'idéologie dominante, et b) peu de renseignements sont fournis pour les unités lexicales qui y sont incluses et le peu d'information qui est donné véhicule des préjugés.
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INTRODUCTION

0.1 Presentation of the topic

The dictionary is a storehouse of the language of a given culture. This language is intimately related to the ideas, beliefs and values of those who belong to that culture. The close link between language and culture is clearly revealed in the following diagram by Nida:

In this diagram, S is the source (the speaker as source and encoder) and R the receptor (decoder and receiver). M is the message as expressed within the structure of the language (the inner box), and C (the outer box) represents the cultural context. According to Nida, "it is quite impossible to deal with any language as a linguistic signal without recognizing immediately its essential relationship to the cultural context as a whole" (Nida 1975:28). Thus the similar shapes of the language and cultural context.

Since language is, in fact, one aspect of culture, it reflects the dominant ideology. The thoughts, ideas and feelings of a cultural community are expressed in language. Language, in turn, is
defined and described by the dictionary. Users who consult the dictionary do so either to understand language and the concepts represented in it, or to express themselves through language. Thus, the dictionary plays a major role in shaping our thoughts, ideas and feelings.

However, most users who consult the dictionary are unaware of its influence on how we understand others or express ourselves. Even many lexicographers, who focus their research primarily on linguistic issues, remain unaware of the impact that the dictionary has in and on society. This thesis will examine how lexicographic works reflect the ideology of the dominant culture and thus influence our view of marginalized groups, and more specifically of lesbians, gays and bisexuals, by their portrayal of them.

0.2 Choice and scope of the topic

As a research assistant at the Bilingual Canadian Dictionary (BCD) project, I came to the realization that dictionary definitions, examples, and nomenclatures were highly indicative of cultural norms and values. If one belongs to the dominant cultural group, as most dictionary makers and users do, it is easy to overlook the implicit cultural commentary contained by dictionaries and other cultural manifestations. However groups whose culture, norms and values differ from that of the majority (marginalized groups) find that dictionaries, language and other cultural manifestations either exclude them or portray them as different, worthless or even undesirable.
While it would be interesting to examine the portrayal of a number of marginalized groups, for the purposes of this M.A. thesis, the scope of the study will be limited to the queer community. This group is of particular interest because of its relatively recent and dramatic empowerment following the Stonewall Resistance in June of 1969, which has commonly been identified as the birth of the gay liberation movement. In the span of a few decades, the queer community (gays, lesbians, bisexuals, and transgendered people) has called into question the dominant culture, much like the black civil rights and the women’s movement. It has defined and forced others to recognize its political identity, a concept which, only twenty-five years ago, seemed ludicrous and laughable, even to the gay men who first protested outside the Stonewall Inn (White 1980:236).

However, the study of the lexicographic presentation of any marginalized group first requires an understanding of how dictionaries reflect ideology and treat culturally-sensitive concepts, such as those associated with the queer community.

0.3 Objectives

Preliminary research and analysis has lead to the establishment of five objectives for this thesis:

1. to illustrate why and how lexicographic works reflect the ideology of the culture in which they are produced;

2. to explore the theoretical notions that surround the question of culturally-sensitive lexical items;
3. to analyze culturally-sensitive lexical items in several contemporary unilingual and bilingual dictionaries;

4. to show the evolution of the lexicographic treatment of culturally-sensitive lexical items; and

5. to propose better understanding and interpretation of lexicographic works.

0.4 Methodology

The methods used to meet the above objectives include:

1. a review and assessment of the literature on the treatment of culturally-sensitive lexical items. It is difficult, if not impossible, to delve into the issue of culturally-sensitive lexical items without some recourse to sociolinguistic studies; therefore, some of the research on the theoretical concepts of this thesis is taken from the fields of sociolinguistics and psycholinguistics as well as from lexicography.

2. an analysis of specific entries referring to lesbians, gays and bisexuals. This is approached strictly from a lexicographic perspective. For the purposes of this thesis, analyses are restricted to general unilingual and bilingual dictionaries in English and French.

0.5 Outline

This thesis is divided into seven chapters.
Chapter 1: "The Theoretical Framework" shows how the dictionary can be viewed as the product of a given culture, and how the taboos of that culture affect its production and reception. This chapter examines censorship in dictionaries, both at the macro- and the microstructural levels.

Chapter 2: "Analysis of Dictionary Front Matter" examines the front matter of several unilingual English and French dictionaries and bilingual English-French dictionaries, and summarizes the information provided therein regarding the treatment of culturally-sensitive words. The different dictionaries are compared to each other in terms of their policies for inclusion, omission and microstructural marking.

Chapter 3: "Methodology Used for the Analysis of the Lexicographic Treatment of Lesbigay Realities" explains the methodology used to analyze the treatment of a list of lexical items referring to one specific marginalized group—lesbians, gays and bisexuals. It discusses among other things, the choice of lexical items to be queried, the choice of dictionaries to be consulted for the study as well as the type of information that will be considered as "marking" the entries.

Chapter 4: "Analysis of the Lexicographic Treatment of Lesbigay Realities" illustrates how the theoretical notions of taboo and censorship discussed in Chapter 1 are actualized in real dictionaries. This chapter analyzes the treatment of a list of lexical items referring to one specific marginalized group—lesbians, gays and bisexuals in a number of English and French dictionaries and bilingual English-French dictionaries.
Chapter 5: “Comparison of the Treatment of Lesbigay Realities in Different Dictionary Types” compares the rates of omission and inclusion and the marking of different microstructural elements in the different groups of dictionaries, and shows which type provides the most neutral treatment.

Chapter 6: “Evolution in the Lexicographic Treatment of Culturally-Sensitive Lexical Items” shows how culturally-sensitive lexical items have been treated in the past through a review of the literature on lexicography and through a diachronic analysis of a few dictionaries. This treatment will be compared with the contemporary situation.

Chapter 7: “Conclusion” discusses how to deal with the ever-changing but constant question of words that pose cultural problems for lexicography. Different “solutions” are proposed and compared and recommendations are made on how to sensitize users to this issue.

0.6 Key concepts

The thesis, as outlined above, is based on a number of key concepts, which are often viewed differently by different individuals. They are defined and, where necessary, discussed below to avoid potential misunderstanding or misinterpretation.
0.6.1 culture

According to Raymond Williams, "culture is one of the two or three most complicated words in the English language... mainly because it has now come to be used for important concepts in several distinct and incompatible systems of thought" (1988:87).

Culture, which has been described as "the way of life of an entire society," (Jary & Jary 1995:139) is a general term referring to that in human society which is socially, rather than biologically transmitted, including codes of manners, dress, language, customs, norms of behaviour, ideas, values, attitudes and systems of belief. According to American cultural anthropology, there are two types of culture: non-material culture, which is also known as adaptive culture, and material culture, which are manufactured goods.

Sociologists believe that it is virtually impossible for any human behaviour to reside outside of the influence of culture (Jary & Jary 1995:140), which is acquired through a complex social process. Even things that appear to be natural forces—such as death, sexuality or the aging process—are all made meaningful by culture and transformed by its influence.

Culture prescribes the relative merits of ways of life and cultural forms, although it does not refer to actual behaviour but rather to shared expectations about behaviour. For example, a given culture may proscribe adultery, even though a majority of individuals within that society have sex outside of marriage. Culture has power and authority because it is external to the individual.
experience. Culture transcends the individual. Culture "contains the basic ideas that we draw upon in constructing our sense of what is real, important and expected" (Johnson 1995:68).

Because culture is related to a specific society, it undergoes change alongside the changes in economic, social and political organization of that society (Jary & Jary 1995:139). In this sense, culture is said to be historical in nature, and because societies sometimes mix, their cultures are also said to have both relative and diverse natures (Jary & Jary 1995:139).

0.6.2 dominant culture

The dominant culture is the culture of the dominant group that is able, through economic or political power, to impose its values, language, and ways of behaving (culture) on a subordinate culture or cultures (Marshall 1994:131). Simply put, the dominant group controls the culture of a society. This concept applies to modern societies with pluralistic and diverse cultures (Marshall 1994:131).

0.6.3 ideology

Ideology is the set of ideas, including beliefs, values and attitudes, used by a certain group (dominant or marginal) to promote its interests. These beliefs and ideas "underlie, and thereby to some degree justify and legitimate either the status quo or movements to change it" (Johnson 1995:137). While the above definition does not limit ideology to the dominant group, from a Marxist perspective, ideology often reflects the interests of the dominant group as a way to
perpetuate their domination and privilege (Johnson 1995:137). In simpler terms, ideology refers to the (often political) ideas and culture that dominate (Marshall 1994:234).

0.6.4 *marginalized group*

A marginalized group is a group that is denied access to positions and symbols of economic, political and religious power within any society. A marginalized group may actually constitute a numerical majority, for example blacks in South Africa, and should be distinguished from a minority group, which may be small in numbers but has access to political or economic power, such as whites in South Africa.

0.6.5 *norm*

A norm is a cultural standard that regulates behaviour or appearance by establishing what is culturally appropriate, acceptable or desirable. Norms involve sanctions (rewards or punishments) to ensure social control, to support cultural values and to prohibit inappropriate appearance or behaviour, which is, despite norms, quite common.

0.6.6 *stereotype*

A stereotype is a belief, or set of beliefs that is applied to both an entire category of people and to each individual within the category (Johnson 1995:282). According to Wayne R. Dynes, the belief is “simplistic, rather than nuanced, [...] erroneous, rather than accurate, [...] has been acquired through second hand rather than direct experience [and...] resists modification by later experience” (1990:1247).
Stereotype should be distinguished from generalization, which is a descriptive statement that applies to a category or group as a whole (Johnson 1995:282).

0.6.7 value

A value is an idea, principle or standard shared by a culture about ethical or appropriate behaviour, and how this behaviour is ranked in terms of social desirability, worth or goodness.

0.7 Conclusion

This thesis will build on these key concepts to examine the presentation of culture and more specifically culturally-sensitive concepts in dictionaries both past and present.
CHAPTER 1: THE THEORETICAL FRAMEWORK

1.1 Introduction

Dictionaries include and exclude much about the lexical items they define, and much of that information is not linguistic, but rather sociocultural. It is interesting to note that many of the most influential works in the field of lexicography make little or no comment on how dictionaries mirror culture. However, there are some researchers in lexicography and other language-related fields such as linguistics, language and literary review, pragmatics, sociolinguistics and semiotics, who do discuss dictionaries’ treatment of marginalized groups and related culturally-sensitive lexical items. This chapter is an analysis of the literature on that subject.

1.2 Two perspectives on dictionaries

1.2.1 Veneration and criticism

There are two different perspectives from which the dictionary is viewed. On the one hand, there are those who venerate the dictionary. They revere the dictionary as a sign of culture, and for them, the larger the dictionary, the more cultured its users. Edward Gates describes the expectation that the dictionary be a moral authority and that words included within its pages be good and suitable for all circumstances (1988:273). Dictionary veneration is illustrated by the fact that the dictionary is often likened to the Bible (Boulanger 1986:96).

Still others compare the dictionary, and the language it describes, to a mirror in which we see ourselves (Jean & Claude Dubois 1971:99, Marina Yaguello 1979:8). Our perspective on the
dictionary depends on whether or not we like what we see. If we see something we like, we are prone to rally around it, to celebrate it and to venerate it. This is the case when we see ourselves as belonging to the elite culture that expresses itself in an appropriate and proper fashion.

Christian Buzon describes this sense of *appartenance*:

> Le dictionnaire fonctionne alors comme un signe de ralliement, un signe de reconnaissance : la possession d'un grand dictionnaire. . .me permet[. . .], par une relation quasi amoureuse, quasi narcissique (me reconnaître moi-même dans le regard de l'autre), de me reconnaître comme appartenant à un certain milieu, à une certaine élite (en toute simplicité et en toute modestie, bien sûr) (Buzon 1979:44).

However, if nothing is looking back in the mirror or if what we see is bias, negative stereotypes, fear, and hatred, then we will view the mirror differently from those who venerate it. If we do not belong to the dominant culture, if we see prejudice, racism, sexism, homophobia and xenophobia in the dictionary, then we are more apt to criticize it (and the language, discourse, and culture that it presents). Criticism is the second perspective of attitudes towards dictionaries. These critics recognize that dictionaries reflect back *every* aspect of the culture in which they are produced, not only what is good and proper and worth celebrating, but also damaging attitudes, values, prejudices, bias, hate, and fear.

Interestingly enough, most of these critics of dictionaries come from outside the field of lexicography. For that very reason, Sidney Landau dismisses them by disputing their ability to properly criticize dictionaries. According to Landau, “such reviewers, however well-intentioned, intelligent, and in command of the use of language, lack the basis for making informed judgments about dictionaries because they do not know why certain decisions were made. . . .
They do not even know what questions should be asked, much less how to answer them” (1984:305).

Landau admits, however, that dictionary definitions do “represent the views and prejudices of the established, well-educated, upper classes, generally speaking”. But, he contends that this is no conspiracy. “No one is in league to distort meaning to keep the poor and uneducated oppressed. The upper-class bias of dictionaries stems partly from tradition. . . . They employ a sophisticated and formal diction for maximum content in the least amount of space” (1984:303).

While Landau thus glosses over the importance of cultural bias in dictionaries, attenuates it and makes excuses for it, he does at least acknowledge its existence. In that, Landau is the exception to the rule in lexicography, according to Alain Rey and Simone Delesalle, who argue that criticism within lexicography is conspicuously absent: “Quant à la critique concrète des dictionnaires. . . elle est d’abord muette: le dictionnaire sert, c’est quasiment un objet technique et on ne le commente guère” (1979:4).

1.2.2 Linguistic and sociocultural perspectives

These two different attitudes towards dictionaries—veneration and criticism—can be explained by the two different angles from which the subject of lexicography is viewed: “le pôle linguistique et sémantique” on the one hand, and “le pôle sociohistorique et culturel” on the other (Rey & Delesalle 1979:10). Dictionaries endeavor to represent an incredibly complex phenomenon known as language. However, language is not merely a system of symbols from
which we construct meaning. A language, which develops and evolves in the context of a given society, responds to that society’s needs and reflects much of the change that it undergoes. Dictionaries, like language, are not created in a vacuum. Nor are they used in a vacuum. Dictionaries are linked to linguistics, of course, but they are even more linked to sociology, cultural anthropology, and, in fact to all the social sciences including logic (Rey & Delesalle 1979: 4).

According to Rey & Delesalle (1979:10) “Il faut relever un fait évident : la distance est immense entre le pôle «linguistique» et «sémantique», à propos duquel on met en rapport la production du texte de dictionnaire avec des connaissances théoriques. . . et le pôle sociohistorique et culturel, qui considère les conditions concrètes de production du texte” (Rey & Delesalle 1979:10). Because of the discrepancy between those who view the dictionary from a purely linguistic perspective and those who view it from a more sociological perspective, much of the research for this analysis comes from beyond the field of lexicography, even though its subject matter is lexicography.

1.3 The Dictionary as Discourse: the Establishment Versus the Marginalized

Many scholars agree with the basic assumption that dictionaries do convey cultural norms (Beaujot, Boulanger, Buzon, Clayton, D’Oria, Dubois and Dubois, Duncan, Feldman, Gates, Girardin, Landau, Nuccorini, Quirk, Rey & Delesalle, Rey, Rialland-Addach, Saporta, Toope, Tourner, Whitcut, Wolk, Yaguello). Even some lexicographers from the “linguistic/ semantic
school of thought”, agree that “[l]es dictionnaires, signes d’une culture avancée, sont aussi des objets culturels” (DuBois & DuBois 1971:8).

But, as DuBois & DuBois illustrate, the dominant culture is not criticized by many lexicographers: it is accepted as normal; in fact, it is lauded (“signes d’une culture avancée”). They even claim that “[c]ette culture est faite d’un ensemble d’assertions sur l’homme et sur la société” (DuBois & DuBois 1971:99). However, they do admit that dictionaries offer only “une certaine image de l’homme” (DuBois & DuBois 1971:100; my italics). This image is presented through a number of lexical information categories, but most especially through examples and definitions which are drawn from certain types of discourse such as written works (especially literary and scientific works that are valued by “society”) that are given privileged treatment in dictionaries. Moreover, they acknowledge that:

le dictionnaire [offre]. . . aussi des sanctions : exclusions plus ou moins explicites ou avouées par les lexicographes; ces sanctions condamnent les écarts culturels. Le lecteur n’est pas seulement invité à se retrouver dans les exemples. . . ou les définitions, mais il est encore appelé à se conformer à la norme culturelle ainsi instituée (DuBois & DuBois 1971:100).

Notwithstanding, there are some scholars who do question these norms and their influence in dictionaries. According to Rey & Delesalle, true philologists should take into consideration not only respected literary works but all discourse, including non-controlled, verbal and written

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1 The italics are mine

2 Lexical information categories in dictionaries include etymological information, phonetic transcriptions, orthographic variants, grammatical information, language labels (such as field labels, geographic labels or register labels), examples, usage notes or commentaries, definitions, and translations (Ilson 1991:294-296).
usage (1979:8). This attitude has led to a move away from prescriptive dictionaries to more descriptive dictionaries.

Indeed, many dictionaries claim to be descriptive, which would lead one to believe that they describe how language is used, rather than prescribing, proscribing, or commenting on its use. Their metalanguage on the other hand reveals the opposite: they caution the user on certain types of words, certain connotations of words, certain "registers" of language and other factors surrounding the use of various lexical items. According to Anthony Wolk, this is "making a dictionary, not by attending to how the linguistic populace uses the language, but by how you think you use it. Like self-analysis to find out about everyone else" (1972:931).

Wolk illustrates how the usage notes on ain't in the American Heritage Dictionary (AHD) marginalize and disenfranchise the population that would use ain't in normal speech, and not for "humor, shock, or other special effect" for which this dictionary's usage panel³ reserves its use (Wolk 1972:933). "Their [the usage panel of AHD] failure lies in elevating one dialect beyond all others" (Wolk 1972:935). He accuses them of "linguistic racism in a society which needs rather less of such restrictive attitudes" (Wolk 1972:935).

Jacqueline Feldman came to the conclusion that not only do dictionaries explicitly reveal the attitudes of society, but they also avoid logical, clear definitions and descriptions of lexical items

³ The AH dictionary, published since 1969, contains usage notes prepared with the help of a Usage Panel, made up of more than 100 of "America's most notable writers, editors, and public speakers" (AHD dust jacket).
which are culturally-sensitive. Subsequent to a detailed analysis of 600 lexical items in the field of sexuality in one unilingual French dictionary, she states:

[J]ai . . . abouti à deux résultats inattendus: d’une part la conscience renforcée que, femme, je vis dans une société profondément, viscéralement misogynie, et, d’autre part, que toute démarche logique, exigeante, difficile n’est pas à rejeter (1980:12).

According to Maurice Tournier “le dictionnaire . . . est un actant sociologique qui participe à la structuration politique, qui se fait l’écho des valeurs et contre-valeurs morales fondatrices” (1988:15). And like all discourse, the dictionary is a “prise de parole», c’est-à-dire une prise de pouvoir social” (Rey & Delesalle 1979:9). The diverse research done on dictionaries reveals that there are certain marginalized groups (such as women, blacks and other minority ethnic groups, old people, children, religious minorities, gays, lesbians and bisexuals, political groups, uneducated people, counter-culture groups, etc.) who literally can’t get a word in edgewise, because they simply do not have the power to influence society as a whole.

1.4 The Dictionary and Extra-linguistic Factors

Many of the more difficult decisions that lexicographers are forced to make stem primarily from extra-linguistic factors. “Le problème des mots-tabous est lié à une série de considérations à un niveau lexicographique ainsi qu’à un niveau sociologique, ce dernier plus vaste et plus complexe”(D’Oria 1988:123).
Josette Rey-Debove comments on the social factors that influence lexicography, particularly in the treatment of the sensitive lexical items which often make up the reality of marginalized groups:

La société a toujours exercé sa censure dans le domaine conceptuel, les sujets tabous rendent tabous les mots qui en parlent. Le lexicographe, qui travaille pour la société, n’est donc pas libre de faire apparaître n’importe quel mot dans son dictionnaire. La description linguistique est entravée par des contraintes totalement extralinguistiques (Rey-Debove 1971:105)

Stefania Nuccorini (1993:215) describes pragmatic factors (such as attitudes based on stereotypes, connotative meaning, restrictions in use, assumed shared background, etc.) “connected with extra-linguistic features such as the context of situation and connotative, culture-specific values” which are contained in dictionaries. According to her study of Learner’s Dictionaries, information about pragmatics “has been included in Learners’ Dictionaries, either explicitly explained in notes, charts, etc. and coded in stylistic and register labels, or implicitly conveyed in definitions and examples” (Nuccorini 1993:215).

There is one extra-linguistic factor that is often overlooked in academic treatises on the subject of lexicography, namely the commercial factor. The dictionary is not only an intellectual product, but also a commercial product. Although there exist a few scholarly dictionaries, whose primary purpose is to “describe data and communicate knowledge”, the majority of dictionaries are commercial dictionaries whose primary purpose is “to make money” (Landau 1984:11). Commercial dictionary editors and publishers know full well that the product that they are producing must appeal to the widest possible market. This translates into a heightened awareness
of what Burchfield calls “controversial vocabulary” (1975:352). According to Burchfield, “lexicographers must make decisions about what may be called ‘controversial vocabulary’ and the choice is usually threefold—one can exclude the items in question altogether; or one can enter them but give them special treatment. . . or thirdly, one can treat them in the normal way” (1975:352).

1.5 Taboos

Thus, both linguistic and extralinguistic factors come into play when lexicographers have to deal with taboo (or tabu) words. Definitions of taboo words vary considerably. A simple definition of a taboo word is “le mot qui subit la censure de la part du lexicographe” (D’Oria 1988:122). Dictionaries draw the line at taboo words; they are set apart and treated differently from other words (this is in fact the meaning of the Polynesian word tapu, from which the word taboo is derived). This special treatment is accomplished in different ways, which I will outline later. First it is important to understand what it is that lexicographers and society target as taboo.

1.5.1 Linguistic and Cultural Taboos

Boulanger, who has devoted an entire book of 166 pages to l’interdiction, has very precise definitions of taboos, which he treats at length. He distinguishes between cultural taboos, which originate in objects and manifest themselves in words, and linguistic taboos, which are classifications of words that lexicographers either omit or mark as non-standard usage.
Cultural taboos include sexual, social, political, religious, and other cultural prohibition (anything that does not represent a standardized culture, from comic books to drug culture). Linguistic taboos include neologisms, specialized terms, regional expressions, borrowings, vulgar and slang expressions and onomastic derivatives.

Obviously many linguistic taboos such as insults and epithets are indicative of culturally taboo subjects, but as Sol Saporta points out, even euphemisms, which we consider polite and proper, such as senior citizen or the golden age, indicate the presence of cultural taboo (old age in the case of the two examples cited). “Euphemisms and demeaning epithets tend to co-occur as synonyms for taboos” (Saporta 1991:333). Often society encourages the use of euphemisms as “politically correct”, but “the fact that we have created euphemisms like disabled or, incredibly, differently-abled, or physically-challenged should not be confused with respect or acceptance” (Saporta 1991:334).

Often, one group will be the subject of more than one taboo. Saporta describes the double-edged sword of ageing plus sexual taboos in cultural expressions such as dirty old man and old maid. Other groups such as the gay, lesbian and bisexual communities are also subject to multiple instances of taboo: sexual, social, cultural and even political prohibition. “Public display of sexually based affection is a privilege reserved for heterosexuals, of the same race, provided they are neither too young nor too old. It also helps if they are physically attractive” (Saporta 1991:334).
1.5.2 Taboo Word, Taboo Referent?

What makes a word taboo? It is obviously not the form of the word, nor even its linguistic meaning, which consists basically of semantic components. It is what the word refers to that seems to make it taboo. Boulanger summarizes this idea in the following way: “the process of prohibition starts with concepts and works towards words. Society first targets and censors the actual objects and thoughts of which it disapproves. It then prohibits the use of lexical items naming these manifestations” (1986:117).

However, a lexical item does not have a referent at the level of “langue”, for the referent is not a “given”, but is “constructed” by discourse. In other words, although a lexical item has referential potentiality at the level of “langue,” it can have a referent only when it is realized in discourse. The fact that many words such as beautiful, discrete, and goodness have no concrete referents at all, but are in fact value judgements about concrete referents, actions, or events in a given statement serves to illustrate the critical distinction between linguistic meaning and referents and thus between words themselves being taboo and what words refer to in discourse as being taboo. (Buzon 1979:41).

This idea that ideology intervenes not at the abstract level of language, but in the actualization of language into discourse is shared by Girardin (1979:91), Boulanger and Randolph Quirk. Quirk refers to a libel case against James Kirkup for blasphemy after publication of his poem on Christ and the centurion in Gay News: “The poem contained no obscene words: the prosecution for
blasphemous libel was based purely on reference—without tabu language—to acts and allusions that are themselves tabu” (Quirk 1978:8).

1.6 Variations in Taboo

It is important to realize that the interpretation of a word often depends on the context of its enunciation. The same word may be both appropriate and inappropriate in different social situations. Words like nigger, frog, kraut, Canuck, etc. may be used within a group in intimate banter, as Edward Gates points out, but they may offend when used by outsiders (1988:276). Leonard Ashley also refers to this phenomenon of marginalized groups boldly using terms considered offensive against them, calling it “a sort of verbal karate (turning the strength of the opposer into your own weapon)” (1982:126). This type of use highlights the importance of considering the pragmatic aspect of language, where the context of enunciation is important in interpreting meaning. In modern, pluralistic societies, bias is not always shared by everyone. Values and attitudes change over boundaries such as geography, age, education, economic status, social status, political or ethnocultural affiliation and other factors. According to Quirk, “the real difficulty is how to describe the very complex and highly variable rules controlling use and reception” (1978:10).

Quirk describes how society censures not only taboo words but also the allusion to sensitive topics even though the words used may be perfectly “acceptable”. He shows how sensitivities towards language and other topics change, and indicates the variability of acceptance of taboo words and topics across different boundaries. He illustrates this variability by describing several
court cases involving libel for referring to topics which are considered inappropriate to show “the extent to which, over quite a short period of time, our sensibilities in these matters have changed” (Quirk 1978:9).

1.7 Censorship in Dictionaries

Taboos are normally “censored” in dictionaries. This censorship occurs at two different levels—at the macrostructural level and at the microstructural level—in different ways which may not be apparent to the average user. Taboo words that are included in the dictionary (that are present in its macrostructure, i.e. the list of lexical items in the nomenclature) are treated differently from other lexical items in the microstructure (the organization of the dictionary entries). However, many sensitive lexical items never make it into the dictionary in the first place. Cultural bias leaves many of them on the cutting-room floor; this is called omission or exclusion.

1.7.1 Censorship in the Macrostructure: Exclusion

According to Janet Whitcut, “the lexicographer’s strongest weapon [is] that of exclusion” (1984:143). Whitcut, Beaugot, Boulanger, D’Oria, Feldman, Girardin, Burchfield, and Rey describe how and why lexicographers eliminate a great many lexical items from dictionary macrostructures. At the macrostructural level, the influence of ideology is strong, although it is not always perceptible. In fact, it could be argued that the influence of ideology at the macrostructural level is even more powerful because of its insidious nature; the dictionary user is unaware of its effects, because there is nothing to show for it. Rules for exclusion and inclusion
of lexical items in the nomenclature are rarely or only partially explained to users in dictionary prefaces\(^4\), perhaps because they are bound by extralinguistic constraints that editors either find difficult to explain or are completely or partially unaware of. In any case, as Rey explains, “Ici, comme au téléphone, le silence parle. Le vide signifie fortement” (1970:178).

Although, today, dictionary nomenclatures are normally established on the basis not only of previous dictionary nomenclatures but also and especially of some corpus, and their selection is supposedly based on frequency and “disponibilité” (Girardin 1979:87), it would seem that these criteria for inclusion in the nomenclature are not always followed by dictionaries. “[L]’examen des nomenclatures des dictionnaires révèle des transgressions par rapport à un modèle objectif (‘scientifique’) de description : des mots de haute fréquence et de forte disponibilité en sont absents” (Girardin 1979:87). Feldman echoes this observation: “certains mots échappent à la volonté bien affirmée du dictionnaire de rassembler tous les mots : c’est l’effet d’une censure qui s’avoue plus ou moins” (1980:5).

Thus, if we are to believe what is written on the subject, ideology seems to be a definite factor in establishing the nomenclature. Delesalle and Valensi have no doubt about this: “Disons clairement que les contraintes matérielles et didactiques qu’invoquent rédacteurs et éditeurs masquent toujours un choix idéologique qui est aussi le signe d’une connivence : la censure du mot nègre dans nombre de dictionnaires des 17\(^e\) et 18\(^e\) siècles, alors que «le nègre existe comme chose et comme mot en usage»” (qtd. in Beaujot 80).

\(^4\) See Chapter 2, Analysis of Dictionary Front Matter
This censorship at the macrostructural level is based on cultural acceptability: what is acceptable in a given society is included and what is not acceptable is erased. "L’établissement de la nomenclature . . . s’effectue à travers une norme culturelle qui régit des jugements d’acceptabilité. Les dictionnaires fournissent des informations conformément à un modèle socioculturel qui tend à gommer la diversité des cultures coexistant dans un société, de manière à privilégier la culture et l’idéologie des classes ou fractions dominantes" (Girardin 1979:84).

Jean and Claude Dubois explain this censorship in terms of the image of itself that society wants to see reflected in the dictionary. "Le lexicographe gomme ou supprime ce qui manifeste des oppositions ou des contradictions entre les groupes sociaux, religieux ou politiques : ainsi tous les termes d’injure qui supposent une attitude raciste sont exclus des dictionnaires du XXe siècle [. . . Ces] termes [. . .] ont été exclus, car leur présence implique un comportement raciste dont les locuteurs veulent nier la réalité; on rejette les termes impliquant une idéologie "inavouable""
(Dubois & Dubois 1971:103).

However, censorship risks upsetting those who don’t see themselves in the dictionary. "L’idéologie de la communauté, sa culture, se définit autant par ce qu’elle est, que par ce qu’elle rejette" (Dubois & Dubois 1971:102). Omission means that you are not able to see yourself in the miroir culturel that is the dictionary. It implies that you are not able to hear your voice in the discourse of society.
1.7.2 Censorship in Microstructure

Omission is not the only means of censorship in dictionaries. Cultural bias and ideology show up in various sections of the dictionary's microstructure, the entry. The most common areas where lexicographers influence our perception of culturally-sensitive words are the definition, the labels and notes that qualify the usage of a word, and the examples that illustrate the word and its connotation.

Burchfield (1980), who discusses the impact of ideology in lexicographic works in "Dictionaries and Ethnic Sensibilities," describes how dictionaries have had to react to ideological protests against the inclusion of derogatory definitions or senses for words such as Jew, Palestinian, Arab, Pakistan, Turk, negro, and nigger.

1.7.2.1 Definitions: abstraction, cross-referencing, and incompleteness

Among the elements that make up the microstructure "la définition est la pièce maîtresse. . . . Elle est dans la conscience sociale l’objet même du dictionnaire" (Rey-Debove 1971:191). Most people who use the dictionary consider the definition of a word to be impartial and unbiased. The average dictionary user would find it hard to believe that definitions could carry cultural attitudes and values. However, when it comes to defining concepts that society would rather not define, "le lexicographe est fatalement influencé par les stéréotypes et les contraintes sociales" (Riallant-Addach 1995:94).
Lexicographers seem to have some subtle ways of hiding cultural bias from most dictionary users. One method is to avoid clear and direct definitions, favouring instead definitions that use technical or scientific terms and abstraction. Feldman labels this as "[l]a règle d'abstraction" which is "le procédé le plus courant. . . . Le concret c'est avant tout ce avec quoi l'on est familier. L'abstrait introduit une distance, une généralisation" (1980:95). An example of this procedure is found in the NPR's definition of homophile: "homme qui éprouve une affinité sexuelle pour les personnes de son sexe", in which both the verb phrase "éprouver une affinité sexuelle pour" and the indirect object "les personnes de son sexe" are relatively abstract. This definition could be made shorter, clearer and more direct by reformulating it in the following way: "homme qui est attiré par les hommes".

The second most common treatment of words that society would rather not define is to give them circular definitions so as to mask the true meaning of words (Feldman 1980:7). Here, the definition is lost in a complicated system of cross-references. Circular definitions, or "la règle de détournement", constitutes "le deuxième procédé du tabou : dériver, détourner l'attention vers des terres permises, dès que cela est possible" (Feldman 1980: 7). An example of this procedure is when sexuality is steered toward reproduction and marriage, its two most acceptable aspects (Feldman 1980:98).

A third way of treating taboo words is to reduce their definitions to simple synonyms. This treatment views such words as though they were in a foreign language and handles them as a bilingual or multilingual dictionary would. One word "equivalents" are given with no other
linguistic or cultural information. These words are not treated as standard lexical items; they are defined differently, set aside (Girardin 1979:88). One example of such a treatment is found in the RHWEB2’s definition of queer which provides as a definition the simple synonym “homosexual”.

1.7.2.2 Labelling and Notes: “Objective” Subjectivity

Another lexicographical tool to convey ideology is the usage label. Most dictionary users believe that the purpose of the usage label is to help the user distinguish between different “types” of language and, indeed, it does have this objective purpose. However, the information that the usage label carries is much more than merely linguistic.

D’Oria (1988:161) points out that “La fonction des marques est d’opérer une discrimination non seulement linguistique mais aussi sociale” (D’Oria 1988:161). Thus, while usage labels have an objective purpose, “derrière l’aspect positif de l’emploi des marques, se cache un aspect négatif. En effet il ne faut pas oublier que le dictionnaire est le texte indiscutable et la marque fam., pop., triv., vulg., indique indirectement le rejet du mot même, parce que non employé dans le bon langage et donc à éviter” (D’Oria 1988:126).

Dictionaries differentiate social status by making a judgment about language that strays from a cultural norm. Lexical items that do not fit into these cultural norms are “marked” as familiar, popular, vulgar, pejorative or otherwise and thus warn the user that their use falls outside the norms. However, these cultural norms are just that; they are not founded in linguistics at all.
Nonetheless, norms maintain this differentiation of social status through the use of usage labels (D’Oria 1988:126 and Girardin 1979:89). The RHWEB2 entry for queer is a good example of how language labels are used to mark cultural rather than linguistic information. Queer is marked “slang (disparaging and offensive)” in the dictionary entry (their italics). From the point of view of the dominant culture and its norms, the labels are no doubt suitable. However, from the viewpoint of the lesbian, gay and bisexual communities, this label would not be appropriate. For many, if not most gays, lesbians and bisexuals—and for many straight people who are familiar with the queer community—queer is a perfectly neutral word.

Another manifestation of “objective subjectivity” is the usage note or commentary. Here, “la condamnation peut être clairement explicite” (Girardin 1979:89). The usage note in the AH dictionary for ain’t criticized by Wolk and cited earlier (section 1.3) is a good example of this. This type of cultural commentary is often used in cases of extreme taboo, to be sure to warn the user of how offensive it is to society’s values.

1.7.2.3 Examples: Hidden Attitudes

A far more indirect way of revealing ideology is through examples, those short phrases in which the lexical item is used in context. Examples exemplify “une efficacité idéologique d’autant plus grande que tout exemple paraît gratuit; l’idéologie s’y déploie avec une candeur comparable à

5 See Simon Watney’s article, “Queer Epistemology: Activism, ‘Outing’, and the Politics of Sexual Identities,” or Victoria A. Brownworth’s article “The Name Game or: Why I’m a lezzie Queer”. Also note that the Collins Cobuild English Dictionary, a learner’s dictionary that only gives more commonly used words and senses, includes this sense of queer: “Queer means relating to homosexual people; used by some homosexuals. ...contemporary queer culture. ...queer activism.”
celle des exemples et exercices de ces manuels de grammaire et d’arithmétique, d’où la leçon de morale n’est jamais absente; discours des exemples, discours exemplaire” (Beaujot 1989:84). Pragmatic information is conveyed implicitly in examples (Nuccorini 1993:229). Cultural attitudes are never spelled out clearly, but implied, for instance, by the use of pronouns in examples. Cultural attitudes seem to hide behind the illustration of the word and how it is used in context. While the examples certainly do illustrate the word, they also illustrate the context, which is often impregnated with cultural information. “[L]es exemples... ont à la fois une fonction linguistique et une signification culturelle... Ils forment un ensemble d’assertions sur le monde, qui implique une idéologie, celle d’une communauté à laquelle le lexicographe s’identifie” (Dubois et Dubois 1971:7).

Sexist attitudes and persistent cultural stereotypes are present in many dictionary examples: “weakness, parenthood, and illness seem to be still markedly female contexts, supported by citational evidence, although there are many trendy signs into the opposite direction...; delinquency and other somehow negative connotations, alongside strength, money, etc., seem to be still typically connected with men” (Nuccorini 1993:235). Nuccorini cites two examples from the Longman Dictionary of Contemporary English (1987) illustrating the same verb to hold.
Both examples illustrate these gender-stereotyped contexts. In one, a male actor is shown in a context that indicates both delinquency and notions of career: “He’s afraid that his criminal record will be held against him when he applies for jobs”. The female actor is shown as a parent:

6 According to Michael Toope, “examples have the potential to illustrate negative cultural or gender stereotypes” (1996:206).
“She’s always holding up her children as models of behaviour”. This is typical of how examples illustrate cultural stereotypes.

But examples such as these only reflect what is commonly found in discourse. Indeed, everything written on the subject seems to indicate that ideological bias is present in the linguistic usage (discourse). “The most useful examples, sadly, are those that exemplify the most commonplace collations.” (Whitcut 1984:144). If this is so, the task of describing the language while trying to ensure a lack of bias would seem difficult if not impossible.

1.8 Conclusion

How should lexicography deal with the problem of cultural bias? How big a problem is cultural bias in dictionaries? Is this a problem or merely a fact that lexicography is impotent to change? These are the questions that will be examined in the following chapters, through detailed analyses of the front matter and entries of specific dictionaries.
CHAPTER 2: ANALYSIS OF DICTIONARY FRONT MATTER

2.1 Introduction

Judging by the volume of literature on the topic of the influence of ideology on dictionaries, the question of which lexical items are treated and how they are treated is an important one. Many people have commented on the fact that certain types of words are excluded from dictionaries and an equal number have also discussed how and why these “controversial” or “sensitive” words are treated differently when they are included in dictionary macrostructures.

It would seem to follow, therefore, that dictionary makers would tackle this thorny topic themselves in their front matter. Not many dictionary users are exposed to the articles, conferences and books where debates on this subject occur, but every dictionary user does have access to the front matter of their dictionary.

One of the most outspoken lexicographers on this subject is Burchfield. As editor of the supplement to the OED, Burchfield declared that the OED “cannot be regarded as a repository of just the ‘best’ words or of ‘approved’ words” (1975:355), and that “offensiveness” to a particular group or faction is unacceptable as a ground for the exclusion of any word or class of words” (1973:27). Burchfield echoes Richard Chenevix Trench: “a dictionary then... is an inventory of the language... it is not the task of the maker of it to select the good words of a language. If he fancies that it is so, and begins to pick and choose, to leave this and to take that, he will at once go astray” (qtd. in Burchfield 1975:355)\(^7\).

\(^7\) Original source: Second edition, 1860, pp.4f.
The front matter would seem to be the ideal place for lexicographers such as Burchfield to comment on these “controversial” or “sensitive” words and to outline the policy that they have established and followed when compiling their nomenclatures and entries. However, an examination of the 1975 edition OED front matter reveals that even Burchfield did not comment on the OED’s policy on controversial words.

2.2 Criteria for Inclusion or Exclusion in Dictionary Macrostructures

It is interesting to compare the information on the criteria for inclusion or exclusion from dictionary macrostructures that is outlined in the front matter of different dictionaries. The following dictionaries have been examined from this point of view:

- *Collins English Dictionary* (COLL:1986)
- *Gage Canadian Dictionary* (GAGE2:1997)
- *Dictionnaire québécois d’aujourd’hui* (RQ2:1993)

Grouping the dictionaries by category (French unilingual, English unilingual, and bilingual), some distinct patterns become visible. The French unilingual dictionaries provide the most

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8 These dictionaries were chosen in light of the analysis of entries in chapter 4, and their selection is justified in chapter 3, “Methodology Used for the Analysis of the Lexicographic Treatment of Lesbigay Realities”.
criteria for both inclusion and exclusion. The bilinguals give the least information on how or why lexical items are included or excluded from the nomenclature. And the English unilingual dictionaries all provide some information on which words are included, but only one mentions that some words are excluded from the macrostructure.

2.2.1 Exclusion in Dictionary Macrostructures

Two of the three French dictionaries, the NPR and the PL2 provide some criteria for the exclusion of lexical items from their nomenclature.

In both cases, the basis for exclusion is currency: archaic, outdated and obsolete lexical items are dropped. The NPR indicates that the nomenclature has been “révisée et rééquilibrée, notamment par la suppression des mots les plus rares devenus archaïques” (1993:xi). The PL2 is slightly more detailed, specifying that “la suppression d’anglicismes vieillis. . ., de mots d’argot anciens, de termes techniques ou administratifs devenus obsolètes a permis un nombre important d’ajouts” (1997:3). In both of these cases the mention of exclusion of older, outdated and archaic lexical items from the nomenclature is directly related to making room for the inclusion of more recent words and terms. So, in this case, even though exclusion is mentioned, it is justified on the grounds that this would provide more space for newer lexical items.

The PL2 provides still another criterion for exclusion: “comme chaque année, les créations du français vivant. . . ont été enregistrées, sans concession toutefois pour les vulgarismes ou pour les mots pouvant choquer par leur caractère discriminatoire à l’égard du sexe, de l’origine ethnique
ou des convictions philosophiques ou religieuses” (1997:7). In other words “culturally-sensitive”
words are excluded. The PL2 justifies these exclusions by claiming that their dictionary is meant
to appeal to a wide market and attempts to describe “une langue acceptable, et acceptée par tous

Only one unilingual English dictionary out of three, the RHWEB2, even mentions exclusion: its
“flexible new database... makes it possible to include new words or meanings (and delete older
ones that have fallen out of use) with greater ease and rapidity than ever before” (1996:xi). Like
the NPR, this dictionary only specifies one criterion for exclusion: datedness.

The bilingual dictionaries are even more reticent on the topic of exclusions, providing no
information at all on the question.

2.2.2 Inclusion in Dictionary Macrostructures

Dictionaries provide more information in their front matter on lexical items that are included
than on those that are excluded. Seven of the nine dictionaries examined make some mention of
inclusion (only the RCSS and the OXHA do not mention the nomenclature at all in their front
matter). All of the seven dictionaries that do mention criteria for inclusion refer to the types of
words included or added: neologisms (both general and technical), new abbreviations, acronyms,
proper names, and words belonging to certain fields such as business and computing. However,
the English dictionaries and the one bilingual dictionary (HASH) are generally less precise than
the French dictionaries in what is included, being content with generalizations such as “new
words and expressions” (RHWEB2 1996: xi), “developments in science and technology” (GAGE2 1997:vi) or “7 000 new headwords... and thousands of new meanings” (COLL 1986:vii). “Up-to-date” is the catch-word of dictionary front matter to explain inclusion, just as “datedness” was the primary criterion for exclusion.

Despite the fact that most of the dictionaries do make mention of inclusion in their front matter, the criteria for the establishment of the original nomenclature is provided in only two of the nine dictionaries analyzed for the purpose of this study. The NPR mentions that frequency is the basis for inclusion in its nomenclature: “une bonne nomenclature de dictionnaire... se construit sur une axe de fréquences, du plus courant au moins courant. La nature des mots traités est en relation avec le nombre de mots prévus pour une nomenclature” (1993:xi). The RQ2, for its part, states that it includes “tous les mots usuels de la langue contemporaine, ainsi que les mots didactiques et les termes spécialisés” (1993:x); lexical items that are archaic, obsolete, or of a historical nature “dans la mesure où elles servent à éclairer des formes ou des sens actuels” (1993:x); and finally, some words that might be considered offensive or inappropriate, because these items “ne peuvent être éternellement masquées ou bannies des ouvrages lexicographiques. Ce n’est pas cela qui les extirpera de l’usage” (1993:xx).

2.2.3 Inclusion, Exclusion and Culturally-Sensitive Items

Of all the dictionary front matter examined, only one (that of the RQ2) clearly states that some culturally-sensitive words are included. Another (that of the NPR) suggests, without ever explicitly saying so, that this might be the case if such items are frequent enough.
Of all the dictionary front matter examined, only one (that of the PL2) states categorically that one of the criteria for exclusion of words is cultural sensitivity.

2.2.4 Overall Picture of Inclusion and Exclusion

The following table presents the information provided about inclusion and exclusion in dictionary front matter in a more graphic form. What is of most pertinence to the topic of this thesis highlighted and underlined.

Table 2.1: Criteria for Inclusion and Exclusion as Outlined in Frontmatter

<table>
<thead>
<tr>
<th>Dictionary</th>
<th>Criteria for inclusion</th>
<th>Criteria for exclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>RHWEB2</td>
<td>YES • neologisms (popular culture, scientific and technological fields)</td>
<td>YES • archaic words</td>
</tr>
<tr>
<td>GAGE2</td>
<td>YES • neologisms (scientific and technological fields and sociocultural realities)</td>
<td>NO</td>
</tr>
<tr>
<td>COLL</td>
<td>YES • neologisms (scientific and technological fields)</td>
<td>NO</td>
</tr>
<tr>
<td>NPR</td>
<td>YES • frequency • neologisms (scientific fields, technical terms and sociocultural realities)</td>
<td>YES • archaic words • rare words</td>
</tr>
<tr>
<td>PL2</td>
<td>YES • new abbreviations and acronyms • scientific and technical terms • words belonging to certain fields • proper names • words referring to sociocultural realities (ethnic names and information, geographical variations)</td>
<td>YES • outdated anglicisms • old slang words • outdated technical terms • vulgar words • discriminatory/insult words</td>
</tr>
<tr>
<td>Dictionary</td>
<td>Criteria for inclusion</td>
<td>Criteria for exclusion</td>
</tr>
<tr>
<td>------------</td>
<td>----------------------------------------------------------------------------------------</td>
<td>------------------------</td>
</tr>
</tbody>
</table>
| RQ2        | YES  
• everyday words  
• neologisms (general and technical)  
• borrowed words  
• new abbreviations, acronyms, anglicisms and registered trademarks  
• vulgar words  
• discriminatory/ insults words | NO                     |
| RCSS       | NO                                                                                     | NO                     |
| OXHA       | NO                                                                                     | NO                     |
| HASH       | YES  
• neologisms                                                                                 | NO                     |

### 2.3 Information on Dictionary Microstructures

A comparison of the front matter of the nine dictionaries used for this analysis reveals how little dictionaries themselves say on the subject of the structure and content of their entries. In fact, for some elements of the microstructure, little or no information is provided by any of the nine dictionaries. One dictionary (the OXHA) even goes so far as to ignore the subject of the microstructure altogether, other than providing a list of abbreviations for the metalanguage (generally in the form of labels) used in the entries and a skeleton entry.

#### 2.3.1 Labels

The one aspect of dictionary microstructure that is most often treated in the front matter are the labels. In fact, all of the dictionaries analyzed provide some information regarding labels. Labels
include field labels (e.g. “Physics”), geographic labels (e.g. “US”), register or style labels (e.g. “informal”), currency labels (e.g. “archaic”) and commentary labels (e.g. “offensive”).

The English unilingual dictionaries provide the most complete information regarding the use of labels in the microstructure. All three of them (the RHWEB2+GAGE2+COLL) provide a list of the labels used in the microstructure. They also provide definitions of at least the most commonly used labels (as is the case with the COLL), if not all (as do both the RHWEB2 and GAGE2), as well as descriptions of the conditions of use of lexical items marked with the label in question. The GAGE2 even provides examples of lexical items marked with each label to illustrate words to which the labels are applied.

The front matter of the French unilingual dictionaries is not consistent when it comes to describing or even mentioning the labels used. The NPR is the most informative. It indicates that language levels are signaled “avec le plus de précision possible, compte tenu de l’ampleur de la description et, comme on l’a vu plus haut, de l’absence de tabous” (NPR 1993:xiv). In addition, the NPR explains how it marks “des contenus qui ne peuvent être exprimés sans danger de choquer, tels VULG. (« vulgaire ») ou encore qui manifestent une attitude hostile et violente, du PÊJ. (« péjoratif ») à l’insulte et à l’injure raciste” (1993:xiv). The RQ2, while having a section on “Les jugements sociaux et les marques d’usage” does not clearly define the labels listed. And the PL2 only provides a brief listing of the descriptive labels used in its microstructure, which is placed awkwardly at the end of its front matter where it is difficult to find.
The bilingual dictionaries give the least detailed information regarding the microstructure as a whole. They provide the least number of labels to begin with and the least information on labelling in general. The OXHA and the HASH merely list the abbreviations for the labels. Of the bilinguals, the RCSS provides the most information on labelling. It indicates that “a dozen or so indicators of register...[are used] to mark non-neutral words and expressions” (1995:xx). It then provides descriptions of three different warning symbols used to indicate that the lexical item in question is a) “used by all educated speakers in a relaxed situation, but would not be used in a formal” (RCSS 1995:xx) situation, b) “used by some but not all educated speakers in a very relaxed situation” (1995:xx), or c) “liable to offend in any situation, and therefore [is] to be avoided by non-native speakers” (1995:xx).

The inconsistency in the treatment of labelling in the front matter of these dictionaries is striking. Not only are there inconsistencies between unilingual dictionaries of the same language, but there are great discrepancies between the different dictionary types, such as the unilingual English dictionaries compared to the bilingual dictionaries.

Despite all the inconsistencies in how labels are treated in the various front matter, there is nevertheless one generalization that can be made in this regard: none of the dictionaries provide complete information on language labels. This might include an exhaustive list of the labels, definitions of all the labels used, examples of each, and a presentation and justification of the criteria for deciding on what basis a lexical item will be ascribed a certain label. In fact, not one of the nine dictionaries mentions how a given label is assigned to a given word. Is the decision to
label a lexical item based on the lexicographer’s intuition? Other dictionaries? If so, which one(s)? Usage as manifested in a corpus? Is it some combination of the three? Is there any formalized policy or methodology at all, or is the task accomplished on a completely *ad hoc* basis? The front matter of these nine dictionaries leaves these questions unanswered.

2.3.3 Examples

The examples used within the microstructure illustrate the headword in context. All three of the French unilingual dictionaries discuss the use of examples in their front matter, although none of the bilingual dictionaries do. Two of the English unilinguals—the GAGE2 and the COLL—only describe the use of examples in passing. The GAGE2 simply states that examples are used to “support definitions” and “also to highlight the contrast between related meanings of the same word” (1997:xx), and the COLL echoes this: “example sentences and phrases illustrating the use of a sense are given at the end of many definitions” (1986:xii).

Of the French dictionaries, all of which discuss examples in their front matter, the NPR and the RQ2 give the most information⁹. According to the NPR, “L’exemple est une phrase ou une partie de phrase où figure l’entrée, qui est produite par le lexicographe (exemple forgé) ou empruntée à un auteur[. . . ] Les deux types [. . .] présentent des fonctions communes : montrer le mot en action, sa place dans la phrase, sa morphologie” (1993:xvii). The NPR also explains the difference between the two types of examples (constructed examples and citations): “les

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⁹ The PL2 mentions examples briefly, but offers no more than the following: “lorsque c’est nécessaire, les difficultés particulières que présente un mot ont été signalées soit par une remarque, soit par un exemple” (1998:4).
exemples du lexicographe sont [. . .] des énoncés tout prêts qui sont inscrits dans sa mémoire, ce sont les phrases qu’il a lues ou entendues le plus fréquemment. Et cette grande fréquence sélectionne l’emploi le plus attendu du mot, un lieu commun\textsuperscript{10} dans un sens non péjoratif, aujourd’hui nommé stéréotype” (1993:xvii). The citation by contrast, “ne se donne pas comme lieu commun : le texte émane d’une seule personne qui, en général, ne prend pas la plume dans l’intention d’écrire ce que tout le monde sait déjà” (1993:xviii). According to the NPR, the literary citation in particular is “un modèle supérieur d’expression et une référence culturelle, mais aussi [. . . sert d’] ancrage dans le particulier et un surgissement de l’individu sur fond de stéréotypes sociaux” (1993:xviii). Finally, a list of some of the authors used for the citations found throughout is provided, as well as a very brief mention of corpus research methods used to identify examples.

The RQ2, like the NPR, describes how examples can be used to present general patterns of usage or to demonstrate particularities of a lexical item. Also similar to the NPR, the RQ2 recognizes the cultural significance found in examples: “les contextes sociaux ont été pris en considération : les exemples ayant un sujet féminin sont aussi nombreux que ceux qui sont construits avec un sujet masculin” (1993:xvii).

Generally speaking, the topic of examples is more or less ignored by most dictionaries. Four of the nine dictionaries examined (the HASH, the RCSS, the OXHA and the RHWEB2) do not even mention examples in their front matter, and three others (the PL2, the GAGE2 and the

\textsuperscript{10} Original bold
COLL) merely mention them in passing. Only two of the nine dictionaries, the NPR and the RQ2 treat the subject of examples in any depth in their front matter. One thing is certain: the dictionaries provide less information regarding examples than labelling.

2.3.3 Notes

Three different dictionaries refer to the purpose of usage notes in their front matter. The GAGE2 explains that “some call attention to contrasts in meaning... some... help shades of meaning or connotations. ... Others discuss choices relating to levels of usage... or help the reader avoid common pitfalls in usage. ... Additional information about etymology may also be found in some of the usage notes” (1997:xxiv). The COLL, which describes its usage notes as “a brief note introduced by the label Usage [which] has been added at the end of a number of entries,” states that their purpose is “to comment on matters of usage. These commentaries are based on the observed practice or preference of the majority of educated speakers and writers” (1986:xii). The only French unilingual dictionary to mention usage notes in its front matter is the PL2, which merely states that any particularities of a headword will be signaled by a note (PL2 1998:4).

In general, dictionaries provide even less information on usage notes than they do on examples or labelling. Fully six of the nine dictionaries examined make no mention of usage notes at all in their front matter.
2.3.4 Definitions and Cross references

There are several aspects of the microstructure that are consistently neglected by the front matter of dictionaries analyzed for the purpose of this study. The definition and the system of cross-referencing are mentioned only briefly in the front matter of three of the nine dictionaries, the RQ2, the GAGE2 and the COLL.

The RQ2 indicates that: "les définitions ont été . . . simplifiées et précisées par rapport à celles qu’on retrouve dans des dictionnaires culturels à nomenclatures plus étendue" (1993:xvi) and then goes on to describe different types of definitions. The GAGE2, while not addressing the question of definitions per se, provides information on the ordering and grouping of senses within each entry.

Regarding information on the system of cross-referencing used in the microstructure, the RQ2 explains: "On trouvera, après les définitions et après certains exemples, des renvois. . . . Ce sont le plus souvent des synonymes partiels" (1993:xvii). The only other dictionary to comment on its system of cross-referencing is the COLL, which states that "the main entry is always given at the most common spelling or form of the word. Cross-reference entries refer to this main entry" (1986:xiii).

Despite the fact that definitions are the raison d'être of unilingual dictionaries and that cross-referencing is one of the best tools to provide dictionary users with both linguistic and cultural information, neither have been given the attention they deserve. Of the nine dictionaries
analyzed, seven provide no information on either the definitions or the system of cross-referencing used.

2.4 Conclusions

On the whole, the front matter of the nine different dictionaries varies considerably in the amount and type of information they contain on the subject of “controversial” or “sensitive” words and their treatment. However, even when information is provided, what is missing is the basis or the criteria for decisions. What are the sources of information for such decisions? One is left to wonder to what extent lexicographers are influenced by their own perception of society. This personal perception is never alluded to, but likely plays some role in deciding which lexical items are excluded and how those “culturally-sensitive” lexical items that are included are labelled, defined, cross-referenced and illustrated in examples.
CHAPTER 3: METHODOLOGY USED FOR THE ANALYSIS OF THE LEXICOGRAPHIC TREATMENT OF LESBIGAY REALITIES

3.1 Introduction

Since the front matter does not give a clear idea of how different dictionaries deal with concepts that are considered culturally-sensitive, the only way to arrive at any conclusions on this topic is through an analysis of dictionary entries for culturally-sensitive lexical items. In the case of this study, the analysis is limited to items related to the bisexual, gay and lesbian population.

This analysis is based on a list of 67 lexical items, each looked up in six different dictionaries. Thirty-three English lexical items were queried in six dictionaries (three unilingual dictionaries and three English-French sections of bilingual dictionaries\(^\text{11}\)), and thirty-four French lexical items were queried in six dictionaries (three unilingual dictionaries and three French-English sections of bilingual dictionaries). This involved a total of 402 lookups.

The results will show exactly how many of the 67 lexical items are excluded from the different macrostructures, either by absence of the lemma, or by exclusion of the sense that is considered culturally-sensitive. The results of the analysis will also reveal that entries for those lexical items that are included in the macrostructure often contain cultural information that is not found in entries dealing with less “controversial” or less sensitive concepts. The analysis will show

\(^{11}\) Although the bilingual dictionaries I have used combine an English-French section with an French-English section, I have considered each section as a separate dictionary. Thus, in the chapters that follow, the individual sections are sometimes referred to, for the sake of simplicity, as “the English-French dictionaries” and “the French-English dictionaries”. 

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specifically which elements of the dictionary microstructure contain this cultural information. It will demonstrate that different lexicographic treatment is often accorded to culturally-sensitive items.

3.2 Choice of lexical items for query

For the purposes of this study, it was important to choose lexical items that provide a global picture of how the lesbigay community is treated in lexicographic works. Therefore, lexical items were selected to reflect a variety of concepts relating to people, sexual activity, socio-political discourse\textsuperscript{12} and health issues. I also chose one lexical item (in both English and French) referring to a gay establishment (the bathhouse / le sauna).

During the selection process, words used only in the lesbigay community were eliminated, since this analysis is being undertaken on general uni- and bilingual dictionaries, as opposed to specialized dictionaries\textsuperscript{13}. Thus, Princeton rub and vanilla sex, denoting activities particular to gays, were dropped prior to the final analysis, because they are not widely used.

There are other words which were not included in the final analysis because their meaning is, or seems to be, in the process of evolving and so it is still premature to expect lexicographic works

\textsuperscript{12} This is a general category that includes not only items such as gay rights, but also adjectives such as gay and queer, whose nominal forms are treated in the "people" category.

\textsuperscript{13} There are a number of specialized homosexual lexicons that exist, including Wayne Dynes' Homolexis: A Historical and Cultural Lexicon of Homosexuality, New York, Gai Saber Monograph No.4: 1985 and Bruce Rodgers' Gay Talk: A Dictionary of Slang (formerly entitled The Queen's English Vernacular: A Gay Lexicon) New York, Putnam, 1979.
to reflect these changes. Examples of such words are *spouse*, *conjoint(e)*, and *marriage* which are now being used by members of the lesbigay community to describe their partners and their relationships even though the dominant culture does not recognize them officially as such (Lafontaine 1998:8, Passiour 1998:10). Dictionary definitions of *spouse*, *conjoint(e)*, and *marriage* reflect the dominant ideological perspective and do not include same-sex relationships, although there is currently no statutory definition of marriage in Canadian law (Heath 1997). However, various court challenges have been launched to recognize same-sex unions. These events are bound to change the definitions of lexical items such as *spouse*, *conjoint(e)* and *marriage*. And we can thus expect the lexicographic treatment of these types of lexical items to change considerably in the future.

Culturally-sensitive words particular to one geographic variety of language constitute the third type of word that was not included in the analysis. Examples of such words are *cottage* (British for *tearoom*), or *moumoune* (Canadian French for *pédé*). The fact that a geographic variant figures in one dictionary and not another could be explained by its restriction to one dialect, and not (or not only) by the controversial nature of the word.

Among the lexical items selected are not only those that apply specifically to lesbians, gays and bisexuals, but also some that are generic and might therefore be applied (or not, as the case may be) to both heterosexuals and homosexuals. In all, I chose 13 (7 English, 6 French) “generic” lexical items, such as *partenaire* and *sexual intercourse*. The use of such lexical items in this study allows me to examine to what extent bisexuals, gays and lesbians are included in or
excluded from concepts that do not apply exclusively to either the heterosexual or homosexual realm.

The following table presents a list of the lexical items chosen for analysis, grouped thematically into five categories:

- people;
- sexual activity;
- socio-political discourse;
- health issues, and;
- establishments.

The first two categories are subdivided: those items that apply specifically to the lesbigay community are grouped together under the heading “specific”; those that can apply more broadly under the heading “generic”.

<table>
<thead>
<tr>
<th>Table 3.1</th>
<th>Words for Query</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>People</td>
</tr>
<tr>
<td><strong>specific Eng.</strong></td>
<td><strong>specific Fr.</strong></td>
</tr>
<tr>
<td>bisexual (n)</td>
<td>bisexuel(le) (n)</td>
</tr>
<tr>
<td>dike/dyke</td>
<td>gouine</td>
</tr>
<tr>
<td>fag</td>
<td>tapette</td>
</tr>
<tr>
<td>gay (n)</td>
<td>gai(e)/gay (n)</td>
</tr>
<tr>
<td>homo (n)</td>
<td>homo (n)</td>
</tr>
<tr>
<td>homosexual (n)</td>
<td>homosexuel(le) (n)</td>
</tr>
<tr>
<td>lesbian (n)</td>
<td>lesbienne (n)</td>
</tr>
<tr>
<td>pansy</td>
<td>folle</td>
</tr>
<tr>
<td>queen</td>
<td>tante</td>
</tr>
<tr>
<td>queer (n)</td>
<td>inverse(e) (n)</td>
</tr>
</tbody>
</table>

49
<table>
<thead>
<tr>
<th><strong>Sexual activity</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>specific Eng.</strong></td>
<td><strong>specific Fr.</strong></td>
</tr>
<tr>
<td>tribadism</td>
<td>tribadisme</td>
</tr>
<tr>
<td></td>
<td></td>
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<td></td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Socio-political discourse</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>English</strong></td>
<td><strong>French</strong></td>
</tr>
<tr>
<td>bisexual (adj)</td>
<td>bisexuel(le) (adj)</td>
</tr>
<tr>
<td>gay (adj)</td>
<td>gai(e)/gay (adj)</td>
</tr>
<tr>
<td>homo (adj)</td>
<td>homo (adj)</td>
</tr>
<tr>
<td>homosexual (adj)</td>
<td>homosexual (adj)</td>
</tr>
<tr>
<td>lesbian (adj)</td>
<td>lesbienne(ne) (adj)</td>
</tr>
<tr>
<td>queer (adj)</td>
<td>inverti(e) (adj)</td>
</tr>
<tr>
<td>gay pride</td>
<td>fierté gaie et lesbienne</td>
</tr>
<tr>
<td>hate crime</td>
<td>crime haineux/ à tendance haineuse</td>
</tr>
<tr>
<td>to out (vt)</td>
<td>révéler l'homosexualité de qn</td>
</tr>
<tr>
<td>out</td>
<td>s'afficher ouvertement comme gai-e/lesbienne</td>
</tr>
<tr>
<td>homophobia</td>
<td>homophobie</td>
</tr>
<tr>
<td>gay rights</td>
<td>droits des homosexuels</td>
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</table>

<table>
<thead>
<tr>
<th><strong>Health issues</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>English</strong></td>
<td><strong>French</strong></td>
</tr>
<tr>
<td>safe sex</td>
<td>sécurisexe</td>
</tr>
<tr>
<td>HIV/hiv</td>
<td>VIH/vih</td>
</tr>
<tr>
<td>AIDS/aids</td>
<td>SIDA/sida</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Establishment</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bathhouse</td>
<td>sauna</td>
</tr>
</tbody>
</table>
3.3 Choice of Dictionaries

In choosing dictionaries for this analysis, the primary factors that were taken into consideration were: the size of the publication, the place and date of publication and the popularity of the different publications. It was decided, wherever possible, to use collegiate-sized dictionaries rather than smaller sized editions which contain many omissions, or unabridged editions which are rarely used because they are not easily accessible. College-sized publications are used by the largest number of reasonably-educated users. Where possible, dictionaries representing different geographic language varieties and cultures were chosen so as to provide the widest possible picture of the treatment of lesbigay realities. It was also decided that dictionaries that are more widely consulted were better choices than less popular dictionaries, as the results would reflect the reality of the most frequently-consulted dictionaries.

3.3.1 Unilingual English Dictionaries

The three unilingual English dictionaries chosen were the *Collins Dictionary of the English Language* (COLL), the *Random House Webster’s College Dictionary* (RHWEB2) and the *Gage Canadian Dictionary* (GAGE2). This selection provided a balance of dictionaries that represent different geographic regions and cultures as the COLL is from Great Britain, the RHWEB2 from the United States and the GAGE2 from Canada.
There is a good match in size between the COLL and the RHWEB2, although the former was published ten years earlier\textsuperscript{14}. While the GAGE2 is a desk-sized dictionary, it is the largest Canadian dictionary available; so it was chosen as the most comparable Canadian equivalent, despite being somewhat smaller.

3.3.2 Unilingual French Dictionaries

The three unilingual French dictionaries chosen were the \textit{Petit Robert} (NPR), the \textit{Petit Larousse Illustre} (PL2) and the \textit{Dictionnaire québécois d'aujourd'hui} (RQ2). Once again, it was considered advantageous to have dictionaries that represent the two different cultural and geographic varieties of the French language: European French (NPR and PL2) and Canadian French (RQ2). The NPR is considered by many to be the benchmark lexicographic work in the French language. The PL2 is a dictionary that is widely used for quick reference. The RQ2, while more restricted in size than the NPR, is the largest and most widely consulted dictionary of Canadian French.

3.3.3 Bilingual French-English/English-French Dictionaries

Three recent bilingual (French-English/English-French) dictionaries were chosen. They are the \textit{Robert-Collins Senior Dictionary} (RCS), the \textit{Oxford-Hachette Dictionary} (OXHA) and the

\textsuperscript{14} Although it would have been preferable to use dictionaries published within the same five-year period, this was not possible if I wanted a geographic balance, since no British dictionary of collegiate-size has been published since 1986.
Harrap’s Shorter English-French/French-English Dictionary (HASH)\textsuperscript{15}. All three dictionaries selected are European in origin, since, unfortunately, there exists no bilingual dictionary of Canadian English and French at the moment\textsuperscript{16}. The electronic versions (CD-ROM format) of all three bilingual dictionaries were used for the analysis since they provide the advantage of search mechanisms that allow for querying the entire corpus of the work for lexical items that might not have their own entries.

3.4 Searching for the Lexical Items

The first stage of my study involved looking for the lexical item in each of the dictionaries selected and determining whether there was an omission in the dictionary. Omission is generally understood as meaning that the lemma\textsuperscript{17} is absent from the macrostructure. For the purposes of this study, I will also consider as an omission lexical items that are included in the macrostructure, but whose culturally-sensitive sense is not treated. For example, the GAGE2 entry for the word \textit{fag} does not include the sense of “a male homosexual”. In this case, the sense that I am interested in analyzing is omitted, and \textit{fag} is therefore counted as an omission despite the fact that there is an entry with other senses of the word \textit{fag}.

\textsuperscript{15} These names correspond to the names of the paper dictionaries; however, for the purposes of this analysis, electronic versions were used. The names of the electronic versions are as follows: The Collins French-English Dictionary on CD-ROM (RCS), The Oxford Superlex (OXHA) and the Chamber’s Harrap’s Shorter English-French/French-English Dictionary on CD-ROM (HASH).

\textsuperscript{16} The preparation of a bilingual Canadian dictionary is in progress and will be published in 2004.

\textsuperscript{17} The more technical term \textit{lemma} is used as a synonym for \textit{lexical item} in the context of their presence or absence in dictionaries.
3.5 Determining Marked Entries

If the lexical item along with its culturally-sensitive sense was found in the entry, the latter was then analyzed to determine if it was “marked” or not. Entries were considered marked if they contained “cultural information” not normally provided in other entries.

3.5.1 Definition of Cultural Information

Cultural information includes any information that indicates that the lexical item in question is considered culturally-sensitive. It may include (but is not limited to):

- persistent stereotypes regarding the lesbigay community;
- dominant cultural attitudes towards lesbians, gays and bisexuals, their institutions or practices; or
- ignorance or lack of knowledge regarding the lexical item in question or regarding equivalents, in the case of the bilingual dictionaries.

This cultural information may be found in various elements of a dictionary entry: the usage labels (commentary, register, etc.), the definition, the examples illustrating the lexical item, usage notes and cross-references to other words.

3.6 Marked Elements in the Microstructure

3.6.1 Usage Labels

Usage labels that were considered marked for the purposes of this study include both commentary labels which describe attitudes and register labels that indicate the level of language
of the lexical item in question (informal, slang, populaire, etc.). This study did not focus on other types of labels, such as field labels or geographic labels since they do not usually provide cultural information. Therefore, they are not included in the compilation of figures in the various tables. However, the one exception where cultural information seems to have been transmitted by means of a field label has been commented on.

Commentary Labels

Examples of marked commentary labels include “pejorative”, “offensive”, “derogatory”, “disparaging”, “abusive” and “vulgaire”. In general, the commentary labels clearly prejudice the user and require no further discussion here. However, my consideration of certain register labels as “marking” the entry calls for some explanation.

Register Labels

Register, as a concept related to language variety, is relatively new. As of yet “there exists no consistent definition from linguist to linguist” (Crenn 1996:30). Normally in lexicography, register refers to “a variation in language (lexical items in the case of lexicography) chosen by the speaker according to the situation [...] in which he or she finds himself or herself” (Crenn 1996:48) and is indicated by labels such as “informal”, “populaire” and “slang”\(^{18}\). Obviously, not all entries with register labels can be classified as marked. For example, I have not considered the register label “informal” that generally accompanies a word shortened by clipping (i.e. homo for

\(^{18}\)There has recently been some discussion as to whether the labels “populaire” and “slang” should in fact be considered register labels (cf. Crenn 1996:XX). However, since there is, of yet, no resolution of the issue, I have included them among the register labels.
homosexual) as marking the word, because, in this case the labelling does not reflect the controversial nature or the cultural sensitivity of the item. However, when labels such as “slang”, “informal” and “populaire” reflect society’s attitude toward certain types of lexical items, then they are considered as marking the lemma. Examples of such marked words are queer, queen, tapette, and gouine.

3.6.2 Definitions

The definition of an entry is considered marked if it contains either unnecessary, questionable or erroneous cultural information. Definitions containing such information are presented below, with the marked aspect underlined and commented on.

- **queen (n) 4a): “a male homosexual, esp. one who is flamboyantly campy”**. (RHWEB2)
  This definition uses words with strong connotations that convey negative cultural attitudes towards gays, lesbians and bisexuals;

- **queer (adj) 5a): “homosexual b) effeminate; unmanly”**. (RHWEB2)
  The inclusion of stereotypes regarding homosexuals constitutes cultural information that is not required in the definition;

- **sexual intercourse 1) “a joining of the sexual organs of a male and a female human being, usually with the transfer of semen from the male to the female”**. (GAGE2)
  This definition excludes bisexual, gay and lesbian realities, even though the lexical item in question is generic; and

- **tribadism : “a lesbian practice in which one partner lies on top of the other and simulates the male role in heterosexual intercourse”**. (COLL)
In this case, the definition includes information which is clearly erroneous and which could not have been properly documented\textsuperscript{19}.

3.6.3 Equivalents

In bilingual dictionary entries, the equivalent itself may be culturally marked, in that it may reveal cultural bias much like other elements of the entry. One example of such an equivalent is the one given in the RCS for bisexual: \textit{(sexuellement) ambivalent}. While bisexual is neutral and factual, \textit{(sexuellement) ambivalent} has a negative connotation. However, such marked equivalents are rare. What is more commonly found in bilingual dictionaries is a lack of information concerning equivalents for lexical items that can be used both for heterosexuals and homosexuals. For example, one of the equivalents for significant other in the HASH is \textit{conjoint}; however there is no information to indicate that this equivalent applies only to heterosexual couples, and to warn the user that this equivalent could not be used to refer to a same-sex partner.

3.6.4 Examples

When an illustrative example contains information such as stereotypes or negative cultural attitudes towards members of the lesbigay community, it is considered marked. One such example is found in the NPR entry for homosexuel(le) (n) where the example given is
\textit{homosexuel habillé en femme}. This example illustrates a stereotype regarding gay men: that they wear women’s clothes.

\textsuperscript{19} Compare with the definition of tribadism in \textit{A Descriptive Dictionary and Atlas of Sexology} by Francoeur: “a sexual activity in which two women lie together, one on top of the other, with their genitals touching, and stimulate each other by rubbing”.

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3.6.5 Cross-References

Entries, especially in unilingual dictionaries, often contain cross-references to other lexical items, to indicate a sense relationship (e.g. synonymy, antonymy), or to point the user to some specific element of another entry such as a usage note that may pertain to both lexical items in question. When an entry contains cross-references to one or more lexical items that are themselves “marked lemma”, then I consider those cross-references as marking the original lemma. For example, the user who consults the entry for *homo*sexuel(le) in the RQ2 will not find any labels that mark the headword, but she or he will find cross-references to *fifi, pédale, pédé, tante, tapette* and *gouine*, all of which are themselves marked lemmas. So while this entry itself may not contain cultural information *per se*, the user who consults it will quickly understand it as a lexical item that is of a controversial nature.

3.6.6 Notes

Some lexical items are considered so culturally-sensitive that their entry contains an explicit note to explain how and why the word in question is controversial. For example, under the entry for gay (adj and n) in GAGE2, there is a note that explains “Many people now avoid the uses in defs. 1—4 of gay because of the widespread use of the word (def.5) to mean ‘homosexual’”. I consider this note to be marked because it reveals how sensitivity to one of the word’s meanings leads to complete avoidance of the word. This phenomenon is known as reflected meaning: “when one sense of the word forms part of our response to another sense” (Leech 1974:19).
3.7 Application of the Methodology

The methodology and concepts presented above were applied to entries for 67 lexical items. The results of our research were first analyzed dictionary by dictionary, then by language and dictionary type. Both a numerical and a descriptive analysis were undertaken.

The numerical analysis consists of indicating the number of exclusions of different types and the number of different marked elements, as well as the percentage represented by these numbers.

The descriptive analysis involves a discussion of the numbers and percentages given as well as the presentation of particularly interesting elements in entries.

The following chapter presents the analysis of the English and French unilingual dictionaries and the English-French and French-English sections of bilingual dictionaries.
CHAPTER 4: ANALYSIS OF THE LEXICOGRAPHIC TREATMENT OF LESBIGAY REALITIES

4.1 Introduction

The results of my dictionary analysis of lexical items related to lesbigay realities will be presented in the following order: analysis of English unilingual dictionaries (section 4.2), analysis in French unilingual dictionaries (section 4.3), analysis of the English-French sections of bilingual dictionaries (section 4.4) and analysis of the French-English sections of bilingual dictionaries (section 4.5)\(^{20}\).

4.2 Analysis of English Unilingual Dictionaries

Thirty-three English lexical items were searched in the COLL, the RHWEB2 and the GAGE2.

4.2.1 Omission in English Unilingual Dictionaries

First, their presence or absence in the dictionaries was verified. Generally, omission refers to the absence of lemmas from the macrostructure. As indicated in 3.4, I also consider as an omission those lexical items that are included in the macrostructure, but whose culturally-sensitive sense is not treated. The following table indicates (a) the number of "pure" omissions (those lexical items not included in the macrostructure), (b) the number of lexical items whose culturally-sensitive sense is not included, and (c) the combined number, or "total" number of omissions.

\(^{20}\) Throughout the analysis, the following typographic conventions are used: headwords or sub-headwords are presented in bold, equivalents in italics, examples in bold, their translations (if following) in plain, sense indications as well as usage notes, language labels and definitions in quotation marks.
Table 4.1  Omission in English Unilingual Dictionaries

<table>
<thead>
<tr>
<th></th>
<th>COLLINS (COLL)</th>
<th>RANDOM HOUSE WEBSTER'S COLLEGE DICTIONARY (RHWEB2)</th>
<th>GAGE CANADIAN DICTIONARY (GAGE2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>absence of lemma</td>
<td>5/33 15%</td>
<td>5/33 15%</td>
<td>7/33 21%</td>
</tr>
<tr>
<td>omission of culturally-sensitive sense</td>
<td>3/33 9%</td>
<td>1/33 3%</td>
<td>5/33 15%</td>
</tr>
<tr>
<td>total omission</td>
<td>8/33 24%</td>
<td>6/33 18%</td>
<td>12/33 36%</td>
</tr>
</tbody>
</table>

As the above table shows, the GAGE2 dictionary has the greatest overall rate of omission, while the RHWEB2 has the lowest. This is not surprising in light of the size of their respective nomenclatures, the GAGE 2 having a more limited nomenclature than the RHWEB2. The COLL, despite being roughly of the same size as the RHWEB2, falls between the two in its rate of omission. It must be noted, however, that the COLL was published in 1986, which makes it ten years older than the RHWEB2 and eleven years older than the GAGE2. The fact that the COLL is older than the other two English dictionaries may explain why some lexical items such as homophobia, gay rights, out (adj), to out (vt), HIV and safe sex were not included, even though AIDS was. These omissions cannot, in any case, be attributed to the fact that the COLL is a British dictionary as opposed to a North American publication, because the lexical items
selected were not restricted geographically. Presented below is a list of omitted items in each dictionary.

<table>
<thead>
<tr>
<th>COLL (11)</th>
<th>RHWEB2 (6)</th>
<th>GAGE2 (12)</th>
</tr>
</thead>
<tbody>
<tr>
<td>bathhouse</td>
<td>bathhouse</td>
<td>bathhouse</td>
</tr>
<tr>
<td>gay pride</td>
<td>gay pride</td>
<td>dyke</td>
</tr>
<tr>
<td>gay rights</td>
<td>gay rights</td>
<td>fag</td>
</tr>
<tr>
<td>hate crime</td>
<td>hate crime</td>
<td>gay pride</td>
</tr>
<tr>
<td>homo (adj)</td>
<td>homo (adj)</td>
<td>gay rights</td>
</tr>
<tr>
<td>homophobia</td>
<td>tribadism</td>
<td>hate crime</td>
</tr>
<tr>
<td>out (adj)</td>
<td></td>
<td>homo (adj)</td>
</tr>
<tr>
<td>to out (vt)</td>
<td></td>
<td>homo (n)</td>
</tr>
<tr>
<td>safe sex</td>
<td></td>
<td>queer (adj)</td>
</tr>
<tr>
<td>significant other</td>
<td></td>
<td>queer (n)</td>
</tr>
<tr>
<td>HIV</td>
<td></td>
<td>significant other</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tribadism</td>
</tr>
</tbody>
</table>

It is interesting to note that the number of lexical items whose culturally-sensitive sense is not treated is dramatically higher in the GAGE2 than the other two English dictionaries. They include dyke, fag, queer (adj and n), and bathhouse.

4.2.2 Present and Unmarked Lexical Items in English Unilingual Dictionaries

Despite the disparity in the number of omissions between the different English dictionaries (which range from 6 in the RHWEB2 to 12 in the GAGE2), the number of "neutral" entries, that is to say those that are present and unmarked, is virtually identical. The COLL and the RHWEB2 both contain 12 such entries and the GAGE2 contains 13. Upon closer examination of these "neutral" items, there appears to be a core of seven lemmas that are treated similarly by all three English dictionaries. All of the following lemmas are present and unmarked in all three English dictionaries: bisexual (adj), bisexual (n), homosexual (adj), homosexual (n), lesbian (adj), lesbian (n), and AIDS.
4.2.3 Present and Marked Lexical Items in English Unilingual Dictionaries

Those lexical items that are included in the macrostructure but are culturally marked are treated in the following sections.

4.2.3.1 Marked Labels in English Unilingual Dictionaries

Of the 70 entries or sub-entries found for the 33 lexical items checked in the three English unilingual dictionaries, 18 are culturally marked with commentary and register labels. The COLL and RHWEB2 have the highest number of lexical items with marked labels (six and eight respectively) while the GAGE2 labels only four of the 21 items it includes. It must be remembered, however, that the GAGE2 omits the greatest number of lexical items to begin with. In fact, these omitted lexical items are all marked with labels by the other two dictionaries.

The following table indicates the number of labels (both commentary and register) present in the entries found in the three English unilingual dictionaries.

Table 4.2 Marked Labels in English Dictionaries

<table>
<thead>
<tr>
<th></th>
<th>COLL</th>
<th>RHWEB2</th>
<th>GAGE2</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td># of lemmas with labels</td>
<td>6/22 (27%)</td>
<td>8/27 (30%)</td>
<td>4/21 (19%)</td>
<td>18/70 (26%)</td>
</tr>
<tr>
<td># of lemmas with commentary labels</td>
<td>2/22 (9%)</td>
<td>7/27 (26%)</td>
<td>0 (0%)</td>
<td>9/70 (13%)</td>
</tr>
<tr>
<td># of lemmas with register labels</td>
<td>6/22 (27%)</td>
<td>8/27 (30%)</td>
<td>4/21 (19%)</td>
<td>18/70 (26%)</td>
</tr>
</tbody>
</table>

Labelling as a device to culturally mark words seems to be restricted, in all three dictionaries, to one category of words: those referring to people and specifically to the lesbigay population. The
only exceptions to this rule are the adjectives *queer* and *gay*, which are put in a different
category in Table 3.1 because, although they refer to people, they can also apply to non-humans.

Presented below is a list of lexical items found in each of the English unilingual dictionaries with
their respective labels.

<table>
<thead>
<tr>
<th>COLL (6)</th>
<th>RHWEB2 (8)</th>
</tr>
</thead>
<tbody>
<tr>
<td>dyke</td>
<td>dyke</td>
</tr>
<tr>
<td>fag</td>
<td>slang</td>
</tr>
<tr>
<td>pansy</td>
<td>disparaging &amp; offensive</td>
</tr>
<tr>
<td>queen</td>
<td>slang</td>
</tr>
<tr>
<td>queer (adj)</td>
<td>disparaging &amp; offensive</td>
</tr>
<tr>
<td>queer (n)</td>
<td>slang</td>
</tr>
<tr>
<td>informal</td>
<td>homo (n)</td>
</tr>
<tr>
<td>derogatory</td>
<td>disparaging &amp; offensive</td>
</tr>
<tr>
<td>gay (adj)</td>
<td>out (adj)</td>
</tr>
<tr>
<td>informal</td>
<td>slang</td>
</tr>
<tr>
<td>gay (n)</td>
<td>pansy</td>
</tr>
<tr>
<td>informal</td>
<td>slang</td>
</tr>
<tr>
<td>slang</td>
<td>queen</td>
</tr>
<tr>
<td>slang</td>
<td>queer (adj)</td>
</tr>
<tr>
<td>slang</td>
<td>slang</td>
</tr>
<tr>
<td>slang</td>
<td>queer (n)</td>
</tr>
<tr>
<td>slang</td>
<td>slang</td>
</tr>
<tr>
<td>slang</td>
<td>slang</td>
</tr>
<tr>
<td>slang</td>
<td>slang</td>
</tr>
</tbody>
</table>

The most commonly used label is the register label “slang”, which is used 14 times: eight times
in the RHWEB2, four times in the COLL, and twice in the GAGE2. The next most common
label is the commentary label “disparaging and offensive”, which is used seven times, although
always in the RHWEB2. The register label “informal” was used four times, twice in both the
COLL and the GAGE2, and the commentary label “derogatory” was used twice in the COLL.
All the lexical items that are culturally marked by commentary labels in the RHWEB2 and the COLL also have register labels attached; however, there are also four lexical items in the COLL (dyke, fag, pansy, queen) and one in the RHWEB (out adj) for which register labels are given without commentary labels. It is interesting to note that the GAGE2 does not use commentary labels for any of the items, despite the fact that the commentary label “vulgar” is included in the introduction; this may be due to the fact that the GAGE2 omits many of the culturally-sensitive senses of words such as queer, dyke and fag, to which the other dictionaries attribute commentary labels.

There are some interesting inconsistencies between dictionaries. For example, the GAGE2 marks both the noun and adjective gay as “informal”, while none of the other dictionaries do. Given that the word is used in neutral contexts on a frequent basis (newspapers\(^{21}\), etc.) and that the other dictionaries do not mark it, it is surprising that the GAGE2 does.

There are also inconsistencies within each dictionary. As noted above, the GAGE2 markes gay (adj. and n.) as “informal”; however lesbian (adj and n) is unmarked. This is puzzling because the two items in question are of the same nature, belong to the same register and refer to the same basic concept, though lesbian is more restrictive than gay in that it only refers to women.

\(^{21}\) The word “gay” appears over 6000 times, in both adjectival and nominal form, in the on-line corpus of the English Canadian Press used by lexicographers at the Bilingual Canadian Dictionary Project.
In the COLL both the adjective and noun queer are labelled “informal and derogatory” whereas fag, dyke and pansy are all marked simply “slang”. Are these lexical items actually so different? If queer is derogatory, then would it not follow that dyke, fag and pansy would be as well?

The RHWEB2’s labelling of queen is inconsistent with its labelling of other lexical items referring to gays, lesbians and bisexuals (dyke, fag, homo, pansy, and both the adjective and noun queer). Though the latter are marked “disparaging and offensive”, queen is considered “usually disparaging and offensive”. Why is one item singled out as “usually disparaging and offensive” while the others are simply “disparaging and offensive”? And why is it this lexical item? If any one of these lexical items should be labelled differently than the others, it could be argued that it should be queer, which is more and more being used by members of the lesbigay communities in a non-offensive manner. The RHWEB2 also marks out (adj and vt) inconsistently; while the adjective is marked as “slang”, the transitive verb to out is unmarked.

Labelling, in general, is a difficult task, as Tiphaine Crenn’s thesis on register has clearly shown. The examples presented above seem to demonstrate that labelling is even more problematic in relation to culturally-sensitive lexical items. This explains the discrepancies in labelling among, and between, the English unilingual dictionaries.

\[\text{22 See Simon Watney's article, “Queer Epistemology: Activism, 'Outing', and the Politics of Sexual Identities,” or Victoria A. Brownworth's article “The Name Game or: Why I’m a lezzie Queer”. Also note that the Collins Cobuild English Dictionary, a learner’s dictionary that gives only more commonly used words and senses, includes this sense of queer: “Queer means relating to homosexual people; used by some homosexuals. (contemporary) queer culture. (queer activism).}^{22} \]
4.2.3.2 Marked Definitions in English Unilingual Dictionaries

The English dictionaries consulted contain fewer entries or sub-entries with marked definitions than those with marked labels. Of the seventy entries or sub-entries included in the three dictionaries, there are 15 with marked definitions. As is the case with the labels, the dictionary with the highest rate of inclusion of queried lexical items (RHWEB2) also has the greatest number of marked definitions, and the dictionary with the highest rate of omissions (GAGE2) has the lowest number of marked definitions. The following table provides the number of marked definitions per English dictionary.

Table 4.3 Marked Definitions in English Unilingual Dictionaries

<table>
<thead>
<tr>
<th></th>
<th>COLL</th>
<th>RHWEB2</th>
<th>GAGE2</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td># of lemmas with marked definitions</td>
<td>4/22 (18%)</td>
<td>6/27 (22%)</td>
<td>5/21 (24%)</td>
<td>15/70 (21%)</td>
</tr>
</tbody>
</table>

The following are some examples of marked definitions from each of the three English dictionaries, with the part containing the cultural information underlined:

- the definition of sexual intercourse in the COLL reads: “the act of sexual procreation in which the insertion of the male’s erect penis into the female’s vagina is followed by rhythmic thrusting usually culminating in orgasm; copulation; coitus”.

- the definition of coitus in RHWEB2 reads: “sexual intercourse, esp. between a man and a woman”.

---

These include 5 cases where an entry contains one definition that is considered marked and another that is considered unmarked.
- The only definition of partner in GAGE2 that refers to either member of a couple in a relationship reads: "spouse". This presupposes marriage, which is restricted, at least officially, to heterosexual couples.

Six of the fifteen marked definitions are found in entries dealing with lexical items belonging to the category of "people", and apply to both those items that are generic (inclusive of heterosexuals and homosexuals) and to those that are specific to homosexuals. These lexical items are pansy (in the COLL, the RHWEB2 and the GAGE2), queen (in the RHWEB2), couple (in the GAGE2) and partner (in the GAGE2). Eight of the marked definitions apply to the lexical items referring to "sexual activity": tribadism (in the COLL), copulate (in the COLL and the RHWEB2), coitus (in the RHWEB2 and the GAGE2) and sexual intercourse (in the COLL, the RHWEB2 and the GAGE2). There is only one lexical item with a marked definition that does not belong to one of these two categories. That item is queer (adj), which is defined in the RHWEB2 as "effeminate; unmanly".

4.2.3.3 Marked Examples and Cross-References in English Unilingual Dictionaries

There are no marked examples in the English unilingual dictionary entries for any of the lemmas queried as part of this analysis. This is not surprising since the English dictionaries generally provide few illustrative examples.

There is only one marked cross-reference, found in the COLL entry for coitus. This entry refers users to sexual intercourse, whose definition excludes homosexuals: "the sexual act of
procreation in which the insertion of the male’s erect penis into the female’s vagina is followed by rhythmic thrusting usually culminating in orgasm: copulation; coitus”.

4.2.3.4 Marked Usage Notes in English Unilingual Dictionaries

There are a total of three usage notes that apply to seven lexical items queried. While there are no usage notes in the COLL, the GAGE2 has two and the RHWEB2 one. The RHWEB2 note, which is quite long, is found at the entry for gay and applies to both the adjectival and noun forms of gay and homosexual:

GAY has had senses dealing with sexual conduct since the 17th century. A gay woman was a prostitute, a gay man a womanizer; a gay house a brothel. GAY as an adjective meaning “homosexual” goes back at least to the early 1900s. After World War II, as social attitudes toward sexuality began to change, GAY was applied openly by homosexuals to themselves, first as adjective and later as noun. Today, the noun often designates only a male: gays and lesbians. The word has ceased to be slang and is not used disparagingly. HOMOSEXUAL as a noun is sometimes used only in reference to a male.

In GAGE2, the entry for gay (adj and n) contains a note, as does the entry for couple.

4.2.4 Conclusions: English Unilingual Dictionaries

While the three unilingual English unilingual dictionaries analyzed may differ in the way that they treat the lemmas that refer to bisexuals, lesbians and gays, the end result is much the same. The RHWEB2 includes the highest number of lemmas queried, 27, but has in turn the highest number of marked lemmas, 15. The GAGE2, conversely, has only 8 lemmas that are culturally marked, the lowest number, but omits the highest number of lemmas, 12. The COLL is between the two, with 22 lemmas included, 11 omitted and 10 marked lemmas.
When you combine both omitted and marked lemmas, all three dictionaries are virtually the same: both the COLL and the RHWEB2 have 21 omitted or marked, and the GAGE2 has 20.

Similarly, a comparison of the total number of lemmas with neutral treatment (lexical items that were present and unmarked) also reveals that the three English dictionaries are virtually identical. The COLL and the RHWEB2 both have 12 neutral lemmas, and the GAGE2 has 13.
The following tables give a global picture of the treatment of the selected lemmas in the three unilingual English dictionaries chosen.

### Table 4.4 Analysis of Overall Treatment of Lexical Items Queried in English Dictionaries²⁴

<table>
<thead>
<tr>
<th></th>
<th>COLL</th>
<th>RHWEB2</th>
<th>GAGE2</th>
<th>COMBINED</th>
</tr>
</thead>
<tbody>
<tr>
<td>number of omissions (of 33)</td>
<td>11 (33%)</td>
<td>6 (18%)</td>
<td>12 (36%)</td>
<td>29/99 (29%)</td>
</tr>
<tr>
<td>number of inclusions (of 33)</td>
<td>22 (67%)</td>
<td>27 (82%)</td>
<td>21 (64%)</td>
<td>70/99 (71%)</td>
</tr>
<tr>
<td>neutral lemmas [present &amp; unmarked] (of 33)</td>
<td>12 (36%)</td>
<td>12 (36%)</td>
<td>13 (39%)</td>
<td>37/99 (37%)</td>
</tr>
<tr>
<td>total of marked &amp; omitted lemmas (of 33)</td>
<td>21 (64%)</td>
<td>21 (64%)</td>
<td>20 (61%)</td>
<td>62/99 (63%)</td>
</tr>
</tbody>
</table>

#### Analysis of Marked Lemmas Included in English Dictionaries

<table>
<thead>
<tr>
<th>marked lemmas²⁵</th>
<th>COLL</th>
<th>RHWEB2</th>
<th>GAGE2</th>
<th>COMBINED</th>
</tr>
</thead>
<tbody>
<tr>
<td>lemmas with marked labels</td>
<td>6/22 (27%)</td>
<td>8/27 (30%)</td>
<td>4/21 (19%)</td>
<td>18/70 (26%)</td>
</tr>
<tr>
<td>lemmas with marked commentary labels</td>
<td>2/22 (9%)</td>
<td>7/27 (26%)</td>
<td>0</td>
<td>9/70 (13%)</td>
</tr>
<tr>
<td>lemmas with marked register labels</td>
<td>6/22 (27%)</td>
<td>8/27 (30%)</td>
<td>4/21 (19%)</td>
<td>18/70 (26%)</td>
</tr>
<tr>
<td>lemmas with marked definitions</td>
<td>4/22 (18%)</td>
<td>6/27 (22%)</td>
<td>5/21 (24%)</td>
<td>15/70 (21%)</td>
</tr>
<tr>
<td>lemmas with marked examples</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0/70</td>
</tr>
<tr>
<td>lemmas with marked cross-references</td>
<td>1/22 (5%)</td>
<td>0</td>
<td>0</td>
<td>1/70 (1%)</td>
</tr>
<tr>
<td>lemmas with marked usage notes</td>
<td>0</td>
<td>4/27 (15%)</td>
<td>3/21 (14%)</td>
<td>7/70 (10%)</td>
</tr>
<tr>
<td>total # of marked lemmas (of those included)</td>
<td>10/22 (45%)</td>
<td>15/27 (56%)</td>
<td>8/21 (38%)</td>
<td>33/70 (47%)</td>
</tr>
</tbody>
</table>

### 4.3 Analysis of French Unilingual Dictionaries

Thirty-four French lexical items were searched in the NPR, the PL2 and the RQ2.

---

²⁴ The percentage figures in tables have been rounded off to the nearest whole.

²⁵ The shaded areas are calculated from the number of lemmas included by each respective dictionary (COLL:22, RHWEB:27, GAGE:21), as opposed to the total number of lemmas queried (33). The combined column, in the shaded areas of the table, is calculated from the combined number of entries or sub-entries found in the three dictionaries:70.
4.3.1 Omission in French Unilingual Dictionaries

The table below indicates (a) the number of “pure” omissions (those items not included in the macrostructure), (b) the number of lexical items whose culturally-sensitive sense is not included, and (c) the combined number, or “total” number of omissions.

Table 4.5 Omission in French Dictionaries

<table>
<thead>
<tr>
<th></th>
<th>NPR</th>
<th>PL2</th>
<th>RQ2</th>
</tr>
</thead>
<tbody>
<tr>
<td>absence of lemma</td>
<td>7/34 (21%)</td>
<td>7/34 (21%)</td>
<td>12/34 (35%)</td>
</tr>
<tr>
<td>omission of culturally-sensitive sense</td>
<td>2/34 (6%)</td>
<td>1/34 (3%)</td>
<td>2/34 (6%)</td>
</tr>
<tr>
<td>total omission</td>
<td>9/34 (28%)</td>
<td>8/34 (24%)</td>
<td>14/34 (41%)</td>
</tr>
</tbody>
</table>

The above table shows that the RQ2 has the highest rate of omission (41% of lemmas queried), while the PL2 has the lowest (24%). It is ironic that the PL2 is the dictionary with the highest rate of inclusion, since it is also the only dictionary to explicitly state in its front matter that it excludes lexical items that could offend its readers from its macrostructure.²⁶ It is easier to understand why the RQ2 omits more lexical items (14) than the PL2 (8) and the NPR (9): the Canadian desk-sized dictionary (the RQ2) has a more limited nomenclature than its European counterpart.

---

²⁶ See section 2.2.1 “Exclusion in Dictionary Macrostructures”.
counterparts, as was the case with the GAGE2. Presented below is a list of omitted items in each dictionary.

<table>
<thead>
<tr>
<th>NPR (9)</th>
<th>PL2 (8)</th>
<th>RQ2 (14)</th>
</tr>
</thead>
<tbody>
<tr>
<td>crime haineux</td>
<td>crime haineux</td>
<td>bisexual(le) (adj)</td>
</tr>
<tr>
<td>droits des homosexuels</td>
<td>droits des homosexuels</td>
<td>bisexual(le) (n)</td>
</tr>
<tr>
<td>fierté gaie et lesbienne</td>
<td>fierté gaie et lesbienne</td>
<td>crime haineux</td>
</tr>
<tr>
<td>inverti(e) (adj)</td>
<td>révéler l’homosexualité de qn</td>
<td>droits des homosexuels</td>
</tr>
<tr>
<td>révéler l’homosexualité de qn</td>
<td>s’afficher ouvertement</td>
<td>fierté gaie et lesbienne</td>
</tr>
<tr>
<td>s’afficher ouvertement</td>
<td>comme gai(e)/lesbienne</td>
<td>folle</td>
</tr>
<tr>
<td>comme gai(e)/lesbienne</td>
<td>sauna</td>
<td>homo (adj)</td>
</tr>
<tr>
<td>sauna</td>
<td>sécurisexe</td>
<td>homophobie</td>
</tr>
<tr>
<td>sécurisexe</td>
<td>tribadisme</td>
<td>inverti(e) (adj)</td>
</tr>
<tr>
<td>tribadisme</td>
<td></td>
<td>révéler l’homosexualité de qn</td>
</tr>
<tr>
<td></td>
<td></td>
<td>s’afficher ouvertement</td>
</tr>
<tr>
<td></td>
<td></td>
<td>comme gai(e)/lesbienne</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sauna</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sécurisexe</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tribadisme</td>
</tr>
</tbody>
</table>

It is interesting to note that the RQ2 contains another type of “omission” that is not included in the above figures as it is more of an anomaly than an omission per se. The RQ2 only provides the feminine form of the lemma lesbienn(ne), which of course can be used in the masculine form as an adjective. One can only suppose that this is an oversight on the part of the RQ2. It would be interesting to see if there are other adjectives that have been listed in only the feminine or masculine form, and if so how many there are.

4.3.2 Present and Unmarked Lexical Items in French Unilingual Dictionaries

Unlike the English unilingual dictionaries, where the number of lemmas that were both present and unmarked (i.e. those that were given neutral treatment) was virtually equal, the French
unilingual dictionaries vary considerably in the number and nature of lexical items that are included and whose entries contain no cultural information. The PL2 has the highest number of lexical items with neutral treatment, 18 of 34 queried (53%), while the RQ2 has the lowest number, six of the 34 queried (18%).

The following table indicates the number of lexical items in each French dictionary that are present and whose entries are unmarked.

Table 4.6  Present and Unmarked Lexical Items in French Unilingual Dictionaries

<table>
<thead>
<tr>
<th></th>
<th>NPR</th>
<th>PL2</th>
<th>RQ2</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td># of lemmas with neutral treatment</td>
<td>7/34 (21%)</td>
<td>18/34 (53%)</td>
<td>6/34 (18%)</td>
<td>31/102 (30%)</td>
</tr>
</tbody>
</table>

There are five lexical items that have been accorded neutral treatment in all three dictionaries, they are: homo (n), inverti(e) (n), partenaire, VIH and SIDA. Three of the lexical items given neutral treatment belong to the category of words representing “people”, and two are from the “health issues” category.

4.3.3 Present and Marked Lexical Items in French Unilingual Dictionaries

Those lexical items that are included in the dictionaries but are culturally marked are treated in the following sections.
4.3.3.1 Marked Labels in French Unilingual Dictionaries

The three unilingual French dictionaries attribute virtually the same number of labels to the lemmas queried. The following table indicates the number of lexical items with marked labels (both commentary and register) found in the three French unilingual dictionaries.

Table 4.7 Marked labels in French Dictionaries

<table>
<thead>
<tr>
<th></th>
<th>NPR</th>
<th>PL2</th>
<th>RQ2</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td># of lemmas with labels</td>
<td>5/25 (20%)</td>
<td>5/26 (19%)</td>
<td>4/20 (20%)</td>
<td>14/71 (20%)</td>
</tr>
<tr>
<td># of lemmas with commentary labels</td>
<td>3/25 (12%)</td>
<td>5/26 (19%)</td>
<td>4/20 (20%)</td>
<td>12/71 (17%)</td>
</tr>
<tr>
<td># of lemmas with register labels</td>
<td>4/25 (16%)</td>
<td>2/26 (8%)</td>
<td>2/20 (10%)</td>
<td>8/71 (11%)</td>
</tr>
</tbody>
</table>

As is the case with the English unilingual dictionaries, labelling as a device to mark words that are culturally-sensitive is restricted to one category of words: those referring to people, and specifically, to lesbians and gays. Presented below is a list of lexical items found in each of the French unilingual dictionaries with their respective labels.

<table>
<thead>
<tr>
<th>NPR (5)</th>
<th>PL2 (5)</th>
<th>RQ2 (4)</th>
</tr>
</thead>
<tbody>
<tr>
<td>folle</td>
<td>familier</td>
<td>familier</td>
</tr>
<tr>
<td>gouine</td>
<td>péjoratif</td>
<td>gouine</td>
</tr>
<tr>
<td>pédé</td>
<td>familier</td>
<td>pédé</td>
</tr>
<tr>
<td>tante</td>
<td>familier</td>
<td>tante</td>
</tr>
<tr>
<td>tapette</td>
<td>familier</td>
<td>tapette</td>
</tr>
<tr>
<td></td>
<td>vulgaire</td>
<td></td>
</tr>
</tbody>
</table>

---

27 For the purposes of this table, the labels used to calculate results and figures were those found at the entry for the lemma itself. In a number of cases, however, the items are attributed a certain label in their entries, but when cross-references to these same items appear in other entries, they are labelled differently.
The most commonly used label is the register label “familier,” which is used a total of seven times in all three French dictionaries to label the lemmas queried for the analysis. The commentary label “péjoratif” is used six times, and is also found in all three French dictionaries. The commentary label “vulgaire” is used by the NPR and the PL2 a total of five times. The commentary label “injurieux” is used once in the PL2, and “souvent injurieux” is used once in the RQ2, in reference to pédé. The register label “très familier” is used once in the PL2, for the lexical item pédé.

One difference from the English dictionaries is that commentary labels do stand alone (without register labels) in the French unilingual dictionaries. There are four lemmas that have commentary labels attributed to them without register labels. They are: gounie (in the NPR, the PL2 and the RQ2), tante (in the PL2), tapette (in the PL2), and pédé (in the RQ2).

Compared to the English unilingual dictionaries, there are surprisingly few discrepancies between the French dictionaries as far as which lexical items are labelled. All three French dictionaries label the same lexical items: gounie, tante, tapette, and pédé. The only exception is the word folle, whose culturally-sensitive sense is not included (and therefore not labelled) in the RQ2; however folle is labelled in both the NPR (“familier”) and the PL2 (“familier et péjoratif”).

The inconsistencies with regard to labelling in the French unilingual dictionaries lie primarily within the dictionaries themselves. Both the NPR and the RQ2 contain a significant number of
discrepancies in their labelling of the lexical items queried (the NPR contains 6; the RQ2 contains 5). The items are attributed a certain label in their entries, but when cross-references to these same items appear in other entries, they are labelled differently.

The six lexical items in the NPR which contain inconsistencies in their labelling are presented below:

3. The entry *gouine* is labelled “moderne et péjoratif”; however when cross-references are made to *gouine* in the entries *homosexual(le)* and *lesbian(ne)* it is labelled as “familier et péjoratif”.

4. The word *folle* is labelled “familier”; however a cross-reference to *folle* in the entry *homosexual(le)* contains the label “familier et péjoratif”, and another cross-reference to *folle* in the entry *tapette* has no label at all.

5. *Tante* is labelled “familier et vulgaire”; however a cross-reference to it in the entry *tapette* has no label at all.

6. *Tapette* is labelled “familier et vulgaire”, but when a cross-reference is made to it in the entry *homosexual(le)* it is labelled “familier et péjoratif”.

7. The entry *péde* is labelled “familier”, but there is no label in the cross-reference to *péde* in the entry *tante*.

8. The entry *homo* is labelled only “familier”. However, a cross-reference to *homo* in the entry for *homosexual(le)* contains the label “familier et péjoratif”.

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Like the NPR, the RQ2, is riddled with inconsistencies in its system of labelling, primarily in cross-references. Of the 24 lemmas examined, four are assigned different labels in cross-references.

1. In the entry gai(e) (adj and n), neither the adjective, nor the noun is labelled, but in six other entries analyzed that contain cross-references to gai (homosexuel[le], lesbienne[ne], gouine, tante, tapette, and pédéraste), gai is labelled “familier”.

2. The entry for the word homo is simply labelled “abréviation familier” and cross-references to homo in other entries such as gai(e), tante, and pédéraste simply label it “familier”. However the cross-reference to homo in the entry tapette contains two labels: “familier” and “péjoratif”.

3. The entry gouine is labelled “péjoratif”, as is the case for the cross-references to gouine in the entries for homosexuel(le) and lesbienne. But when a cross-reference is made to gouine in the entry gai(e), it is labelled as “familier” and not “péjoratif”.

4. The entry pédé is labelled “péjoratif”, but the cross-references to pédé in the entries for gai(e) and tante indicate that it is not only “péjoratif”, but also “familier”.

Since none of the items queried in the PL2 contain cross-references, there are no inconsistencies of the same nature in this dictionary. Nonetheless, there are inconsistencies in the labelling of different lemmas referring to lesbians, gays and bisexuals. For example, folle is labelled

---

28 The RQ2 also contains another type of labelling inconsistency. The entry pédéraste, under which pédé is found, marks the use of second sense of the derivative pédérostie (defined as “homosexualité masculine”) as “abusivement”, yet the same sense (male homosexual) of the related word pédéraste is not labelled. Thus, according to the RQ2, pédéraste when referring to a male homosexual is neutral, but pédérostie when referring to male homosexuality is marked.
"familier" and "pêjoratif", yet pédé is labelled "très familier" and "injurieux". It is not clear why the PL2 distinguishes between the two since the NPR labels both of these lexical items identically²⁹.

As was the case with the English unilingual dictionaries, the French dictionaries demonstrate just how problematic it is to label the lexical items that society deems "controversial".

4.3.3.2 Marked Definitions in French Unilingual Dictionaries

Interestingly enough, the French unilingual dictionaries contain more lemmas with marked definitions (21/71 or 30%) than lemmas with marked labels (14/71 or 20%), which is the inverse of the English dictionaries (lemmas with marked labels: 18/70 or 26%; lemmas with marked definitions: 15/70 or 21%).

Table 4.8 Marked Definitions in French Unilingual Dictionaries

<table>
<thead>
<tr>
<th></th>
<th>NPR</th>
<th>PL2</th>
<th>RQ2</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td># of lemmas with marked definitions</td>
<td>13/25 (52%)</td>
<td>4/26 (15%)</td>
<td>4/20 (20%)</td>
<td>21/71 (30%)</td>
</tr>
</tbody>
</table>

The following are some examples of marked definitions from each of the three French dictionaries, with the part containing the cultural information underlined and commented on:

- the NPR definition of gay/gai(e) does not include women: “relatif à l'homosexualité masculine, aux homosexuels”, whereas other dictionaries, including the PL2 and the RQ2 do include women in the definition.

²⁹ Both folle and pédé are labelled "fam." in the NPR.
the PL2 defines couple as “homme et femme unis par le mariage ou par des liens affectifs”

the RQ2 definition of compagne reads “épouse, concubine, maîtresse” although their definition of compagnon is simply “personne qui partage la vie, les occupations d’autres personnes, par rapport à elles”. The use of “épouse, concubine” and “maîtresse” excludes lesbian partners since these words are used exclusively in reference to heterosexual couples.

Thirteen of the twenty-one marked definitions are found in entries dealing with lexical items belonging to the category of “people”, and apply both to those items that are generic (inclusive of heterosexuals and homosexuals) and to those that are specific to homosexuals. These lexical items are bisexuel(le) and homosexuel(le), gay, tante and tapette (in the NPR), couple (in all three dictionaries), compagne (in the NPR and the RQ2), compagnon (in the NPR), and folle (in the NPR and the PL2). Six of the twenty-one marked definitions apply to the lexical items referring to “sexual activity”: coït (in the NPR, the PL2 and the RQ2), copulation (in the NPR, the PL2 and the RQ2). The remaining two marked definitions are for the adjectives bisexuel(le) and gay (both in the NPR).

It is interesting to note that the NPR’s rate of culturally marked definitions is virtually three times higher than that of the PL2 and the RQ2. More than half (52%) of the NPR definitions analyzed were culturally marked compared to 15% in the PL2 and 20% in the RQ2.
4.3.3.3 Marked Examples

There are a total of seven entries with marked examples in the three French dictionaries. In fact, all seven are found in two dictionaries, the NPR (four) and the RQ2 (three). Six of the seven contain only one marked example, although one has three.

The following table summarizes the marked examples in the French unilingual dictionaries.

### Table 4.9 Marked Examples in French Unilingual Dictionaries

<table>
<thead>
<tr>
<th></th>
<th>NPR</th>
<th>PL2</th>
<th>RQ2</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td># of lemmas with marked examples</td>
<td>4/25 (16%)</td>
<td>0</td>
<td>3/20 (15%)</td>
<td>7/71 (10%)</td>
</tr>
</tbody>
</table>

The NPR has marked examples in the entries for the following four lemmas: **homosexual(le)** (adj), **tante**, **tapette**, and **couple**. The marked example for **tapette**, for instance, reads: “scandaleux et provocants comme des tapettes”, as though **tapette** illustrates what it means to be outrageous and provocative. The only entry with three marked examples, **homosexual(le)** is found in this dictionary. The three marked examples are: **homosexual habillé en femme**, **homosexual actif**, **passif** and **hostile aux homosexuels**. The first example is considered marked because it reflects a stereotype regarding homosexuals, namely that homosexual men dress in women’s clothing. The second example refers to sexual behavior, and presupposes that homosexuals (as opposed to heterosexuals) can be categorized based on whether or not they engage in a given sexual activity. The third example illustrates the dominant cultural attitude toward gays and lesbians.
The lemmas whose entries in the RQ2 contain marked examples are: gai(e) (adj), homosexuel(le) (adj) and tapette. For gai(e) the marked example is une allure gaie, which is considered marked because it refers to a stereotypical appearance that people associate with being gay; it is similar to the marked example given for tapette, which is avoir l’air tapette. The example for homosexuel(le) (adj) is une artiste homosexuelle, which I consider marked because society has for some time associated the arts with “alternative lifestyles” and specifically with gays, lesbians and bisexuals. The RQ2 could just as easily have used homosexuel to modify “comptable”, “avocat” or “ingénieur”, but chose instead a persistent stereotype.

4.3.3.4 Marked Cross-References in French Unilingual Dictionaries

For the lexical items queried in the French unilingual dictionaries, there are a total of 17 entries or sub-entries with marked cross-references, which are found only in the NPR and the RQ2 since the PL2 does not use cross-references within entries. These entries contain between one and ten marked cross-references. The entries for lesbienne(n) (adj and n) in both the NPR and the RQ2 contain just one marked cross-reference; however the sub-entry for homosexuel(le) (n) in the NPR contains ten. Presented below is a list of the lexical items whose entries in the French unilingual dictionaries contain marked cross-references, along with the marked lexical item(s) to which the user is referred.

<table>
<thead>
<tr>
<th>NPR (8)</th>
<th>RQ2</th>
</tr>
</thead>
<tbody>
<tr>
<td>bisexuel(le) (adj+n)</td>
<td>gai(e) (adj+n)</td>
</tr>
<tr>
<td>- être à voile et à vapeur</td>
<td>- fifi</td>
</tr>
<tr>
<td>- être bic et bouc</td>
<td>- pédale</td>
</tr>
<tr>
<td>- être à poil et à plume</td>
<td>- pédé</td>
</tr>
<tr>
<td></td>
<td>- tante</td>
</tr>
<tr>
<td></td>
<td>- tapette</td>
</tr>
</tbody>
</table>
homosexuel(le) (adj)
  ▶ en être
  ▶ être de la pédale
  ▶ être de la jaquette
  ▶ bique et bouc
  ▶ à voile et à vapeur

homosexuel(le) (n)
  ▶ enculé
  ▶ folle
  ▶ lope
  ▶ lopette
  ▶ pédale
  ▶ pédé
  ▶ tante
  ▶ tapette
  ▶ gouine

lesbienne (adj+n)
  ▶ gouine

lesbian(ne) (adj+n)
  ▶ gouine

tante
  ▶ pédé
  ▶ tantouse
  ▶ tata
  ▶ pédé
  ▶ tante
  ▶ tapette
  ▶ folle
  ▶ tante
  ▶ tapette
In some cases, two lexical items having the same form but used in two different parts of speech, such as the adjective and the noun forms of lesbienn(ne) share the same entry (i.e. each constitutes a sub-entry). In such cases it is often impossible to determine whether a cross-reference applies to one item or both, and even when it can be discerned that the cross-reference applies to one item or both, the user who consults either form cannot help but read the cross-reference that is found in the entry. Take the entry lesbienne in the RQ2 as an example. Both the noun and the adjective share the same entry of four lines. The user who consults either item (the noun or the adjective) will undoubtedly see the cross-reference to gouine. Thus, for the purposes of this analysis, both lesbienn(ne) (adj) and lesbienne (n) are considered as having a marked cross-reference.\(^{30}\)

Worthy of note is the fact that all of the seventeen lemmas whose entries contain marked cross-references belong to the same category of words: those referring to "people", and all of them refer specifically to members of the lesbigay community. They include: bisexuel(le) (adj+n) in the NPR, gai(e) (adj+n) in the RQ2, homosexuel(le) (adj+n) and lesbienn(ne) (adj+n) in the NPR and the RQ2, tante and tapette in the NPR and RQ2 and péde in the RQ2.

---

\(^{30}\) The same is true of the entries for gai(e) and homosexuel(le) in the RQ2 and homosexuel(le), bisexuel(le) and lesbienn(ne) in the NPR. In these cases, cross-references might not have been attributed specifically to both parts of speech, but it is impossible to consult the entry without seeing the marked cross-reference(s).
The following table shows the numbers of marked cross-references in the French unilingual dictionaries.

**Table 4.10  Marked Cross-References in French Unilingual Dictionaries**

<table>
<thead>
<tr>
<th></th>
<th>NPR</th>
<th>PL2</th>
<th>RQ2</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td># of lemmas with cross-references</td>
<td>8/25 (32%)</td>
<td>0</td>
<td>9/20 (45%)</td>
<td>17/71 (24%)</td>
</tr>
</tbody>
</table>

4.3.3.5  Marked Usage Notes in French Unilingual Dictionaries

There are no queried lexical items with marked usage notes in any of the three French unilingual dictionaries.

4.3.4  Conclusions: French Unilingual Dictionaries

Unlike the English unilingual dictionaries, which have virtually equal numbers of both lexical items with neutral treatment and omitted or marked lemmas, the French dictionaries’ treatment of the lexical items queried varies considerably from one dictionary to the other. The PL2 stands out from the NPR and the RQ2 as it contains more than double the number of neutral lemmas than the latter dictionaries and the lowest number of marked lemmas, eight (compared to 18 in the NPR and 14 in the RQ2). This can be partially explained by the fact that the PL2 contains no cross-references while there are eight in the NPR and nine in the RQ2. However, the results are nonetheless surprising in light of the fact that the PL2 has the highest rate of inclusion. The following tables give a global picture of the treatment of the selected lemmas in the three French unilingual dictionaries.
Table 4.11  Analysis of Overall Treatment of Lexical Items Queried in French Unilingual Dictionaries

<table>
<thead>
<tr>
<th></th>
<th>NPR</th>
<th>PL2</th>
<th>RQ2</th>
<th>COMBINED</th>
</tr>
</thead>
<tbody>
<tr>
<td>number of omissions</td>
<td>9/34</td>
<td>8/34</td>
<td>14/34</td>
<td>31/102</td>
</tr>
<tr>
<td>(of 34)</td>
<td>(26%)</td>
<td>(24%)</td>
<td>(41%)</td>
<td>(30%)</td>
</tr>
<tr>
<td>number of inclusions</td>
<td>25/34</td>
<td>26/34</td>
<td>20/34</td>
<td>71/102</td>
</tr>
<tr>
<td>(of 34)</td>
<td>(74%)</td>
<td>(76%)</td>
<td>(59%)</td>
<td>(70%)</td>
</tr>
<tr>
<td>neutral lemmas</td>
<td>7/34</td>
<td>18/34</td>
<td>6/34</td>
<td>31/102</td>
</tr>
<tr>
<td>[present &amp; unmarked]</td>
<td>(21%)</td>
<td>(53%)</td>
<td>(18%)</td>
<td>(30%)</td>
</tr>
<tr>
<td>total of marked</td>
<td>27/34</td>
<td>16/34</td>
<td>28/34</td>
<td>71/102</td>
</tr>
<tr>
<td>&amp; omitted lemmas</td>
<td>(79%)</td>
<td>(47%)</td>
<td>(82%)</td>
<td>(70%)</td>
</tr>
</tbody>
</table>

Analysis of Marked Lemmas Included in French Unilingual Dictionaries

<table>
<thead>
<tr>
<th></th>
<th>NPR</th>
<th>PL2</th>
<th>RQ2</th>
<th>COMBINED</th>
</tr>
</thead>
<tbody>
<tr>
<td>lemmas with marked labels (^{31})</td>
<td>5/25</td>
<td>5/26</td>
<td>4/20</td>
<td>14/71</td>
</tr>
<tr>
<td>lemmas with marked commentary labels</td>
<td>3/25</td>
<td>5/26</td>
<td>4/20</td>
<td>12/71</td>
</tr>
<tr>
<td>lemmas with marked register labels</td>
<td>4/25</td>
<td>2/26</td>
<td>2/20</td>
<td>8/71</td>
</tr>
<tr>
<td>lemmas with marked definitions</td>
<td>13/25</td>
<td>4/26</td>
<td>4/20</td>
<td>21/71</td>
</tr>
<tr>
<td>lemmas with marked examples</td>
<td>4/25</td>
<td>0</td>
<td>3/20</td>
<td>7/71</td>
</tr>
<tr>
<td>lemmas with marked cross-references</td>
<td>8/25</td>
<td>0</td>
<td>9/20</td>
<td>17/71</td>
</tr>
<tr>
<td>lemmas with marked usage notes</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>total # of marked lemmas</td>
<td>18/25</td>
<td>8/26</td>
<td>14/20</td>
<td>40/71</td>
</tr>
<tr>
<td>(of those included)</td>
<td>(72%)</td>
<td>(31%)</td>
<td>(55%)</td>
<td>(56%)</td>
</tr>
</tbody>
</table>

\(^{31}\) The shaded areas are calculated from the number of lemmas included by each respective dictionary (NPR:25, PL2:26, RQ2:20), as opposed to the total number of lemmas queried (34). The combined column, in the shaded areas of the table, is calculated from the combined number of lemmas treated in the three dictionaries:71.
4.4 Analysis of the English-French Sections of Bilingual Dictionaries

Thirty-three English lexical items were searched in the English-French section of the RCS, the OXHA and the HASH.

4.4.1 Omission from the English-French Sections of Bilingual Dictionaries

The table below indicates the number of “pure” omissions (those items not included in the macrostructure), the number of lexical items whose culturally-sensitive sense is not included, and the combined number, or “total” number of omissions.

Table 4.12 Omission in the English-French Sections of Bilingual Dictionaries

<table>
<thead>
<tr>
<th></th>
<th>RCS</th>
<th>OXHA</th>
<th>HASH</th>
</tr>
</thead>
<tbody>
<tr>
<td>absence of lemma</td>
<td>7/33 21%</td>
<td>6/33 18%</td>
<td>6/33 18%</td>
</tr>
<tr>
<td>omission of culturally-sensitive sense</td>
<td>1/33 3%</td>
<td>0/33 0%</td>
<td>1/33 3%</td>
</tr>
<tr>
<td>total omission</td>
<td>8/33 24%</td>
<td>6/33 18%</td>
<td>7/33 21%</td>
</tr>
</tbody>
</table>

The above table shows that all three dictionaries have comparable rates of omission. In all three dictionaries a total of 21 of the items queried are not included. Presented below is a list of omitted items in each dictionary.
<table>
<thead>
<tr>
<th>RCS (8)</th>
<th>OXHA (6)</th>
<th>HASH (7)</th>
</tr>
</thead>
<tbody>
<tr>
<td>bathhouse</td>
<td>gay pride</td>
<td>bathhouse</td>
</tr>
<tr>
<td>bisexual (n)</td>
<td>hate crime</td>
<td>gay pride</td>
</tr>
<tr>
<td>gay pride</td>
<td>homo (adj)</td>
<td>gay rights</td>
</tr>
<tr>
<td>gay rights</td>
<td>out (adj)</td>
<td>hate crime</td>
</tr>
<tr>
<td>hate crime</td>
<td>significant other</td>
<td>homo (adj)</td>
</tr>
<tr>
<td>out(adj)</td>
<td>tribadism</td>
<td>out (adj)</td>
</tr>
<tr>
<td>tribadism</td>
<td></td>
<td>queer (adj)</td>
</tr>
<tr>
<td>significant other</td>
<td></td>
<td>tribadism</td>
</tr>
</tbody>
</table>

Three lexical items (tribadism, gay pride and hate crime) are omitted by all three English-French bilingual dictionaries. Two lexical items, gay rights and bathhouse are omitted by the RCS and the HASH; however, the OXHA includes both. The OXHA and the HASH leave out homo (adj), and the RCS and the OXHA left out significant other and the adjective out.

The fact that the English-French bilingual dictionaries overlook less common lexical items such as tribadism or compounds such as hate crime and gay pride is understandable, but it’s somewhat surprising that more common and simple lexical items such as bisexual, out (adj) and queer (adj) are omitted.

However, the English-French sections of the three bilingual dictionaries do not generally seem to have a deliberate policy of excluding many or most gay-related terms. In fact, many additional lexical items that pertain to lesbians, gays and bisexuals were found through my search of the entire database of the English-French sections of the three dictionaries in CD-ROM format. The following are some examples of lexical items that pertain to lesbians, gays and bisexuals, that were not included in the list of lexical items for query, but that were found during this analysis.
1. "gay lib" (in the RCS, the OXHA, and the HASH)
2. "Queer-bashing" (in the RCS and the HASH)
3. "Closet", "bent", and "cottage" (in the HASH)
4. "to come out" and "outing" (in the OXHA and the HASH)

4.4.2 Present and Unmarked Lexical Items in the English-French Sections of Bilingual Dictionaries

The following table indicates the number of lexical items queried in the English-French section of each bilingual dictionary that are present and whose entries are unmarked.

<table>
<thead>
<tr>
<th>Table 4.13 Present and Unmarked Lexical Items in the English-French Sections of Bilingual Dictionaries</th>
</tr>
</thead>
<tbody>
<tr>
<td># of lemmas with neutral treatment</td>
</tr>
<tr>
<td>-------------------------------------</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

There are 12 lexical items that are accorded neutral treatment in all three dictionaries; they are: gay (adj), homosexual (adj), lesbian (adj), lesbian (n), coitus, copulate, sexual intercourse, out (vt), homophobia, safe sex, HIV, and AIDS. The remaining lexical items that are included and unmarked are as follows: in the RCS, couple; in the OXHA bisexual (adj and n), gay (n), couple, partner, gay rights; and in the HASH, bisexual (adj and n), partner and out (adj). It is worth noting that when the same list of 33 English lexical items was queried in the English unilingual dictionaries, the core of lexical items given neutral treatment in all three dictionaries was found to be much more restricted: there were only seven, compared to twelve in the English-French bilingual dictionaries.
4.4.3 Present and Marked Lexical Items in the English-French Sections of Bilingual Dictionaries

Those lexical items that are included in the dictionaries but are culturally marked are treated in the following sections.

4.4.3.1 Marked Labels in the English-French Sections of Bilingual Dictionaries
The following table indicates the number of lexical items with marked labels (both commentary and register) found in the English-French sections of the three bilingual dictionaries.

| Table 4.14 Marked labels in the English-French Sections of Bilingual Dictionaries |
|-------------------------------|---------|---------|---------|---------|
|                               | RCS     | OXHA    | HASH    | TOTAL   |
| # of lemmas with labels       | 8/24 (33%) | 7/27 (26%) | 6/26 (23%) | 21/77 (27%) |
| # of lemmas with commentary labels | 5/24 (21%) | 7/27 (26%) | 5/26 (19%) | 17/77 (22%) |
| # of lemmas with register labels | 8/24 (33%) | 7/27 (26%) | 6/26 (23%) | 21/77 (27%) |

As in the English and French unilingual dictionaries, where labelling as a device to mark words that are culturally-sensitive is restricted to the category of words referring specifically to lesbians and gays, in the English-French sections of bilingual dictionaries, 17 of the 21 lexical items that are marked with labels refer specifically to persons that are gay and lesbian. The remaining four marked items which do not belong to this category are: the adjective homo (in the RCS), the adjective queer (in the RCS) the adjective queer (in the OXHA), and bathhouse (in the OXHA). Presented below is a list of lexical items found in each of the English-French bilingual dictionaries with their respective labels.
<table>
<thead>
<tr>
<th>RCS (8)</th>
<th>OXHA (7)</th>
<th>HASH (6)</th>
</tr>
</thead>
<tbody>
<tr>
<td>dyke **</td>
<td>bathhouse !</td>
<td>dyke F</td>
</tr>
<tr>
<td>fag ** pej.</td>
<td>dyke !! offensive</td>
<td>fag Sl. pej.</td>
</tr>
<tr>
<td>homo (adj) **</td>
<td>fag ! offensive</td>
<td>homo (n) F</td>
</tr>
<tr>
<td>homo (n) **</td>
<td>homo (n) !! offensive</td>
<td>homo (n) pej.</td>
</tr>
<tr>
<td>pansy ** pej.</td>
<td>queen ! offensive</td>
<td>pansy Sl. offensive</td>
</tr>
<tr>
<td>queen ** pej.</td>
<td>queen ! offensive</td>
<td>queen Sl. offensive</td>
</tr>
<tr>
<td>queer (adj) **</td>
<td>queer (adj) ! offensive</td>
<td>queer (n) Sl. offensive</td>
</tr>
<tr>
<td>queer (n) ** pej.</td>
<td>queer (n) ! offensive</td>
<td></td>
</tr>
</tbody>
</table>

The most commonly used label is the label indicating very informal register, which is symbolized by “***” in the RCS\textsuperscript{32} or “!!” in the OXHA\textsuperscript{33}: it is used ten times to mark dyke, fag, homo (adj), homo (n), pansy, queen, queer (adj), and queer (n). The next most used label among the English-French bilinguals is the commentary label “offensive” which is found in both the OXHA and the HASH and is used a total of nine times to mark dyke, fag, homo (n), pansy, queen, queer (adj), and queer (n). The register label indicating informal usage (“!” in the OXHA and “F” in the HASH\textsuperscript{34}) is used seven times, as is the commentary label “pejorative” in the RCS and the HASH. Finally, there are four lexical items with the register label “slang”, all of them found in the HASH. Altogether, 21 entries or sub-entries contain marked labels.

\textsuperscript{32} The symbol is described in the Preface of the RCS as indicating that the word or expression is “used by some but not all educated speakers in a very relaxed situation. Such words should be handled with extreme care by the non-native speaker unless he is very fluent in the language and is very sure of his company.”

\textsuperscript{33} The symbol is described in the Preface of the OXHA as indicating a very informal register.

\textsuperscript{34} The HASH symbol is defined as “familiar, colloquial”, whereas the OXHA symbol is defined as “informal”.

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As in the English dictionaries, commentary labels in the English-French sections of bilingual dictionaries are always used in conjunction with register labels. The 16 entries or subentries with commentary labels also contain register labels. The remaining five entries have register labels only: dyke and homo (adj and n) in RCS, bathhouse in the OXHA, and dyke in the HASH.

As was the case with the French unilingual dictionaries, there is a core of five lexical items that are labelled by all three English-French bilingual dictionaries: dyke, fag, homo (n), queen, and queer (n). There are nevertheless some inconsistencies in their labelling.

The RCS labels all eight lexical items that are culturally-marked with the same register label "***", five of which also carry the commentary label “pejorative” (fag, pansy, queen, and both the adjective and noun queer). Why are the three remaining lexical items—dyke, and both the noun and adjectival forms of homo—not labelled pejorative when lexical items like fag and queen are?

The OXHA applies commentary labels more consistently than the RCS: all but one (bathhouse) of the seven lexical items culturally-marked with labels, are marked “offensive”. However, the application of register labels in the OXHA is less consistent than in the RCS. While dyke and homo (n) are marked “very informal”, lexical items such as fag, queen and queer (adj and n) are only marked “informal”. Surely lexical items such as fag and dyke share the same register.
The HASH appears to be the most inconsistent in its application of both register and commentary labels. For example, the work *dyke* is marked "familiar, colloquial", yet *fag* is marked "slang and pejorative". Why should one be marked "familiar" and the other "slang"? Furthermore, why should one contain the commentary "pejorative" when the other does not?

While my analysis of labels for the marked entries focusses primarily on commentary and register labelling, field labels can provide cultural information\(^{35}\) in rare cases. This is so with the field label for *bisexual* in the RCS. In this entry, field labels are used to distinguish between two different senses: a) "having characteristics of both sexes," labelled "Biology" and "Zoology" and b) "attracted to both sexes," labelled "Psychology". The second, culturally-sensitive sense does not belong to the field of psychology, since *bisexual* is not a specialized term (LSP) but part of the vocabulary of general language (LGP). This mislabelling reflects a lack of knowledge regarding lesbian, gay and bisexual realities.

### 4.4.3.2 Marked Semantic Indications\(^{36}\) in the English-French Sections of Bilingual Dictionaries

Interestingly enough, there were no cases of cultural information to be found in the semantic indications of the three English-French bilingual dictionaries. The HASH provides the semantic

\(^{35}\) The information regarding this field label is not included in the figures found in the tables, as it pertains to field labels, which generally do not contain cultural information, and were thus not included in the tables which summarize the information on cultural information in the dictionaries.

\(^{36}\) Bilingual dictionaries do not provide full definitions as do the unilingual dictionaries. However, recent bilingual dictionaries do provide some indication of certain senses of words through synonyms, partial definitions, etc. These are termed *semantic indications*. 
indication “male homosexual” for the noun queer. This could be considered incorrect, however, given the relatively recent evolution in the sense of this lexical item, this semantic indication has not been counted as a marked. This said, there are some general comments to be made regarding the semantic indications, or lack thereof, in the English-French sections of bilingual dictionaries. A number of the English lexical items queried for the analysis are polysemous, for example, out (adj and vt), queer (adj and n), queen, pansy, gay, fag, dyke and bisexual (adj and n). In such cases semantic indications are useful to identify the different senses of the lexical items. The HASH and the RCS generally do use semantic indications to distinguish the culturally-sensitive senses from the other senses. However, the OXHA seems reticent to provide semantic indications for the culturally-sensitive senses, leaving the user to depend on the equivalent to distinguish between this sense and the others. It is as though the OXHA would rather not state explicitly that some senses of lexical items deal with lesbian, gay and bisexual issues. Take the word fag as an example: the first two senses are clearly marked with the semantic indications “cigarette” and “nuisance”. However, there is no semantic indication for the sense referring to “homosexual”. The same can be said for gay. Granted, none of the dictionaries use semantic indications for every single sense in every single entry, but one cannot help but feel that the above entries dealing with lesbigay realities are treated differently from those that deal with more “usual” topics.

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37 See the note regarding the most recent sense of queer in section 1.7.2.2
4.4.3.3 Marked or Missing Equivalents in the English-French Sections of Bilingual Dictionaries

There are a total of 5 lexical items with questionable equivalents provided or with obvious equivalents omitted in the three English-French bilingual dictionaries. They are the following:

1. bisexual (n). In the RCS, the first equivalent given is *(sexuellement) ambivalent*. This equivalent is not only unnecessary in light of the second equivalent *(bisexual)*, but is also indicative of dominant negative cultural attitudes towards bisexuals.

2. gay (n). Despite the fact that the noun gay/gai(e) does exist and is found in the French-English section of the RCS and the HASH, the English-French sections of both dictionaries provide only *homosexuel* as an equivalent.

3. partner. In the RCS the first equivalent for co-habiting partner is *concubin(e)*, which applies only to heterosexual couples. Nowhere is this made clear in the entry. Perhaps the referent\(^\text{38}\) "heterosexual" should have been used to identify that the equivalent does not apply to all couples.

4. homo (n). In the OXHA entry, the French equivalent *homo* is not provided, although it matches the SL word in both meaning and register and is found in the French-English section of the dictionary.

The following table indicates the number of lexical items whose equivalents are questionable in the English-French bilingual dictionaries.

---

\(^{38}\) According to the BCD methodology, a referent "situates the equivalent in a general context" and determines the object to which the equivalent refers (Roberts 1997:64).
Table 4.15  Marked of Missing Equivalents in English-French Sections of Bilingual Dictionaries

<table>
<thead>
<tr>
<th></th>
<th>RCS</th>
<th>OXHA</th>
<th>HASH</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td># of lemmas with marked or missing equivalents</td>
<td>3/24 (13%)</td>
<td>1/27 (4%)</td>
<td>2/26 (8%)</td>
<td>6/77 (8%)</td>
</tr>
</tbody>
</table>

Other comments apply, not to the equivalents per se, but to their gender, their feminine forms and their application. In the case of nouns and adjectives referring to lesbians, gays and bisexuals, the grammatical gender of the French equivalent is especially important because it often disagrees with the “natural” gender (i.e. folle, tante, tapette, pédale are all grammatically feminine, but refer to men). The English-French bilingual dictionaries are not always clear in providing the gender of such equivalents, or in indicating whether the equivalents apply to men exclusively, or to both men and women. This can be seen in the entries for queer in the three dictionaries.

The RCS gives the sense indication “homosexual” for both the adjective and noun sub-entries for queer and, in accordance with its lexicographic policy, it provides only the masculine forms of the equivalents in the sub-entry for the adjective. However, one of these equivalents applies to men only (pédé), though this is not indicated anywhere, while the second may be applied to both men and women (homosexuel). In the sub-entry for the noun, however, the RCS uses the referents “male” and “female” to distinguish between the two sets of equivalents: pédéraste/pédé and lesbiennel/gouine.

---

39 This type of inconsistency is not included in the tabulation of figures for the tables, but it deserves to be mentioned.
The OXHA, which also uses “homosexual” as a sense indication for queer provides only masculine equivalents for the noun form (pédale and homosexuel). This would indicate that the noun applies to men only, as the OXHA normally provides both masculine and feminine forms of nouns. However, both masculine and feminine form equivalents are provided in the adjective sub-entry (pédé as well as homosexuel/le). But, as was the case with the RCS, it is not indicated that pédé applies only to men.

The HASH has no adjectival sub-entry for queer. The entry for the noun, which contains the questionable sense indication “male homosexual” for the noun queer, provides equivalents that apply only to men: pédé and pédale.

The inconsistencies between each dictionary are remarkable, and the inconsistency within the OXHA (the noun applies only to men, but the adjective applies to both men and women) is even more surprising. Users who query the word queer in all three bilingual dictionaries will have a hard time knowing whether or not the adjective and noun forms can apply to both men and women and choosing a suitable equivalent.

4.4.3.4 Marked Examples in the English-French Sections of Bilingual Dictionaries

There are two lexical items with marked examples in the three English-French bilingual dictionaries.
The entry *homosexuel* in the OXHA contains the marked example *practising ou active homosexuals* - les homosexuels actifs. This example, which is similar to the one given in the NPR, is considered marked as it refers to sexual behavior and presupposes that homosexuals can be categorized based on whether they engage in a given sexual activity or not. It is hard to imagine the parallel example *practising heterosexuals or active heterosexuals* in the entry *heterosexual*.

There is another lexical item with a culturally-marked example in the HASH: *couple*. The entry contains four examples of the use of *couple*. In three of the four examples, the word *couple* is paired with "married": *the married couple, the newly married couple, and a married couple*. The user who consults this entry is clearly shown our dominant culture's association of *couple* and "marriage", one that excludes couples that are not heterosexual.

4.4.3.5 Marked Cross-References in the English-French Sections of Bilingual Dictionaries

There are no marked cross-references in the entries queried in the English-French bilingual dictionaries.

4.4.3.6 Marked Usage Notes in the English-French Sections of Bilingual Dictionaries

It is interesting to note that there are no marked usage notes attached to any of the queried lexical items in any of the three English-French bilingual dictionaries.
4.4.4 Conclusions: English-French Sections of Bilingual Dictionaries

The English-French sections of bilingual dictionaries have a very high rate of inclusion: the three dictionaries combined include 79% of the items queried. Furthermore, the English-French sections of bilingual dictionaries have no marked semantic indications, cross-references or usage notes, leaving them with a relatively low rate of marked lemmas (37% of the items included in the macrostructure) and consequently, a relatively high rate of neutral lemmas (49% of items queried). Though all three bilingual dictionaries analyzed seem to some degree to treat the items examined in a neutral manner, the RCS seems to have slightly higher rates of cultural marking (as seen in its rates of omission and marked lemmas).
The following tables give a global picture of the treatment of the selected lemmas in the three English-French bilingual dictionaries.

### Table 4.16  Analysis of Overall Treatment of Lexical Items Queried in the English-French Sections of Bilingual Dictionaries

<table>
<thead>
<tr>
<th></th>
<th>RCS</th>
<th>OXHA</th>
<th>HASH</th>
<th>COMBINED</th>
</tr>
</thead>
<tbody>
<tr>
<td>number of omissions (of 33)</td>
<td>8/33 (24%)</td>
<td>6/33 (18%)</td>
<td>7/33 (21%)</td>
<td>21/99 (21%)</td>
</tr>
<tr>
<td>number of inclusions (of 33)</td>
<td>25/33 (76%)</td>
<td>27/33 (82%)</td>
<td>26/33 (79%)</td>
<td>78/99 (79%)</td>
</tr>
<tr>
<td>neutral lemmas [present &amp; unmarked] (of 33)</td>
<td>14/33 (42%)</td>
<td>18/33 (55%)</td>
<td>17/33 (52%)</td>
<td>49/99 (49%)</td>
</tr>
<tr>
<td>total of marked &amp; omitted lemmas (of 33)</td>
<td>19/33 (56%)</td>
<td>15/33 (45%)</td>
<td>16/33 (48%)</td>
<td>50/99 (51%)</td>
</tr>
</tbody>
</table>

#### Analysis of Marked Lemmas Included in English-French Bilingual Dictionaries

| lemmas with marked labels\(^{40}\) | 8/24 (33%) | 7/27 (26%) | 6/26 (23%) | 21/78 (27%) |
| lemmas with marked commentary labels | 5/24 (21%) | 7/27 (26%) | 5/26 (19%) | 17/78 (22%) |
| lemmas with marked register labels | 8/24 (33%) | 7/27 (26%) | 6/26 (23%) | 21/78 (27%) |
| lemmas with marked semantic indications | 0 | 0 | 0 | 0 |
| lemmas with marked equivalents | 3/24 (13%) | 1/27 (4%) | 2/26 (8%) | 6/78 (8%) |
| lemmas with marked examples | 0 | 1/27 (4%) | 1/26 (4%) | 2/78 (3%) |
| lemmas with marked cross-references | 0 | 0 | 0 | 0 |
| lemmas with marked usage notes | 0 | 0 | 0 | 0 |
| total # of marked lemmas (of those included) | 11/24 (46%) | 9/27 (33%) | 9/26 (34%) | 29/78 (37%) |

#### 4.5 Analysis of the French-English Sections of Bilingual Dictionaries

Thirty-four French lexical items were searched in the French-English sections of the RCS, the OXHA and the HASH.

\(^{40}\) The shaded areas are calculated from the number of lemmas included by each respective dictionary (RCS:24, OXHA:27, HASH:26), as opposed to the total number of lemmas queried (33). The combined column, in the shaded areas of the table, is calculated from the combined number of lemmas treated in the three dictionaries:78.
4.5.1 Omission in the French-English Sections of Bilingual Dictionaries

The table below indicates the number of “pure” omissions (those items not included in the macrostructure), the number of lexical items whose culturally-sensitive sense is not included, and the combined number, or “total” number of omissions.

Table 4.17 Omission in the French-English Sections of Bilingual Dictionaries

<table>
<thead>
<tr>
<th></th>
<th>RCS</th>
<th>OXHA</th>
<th>HASH</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>absence of lemma</td>
<td>omission of culturally-sensitive sense</td>
<td>total omission</td>
</tr>
<tr>
<td>RCS</td>
<td>12/34 35%</td>
<td>1/34 3%</td>
<td>13/34 38%</td>
</tr>
<tr>
<td>OXHA</td>
<td>9/34 26%</td>
<td>1/34 3%</td>
<td>10/34 29%</td>
</tr>
<tr>
<td>HASH</td>
<td>10/34 29%</td>
<td>1/34 3%</td>
<td>11/34 32%</td>
</tr>
</tbody>
</table>

The above table shows that the French-English sections of the bilingual dictionaries have rates of omission that are comparable with the English-French sections, with the RCS omitting once again the largest number of lexical items (13) and the OXHA once again omitting the least (10). In all three dictionaries combined, 34 of the lexical items queried are not included. Presented below is a list of omitted items in each dictionary.
Ten items (the adjective *inerti-e, tribadisme, fieré gaie et lesbienne, crime haineux, révéler l’homoosexualité de qqn, s’afficher ouvertement comme gai(e)/lesbienn*e, *sauna, sécurisexe and VIH*) are omitted by all three French-English dictionaries. This is understandable in the case of *révéler l’homoosexualité de qqn* and *s’afficher ouvertement comme gai(e)/lesbienn*e because they are periphrastic expressions, but the omission of obvious lexical items like *sauna, sécurisexe and VIH* is harder to explain.

It is interesting to note that there are a number of lexical items that figure in one section of the bilingual dictionary (i.e. English-French) but not the other (i.e. French-English). For example, the lexical items *homophobia* and *safe sex* were included in the English-French sections of all three bilingual dictionaries, though none of them list the French equivalents that they give in the nomenclature of the French-English section. Another example is the culturally-sensitive sense of *bathhouse*, which is included in the OXHA English-French; however a search of its equivalent
(Sauna pour homosexuels) in the French-English section of the dictionary reveals that this sense is not included. Also included in the OXHA's English-French section is the item gay rights; but its translation *les droits des homosexuels* is not included in the French-English section.

### 4.5.2 Present and Unmarked Lexical Items in the French-English Sections of Bilingual Dictionaries

The following table indicates the number of lexical items queried in the French-English section of each bilingual dictionary that are present and whose entries are unmarked.

<table>
<thead>
<tr>
<th></th>
<th>RCS</th>
<th>OXHA</th>
<th>HASH</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td># of lemmas with neutral treatment</td>
<td>13/34 (38%)</td>
<td>15/34 (44%)</td>
<td>14/34 (41%)</td>
<td>42/102 (41%)</td>
</tr>
</tbody>
</table>

There are 12 lexical items that are accorded neutral treatment in all three dictionaries; they are: *bisexuel(le) (adj)*, *homosexuel(le) (adj)*, *homosexual(le) (n)*, *lesbienn(e) (n)*, *invert(i) (e) (n)*, *coup(e) (e)*, *par(t)enai(e) (e)*, *compagne, compagnon*, *coït, copulation*, and *SIDA*. The remaining lexical items that are included and unmarked are as follows: *bisexuel(le) (n)* in the RCS and the OXHA, *lesbien(ne) (adj)* and *VIH* in the OXHA and the HASH. It is worth noting that when this same list of lexical items was queried in the French unilingual dictionaries, the core of lexical items given neutral treatment was much more restricted: there were only 33 in the French unilingual dictionaries compared to 42 in the bilingual dictionaries.
4.5.3 Present and Marked Lexical Items in the French-English Sections of Bilingual Dictionaries

Those lexical items that are included in the dictionaries but are culturally marked are treated in the following sections.

4.5.3.1 Marked Labels in the French-English Sections of Bilingual Dictionaries

The following table indicates the number of lexical items with marked labels (both commentary and register) found in the three English-French bilingual dictionaries.

<table>
<thead>
<tr>
<th></th>
<th>RCS</th>
<th>OXHA</th>
<th>HASH</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td># of lemmas with labels</td>
<td>8/21 (38%)</td>
<td>9/24 (38%)</td>
<td>7/23 (30%)</td>
<td>24/68 (35%)</td>
</tr>
<tr>
<td># of lemmas with commentary labels</td>
<td>1/21 (5%)</td>
<td>4/24 (17%)</td>
<td>4/23 (17%)</td>
<td>9/68 (13%)</td>
</tr>
<tr>
<td># of lemmas with register labels</td>
<td>8/21 (38%)</td>
<td>9/24 (38%)</td>
<td>5/23 (22%)</td>
<td>22/68 (32%)</td>
</tr>
</tbody>
</table>

As was the case in the English-French sections of the bilingual dictionaries, labelling as a device to mark words that are culturally-sensitive is restricted, primarily to one category of words in the French-English sections: those referring to people, and specifically to lesbians and gays. In the three bilingual dictionaries, 20 of the 24 entries or sub-entries that contain marked labels refer to lesbians and gays. The four entries or sub-entries that were marked but that do not fall into this category are those for the adjective form of gay in all three dictionaries, and the adjective form of homo in the OXHA. The following is a list of the lexical items and the label(s) that mark them in each of the three French-English bilingual dictionaries.
<table>
<thead>
<tr>
<th>RCS (8)</th>
<th>OXHA (9)</th>
<th>HASH (7)</th>
</tr>
</thead>
<tbody>
<tr>
<td>folle</td>
<td>**</td>
<td>pej.</td>
</tr>
<tr>
<td>gay (adj)</td>
<td>*</td>
<td>gai (adj)</td>
</tr>
<tr>
<td>gay (n)</td>
<td>*</td>
<td>gai (n)</td>
</tr>
<tr>
<td>gouine</td>
<td>**</td>
<td>gouine</td>
</tr>
<tr>
<td>homo (n)</td>
<td>*</td>
<td>homo (adj)</td>
</tr>
<tr>
<td>pédé</td>
<td>**</td>
<td>pédé</td>
</tr>
<tr>
<td>tante</td>
<td>**</td>
<td>tante</td>
</tr>
<tr>
<td>tapette</td>
<td>**</td>
<td>tapette</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The most commonly used labels (or more precisely symbols) are those that mark the informal register: "**" in the RCS, "!!" in the OXHA and both "F" and "arg" in the HASH. They are found in 12 entries or sub-entries marking the following items: gay or gai (adj and n) in all three dictionaries, homo (n) in the RCS and the OXHA, homo (adj) in the OXHA, as well as folle, gouine and pédé in the HASH. The next most frequently used labels, found in 10 entries, indicate the very informal register ("***" in the RCs and "!!" in the OXHA): they mark folle, gouine, pédé, tante and tapette in both the RCS and the OXHA. The two most commonly used commentary labels, each used four times, are: "offensif", used to mark gouine, pédé, tante and tapette in the OXHA and "péjoratif", used to mark folle in the RCS and the HASH, as well as pédé and tante in the HASH. The commentary label "vulgaire" is used twice by the HASH to mark both tante and tapette.
There are two items that are labelled in the same manner by all three French-English dictionaries: 
gay/gai (adj) and gay/gai (n) However, as was the case in the English-French sections of the bilingual dictionaries, there are a number of inconsistencies in the labelling on the French-English side of each individual dictionary.

Of the eight lexical items that are culturally marked by register labels, the RCS marks only one (folle) with the commentary label “pejoratif”. Why should the entry for folle contain this commentary label when other items such as gouine, pédé, tante, and tapette do not?

When it comes to commentary labelling, the OXHA does the exact opposite of the RCS. All of the lexical items that are marked by the very informal register label are also marked with the commentary label “offensive”, except one: folle. Why would the OXHA mark items such as gouine, pédé, tante and tapette “offensive” but not folle?

The HASH is also inconsistent in its labelling. The entry for the word gouine contains the register label “argot” but no commentary label. Conversely, the entry for tante contains no register label but instead the commentary labels “péjoratif” and “vulgaire”. The entry tapette is treated similarly: there is no register label, but the commentary label “vulgaire”. And finally the entry for a similar lexical item, pédé, contains both the register label “F” and the commentary label “péjoratif”. Are words such as gouine, tapette and pédé really so different as to require three different labelling practices?
4.5.3.2 Marked Semantic Indications in the French-English Sections of Bilingual Dictionaries

There are no lexical items with marked semantic indications in the entries queried in the French-English sections of bilingual dictionaries.

4.5.3.3 Marked or Missing Equivalents in the French-English Sections of Bilingual Dictionaries

The following table reveals the number of lemmas with marked equivalents in the French-English sections of the three bilingual dictionaries.

<table>
<thead>
<tr>
<th>Table 4.20</th>
<th>Marked or Missing Equivalents in the French-English Sections of Bilingual Dictionaries</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>RCS</td>
</tr>
<tr>
<td># of lemmas with marked or missing equivalents</td>
<td>1/21 (5%)</td>
</tr>
</tbody>
</table>

The five entries or sub-entries indicated in the total are all related to the same lexical item, homo, for which the obvious equivalent homo is not provided, despite the fact that it matches the SL word in both meaning and register, and that it is included in the nomenclature of the English-French section of all three dictionaries. In the RCS, the adjective form (the only form included) is translated by gay, as is the case for both the adjective and noun forms in the HASH. The OXHA, however, provides the full form homosexual as the equivalent for both the adjective and noun forms.
4.5.3.4 Marked Examples in French-English Sections of Bilingual Dictionaries

There is only one marked example in the entries queried in the three English-French bilingual dictionaries. It illustrates the word pédé in the OXHA: il est pédé comme un phoque, which is translated by "he's as queer as a coot" or "he's as queer as a three dollar bill".

4.5.3.5 Marked Cross-References and Usage Notes in the French-English Sections of Bilingual Dictionaries

As in the English-French bilingual dictionaries, there are no marked cross-references or marked usage notes attached to any of the queried lexical items in any of the French-English sections of the three bilingual dictionaries.

4.5.4 Conclusions: French-English Sections of Bilingual Dictionaries

The French-English bilingual dictionaries have a fairly low combined rate of marked lemmas (38% of those included in the macrostructure). This is likely due to the fact that they have a high omission rate (33%) and a correspondingly low inclusion (67%) rate. It would appear as though the words that are retained are the less "controversial" ones, and that this results in less lemmas being culturally-marked. This relatively low rate of culturally-marked entries occurs despite the fact that the French-English bilingual dictionaries combined have a relatively high number of lexical items whose entries or sub-entries contain marked labels (23, or 34% of included lemmas).
The following tables give a global picture of the treatment of the selected lemmas in the three French-English bilingual dictionaries.

**Table 4.21  Analysis of Overall Treatment of Lexical Items Queried in the French-English Sections of Bilingual Dictionaries**

<table>
<thead>
<tr>
<th></th>
<th>RCS</th>
<th>OXHA</th>
<th>HASH</th>
<th>COMBINED</th>
</tr>
</thead>
<tbody>
<tr>
<td>number of omissions (of 34)</td>
<td>13/34 (38%)</td>
<td>10/34 (29%)</td>
<td>11/34 (32%)</td>
<td>34/102 (33%)</td>
</tr>
<tr>
<td>number of inclusions (of 34)</td>
<td>21/34 (62%)</td>
<td>24/34 (71%)</td>
<td>23/34 (68%)</td>
<td>68/102 (67%)</td>
</tr>
<tr>
<td>neutral lemmas [present &amp; unmarked] (of 34)</td>
<td>13/34 (38%)</td>
<td>15/34 (44%)</td>
<td>14/34 (41%)</td>
<td>42/102 (41%)</td>
</tr>
<tr>
<td>total of marked &amp; omitted lemmas (of 34)</td>
<td>21/34 (62%)</td>
<td>19/34 (56%)</td>
<td>20/34 (59%)</td>
<td>60/102 (59%)</td>
</tr>
</tbody>
</table>

**Analysis of Marked Lemmas Included in the French-English Sections of Bilingual Dictionaries**

<table>
<thead>
<tr>
<th></th>
<th>LCS</th>
<th>OXHA</th>
<th>HASH</th>
<th>COMBINED</th>
</tr>
</thead>
<tbody>
<tr>
<td>lemmas with marked labels$^1$</td>
<td>8/21 (38%)</td>
<td>9/24 (38%)</td>
<td>6/23 (26%)</td>
<td>23/68 (34%)</td>
</tr>
<tr>
<td>lemmas with marked commentary labels</td>
<td>1/21 (5%)</td>
<td>4/24 (17%)</td>
<td>3/23 (13%)</td>
<td>8/68 (12%)</td>
</tr>
<tr>
<td>lemmas with marked register labels</td>
<td>8/21 (38%)</td>
<td>9/24 (38%)</td>
<td>4/23 (17%)</td>
<td>21/68 (31%)</td>
</tr>
<tr>
<td>lemmas with marked semantic-indications</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>lemmas with marked equivalents</td>
<td>1/21 (5%)</td>
<td>2/24 (8%)</td>
<td>2/23 (9%)</td>
<td>5/68 (7%)</td>
</tr>
<tr>
<td>lemmas with marked examples</td>
<td>0</td>
<td>1/24 (4%)</td>
<td>0</td>
<td>1/68 (1%)</td>
</tr>
<tr>
<td>lemmas with marked cross-references</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>lemmas with marked usage notes</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>total # of marked lemmas (of those included)</td>
<td>8/21 (38%)</td>
<td>9/24 (38%)</td>
<td>9/23 (39%)</td>
<td>26/68 (38%)</td>
</tr>
</tbody>
</table>

$^1$ The shaded areas are calculated from the number of lemmas included by each respective dictionary (RCS:21, OXHA:24, HASH:23), as opposed to the total number of lemmas queried (34). The combined column, in the shaded areas of the table, is calculated from the combined number of lemmas treated in the three dictionaries:68.
4.6 Overall Conclusion

In this chapter, we have analyzed the treatment of culturally-sensitive items in four different "types" of dictionaries. The word "type" is used very loosely to cover unilingual dictionaries of different languages as well as the different language directions in bilingual dictionaries. In the following chapter, we will compare the results of our analysis of each dictionary type.
CHAPTER 5: COMPARISON OF THE TREATMENT OF LESBIGAY REALITIES IN DIFFERENT DICTIONARY TYPES

5.1 Introduction

A number of interesting observations can be made by comparing the treatment of lesbigay realities in the different dictionary types (English unilingual, French unilingual, English-French bilingual and French-English bilingual). The following tables give a global picture of the treatment of the selected lemmas in the different types of dictionaries.

Table 5.1 Analysis of Overall Combined Treatment of Lexical Items Queried by Dictionary Type

<table>
<thead>
<tr>
<th></th>
<th>ENG. UNIS.</th>
<th>FR. UNIS.</th>
<th>ENG.-FR.</th>
<th>FR.-ENG.</th>
<th>COMBINED</th>
</tr>
</thead>
<tbody>
<tr>
<td>number of omissions</td>
<td>29%</td>
<td>30%</td>
<td>21%</td>
<td>33%</td>
<td>28%</td>
</tr>
<tr>
<td>number of inclusions</td>
<td>71%</td>
<td>70%</td>
<td>79%</td>
<td>67%</td>
<td>72%</td>
</tr>
<tr>
<td>neutral lemmas [present &amp; unmarked]</td>
<td>37%</td>
<td>30%</td>
<td>49%</td>
<td>41%</td>
<td>39%</td>
</tr>
<tr>
<td>total of marked &amp; omitted lemmas</td>
<td>63%</td>
<td>70%</td>
<td>51%</td>
<td>59%</td>
<td>61%</td>
</tr>
</tbody>
</table>

Analysis of Marked Lemmas Included in Different Dictionary Types

<table>
<thead>
<tr>
<th></th>
<th>ENG. UNIS.</th>
<th>FR. UNIS.</th>
<th>ENG.-FR.</th>
<th>FR.-ENG.</th>
<th>COMBINED</th>
</tr>
</thead>
<tbody>
<tr>
<td>lemmas with marked labels</td>
<td>26%</td>
<td>20%</td>
<td>27%</td>
<td>34%</td>
<td>27%</td>
</tr>
<tr>
<td>lemmas with marked commentary labels</td>
<td>13%</td>
<td>17%</td>
<td>22%</td>
<td>12%</td>
<td>16%</td>
</tr>
<tr>
<td>lemmas with marked register labels</td>
<td>26%</td>
<td>8%</td>
<td>27%</td>
<td>31%</td>
<td>24%</td>
</tr>
<tr>
<td>lemmas with marked definitions or semantic indications or equivalents</td>
<td>21%</td>
<td>30%</td>
<td>8%</td>
<td>7%</td>
<td>16%</td>
</tr>
<tr>
<td>lemmas with marked-examples</td>
<td>0</td>
<td>10%</td>
<td>3%</td>
<td>1%</td>
<td>4%</td>
</tr>
<tr>
<td>lemmas with marked cross-references</td>
<td>1%</td>
<td>24%</td>
<td>0</td>
<td>0</td>
<td>6%</td>
</tr>
<tr>
<td>lemmas with marked usage notes</td>
<td>10%</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>3%</td>
</tr>
<tr>
<td>total # of marked lemmas (of those included)</td>
<td>47%</td>
<td>56%</td>
<td>38%</td>
<td>38%</td>
<td>45%</td>
</tr>
</tbody>
</table>

42 The shaded areas are calculated from the number of lemmas included, as opposed to the total number of lemmas queried.
This global picture will be further analyzed below through a comparison of both the highest and lowest rates for macrostructural elements as well as for the different microstructural elements.

5.2 Omission and Inclusion in Different Dictionary Types

<table>
<thead>
<tr>
<th></th>
<th>FR-ENG (33%)</th>
<th>ENG-FR (21%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>highest rate of omission</td>
<td>ENG-FR (79%)</td>
<td>FR-ENG (67%)</td>
</tr>
<tr>
<td>lowest rate of omission</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

A comparison of the omission and inclusion figures reveals that the bilingual dictionaries are inconsistent from one language direction to the other. This is evidenced by the fact that the French-English bilingual dictionaries have the highest omission rate (33%) and therefore the lowest inclusion rate (67%) of all four dictionary types whereas the English-French bilingual dictionaries have the lowest omission rate (21%) and therefore the highest inclusion (79%) rate of all dictionary types. The fact that the two sections of bilingual dictionaries represent two opposite poles concerning omission and inclusion can perhaps be explained by the fact that different lexicographers have worked on different sections. Interestingly enough, the English and French unilingual dictionaries’ omission and inclusion rates are virtually identical (29% omission / 71% inclusion in the English dictionaries and 30% omission / 70% inclusion in the French dictionaries).
5.3 Marked Versus Neutral Lemmas in Different Dictionary Types

<table>
<thead>
<tr>
<th></th>
<th>ENG-FR (49%)</th>
<th>FR (30%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>highest rate of neutral lemmas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lowest rate of neutral lemmas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>highest rate of marked lemmas</td>
<td></td>
<td>FR (56%)</td>
</tr>
<tr>
<td>lowest rate of marked lemmas</td>
<td></td>
<td>ENG-FR/FR-ENG (38%)</td>
</tr>
</tbody>
</table>

The French unilingual dictionaries as a group have the highest rate of marked lexical items (56% of those included in the macrostructure). This is not entirely surprising since the French unilingual dictionary entries often contain elements such as cross-references and examples that the other dictionary types use less frequently or not at all; thus, there are potentially more elements that can provide cultural information for culturally-sensitive lexical items. The high rate of marked lemmas in the French unilingual dictionaries explains their rate of neutral lemmas, which is the lowest of all four dictionary types (30% of the lexical items queried). Like the higher number of marked items, the lower number of lexical items accorded neutral treatment can also be attributed to the greater number of microstructural elements that carry cultural information as described above.

The figures for the marked and neutral lexical items also show that the bilingual dictionaries (both directions) have the lowest rate of marked lemmas. These relatively low rates of culturally-marked lemmas (38% of lexical items included in the macrostructures) are a result of the fact that the entries in the bilingual dictionaries contain significantly fewer marked microstructural elements (with the exception of language labelling).
The English-French bilingual dictionaries post the highest rate of neutral lemmas (49% of those queried), which can be explained by the combined effect of their higher rate of inclusion than the other dictionary types (79% of queried items), and their relatively low rates of culturally-marked microstructural elements (excluding labelling, which is the exact average of the four dictionary types). The French-English bilingual dictionaries follow closely behind in their rate of neutral lemmas (43% of those queried), but still fall short of the English-French bilingual dictionaries due to their high rate of omission (33% of items queried); there are quite simply not enough lexical items included to begin with to reach the same level of items with neutral treatment.

5.4 Marked and Omitted Lemmas in Different Dictionary Types

| highest rate of marked+omitted lemmas | FR (70%) |
| lowest rate of marked+omitted lemmas  | ENG-FR (51%) |
| highest rate of marked labels        | FR-ENG (34%) |
| lowest rate of marked labels         | FR (20%) |

The French unilinguals have the highest combined rate of marked and omitted lexical items: 70% of the queried items, compared to the English-French dictionaries which marked or omitted only 51% of the items queried. This discrepancy is primarily due to the marking of entries rather than to omission rates which are comparable; the French unilingual dictionaries marked 70% of the lexical items included, while the English-French bilingual dictionaries marked only 38% of the items they included.
5.5 Marked Elements in Different Dictionary Types

Examining the various microstructural elements that are marked reveals precisely which of these elements convey cultural information in the different dictionary types.

<table>
<thead>
<tr>
<th>highest rate of definitions</th>
<th>FR (30%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>lowest rate of definitions</td>
<td>ENG-FR/FR-ENG (0)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>highest rate of marked examples</th>
<th>FR (10%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>lowest rate of marked examples</td>
<td>ENG (0)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>highest rate of marked cfs</th>
<th>FR (24%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>lowest rate of marked cfs</td>
<td>ENG-FR/FR-ENG (0)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>highest rate of marked usage notes</th>
<th>ENG (10%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>lowest rate of marked usage notes</td>
<td>FR/ENG-FR/FR-ENG (0)</td>
</tr>
</tbody>
</table>

For example, while the bilingual dictionaries contain the lowest number of marked lemmas, they label more than the English and French unilingual dictionaries.

Conversely, the French dictionaries, which contain the greatest number of marked lemmas, use the fewest language labels. In the French unilingual dictionary entries cultural information lies in marked definitions, examples, and cross-references, thus the highest rates of cultural-marking for these microstructural elements.

The English unilingual dictionaries are somewhat of an enigma in their treatment of culturally-sensitive lexical items. The number of culturally-marked items in the English unilingual dictionaries is relatively high (47%) when compared to the bilinguals (38%), owing mainly to the fact that they are the only dictionary type to use usage notes for the list of lexical items queried.
However, these same English dictionaries contain the fewest marked examples (none), and only one marked cross-reference.

5.6 Comparison of English Unilingual Dictionaries with the English-French Sections of Bilingual Dictionaries and of French Unilingual Dictionaries with the French-English Bilingual Dictionaries

Despite the differences pointed out between the different dictionary types above, it becomes clear upon analyzing the various elements of entries that much of the cultural information found in the English-French bilingual dictionaries mirrors quite closely that which is found in the English unilingual dictionaries. The following list presents some of the figures that illustrate how the English unilingual dictionaries and the English-French sections of bilingual dictionaries are comparable in their treatment of the culturally-sensitive lexical items referring to lesbians, gays and bisexuals.

<table>
<thead>
<tr>
<th></th>
<th>English Dictionaries Combined</th>
<th>English-French Bilingual Dictionaries Combined</th>
</tr>
</thead>
<tbody>
<tr>
<td>lemmas with marked labels</td>
<td>18 (26%)</td>
<td>21 (27%)</td>
</tr>
<tr>
<td>total # of marked lemmas</td>
<td>33 (47%)</td>
<td>29 (38%)</td>
</tr>
<tr>
<td>omissions</td>
<td>29 (29%)</td>
<td>21 (21%)</td>
</tr>
<tr>
<td>inclusions</td>
<td>70 (71%)</td>
<td>78 (79%)</td>
</tr>
</tbody>
</table>

When it comes to labelling, the English-French bilingual dictionaries follow the lead of the English unilingual dictionaries in that they provide fewer commentary labels in general, and always pair them with register labels, whereas the French unilingual dictionaries provide more commentary labels in general, and often use them independently of register labels.
In addition to labelling, the English-French bilingual dictionaries resemble the English unilingual dictionaries when it comes to the total number of marked lemmas (29 in the bilingual dictionaries, versus 33 in the English-French bilingual dictionaries), as well as omission and inclusion rates.

There are nonetheless differences in the treatment of the same lexical items between the English unilingual dictionaries and the English-French bilingual dictionaries. Below are figures which demonstrate how the two types of dictionaries differ from each other.

<table>
<thead>
<tr>
<th></th>
<th>English Dictionaries Combined</th>
<th>English-French Bilingual Dictionaries Combined</th>
</tr>
</thead>
<tbody>
<tr>
<td>neutral lemmas</td>
<td>37 (37%)</td>
<td>49 (49%)</td>
</tr>
<tr>
<td>lemmas with commentary labels</td>
<td>9 (13%)</td>
<td>17 (22%)</td>
</tr>
<tr>
<td>marked and omitted entries</td>
<td>62 (63%)</td>
<td>50 (51%)</td>
</tr>
</tbody>
</table>

More differences than similarities can be noted when the French-English sections of bilingual dictionaries are compared with French unilingual dictionaries.

<table>
<thead>
<tr>
<th></th>
<th>French Dictionaries Combined</th>
<th>French-English Bilingual Dictionaries Combined</th>
</tr>
</thead>
<tbody>
<tr>
<td>lemmas with marked labels</td>
<td>14 (19%)</td>
<td>24 (35%)</td>
</tr>
<tr>
<td>lemmas with marked definitions, sense indications or equivalents</td>
<td>21 (29%)</td>
<td>5 (7%)</td>
</tr>
<tr>
<td>lemmas with marked cfs.</td>
<td>17 (23%)</td>
<td>0</td>
</tr>
</tbody>
</table>

The French-English dictionaries have the highest rate of marked labels, while the French unilingual dictionaries have the lowest. Conversely, the French dictionaries have the highest rate
of marked cross-references (24%) and definitions (30%), whereas the French-English
dictionaries have the lowest rate for both (in the case of the bilingual dictionaries, definitions
were compared to sense indications and equivalents, since sense indications are not always
provided and since the equivalent is often considered as a "replacement" for the unilingual
dictionary definition). Thus the French-English sections of bilingual dictionaries do not mirror
the tendency of their source language counterpart (the French dictionaries).

5.7 The Most Neutral of the Different Dictionary Types

A careful comparison of the four dictionary types shows that the English-French sections of
bilingual dictionaries are the most inclusive and the most neutral in their treatment of the lexical
items queried to assess lesbigay realities in lexicographic works. While both the English-French
and French-English sections of bilingual dictionaries mark the same proportion of the lexical
items that are included in their macrostructures (38%), the English-French bilingual dictionaries
include 11% more of the lexical items queried than the French-English bilingual dictionaries.
Consequently, not only do the English-French bilingual dictionaries have the greatest rates of
inclusion and the lowest rates of omission, but they also have the greatest number of neutral
lemmas: 49% of queried items are both included and neutral, compared to the French-English
bilingual dictionaries, in which 41% of the items queried are included and accorded neutral
treatment. Moreover, the English-French bilingual dictionaries mark less than the average
percentage of definitions and examples, and contain no marked cross-references or usage notes.
Nonetheless, it is interesting to note that even the most inclusive and neutral of the different dictionary types omits 21% of the items queried, and marks 38% of those that are included, resulting in 51% of the items queried being either omitted or having entries that are culturally-marked.

5.8 Conclusion

The preceeding sections show clearly that, even in the second half of the 1980's and in the 1990's, dictionaries are still propagating the cultural ideology that gays, lesbians and bisexuals and concepts related to them are somewhat “suspect” and should either be treated with caution or avoided altogether.
CHAPTER 6: EVOLUTION IN THE LEXICOGRAPHIC TREATMENT OF CULTURALLY-SENSITIVE LEXICAL ITEMS

6.1 Introduction

The analysis in the previous chapters to assess the lexicographic treatment of bisexual, gay and lesbian realities shows how, and to what extent, current dictionaries convey dominant cultural ideology. The results, while not very encouraging for proponents of more neutral treatment of controversial concepts, do raise the question: have dictionaries improved over time?

The inclusion and omission of lexical items from nomenclatures, the use and selection of language labels, usage notes, examples, cross-references, as well as the careful wording of definitions reflect not only linguistic norms, but what Wells defines as “those particular sociocultural problems which arise out of the doctrine of appropriateness: the suitability of words and phrases for a particular time\textsuperscript{43}, place, or circumstance” (1973:95). Henry and Renée Kahane describe the dictionary as “a mirror of its time”, a document that is “to be understood in sociolinguistic terms” (1992:20). According to the Kahanes, “lexicographic strategy... reflects the attitudes of a society, as expressed in the word\textsuperscript{44}, toward the dominant problems of the ever-changing here and now\textsuperscript{45}” (1992:20).

\textsuperscript{43} The italics are mine.

\textsuperscript{44} Their bold.

\textsuperscript{45} The italics are mine.
As the Kahanes point out, the "here and now" is ever-changing, and dictionaries do reflect an evolution in ideology. Landau compares dictionaries to "archeological sites waiting to be excavated, except that instead of unearthing artifacts or bones one can discover the refuse of discarded social attitudes" (1994:38). Susan Clayton makes the complimentary comment that "dictionaries are a form of public speech in which one can discern a society's received ideas and judgements" (1991:55).

Thus, dictionaries produced in more socially conservative times or places would be expected to reflect this conservatism, by omitting more controversial lexical items, and by culturally marking the entries of those lexical items that are included. To verify this hypothesis, this chapter will include a summary analysis of lexical items in dictionaries dating back approximately fifteen years.

6.2 Diachronic Studies

Relatively few such diachronic studies on the influence of dominant ideology in lexicography have been conducted. One exception is Landau's 1994 study, which focuses on family relations as portrayed in three samples of twenty-three pages each from different sections of the alphabet in the 1968 and 1988 editions of the Thorndike Barnhart Beginning Dictionary. Landau examined every entry in the selected pages to see whether they included illustrative examples referring to a family member; if an entry did contain such an example, it was compared to the corresponding entry in the 1988 edition to see whether and how it had been changed.
Landau concluded that “the changes are of staggering dimensions” (1994:35). “A comparison of the two editions shows that the 1988 edition contains almost exactly half the number of references to family members as the 1968 edition” (1994:33). Typical changes include the modification of examples that represent the father in terms of authority and power and the deletion of examples such as the 1968 example for scour, “Mother scours the frying pan with cleanser and the floor with a mop and soap” (1994:35). Landau describes the changes as involving “cultural adaptations influenced in part by the changing mores of the dominant culture” (1994:35).

Landau ends his study by positing that “by systematically exploring a single subject over time, one could trace the direction and extent of the perception of change and perhaps be able to date, as lexicographers now date the earliest recorded examples of a particular sense, the earliest record of predominance of a particular social attitude” (1994:38).

This systematic exploration of a single subject over time is precisely the type of study undertaken by Clayton, who compares the treatment of 19 terms relating to male homosexuality, over a diachronic span of 100 years in fourteen general unilingual dictionaries (7 French and 7 English). Clayton analyzes entire entries (definitions, cross-references, etc.) and comments on omissions as well as microstructural elements that carry “social ideas” and “judgements” (1991:55). These concepts of social ideas and judgements, though never defined by Clayton, seem to correspond
more or less to what I label as “cultural information”⁴⁶, namely information that suggests a given
lexical item is considered culturally-sensitive.

Clayton comments on what she calls “emotionally-charged terms” such as “contre nature” and
“unnatural” being included in definitions, and explains how lexicographers are writers of
generality. “What they say (or do not say) in a definition is similar to an ‘ideal type’. It follows
that such social portraits, like any ‘model’ have mimetic power” (1991:55). In the end, she
concludes, that both French and British dictionaries have, over the years, shown “noteworthy
similarities” in their treatment of words relating to male homosexuality. She also finds that the
primary objective of unilingual dictionaries, which is to clearly define a word so that a reader can
understand what it means, has generally not been met when it comes to these words.

6.3 Analysis of Lesbigay Realities in Older Dictionaries

My diachronic analysis involves querying 12 lexical items, chosen from among the 67 analyzed
in the previous chapters, in four different dictionaries which are all at least 15 years old. Six
English items were queried in one English unilingual dictionary and the English-French section
of one bilingual dictionary, and six French lexical items were queried in one French unilingual
dictionary and in the French-English section of one bilingual dictionary. This process involved
24 lookups. The results will show which items are excluded from the different macrostructures,
either by absence of the lemma, or by the exclusion of the sense that is considered
culturally-sensitive, as well as which elements of the entries for those lexical items that are

⁴⁶ See section 4.1.4.1 for a more complete definition of “cultural information”.
included in the macrostructure contain cultural information. This information will then be compared to more recent lexicographic treatment of the same items.

6.3.1 Choice of Lexical Items for Diachronic Study

The following is a list of the lexical items chosen for the analysis of older dictionaries.

<table>
<thead>
<tr>
<th>English Lexical Items</th>
<th>French Lexical Items</th>
</tr>
</thead>
<tbody>
<tr>
<td>homosexual (adj)</td>
<td>homosexuel (adj)</td>
</tr>
<tr>
<td>homosexual (n)</td>
<td>homosexuel (n)</td>
</tr>
<tr>
<td>gay (adj)</td>
<td>gay / gai(e) (adj)</td>
</tr>
<tr>
<td>gay (n)</td>
<td>gay / gai(e) (n)</td>
</tr>
<tr>
<td>homophobia</td>
<td>homophobie / intolérance ou haine énvers les homosexuels</td>
</tr>
<tr>
<td>bathhouse</td>
<td>sauna (pour homosexuels)</td>
</tr>
</tbody>
</table>

The number of items analyzed had to be limited, given time constraints. The items that were finally selected were those decided to be common even fifteen years ago.

6.3.2 Choice of Dictionaries for Diachronic Analysis

Again given the time constraints, the diachronic analysis has been limited to one dictionary of each type: English unilingual, French unilingual and English-French bilingual and French-English bilingual. Older editions of some of the same dictionaries that were consulted in the synchronic analysis were used, so as to limit as much as possible the effects of totally different lexicographic methodologies or policies and to better isolate the influence of time in the treatment of lesbigay realities.
The English unilingual dictionary chosen was the COLL 1972 edition. The GAGE was avoided because of the limited nomenclature and the comparatively high rate of omission even in the contemporary dictionary. The RHWEB College Dictionary did not appear on the market until 1991 and was therefore not suitable for a diachronic study.

The French unilingual dictionary selected is the *Petit Robert* 1977 edition. Like the RHWEB, the RQ is a recently produced dictionary (1992), and thus does not have a very old edition. While the PL has been produced annually for many years, its entries contain less information than those of the PR, which explains its non-use here.

The bilingual dictionary chosen is the HASH 1982 edition, because the OXHA did not appear until 1994, and was thus not suitable for this analysis. The RCS appeared in its current format only in 1993, and its earliest version, the *Robert & Collins* was published as recently as 1987.

### 6.3.3 Methodology of Diachronic Study

The methodology used for this diachronic analysis is basically the same as that used for the synchronic analysis. Lexical items were queried. If present in the macrostructure, their entries were analyzed for cultural information, and pertinent information was recorded.

### 6.4 Results of Diachronic Study

The results of the analysis of prior dictionary editions are summarized in the following tables.
### Coll 1972

<table>
<thead>
<tr>
<th>LEXICAL ITEM</th>
<th>OMISSION</th>
<th>NEUTRAL ENTRY</th>
<th>MARKED ENTRY</th>
</tr>
</thead>
<tbody>
<tr>
<td>bathhouse</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gay (adj)</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gay (n)</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>homosexual (adj)</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>homosexual (n)</td>
<td></td>
<td></td>
<td>• marked definition:</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• &quot;a person thus</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>perverted&quot; (by</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>homosexuality: &quot;sexual</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>perversion resulting</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>from&quot;... &quot;an attraction</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>between individuals of</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>the same sex&quot;)</td>
</tr>
<tr>
<td>homophobia</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### PR 1977

<table>
<thead>
<tr>
<th>LEXICAL ITEM</th>
<th>OMISSION</th>
<th>NEUTRAL ENTRY</th>
<th>MARKED ENTRY</th>
</tr>
</thead>
<tbody>
<tr>
<td>gay / gai(e) (adj)</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gay / gai(e) (n)</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>homosexuel (adj)</td>
<td></td>
<td></td>
<td>• marked examples:</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• &quot;être homosexuel et</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>hétérosexuel&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• &quot;tendances</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>homosexuelles&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• &quot;manières</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>homosexuelles&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• marked cfs:</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• &quot;à voile et à vapeur&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• &quot;bique et bouc&quot;</td>
</tr>
</tbody>
</table>
### PR 1977

| homosexuel (n) | marked definition: |
|               | "personne qui éprouve un appétence sexuelle plus ou moins exclusive pour les individus de son propre sexe" |
|               | marked example: |
|               | "homosexuel habillé en femme" |
|               | marked cfs: |
|               | "pédale" |
|               | "pédé" |
|               | "tante" |
|               | "tontouse" |
|               | "gouine" |
|               | "gousse" |

| homophobie / in tolérance ou haine | ✓ |
| sauna | ✓ |

### HASH 1982-ENGLISH-FRENCH

<table>
<thead>
<tr>
<th>LEXICAL ITEM</th>
<th>OMission</th>
<th>NEUTRAL ENTRY</th>
<th>MARKED ENTRY</th>
</tr>
</thead>
<tbody>
<tr>
<td>bathhouse</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gay (adj)</td>
<td></td>
<td></td>
<td>marked popular</td>
</tr>
<tr>
<td>gay (n)</td>
<td></td>
<td></td>
<td>marked popular</td>
</tr>
<tr>
<td>homophobia</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>homosexual (adj)</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>homosexual (n)</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### HASH 1982-FRENCH-ENGLISH

<table>
<thead>
<tr>
<th>LEXICAL ITEM</th>
<th>OMission</th>
<th>NEUTRAL ENTRY</th>
<th>MARKED ENTRY</th>
</tr>
</thead>
<tbody>
<tr>
<td>gay / gai(e) (adj)</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gay / gai(e) (n)</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>homophobia</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>homosexuel (adj)</td>
<td></td>
<td></td>
<td>✓</td>
</tr>
</tbody>
</table>

127
These tables reveal the following:

a. The rate of omission of lexical items reflecting lesbigay realities in the dictionaries is high (COLL 1972 = 83%, PR 1977 = 67%, HASH '82 = 50%)

b. The only dictionary which has neutral entries for the words consulted is the French-English bilingual dictionary—and the only reason for this seems to be the brevity of the entries.

c. Most of the types of marked elements found in more recent dictionaries are present in the older dictionaries. The only exception is the usage note.

6.4.1 Evolution in the English Unilingual Dictionary (COLL'72 vs. COLL'86)

Of all the dictionaries studied here, the COLL has made the most improvements in relation to the older edition both in terms of inclusion of words relating to bisexuals, lesbians and gays as well as in their treatment. In all, three items which were not included in the 1972 edition, gay (adj), gay (n) and homosexual (adj), are included and given neutral treatment in the 1986 edition of the COLL. In another improvement, the entry for a fourth item, homosexual (n), loses its marked definition, and is replaced by a neutral definition in the 1986 edition. However, two items that were not included in the 1972 edition (bathhouse and homophobia), remain omitted in 1986.
6.4.2 Evolution in the French Unilingual Dictionary (PR’77 vs. NPR’97)

While the 1977 edition of the PR did not include four of the six items queried (gay (adj), gay (n), homophobie, and sauna (pour homosexuels), two of these items gay (adj) and gay (n) are found in the 1997 edition. However, while there is improvement in terms of inclusion, the same cannot be said for the treatment of the included words. The adjectival and noun forms of homosexuel, in both the 1977 and 1997 editions, are given surprisingly similar treatment, despite the fact that twenty years separate them.

In the sub-entry for the adjective, the 1977 edition contains three marked examples, only one of which (manières homosexuelles) has been dropped in the 1997 edition. It was replaced with the more neutral example la communauté homosexuelle masculine. The 1977 edition also contains two marked cross-references, which have been retained in the 1997 edition.

The sub-entry for the noun homosexuel still contains the same marked definition; although the word “appétence” has been replaced by “attirance” in the 1997 edition. The marked example homosexuel habillé en femme has been retained in the later edition, and two more have been added: homosexuel actif/passif as well as hostile aux homosexuels. The six cross-references found in the 1997 sub-entry have been changed somewhat; but although two that were marked (tantouse and gousse) have been dropped, twelve new cross-references have been added (gay, homophile, encullé, folle lope, lopette, tapette, travelo, sodomite, gomorrhéene, tribade, and homophobe), a number of which are themselves culturally marked.
6.4.3 Evolution in the English-French Bilingual Dictionary (HASH'82 vs. HASH'98)

The English-French section of the 1998 edition of the HASH does not show much improvement in relation to the 1982 edition in terms of inclusion: the only change is the addition of homophobia. The 1998 edition of the HASH does not mark either gay (adj) or gay (n) as popular— as did the 1982 edition. However, the noun remains “marked” in my opinion, because of the lack of the obvious equivalent gay / gai(e). Hence only one entry (that of the adjective gay) shows improvement in treatment.

6.4.4 Evolution in the French-English Bilingual Dictionary (HASH'82 vs. HASH'98)

Two of the lexical items omitted from the older edition of the French-English section of the HASH, gay (adj) and gay (n), have been included in the 1998 edition. However, two others, homophobie and sauna are still absent in the most recent edition. Despite the addition of gay (adj) and gay (n), they are still not treated in a neutral fashion: both are marked “informal”.

6.4.5 Diachronic Analysis: General Conclusions

Given the limited number of words queried and the limited number of dictionaries consulted, any conclusions regarding evolution in the treatment of lesbigay realities must be qualified as very tentative. This said, there does seem to be an overall trend of some improvement. This is primarily in the area of inclusion: in all, ten items omitted from the older editions have been included in the later editions. In addition, the marked labels for two items have disappeared in the more recent editions.
Nonetheless, there remain omissions in the newer editions (six of the 24 items queried), and the marking of items continues (eight of the 18 items that are included in the newer editions remain marked). In fact, many culturally-marked examples in the PR have been repeated, and new ones added. Often the information added in the entries of the more recent editions, such as cross-references and examples, leads to further cultural marking.

Thus, on the basis of my limited diachronic study covering the last 15 to 25 years, I cannot subscribe to Boulanger’s conclusion, expressed in 1986 that there has been “remarkable... progress” in the approach of lexicography during this time period (Boulanger 1986:115). The most that can be said is that there appears to have been some slight improvement in the treatment of lesbigay realities.
Conclusion

7.1 Meeting the Objectives of the Thesis

1. The first objective of this thesis was to illustrate how and why dictionaries reflect dominant cultural attitudes and values. The reasons for dictionaries mirroring the dominant ideology were presented in Chapter 1 as being the result of social discourse reflecting cultural taboos and the fact that dictionaries base themselves on “accepted” social discourse for their material. The analysis of 67 lexical items relating to queer realities in nine different contemporary general unilingual and bilingual dictionaries in Chapter 4 illustrates how dictionaries reflect dominant attitudes. It also provides examples of the different ways culturally-sensitive concepts are censored or marked.

2. The second objective was to explore and discuss the theoretical notions that surround the lexicographic treatment of culturally-sensitive lexical items. This discussion is found in Chapter 1, where concepts such as extralinguistic factors, linguistic and cultural taboos, and the actualization of language into discourse are developed.

3. Another objective was to analyze culturally-sensitive lexical items in contemporary unilingual and bilingual dictionaries; this was undertaken in Chapter 4, as mentioned above. The results are given in tabular format and comparisons are made between different dictionaries within each type (e.g. between different French unilingual dictionaries or different English-French bilingual dictionaries), as well as between the different types themselves (e.g. French unilingual dictionaries compared to English unilingual dictionaries).
4. The fourth objective was to show the evolution in the treatment of "controversial" subjects in dictionaries. Chapter 6 contains a summary analysis of 24 lexical items in three dictionaries dating back 15 to 25 years. A comparison is made between the treatment of these items in the older dictionaries and their coverage in the contemporary editions of the same dictionaries.

5. The final objective was to propose a better understanding and interpretation of lexicographic works. It is my hope that any one, or all of the preceding chapters combined, will provide enough information and examples to illustrate the influence of ideology on lexicography and to alert users to this fact.

7.2. **The Role of the Dictionary**

Analysis of cultural bias in dictionaries leaves many questions unanswered. Exactly how various extralinguistic factors influence lexicographers is unclear and will likely remain so in the future. The fundamental question this research brings forward, however, is that of the role of the dictionary, and by consequence the limitation of such a work.

Alain Rey states that "les travaux des lexicographes sont conçus non pas pour refléter la réalité des langues (comme semblent croire les savants naïfs) mais pour renvoyer l'image que la société s'en fait, et retoucher cette image" (Rey 1968:16). Buzon explains that this is because "le grand dictionnaire de langue et de culture [...] se situe d'emblée dans le cadre de l'idéologie dominante, aidé en cela par l'alibi saussurien, le signe défini de façon telle que sa fonction idéologique se trouve soigneusement gommée [...] par [...] un objectivisme abstrait; il s'y
place de façon implicite [. . . L]es traitements proposés supposent l'unicité du mot, c'est-à-dire l'unicité du discours, donc, en dernière analyse l'unicité idéologique; c'est par là même que le dictionnaire impose l'idéologie dominante au lecteur” (Buzon 1979:44).

While Gates describes the changing role of the dictionary from one of authority and purveyor of proper language and culture, to one of describer of both “good” and “bad” (as good and bad are a function of values, I might replace them with “similar to my beliefs” and “different from my beliefs”), this view is by no means accepted either by lexicographers or by the general public. For example, the RQ, which attempted to be more descriptive, has been criticized for the number of “mots québécois grossiers et vulgaires” that it includes (Martel 1994:198). Pierre Martel summarizes the reaction to the RQ by saying: “Il me semble que les Québécois veulent la description de leurs usages, y compris ce qui fait la norme47, norme qui ne peut être identique à celle de Paris mais qui s’aligne toutefois sur un français correct ou de bon aloi du Québec” (Martel 1994:199). In other words, many lexicographers and users still want the dictionary to propagate both words and ideas that are culturally acceptable and to ignore those that are not. Thus, the ideological role of the dictionary continues to be important.

7.3 Solutions?

It is difficult to envision a final resolution to the problem of ideological influence in dictionaries.

However, while lexicographers may be unable or unwilling to solve the problem, there are at least three different ways in which they can try to minimize ideological impact on their work.

47 The italics are mine.
They involve a) neutralizing ideological influence, b) producing specialized dictionaries, and c) raising public awareness as to the ideological influence in dictionaries. These “solutions” and their feasibility are discussed in the following three sections.

7.3.1 Neutralizing Ideological Influence in Dictionaries

Neutralizing cultural attitudes such as sexism, racism and homophobia in dictionaries would involve presenting both the positive and negative connotations of all words, controversial or not. Walter Duncan, in an analysis of the words white and black in the Random House Dictionary, describes how the word white is presented as having only positive connotations, while the word black is presented as having only negative connotations. Duncan questions why the Random House does not include some negative connotations of white such as “white night”, or “white as a ghost” as well as some positive connotations for black such as “black tie” or “operating in the black”. “While a correction and an improvement of the treatment of the words black and white in our dictionaries may not eliminate prejudice associated with skin color, it could be a contribution to this cause” (Duncan 1970:91). Lars-Gunnar Anderson and Peter Trudgill seem to agree with Duncan: “abolishing racist language will not necessarily abolish racist thinking. And encouraging non-sexist language will not in itself lead to sexual equality... [nonetheless]... drawing attention to the symptoms can make people more aware” (Anderson & Trudgill 1990:31).

One way to raise awareness about culturally-biased attitudes is to signal them with special labels, such as sexist for example (Nuccorini 1993:230). However, some lexicographers such as Burchfield are wary of dictionaries becoming soft targets for ideological protests and claim that
dictionaries must not express “moral approval or disapproval of usage; dictionaries cannot be regulative in matters of social, political and religious attitudes” (Burchfield 1980:19). In any case, lexicographers need to be aware of the issue of cultural bias in their work and dictionaries should have some sort of policy on it (Whitcut 1984).

But cultural norms and biased attitudes do exist, and dictionaries can only go so far in trying to neutralize them; otherwise the lexicographer is equally guilty of using one bias against another existing bias. We cannot expect dictionaries to describe a world free of sexism, racism, homophobia, ageism and xenophobia when that is simply not the case.

Thus, the lexicographer walks a fine line between not reinforcing prejudicial stereotypes and remaining descriptive of how language is actually used. The task is a balancing act, according to Michael Toope, who insists “the lexicographer has to balance the need to reflect linguistic usage and the need to ensure a lack of ideological bias” (1996:109). Janet Whitcut echoes this thought: “I cannot as a responsible lexicographer distort the facts to favour the feminist lobby either. If all the citational evidence suggests that the verb nag is generally used with a female subject, I ought to say so (Whitcut 1984).

So lexicographers, to remain true to their profession, must record these attitudes; however they must also “be alert to notice what is becoming commonplace, and not reinforce stereotypes that are now out of date” (Whitcut 1984:144).
7.3.2 Specialized Dictionaries

While it seems impossible to envision general dictionaries that are free of bias, it is possible to produce specialized dictionaries free of values and attitudes that do not represent our own. Every community that falls outside the boundaries of the dominant culture could have its own dictionary, free of the prejudices and stereotypes that are reflected in the general dictionaries' linguistic and social bias. In reality, some such dictionaries already exist. Feminist dictionaries (that avoid discriminating against women and contain feminist referents), and queer lexicons (which contain queer vocabulary and queer cultural referents) have been produced.

However, this "solution" of specialized dictionaries does not seem particularly practical: marginalized groups often do not have the resources (both human and material) to produce such dictionaries. And even if they finally manage to compile such dictionaries, they will generally not be consulted by the population at large, because they will not appeal to individuals outside of that group. Thus, the production of such dictionaries will do little, if anything at all, to change the dominant culture.

7.3.3 A Different Approach: Accepting Limitations

A different approach (and one that is far more practical and realistic) would be to accept general dictionaries for what they are, teach the average dictionary user about their limitations, and show how the dictionary is the vehicle of cultural perceptions, despite the fact that it is ostensibly neutral and objective. This strategy would require action on at least two different fronts and by two different professional groups.
The first and most obvious place where users should be made aware of the issue of ideological influence in the dictionary is in the front matter of each dictionary. The lack of any indication in the front matter of existing dictionaries that the dictionary's construction is influenced by an ideology which reflects the language and culture of its production—or that the dictionary may ignore, offend or exclude those who do not belong to this dominant culture—has been clearly discussed in Chapter 2. In fact, some front matter analyzed claim to be "without rival in authority, currency and accuracy" (Preface of the OXHA)—surely not something the average user would question!

In my opinion it is the responsibility of the chief lexicographer(s) to include in the dictionary front matter a short commentary on "controversial" subjects in the dictionary. This commentary should:

- explain precisely what kinds of words are omitted and why;
- discuss why and how words are labeled, as well as provide proper definitions of these labels with examples;
- explain how definitions are composed;
- state from where examples are drawn; and
- describe the corpora used for lexicographic research and explain that these corpora may reflect dominant cultural attitudes.

The above information would educate the user as to how entries are written and how nomenclatures are compiled. Understanding the production of the dictionary would help dispel the veneration and reverence that users often feel toward the dictionary, and allow them to more easily criticize or easily entries whose treatment they disagree with.
The second measure to help raise awareness of ideological influence in dictionaries among users involves teaching them about dictionaries. Many curricula already include teaching dictionary use to children and to language learners. This type of education should be made available to all dictionary users at an early stage in their education. Users need to understand the dictionary for what it is, the product of a given time, place and culture, reflecting all of the attitudes and values of that culture. Youth need to be taught that the dictionary is not to be viewed as “the word”, “the truth” or “the authority” on anything, but rather as a sort of “collective commentary” on how words are spelled, what they mean and how they are used.

Others have signaled the need for public attitudes about dictionaries to change. According to Gates for example, students need to learn to be more accepting of differences: “Diversity is associated with anarchy. . . . Teachers should be trained to teach their students to accept diversity” (Gates 1988:277). Although this quote is in reference to spelling variants, it could be easily be applied to other linguistic and cultural realities.

7.4 The “Ideal” Dictionary

Of course, the “ideal” dictionary would be a dictionary free of prejudice, stereotypes and dominant cultural values. It is critical for lexicographers to understand that when they sit down to define the world around them, they are also defining the world around everyone who refers to their dictionary. Vigotskij explains it quite clearly: “le rapport unissant le langage et la pensée ne s’exprime pas dans le mot, il s’y accomplit” (qtd in Buzon 1979:42)\(^4\). Ashley goes even further

\(^4\) Original source: Vigotskij 1956:30

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by stating that “there are ample proofs that . . . thought not only corrupts language but language can also corrupt thought” (1982:149).

However, a dictionary is a product of humans, and like them, can never be completely “neutral” and “objective”. The best one can hope for is that when a culture experiences positive shifts in ideology, the dictionary will reflect this as quickly as possible. Given the advances in technology, there are fewer obstacles to the regular production of updated editions, which at least have the merit of mirroring current ideology, rather than outdated values.
APPENDIX 1: DICTIONARY ENTRIES

APPENDIX 1.1 COLL ENTRIES

AIDS (ɛɪdz) n. acronym for acquired immune (or immuno-) deficiency syndrome: a condition, thought to be caused by a virus, in which the body's white cells lose their ability to protect against infections.

bisexual (bɪˈsɛksjuːəl) adj. 1. sexually attracted by both men and women. 2. shows characteristics of both sexes; a bisexual personality. 3. (of some plants and animals) having both male and female reproductive organs. 4. of or relating to both sexes. 5. a sexual organism: a hermaphrodite. 6. a bisexual person. —bissexual (bɪˈsɛksjuːələtɪ) or esp. U.S. bi'sexualism n. —bi-sexually adv.

coitus (ˈkɔɪtəs) or coitlon (ˈkɔɪtlən) n. technical term for sexual intercourse. [C18: from Latin: a uniting, from ire to go] —coital adj.

copulate (ˈkɒpjjuələt) vb. (intr.) to perform sexual intercourse. [C17: from Latin copulāre to join together; see COPULA] —copulatory adj.

couple (ˈkʌpl) n. 1. two people who regularly associate with each other or live together: an engaged couple. 2. (functioning as sing. or pl.) two people considered as a pair, for or as if for dancing, games, etc. 3. chiefly hunting or courting a pair of collars joined by a leash, used to attach hounds to another. b. two hounds joined in this way. c. the unit of reckoning for hounds in a pack: twenty and a half a couple. 4. a pair of equal and opposite parallel forces that have a tendency to produce rotation with a turning moment equal to the product of either force and the perpendicular distance between them. 5. physics, two dissimilar metals, alloys, or semiconductors in electrical contact, across which a voltage develops. See thermocouple. b. also called: galvanic couple. 6. a connector or link between two members, such as a tie connecting a pair of rafters in a roof. 7. a couple of (functioning as sing. or pl.) a. a combination of two; a pair of a couple of men. b. informal, a small number of; a few; a couple of days. —pron. 8. (usually preceded by a; functioning as sing. or pl.) a. two; a pair: give him a couple. —vb. 8. (tr.) to connect (two things) together or to connect (one thing) to (another): to couple railway carriages. 10. (tr.) to do (two things) simultaneously or alternately: he couples studying with teaching. 11. to form or be formed into a pair or pairs. 12. to associate, put, or connect together: history is coupled with sociology. 13. to link (two circuits) by electromagnetic induction. 14. (intr.) to have sexual intercourse. 15. to join or be joined in marriage: marry. 16. (tr.) to attach (two hounds to each other). [C13: from Old French: a pair, from Latin cópula a bond; see COPULA]

dyke² or dike (dák) n. slang. a lesbian. [C20: of unknown origin]

fag¹ (fæg) n. slang, chiefly U.S. and Canadian. short for faggot².

faggot² (ˈfægət) n. slang, chiefly U.S. and Canadian. a male homosexual. Often shortened to fag. [C20: special use of Faggot] —faggoty adj.

gay (gɛi) adj. 1. a. homosexual. b. (as n.): a group of gays. 2. a. carefree and merry; a gay temperament. b. brightly coloured; brilliant; a gay hat. c. given to pleasure, esp. in social entertainment; a gay life. [C13: from Old French gal, from Old Provençal, of Germanic origin] —gayness n.

homo (ˈhɒməʊ) n., pl. -mos. informal. short for homosexual.
APPENDIX 1.2   RHWEB2 ENTRIES

AIDS (aids), n. A disease of the immune system characterized by increased susceptibility to opportunistic infections, to certain cancers, and to neurological disorders; caused by a retrovirus and transmitted chiefly through body fluids or by contact with infected blood or tissue. Compare AIDS virus. [1982: acquired immuno deficiency syndrome]

bi-sex-u-al (bi sek'shū-əl), adj. 1. Of both sexes. 2. Forming male and female organs in one individual; hermaphroditic. 3. Sexually responsive to both sexes. —n. 4. An animal or plant that has the reproductive organs of both sexes. 5. A person sexually responsive to both sexes. —bi-sex'u-al-ity, n. —bi-sex'u-al-ly, adv.

coit-us (kō'tūs), n. Sexual intercourse, esp. between a man and a woman. [1705-15; < L: a coming together, uniting. sexual intercourse = coit- (see common) + -itus (suffix of a v. action)]

cou-ple (kō'pəl), v., -pled, -pling. —n. 1. A combination of two of a kind; pair. 2. A group of two persons. 3. A man or engaged pair lovers, or dance partners. 3. Any two persons considered together as a pair of equal, parallel forces acting in opposite directions and tending to produce rotation. 5. Something that joins two things together. —v.i. 6. To fasten or associate together in a pair or pairs. 7. To join; connect. 8. To unite in marriage or in sexual union. 9. a. To join or associate by means of a couple. b. To bring two electric circuits or circuit components close enough to permit an exchange of electromagnetic energy. —v.t. 10. To join in a pair; unite. 11. To couple. —Idiom. 12. A couple of, more than two, but not many of; a small number of; a few.

cou-ple-able (kō'pə-lə-bal), adj. —cou-ple-able-ly, adv. The phrase a couple of has been standard for centuries, esp. in referring to distance, money, or time (Stay for a couple of days) and is used in all but the most formal speech and writing. The shortened a couple, without of (The gas station is a couple miles from here), is an Americanism of recent development that occurs chiefly in informal speech. Without a following noun, the phrase is highly informal: Jack shouldn't drive. He's had a couple. (The noun drinks is omitted.) See also collective noun.

dyke (dīk). n. Slang (disparaging and offensive), a female homosexual; lesbian. [1930-35 Amer.; earlier in form bulldike (with a var. bulldagger); of obscure origin; claimed to be a shortening of morpho dyke (var. of morphodite, a reshaping of Hesperimorpho), though morphodyke is more likely a b. morphodite and a preexisting dyke].

dyke'y (dīk′é), adj.

gay (gā), adj., -er, -est. —n., adv. —adj. 1. Having or showing a men's lively mood: gay spirits. 2. Bright or showy; gay colors. 3. Given to or abounding in social or other pleasures: a gay social season. 4. Lively, disdainful; wanton: a wild, gay life. 5. Sexual; relating or pertaining to homosexual interests or issues: a gay organization. —n. 7. A homosexual person, esp. a male. —adv. 8. In a gay manner. [1275-1325; ME gay (1275-1325); ME gai < OF < Gmc; cf. OHG geli fast, sudden] —gay-ness, n. —Usage. Gay has had senses dealing with sexual conduct since the 17th century. A gay woman was a prostitute, a gay man, a womanizer, a gay house a brothel. Gay as an adjective meaning homosexual goes back at least to the early 1900s. After World War II, as social homosexuals to themselves, first as adjective and later as noun. Today, the noun often designates only a male: gays and lesbians. The word has been used to be slang and is not used disparagingly, homosexual as a noun is sometimes used only in reference to a male.

IV, n. AIDS virus. [humani immunodeficiency virus]


ho-mo-sex'u-al (hō'mə sek'shū-əl), adj. 1. Attracted sexually to members of one's own sex. 2. Of or pertaining to homosexuality. —n. 3. A homosexual person. [1890-95] —Usage. See gay.

les-bian (lez'bē-ən), n. 1. A female homosexual. 2. (cap.) A native or inhabitant of Lesbos. —adj. 3. Of, pertaining to, or characterized by female homosexuality. 4. (cap.) Of or pertaining to Lesbos. [1595-1605; < L Lesbivus Lesbian < Gk Lesbos, adj. der. of Lesbo (Lesbos) + -an; (def. 1, 3) alluding to the Lesbian poet Sappho, whose verse deals with her emotional ties to other women]

gay (gā), adj., -er, -est. —n. 1. A composition of two of a kind; pair. 2. A group of two persons, as a married or engaged pair lovers, or dance partners. 3. Any two persons considered together as a pair of equal, parallel forces acting in opposite directions and tending to produce rotation. 5. Something that joins two things together. —v.i. 6. To fasten or associate together in a pair or pairs. 7. To join; connect. 8. To unite in marriage or in sexual union. 9. a. To join or associate by means of a couple. b. To bring two electric circuits or circuit components close enough to permit an exchange of electromagnetic energy. —v.t. 10. To join in a pair; unite. 11. To couple. —Idiom. 12. A couple of, more than two, but not many of; a small number of; a few.

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mined to acquire. achieve, etc. 61. out from under, rid of burdensome responsibilities. esp. free of debt. 62. out of, a. not within: out of the house. b. beyond the reach of: out of hearing. c. not in a condition of: out of danger. d. so as to deprive or be deprived of. e. from within or among: Take the jokers out of the pack. f. because of: out of loyalty. g. fooled by: Grey Dancer out of Lady Grey. 63. out of it, Inform. a. not participating. b. not conscious. c. confused; muddled. 64. out of place. a. not in the correct position or order. b. unsuitable to the circumstances or surroundings. 65. out of trim, Taut. (of a ship) drawing excessively at the bow or stern. [bfl. 900; ME: OE ðūt, c. Ofnrs. OS ðūt. OFr. ðut. OHG ðut. OHG ðut. akin to Skt ud-]

pan-sy (parn'si, n. pl. -sies. 1. a violet, Viola tricolor hortensis, cultivated in many varieties, having richly and variously colored flowers. 2. Slang (disparaging and offensive). a. a male homosexual. b. an effeminate man. [1490-1500; < MF pensée pansey, lit., thought. n. use of fem. ptp. of penser to think < L penitus to weigh. consider. See pensée]

partner (par'tner, n. v. -nered, -nering. —n. 1. a person who shares or is associated with another in some action or endeavor; associate. 2. one of two or more persons who contribute capital to establish or maintain a commercial venture and who usual share in the risks and proffits. 3. silent partner. 4. a husband, wife, or lover. 5. either of two people who dance together. 6. a player on the same side or team as another. 7. partners, a framework of timber around a hole in a ship's deck, to support a mast, capstan, etc. —v.t. 8. to associate as a partner or partners with. 9. to serve as the partner of. [1250-1300; ME partener, alter. of partizner, parzen, by associ. with part part]

queen (kwén, n. v. queened, queening. —n. 1. a female sovereign or monarch. 2. the wife or consort of a king. 3. a woman, or something personified as a woman, preeminent in some respect: a beauty queen; Athens, the queen of the Aegean. 4. Slang (usu. disparaging and offensive). a. a male homosexual. esp. one who is flamboyant and campy. b. prac queen. 5. a playing card bearing a picture of a queen. 6. the most powerful chess piece of either color, able to be moved across any number of empty squares in any direction. 7. a fertile female ant, bee, termite, or wasp. —v.t. 8. to reign as queen. 9. to behave in an imperious or pretentious manner. usu. fol. by it. 10. (of a pawn in chess) to become promoted to a queen. —v.t. 11. to make a queen of; crown. [bfl. 900; ME queine, queyn, OE cwéun woman, queen. c. Os kvän. OH kván. Go qéns < Gmc *kwéun-; c. archaic OHr be (masculizing), Midite SÁ-an-trai] = qwen-st < IE *gwen-, akin to to qwean, ang. a deriv. of *gwen- —queen'hood, n. —queen'like, adj.

 quer (kvér), adj., queroer, querest, v., quered, queering, n. —adj. 1. strange or odd from a conventional viewpoint; unusually different; singular; eccentric. 2. of a questionable nature or character; suspicious; shady: something queer in the wording of the document. 3. not physically right or well; giddy, faint, or qualmish. 4. mentally unbalanced or deranged. 5. Slang (disparaging and offensive). a. homosexual. b. effeminate. c. unmanly. 6. Slang, bad, worthless, or counterfeit. —v.t. 7. to spoil; ruin. 8. to put (a person) in a hopeless or disadvantageous situation as to success, favor, etc. —n. 9. Slang (disparaging and offensive). a. homosexual, esp. a male. [1500-10; perh. < G quier oblique, cross, adverse] —quer'ly, adv. —quer'liness, n.

sex, n. sexual activity in which precautions are taken to prevent diseases transmitted by sexual contact. [1985-90]

intercourse, n. genital contact or coupling between individuals, esp. one involving penetration of the penis into the vagina. [1790-1800]

significant other, n. 1. a person, as a parent or peer, who has great influence on one's behavior and self-esteem. 2. a spouse or cohabiting lover. [1955-60]
AIDS [aɪdz] n. ACQUIRED IMMUNE DEFICIENCY SYNDROME.

bi-sex*ual [bəˈsɛksjʊəl] adj., n. —adj. 1 of, having to do with, or involving both sexes. 2 having male and female reproductive organs in one individual. Earthworms are bisexual. 3 sexually attracted to members of both sexes.
—n. a plant, animal, or person that is bisexual.—bi’sex*-u-al-ly, adv.

coitus [ˈkɔjətəs] or [ˈkoːtəs] n. sexual intercourse. (< coito, pp. of coire go in company)

co*ulate [ˈkɒjʊleɪt] v. -lat- ed. -lat-ing. of human beings or animals, come together in sexual union. (< L copulare. See COPULA.)

couple [ˈkəʊpəl] n., v. -pled, -pling. —n. 1 two things of the same kind that go together; a pair. 2 Mechanics. two balanced forces which create rotation by their movement in opposite but parallel directions. 3 two people who are married, engaged, or paired together for a dance, party, game, etc. 4 Informal. a few; several (used with of): It shouldn’t take longer than a couple of days.
—v. 1 join together; join together in pairs. 2 copulate.
3 Electricity. connect by a coupler. (ME OF cople < L copula bond. Douplet of COPULa.)

Couple. See Note at PAIR.

Usage. Couple = strictly, two persons or things associated in some way; a married couple. In everyday speech couple is equivalent to the numeral two: She borrowed a couple of pencils.

gay [ge] adj. gay- er, gay- est; n. —adj. 1 happy and full of fun: gay laughter. 2 bright-coloured: showy gay decorations. 3 fond of pleasures: They had a gay and wild life, 4 dissolute or licentious: a gay old bachelor. 5 Informal. homosexual. 6 Informal. of or for homosexuals: gay literature.
—n. Informal. homosexual. (< F gai) —gay-ness, n.

Syn. adj. 1 Gay. MERRY = lively and light-hearted. Gay emphasizes being free from care and full of life, joy, and high spirits; merry emphasizes being full of laughter and lively pleasure and fun: The gay young people were merry as they danced.

Usage. Many people now avoid the use in defs. 1–4 of gay because of the widespread use of the word (def. 5) to mean ‘homosexual’.

HIV human immunovirus, a virus that destroys the body’s capacity for immunity, and so causes AIDS.

hom·o·pho·bia [ˈhoʊmoʊfoʊbiə] n. prejudice against homosexuals.

hom·o·sex·ual [ˌhoʊməˈseksjʊəl] or [ˌhoʊməˈseksjʊəl] adj., n. —adj. of, having to do with, or showing sexual desire for one of the same sex. Compare HETEROSEXUAL.
—n. a homosexual person. —ho·mo·sex·u·al-ly, adv.

les·bi·an [ˈlezbiən] n., adj. —n. 1 a homosexual woman.
2 Lesbian, a native or inhabitant of the Greek island of Lesbos.
—adj. 1 of or having to do with lesbians or lesbianism. 2 Lesbian, of or having to do with Lesbos or its people. (< Lesbos, the home of the supposedly homosexual Greek poetess Sappho, who lived about 600 B.C.)

out [ou] adv., adj., prep., v., interj. —adv. 1 away, forth: to rush out. 2 not in or at a place, position, state, etc.: That dress is out of fashion. 3 into the open air: He went out at noon. 4 to or at an end: to fight it out. 5 from the usual place, condition, position, etc.: Put the light out. The boy turned his pockets out.
6 completely: effectively: to fit out. 7 so as to project or extend: to stand out. 8 into or in existence, activity, or outward manifestation: Fever broke out. Flowers are out. 9 aloud; loudly: Speak out. 10 to others: Give out the books. 11 from a number, stock, store, source, cause, material, etc.: from among others: Pick out an apple for me. She picked out a new coat. 12 in the wrong: to be out in one’s calculations. 13 from a state of composure, satisfaction, or harmony: to feel put out. 14 at a money loss of: to be out ten dollars. 15 Baseball, etc. not in play; no longer at bat or on base.

Usage. out and away, away: She is out and away the best player.

Usage. out and out, thoroughly: out and out discouraged.

Usage. out of, from within: He came out of the house. b not within: away from; outside of: beyond: out of town. 60 km out of Calgary. The boat has gone out of sight. e having no more of: We are out of coffee. d so as to take away: She was cheated out of her money. e: Money is made out of silk. f: from among: We picked our puppy out of that litter. g: because of: I went out only of curiosity.

Usage. out of hand, See HAND.

—adj. 1 not in possession or control: The Liberals are out, the Conservatives in. 2 not in use, action, fashion, etc.: The fire is out. Full skirts are out this season. 3 without money, supplies, etc.: Have you any cigarettes left? No, I’m out right. 4 Baseball, cricket, etc. of a player or side. not allowed to continue in play.

Usage. 5 external; exterior; outer; outlying: an out island. 6 not usual: an out size. 7 of a homosexual, no longer secretive about his or her sexuality.

Usage. out for, looking for: trying to get: We have a holiday and are out for a good time.

Usage. out of, of animals, born by (a female).

Usage. out to, eagerly or earnestly trying to: Their team is out to make the finals.

—n. 1 one who is out. 2 something wrong. 3 that which is omitted. 4 a defence or excuse: to have an out for stealing.
5 Baseball, an instance of putting out or being put out.
6 at out, or on the outs, quarrelling: disagreeing: to be on the outs with a friend.

Usage. —prep. 1 out from; forth from: He went out the door. 2 Informal. out along: Drive out Main Street.

—interj. 1 Archie. go or come out: Murder will out. 2 Archie. put out: Please out the fire. 3 disclose the homosexual orientation of.

Usage. —out of, an exclamation of indignation, reproach, etc.: Out with you! (OE ər)

pan·sy [ˈpænsi] n., pl. -sies. 1 a common flowering garden plant [Viola tricolor hortensis] of the violet family, having large, showy flowers with velvety petals of several colours, usually combinations of blue, yellow, and white. The pansy is a hybrid derived mainly from the wild pansy of Europe. 2 the flower of this plant. 3 Slang. a a homosexual man or boy. b an effeminate man or boy. (< F pensée thought < penser think. Related to PENSIVE.)
partner  ['partnər] n., v. —n. 1 a member of a partnership. 2 associate or colleague: The thief climbed through the window while his partner watched the street. 3 spouse. 4 either person of a couple dancing together. 5 Sports and games: either of two players playing together against another pair. 6 one who shares: My sister was the partner of my walks.  
—v. be a partner of. (var. of parcener < AF parconier < parçon partition < L partitio, -onis; influenced by PART)  
—'part•ner•less, adj.

queen  [kwin] n., v. —n. 1 a female ruler. 2 QUEEN CONSORT. 3 a woman or girl judged to be first in importance or best in beauty or some other quality: the queen of fashion, the queen of the May. 4 Entomology: a fully developed egg-laying female in a colony of bees, ants, etc. There is usually only one queen in a hive of bees. 5 a playing card bearing a picture of a queen. 6 Chess. a piece that can move any number of squares in any straight or diagonal row. 7 the chief, best, finest, etc.: The rose is the queen of flowers. 8 Slang. a male homosexual, especially one who appears very effeminate.  
—v. 1 be a queen or act like a queen. 2 make a queen of, especially in chess: When the pawn reaches the last square, it is queened.  
queen it. Informal. behave pretentiously or domineeringly. (OE cwen) —'queen,like, adj.  
• Hom. QUEAN.

safe sex sexual intercourse using a condom and other precautions to guard against pregnancy and STDs, such as AIDS.

sexual intercourse 1 a joining of the sexual organs of a male and a female human being, usually with the transfer of semen from the male to the female. 2 any act involving the sex organs of male or female.
APPENDIX 1.4

NPR ENTRIES

bisexuel, elle [bi.ze.x.əl] adj.

- 1826; de bi- et du lat. sexes « sexe »

1° Biol. Vx Bisexué.

2° Psychol. Qui concerne les deux sexes dans l’individu humain. Tendances bisexuelles.

3° Qui a des relations sexuelles aussi bien avec des hommes que des femmes; qui est à la fois hétérosexuel et homosexuel (cf. fam. Être à voile et à vapeur, brique* et bouc, à poil* et à plume). — N. Un bisexuel, une bisexuelle. Abrév. fam. Un, une bi. Des bis.

coll [kɔ.ːl] n. m.

- 1575; collis 1304; lat. coitus, de coire « aller ensemble »

" Accouplement" du mâle avec la femelle. Æ copulation.

compagne [kɔ.ʁpa.ʒ] n. f.

- fin XII; de l’a. fr. compain Æ compain; compagnon

1° Celle qui partage ou a partagé la vie, les occupations d’autres personnes (par rapport à elles). Compagnes d’école, de travail. Allez rejoindre vos compagnes. Æ camarade.

2° Littér. Épouse, femme; concubine, maîtresse. Il viendra avec sa compagne. Æ amie.

compagnon [kɔ.ʁpa.ʒɔn] n. m.

- compain 1080; lat. pop. *companion, onis « qui mange son pain avec » ° compain


2° Par ext. (Mod.) Homme ou animal mâle d’un couple, par rapport à la femme ou à la femelle. Le compagnon d’une femme. Æ ami. Spécialité Concubin.
à Il faut un compagnon à cet oiseau.


4° Degré de dignité dans la franc-maçonnerie.

copulation [kɔ.py.1ə.aʒɔ] n. f.

- XIII; lat. copulatio « union »


couple [kɔ.xpl] n. m. et f.

- cople 1190; lat. copula « lien, liaison »

I° N. f.

1° Vén. Lien servant à attacher ensemble deux ou plusieurs animaux de même espèce.
1° Vx ou Région. Deux choses de même espèce. « une bonne couple de soufflets » (Mme de Sévigné). Je m’arrêterai « à Nancy une couple de journées » (Dubanmel).

II N. m.

   à Un couple de pigeons, de perruches, le mâle et la femelle.

2° Région. (au sens I) Un couple d'heures : deux heures.


   à Couple thermoélectrique ou couple. — thermocouple.
   à Autorn. Couple conique : accouplement réducteur à pignon et couronne coniques qui transmet le couple moteur aux roues.

5° Math. Ensemble de deux objets mathématiques noté (x, y) qui constituent l'ensemble E = \{ (x), (x, y) \}. à Torsueur* dont la résultante est nulle et dont le moment* est indépendant du système de référence.

l. folle [fɛl] n. f.

• 1553; lat. folius « enveloppe »; cf. fou, follicule.

— Région. (Normandie) Filet fixe à grandes mailles pour la pêche en mer.

gay [ɡo] adj. inv.

• 1952; mot angl. « gai » par euphém.


À HOM. Gai, gusi, guet.

gouine [gwiːn] n. f.

• gouin masc. XVII. p.-é. même o. que goujat

1° Vx Prostituée.

2° Mod. et péj. Homosexuelle, lesbienne.

l. homo [omo] n. et adj.

• 1964; abrév. de homosexuel


homophobe [ɔmɔfaʁb] adj. et n.

• 1979; de 1. homo et -phobe


homosexuel, elle [ɔmɔsɛksœj] n. et adj.

• 1891; de homo- et sexuel

1° Personne qui éprouve une attirance sexuelle plus ou moins exclusive pour les individus de son propre sexe. Un homosexuel. — gay,

À Relatif à l'homosexualité. Tendances, relations homosexuelles. La communauté homosexuelle masculine. D. gay.

À CONTR. Hétérosexuel, inverti, le [RvDXvé] adj. et n.

* 1894; de invertir

Γ N. (1894) Personne qui éprouve une attirance sexuelle pour les êtres de son sexe. D. homophile, homosexuel; inversion (II).

lesbien, ienne [3Dabýr, 3Dn] adj. et n. f.

* 1549; de Lesbos, patrie de la poétesse Sapho


(Par allus. aux mœurs que la tradition attribue à Sapho et à ses compatriotes)

1° Adj. Rare Relatif à l'homosexualité féminine. D. comorbidé, saphique. Un amour lesbienn.


partenaire [páYèNDay] n.

* 1781; partner 1767; de l'angl.

1° Personne avec laquelle qqn est allié contre d'autres joueurs. Sa partenaire au brège. « Un rameneur des équipes les rassemble dans la même partie, d'abord en adversaires, puis en partenaires » (Martin du Gard).

2° Personne associée à une autre pour la danse (D. cavalier), dans un exercice sportif, professionnel. Le, la partenaire d'un patineur, d'un prestidigitateur.
À Vieilli Personne avec qui on tient conversation. Trouver un partenaire à la hauteur.

3° Personne qui a des relations sexuelles avec une autre. « sa partenaire n'avait pas dû prendre beaucoup de plaisir » (Romains).


À CONTR. Adversaire, compétiteur, rival.

pédé [pêDa] n. m.

* 1836; abrèv. de pédéaste


sida [aYida] n. m.

* 1982; acronyme de Syndrome d'Immunodéficience Acquise

tante [tɛt] n. f.

	• v. 1160; de ta et a. fr. anse, avec élision et agglutination du détermin.; lat. amita « tante paternelle »


2° (1823; fém. de oncle « prêteur sur gage », Belgique 1642) Fam. Ma tante : le Crédit municipal (« terme ironique à l'adresse de ceux qui déguisent la source d'un emprunt en disant qu'ils ont eu recours à leur famille » [L. Larchev]). D clau, mont-de-piété.

3° (1834) Fam. et vulg. Homosexuel efféminé. D pédé, tanteffe, texte. « Je fais mon numéro habillé en femme dans une boîte de tantes mais ça veut rien dire » (Drame).

À HOM. Tenté.

tapette [tapDe] n. f.

	• 1562; de taper

1° (de l. taper) Techn. Palette de bois pour enfoncer les bouchons. Tapette de tommelier. D batte.
	à Tampon de graveur.

II (de 2. taper)

1° (mil. XVIII) Petite tape. « Le premier (de nous deux) qui rira aura une tapette » (chanson enfantine).

2° Sorte de raquette d'osier pour battre les tapis; pour tuer les mouches.

3° Piège à souris, à rats dans lequel un crochet actionné par une planchette tue l'animal.

4° Jeu de billes dans lequel la bille doit toucher les autres après avoir tapé contre un mur. — Jeu de balleon où l'on lance la balle contre le mur.

5° (1867) Fam. Langue bien pendue, loquacité. Il a une de ces tapettes! il est très bavard. — Par ext. Quelle tapette, cette concierge!


V. L. H. [voir] n. m.

• v. 1980; sigle de Virus de l'Immunodéficience Humaine

— Biol. D HIV.
BISEXUEL, ELLE adj. et n. Qui pratique la bisexualité.

CÔT [kɔt] n.m. (du lat. coiter, aller ensemble). Accouplement du mâle et de la femelle dans l'espèce humaine ou chez les animaux. SYN : copulation. SEXUEL Coit interrompu : méthode contraceptive qui consiste à interrompre le coit avant l'éjaculation.

COMPAGNE n.f. = 2. COMPAGNON.

2. COMPAGNON, COMPAGNE n. (du lat. cum, avec et partis, pain). Personne qui accompagne quelqu'un en sa compagnie.

COPULATION n.f. (lat. copulatio, union). Z°XXL. Accouplement d'un mâle et d'une femelle. SYN : coit.


Un couple d'années. 2. Z°XXL. Mâle et femelle d'animals : réunion de deux animaux pour un même travail. Un couple d'oeufs. 3. MÉCAN. Système de deux forces égales, parallèles et de sens contraires ; valeur de leur moment. c. Couple moteur : couple produisant la rotation du vilebrequin d'un moteur.

4. MÉCAN INDUSTRIEL. Couple conique : ensemble de deux pignons se engagent et montés chacun sur un arbre afin de renvoyer à angle droit le mouvement moteur en le modifiant selon le rapport du diamètre des pignons. — Couple résistant : pour une machine, couple que doit exercer un moteur d'entraînement pour la faire fonctionner. — Couple de serrage : valeur du couple à appliquer sur un outillage déterminant le serrage d'un organe mécanique. 3. ÉLECTR. Couple thermoelectrique : thermocouple. 6. Pièce de construction de la coque d'un navire ou du fuselage d'un avion, placée perpendiculairement à l'axe du navire ou de l'avion. — Maître-couple : v. à son ordre alphabétique. 7. ALGÈBRE. Ensemble ordonné de deux éléments.

2. FOLLE n.f. Fam. péjor. Homosexuel qui s'affiche de façon outrancière.


HOMO adj. et n. (abrév.). Fam. Homosexuel(le).

HOMOPHOBIE n.f. Rejet de l'homosexualité, hétérosexisme systématique à l'égard des homosexuels.

HOMOSEXUEL, ELLE adj. et n. Qui éprouve une attirance sexuelle pour les personnes de son sexe (par oppos. à hétérosexuel). ABrév. (fam.) : homo.


LESBIENNE n.f. Femme homosexuelle.

PARTENAIRE n. (angl. partner). 1. Personne avec qui on est associé contre d'autres, dans un jeu. 2. a. Personne avec qui l'on pratique certaines activités (chasse, sport, etc.). b. Personne, groupe auxquels on s'associe pour la réalisation d'un projet. Chercher des partenaires financiers. c. Personne avec qui l'on a une relation sexuelle.

LESBIENNE n.f. Femme lesbienne.

PARTENAIRE SОCIАLE : représentant du patronat et des syndicats d'une branche professionnelle, de la direction et du personnel d'une entreprise, considéré en tant que partie dans des négociations, des accords.

PÉDÉ n.m. Très fam. injur. Homosexuel.

SIDA n.m. (acronyme de syndrome immuno-déficien- taire acquis). Maladie infectieuse contagieuse, transmissible par voie sexuelle ou sanguine, représentant la phase terminale de l'infection par le VIH.

ENCYCL. Le sida est caractérisé par un effondrement d'une certaine classe de globules blancs, les lymphocytes TCD4, supports de l'immunité cellulaire, et se traduit par une disparition des réactions de défense de l'organisme. Il s'ensuit des infections opportunistes dues à divers germes (bactéries, virus, protozoaires, champignons) qui se développent dans un organisme incapable de réagir, et des cancers tels que le sarcome de Kaposi (cancer généralisé à départ cutané) et les lymphomes (cancer des ganglions lymphatiques). Depuis 1985, la recherche des anticorps anti-VIH est obligatoire en France chez les donneurs de sang.


coit [koit] n. m. • Accouplement du mâle avec la femelle. ⇒ copulation.

compagnie [kɔpɑ̃s] n. f. 1. Amie. Des, ses compa-
gnes d’école, de travail. ⇒ camarade ; fam. copine ;
angl. fam. chum. 2. Épouse, concubine, maîtresse.
⇒ ami, conjoint ; fam. blonde ; anglic. fam. chum.
< ▶ compagne >

compagnon [kɔpɑ̃mɔ̃] n. m. 1. Personne qui
partage la vie, les occupations d’autres personnes, par
rapport à elles. ⇒ ami, camarade ; fam. copain ; angl.
fam. chum ; compagnie. Compagnon d’études ⇒ condis-
ciple, de travail ⇒ collègue, de voyage. Compagnon
d’infidèle. Le compagnon d’une femme. ⇒ ami,
concubin, conjoint ; angl. fam. chum. (correspond à
compagne). 2. Celui qui n’est plus apprenti et n’est pas
encore artisan ou ouvrier qualifié, dans certains métiers.
Il fait son stage en plomberie et n’est encore que
compagnon.

copulation [kəpjuˌlaʃʒ] n. f. • Accouplement du
mâle avec la femelle. ⇒ coit.

couple [kəpl] n. m. 1. Un homme et une femme
réunis. Former un beau couple. Un couple de jeunes
mariés. Couple mal assorti. — (Animaux) Un couple de
pigeons, le mâle et la femelle. 2. N. f. sing. Angl. fam.
Une couple de, quelques. Elle a travaillé pendant une
couple d’heures. Éplucher une couple de patates de plus.
(Sans compl.) Je vais en faire une couple. 3. Sciences.
Ensemble de deux forces de même direction, de même
intensité, et de sens contraire. ⇒ coupler v. tr.
• conjug. 1. • Assembler deux à deux. ⇒ jumeler.
Couper des roues de wagon. — Au p. p. adj. Roues
coupées. ⇒ coupage n. m. • Fait de coupler :
assemblage (de pièces mécaniques, d’éléments électri-
ques). (⇒ accoupler, couplet, découplé)

1 gai, gaie [ge] adj. 1. (Étres vivants) Qui a de la
gaieté. ⇒ content, enjoué, guilleret, heureux, joyeux,
rejou. / contr. morose, triste / Un gai luron. Un
caractère gai et facile. Gai comme un pinson. — Donc
la gaieté provient d’une légère ivresse. Être un peu gai.
⇒ éméché, gris. 2. (Choses) Qui marque de la
gaieté ; où règne la gaieté. / contr. sombre / Un air gai.
Une soirée très gai, pas très gaie. 3. Qui inspire de
la gaieté. Un auteur gai. ⇒ amusant, comique,
divertissant, drôle, réjouissant. J’aime ces couleurs
gaiés. ⇒ riant, vif. / contr. attristant / C’est la pièce la
plus gai de l’appartement. ⇒ plaisant. — iron. Nous
voilà encore en panne, c’est gai ! ▶ 2 gai, gaie adj.
et n. • Angl. Relatif aux homosexuels. ⇒ pédéraste ;
fam. pêj. ﬁli ; fam. homo ; fam. pêj. pédale ; fam. pêj.
pédé ; fam. pêj. tante ; fam. pêj. tapette. Un maga-
nine. un bar gai. Une allure gai. Il est gai. Une
femme gai. ⇒ lesbienne ; fam. gaine. — N. Les
gaïes. Une association de gaiés. — REM. La forme
anglaise gay s’emploie aussi, notamment en France.
⇒ gaiement adv. • ⇒ joyeusement. — Allos-y
gaiement, de bon cœur. ⇒ gaiété ou, v. gaieté n. f.
1. Comportement, état d’esprit d’une personne ani-
mée par la joie de vivre, la bonne humeur. ⇒ enjoue-
ment, entrain, joie. / contr. chagrin, morosité,
tristesse / Franche, folle gaiété. Mettre en gaiété.
⇒ égayer, réjouir. — Loc. adv. (Après une négation) DE
GAÏETÉ DE CŒUR. Je ne vais pas à ce rendez-vous de
gaiété de cœur, je n’y vais pas volontiers. 2. Caractère
de ce qui est gai. La gaiété de la conversation.
< ▶ égayer >

gouine [gwin] n. f. • (Femmes) Pêj. Homosexuelle.
⇒ lesbienne ; angl. fam. gai. Des gouines.

homo n. m. ⇒ homosexuel (abrév. fam.).

homosexual, elle [oˈmoseksjuəl] n. et adj.
• Personne qui éprouve une attirance sexuelle pour les
individus de son propre sexe. ⇒ anglic. fam. gai ;
lesbienne, pédéraste ; fam. pêj. ﬁli ; fam. pêj. pédale ;
fam. pêj. pédé ; fam. pêj. tante ; fam. pêj. tapette ;
gay, gouine. — Adj. Relatif à l’homosexualité, aux
homosexuels. Tendances homosexuelles. / contr.
hétérosexual / Une artiste homosexuelle. — Abrév.
HOMO, n. et adj. Un bar homo, pour homos. ⇒ sodomite,
transsexual. ⇒ homosexualité n. f. • Tendance,
conduite des homosexuels. / contr. hétérosexualité / L’homosexualité féminine. ⇒ lesbianisme, masculine.

2 inversion n. f. • Inversion sexuelle, homosexuali-
te. ⇒ inverti, ie [ɛvɛrti] n. • Personne homosexuelle.
⇒ introverti.

lesbienne [leˈbjen] adj. et n. f. • (Femmes) Homo-
sexuelle. ⇒ fam. gai ; pêj. gouine. Des lesbiennes.
— Adj. Elle est lesbienne. ⇒ lesbianisme n. m.
• Homosexualité féminine.
partenaire [partenaer] n. m. 1. Personne avec qui l’on est allié contre d’autres joueurs. Mon partenaire au tennis. au charlatan. / contr. adversaire / 2. Personne avec qui on est lié dans une compétition.
⇒ anglic. fam. chum. Voici ma partenaire. ⇒ copain ; fam. blonde ; anglic. fam. chum. 3. Pays associé, allié commercial. Nos partenaires du libre-échange. ♦ partenariat n. m. Système qui associe des partenaires (aux plans social, économique, commercial). — Le partenariat d’entreprise, l’association des employés à la propriété et à la gestion de leur entreprise.

pédéaste [pedeast] n. m. 1. Qui s’adonne à la pédéaste. 2. Homosexuel. ⇒ anglic. fam. ② gai ; fam. péj. fifi ; fam. homo ; fam. péj. pédale ; fam. péj. ① tante ; fam. péj. ③ tapette. — Abrév. cour. et péj. PEDÉ n. m. (souvent injurieux). ♦ pédéaste n. f. l. Pratique homosexuelle entre un homme et un jeune garçon ou un adolescent. ⇒ pédophilie. 2. Abusif. Homosexualité masculine.


⇒ anglic. fam. ② gai, pédéaste ; fam. péj. fifi ; fam. péj. homo ; fam. péj. pédale ; fam. péj. pédé ; fam. péj. ① tante. — Loc. fam. péj. Avoir l’air tapette, effeminé, maniére.

② tante n. f. ■ (France) Fam. et péj. Homosexuel.
⇒ pédéaste ; anglic. fam. ② gai ; fam. péj. fifi ; fam. homo ; fam. péj. pédale ; fam. péj. pédé ; fam. péj. ③ tapette.

⇒ anglic. H.I.V., L.A.V.
APPENDIX 1.7 RCS (ENGLISH-FRENCH) ENTRIES

AIDS, Aids, aids [aɪdz] (abbreviation of acquired immune deficiency syndrome) noun
  SIDA m
  AIDS victim
  sidatique mf
  sid en(ne) m(f)
  see sufferer

bath [bɑː] n

1 noun, pl baths [bɑː z]
  a
  bain m
    (bath tub) baignoire f
    to take or have a bath
    prendre un bain
    to give someone a bath
    baigner quelqu'un
    donner un bain quelqu'un
    while I was in my or the bath
    pendant que j'étais dans or que je prenais mon bain
    room with (private) bath [hotel]
    chambre / avec salle de bains (particulier)
    see blood, eye, Turkish etc
  b
  baths
    (washing) / (tablissement m de) bains(-douches) mpl
    (swimming) piscine f
    (Hist) thermes mpl
  c
    (Chem. Phot. Tech) bain m
    (Phot: container) cuvette f

2 transitive verb
  (Brit) baigner, donner un bain

3 intransitive verb
  (Brit) prendre un bain

4 compound
  Bath bun (Brit) pain m aux raisins
  bathchair fauteuil m roulant, voiture f de malade
  bath cube cube soluble parfum pour le bain
  bathhouse bains mpl / publics

bisexual [ˈbaɪsexjuːəl] adjective
  (Bio, Zool) bis(se)xu
  (Psych) (sexuellement) ambivalent, bis(se)xuel

coitus [ˈkoʊtɪs] noun
  coit m
  coitus interruptus
  rapport m interrompu
  to practise coitus interruptus
  pratiquer le retirer

copulate [ˈkɒpjuːleɪt] intransitive verb
  copuler

couple [ˈkʌpl] noun

1 noun
  couple m
  to hunt in couples
aller par deux
the young (married) couple
les jeunes mari s or poux
le jeune m nage
le jeune couple
da couple of
deu
I've seen him a couple of times
je l'ai vu deux ou trois fois
did it in a couple of hours
je l'ai fait en deux heures environ
we had a couple* in the bar
nous avons pris un verre ou deux au bar
when he's had a couple* he begins to sing
quand il a un verre dans le nez* il se met chanter
see first

2 transitive verb
a
(also couple up)
railway carriages atteler, (ac)coupler
ideas, names associer, accoupler
b
coupled with (prep)
ajout
coupled with the fact that
venant en plus du fait que

3 intransitive verb
(mate) s'accoupler

———

dyke [daɪk] noun
a
(channel) foss m
(wait, barrier) digue f
(causeway) lev e f, chauss e f
(Scot) fillon m st rile, dyke m
(brit) dial: wall mur m
b
(**: lesbian) gouine f

———

fag [fæg]
1 noun
a
(NonC: Brit **) corv e f
what a fag!
quelle corv e!
b
(Brit **: cigarette) s che f
(c)
(Brit Scol) petit m (I ve au service d'un grand)
d
(**: esp US pej: homosexual) p d m

2 compound
fag end (remainder) restant m, reste m; [material] bout m; [conversation] demi res bribes; (** [cigarette] m got m, clope m

3 transitive verb (Brit: also fag out)
person, animal reinter, puer, fatiguer
to fag oneself (out)
s' reinter
to be fagged (out)*
4 intransitive verb
   a (also fag away)
   s'chiner, s'reinter (et )
   b (Brit Scd)
      to fag for someone
      faire les menues conv es de quelqu'un

1 adjective
   a (homosexual)
      person homosexuel, gay inv
      club, bar etc gay inv, pour homosexuels
   b (liter or à: cheerful)
      person, music gai, joyeux
      appearance gai
      company, occasion joyeux
      laughter enjou
      colour clatant, vif
      (pleasure-loving) adourn aux plaisirs
      gay with lights
      resplendissant de lumieres
      gay with flowers
      gay de fleurs
      to become gay(er)
      s'gayer
      with gay abandon
      avec une belle d sinvolte
      they danced with gay abandon
      ils se sont abandonn s joyeusement au plaisir de la danse
      to lead a or the gay life
      mener une vie de plaisirs
      mener joyeuse vie
      to have a gay time
      prendre du bon temps

2 noun
   homosexuel(le) m/f
   Gay Liberation (Movement) | Gay Lib*
   (mouvement m pour la lib ration des homosexuels or la lib ration gay

HIV [ eɪˈsiːɛɪvɪ ] noun (Med) (abbreviation of human immunodeficiency virus)
   HIV m
   (less common) VIH m
   HIV-positive/-negative
   s'apositif s genatif
   HIV virus
   virus m HIV

homo** [ h ʌm ʌ ] adjective, noun (abbreviation of homosexual)
   p d " m, homo** m/f

homophobia [ həˈməʊfəbiə ] noun
   homophobie f
homosexual [ˌhəʊməˈsɛksjuəl] adjective, noun
homosexuel(le) m(f)

lesbian [ˈlezbɪən] noun
lesbiennes f

out [aʊt] (phr vb elem) 1 adverb
a (away, not inside etc) dehors
he's out in the garden
il est dans le jardin
Paul is out
Paul est sorti or n'est pas là
he's out to dinner
il est sorti d'ner
he's out to lunch** (fig hum)
il n'est vraiment pas dans le coup
(crazy) il est timbr'**
he's out a good deal
il sort beaucoup
il n'est pas souvent chez lui
that book is out (in library)
ce livre est sorti
he's out fishing
il est (parti) la p che
you should be out and about!
vous devriez être dehors!
ne restez donc pas enferm'!
to be out and about again
être de nouveau sur pied
to go out
sortir
get out!
sortez!
dehors!
out you go!
sortez!
d campez!
fliez!* can you find your own way out?
pouvez-vous trouver la sortie or la porte tout seul?
"out" (above exit)
"sortie" to lunch out
d'jeuner dehors or en ville
to have a day out
sortir pour la journée
t's her evening out
c'est sa soirée de sortie
let's have a night out tonight
si on sortait ce soir?
out there
l-bas
look out there
regardez l-bas or dehors
regardez l-bas dehors
out here
ici
come in! - no, I like it out here
rentrez! - non, je suis bien dehors
when he was out in Iran
lorsqu'il tait en Iran
he went out to China
il est parti pour la or en Chine
the voyage out
l'ailer

to be out at sea
tre en mer or au large
the current carried him out (to sea)
le courant l'a entra n vers le large
the boat was 10 km out (to sea)
le bateau tait 10 km du rivage
5 days out from Liverpool
5 jours (de voyage) de Liverpool
the ball is out (Sport)
le ballon est sorti
"out!" (Tennis)
"out!"
"dehors!"
see come out, run out, throw out etc

b
(loudly, clearly)
out loud
tout haut
haute voix
out with it!
vay-y, parle!
dis-le donc!
accouche!="
I couldn't get his name out
je ne suis pas amiv prnnecer or sortir son nom
see shout out, speak out etc

c
(fig)
the roses are out
les roses sont ouvertes or panouies
les rosiers sont en fleur(s)
the trees were out
(in leaf) les arbres taint vert
(in flower) les arbres taint en fleur(s)
the sun was out
il faisait (du) soleil
the moon was out
la lune sais tait lev e
il y avait clair de lune
the stars were out
les toiles brillaient
the secret is out
le secret est connu (maintenant)
le secret n'en est plus un
wait till the news gets out!
attend que la nouvelle soit bruit e!
his book is out
son livre vient de para tre
the tide is out
la mare est basse
there's a warrant out for his arrest
un mandat d'arr t a t d livr contre lui
the steel workers are out (on strike)
les ouvriers des acieries sont en gr ve or ont d bray`
long skirts are out
les jupes longues sont d mod es or ne se font plus
the socialists are out
les socialistes ne sont plus au pouvoir
these trousers are out at the knees | the knees are out on these trousers
ce pantalon est trou aux genoux
he was out for 10 minutes (unconscious)
il est rest vanoui or sans connaissance pendant 10 minutes
3 gins and he's out cold
3 gins et il n'y a plus personne
he was out (for the count)
(Boxing) il tait K-O.
(drunk, exhausted) il avait son compte
before the month was (or is) out
avant la fin du mois
you're out (in cards, games etc)
tu es limin
see come out, have out, knock out etc
d
(extinguished)
to be out [light, fire, gas etc]
tre teint
"lights out at 10 p.m."
"extinction des feux 22 heures"
see blow out, burn out, go out, put out etc
e
(wrong, incorrect)
he was out in his calculations | his calculations were out
il s'est tromp dans ses calcuis or ses comptes
you were out by 20 cm | you were 20 cm out
vous vous tes tromp or vous avez fait une erreur de 20 cm
you're not far out
tu ne te trompes pas de beaucoup
tu n'es pas loin du compte
tu n'es pas tomb loin"
my watch is 10 minutes out
(fast) ma montre avance de 10 minutes
(slow) ma montre retarde de 10 minutes
f
(indicating purpose etc)
to be out to do something
tre r solu faire quelque chose
she was just out for a good time
elle ne voulait que s'amuser
he's out for trouble
il cherche les ennuis
he's out for all he can get
toutes les chances de s'enrichir sont bonnes pour lui
she's out for or to get a husband
elle fait la chasse au mari
elle veut tout prix se marier
they were out to get him
ils avaient r solu sa perte
to be out to find something
chercher quelque chose
g
(phrases)
to be worn out or tired out or all out*
tre puis or reintent or bout de forces
the car was going all out or flat out
la voiture fonait or allait toute vitesse
he was going all out to pass the exam
il travaillait d'arrache-pied or sans d semparer pour russir l'examen
right out | straight out | out straight" (unequivocally)
frenchemt
sans d tours
sans ambages
it's the best car out*
c'est la meilleure voiture qu'il y ait
it's the biggest swindle out*
c'est l'escroquerie de l'année
he's the best footballer out*
c'est le meilleur joueur de football du moment
she was out and away the youngest
ele était beaucoup ou de loin la plus jeune

2 out of preposition

a (outside) en dehors de, hors de
he lives out of town
il habite en dehors de la ville
he is out of town this week
il n'est pas en ville cette semaine
they were 100 km out of Paris
ils étaient 100 km de Paris
fish cannot live out of water
les poissons ne peuvent vivre hors de l'eau
to go out of the room
sortir de la pièce
he went out of the door
il sortit (par la porte)
come out of there!
sortez de là!
let's get out of here!
ne restons pas ici!
partons!
he jumped out of bed
il sauta du lit
out of the window
par la fenêtre
(get) out of my or the way!
cartez-vous!
pousserez-vous
see also 5
you're well out of it
c'est une chance or c'est aussi bien que vous ne soyez pas ou plus concern or dans le coup*
to feel out of it
se sentir en marge
se sentir de trop or en trop
Paul looks rather out of it
Paul n'a pas l'air de être dans le coup*
get out of it!
("*: go away) sortez-vous de là!"
("**: I don't believe you) tu cherches!**
out of danger
hors de danger
see bound*, place, sight, way etc

b (cause, motive) par
out of curiosity/necessity etc
par curiosité/en cessez etc

c (origin, source) de, dans
one chapter out of a novel
un chapitre d'un roman
like a princess out of a fairy tale
comme une princesse sortie d'un conte de fée
he read to her out of a book by Balzac
Il lui a lu un extrait d'un livre de Balzac
a box made out of onyx
une boîte en onyx
he made the table out of a crate
il a fait la table avec une caisse
carved out of wood
sculpté dans le bois
to drink out of a glass
boire dans un verre
they ate out of the same plate
its mangeaient dans la même assiette
to take something out of a drawer
prendre quelque chose dans un tiroir
he copied the poem out of a book
il a copié le poème dans un livre
it was like something out of a nightmare
on aurait dit un cauchemar
c'est comme dans un cauchemar
she looks like something out of "Madame Butterfly"
on dirait qu'elle est sortie tout droit de "Madame Butterfly"
Lexicon by Hercules out of Alphabet (Horse-racing)
Lexicon issu d'Hercule et d'Alphabet

d
(from among) sur
in 9 cases out of 10
dans 9 cas sur 10
one out of (every) 5 smokers
un fumeur sur 5

e
(without) sans, d' muni de
to be out of money
trois sans or d muni d'argent
we were out of bread
nous n'avions plus de pain
out of work
sans emploi
en ch mére
see mind, print, stock etc

3 noun
a
(*)
(pretext) excuse f, chappatoire m
(solution) solution f

b
(US ""
(on the outs with someone"
 en bissielle avec quelqu'un
brouillé avec quelqu'un

c
see in 4a

4 adjective (in office)
out-tray
couleur m d part

5 compound
out-of-bounds place interdit; (US Sport) ball hors jeu
out-of-date passport, ticket p rim; custom suranné, d suet (= te f); clothes d mod ; theory, concept p rim ,
d mod ; word vieilli
out-of-doors = outdoors
out-of-pocket expenses d bours mpl, frais mpl
out-of-sight"" (US fig) formidable, terrible
out-of-the-(body) experience expérience au-delà des limites du corps
out-of-the-ordinary theory, approach, film, book insolite, incassable
out-of-the-way (remote) spot cart , peu frquent , perdu; (unusual) = out-of-the-ordinary
out-of-this-world" (fig) sensationnel", fantastique
see also out-and-out, output, outright etc

6 transitive verb
(esp US: expose as a homosexual) r v ler l'homosexualité de

parsy [p nz]] noun
a
partner [ˈpɑːtən]  

1 noun

a

(gen) partenaire mf
(Comm, Fin, Jur, Med etc) associ (e) m(f)
our European partners
nos partenaires européens or du March communal
senior partner
associ principal
junior partner
associ adjoint
partners in crime (fig)
associés or complices mpl dans le crime
see sleeping, trading

b

(Sport) partenaire mf
(co-driver) co quiepi m,-i re f
(Dancing) cavalier m, -i re f
take your partners for a waltz
choisissez vos partenaires pour la valse

c

(in marriage)oux m, pouse f, conjoint(e) m(f)
(cohabiting) concubin(e) m(f), partenaire mf
(in sex) partenaire
bring your partner along
venez avec un(e) ami(e)

2 transitive verb

(Comm, Fin etc) tre l'associ (de), s'associer
(Sport) tre le partenaire de, tre le co quiepi de
(Dancing) tre le cavalier (or la cavali re) de

queen [ˈkwɛn]  

1 noun

a

(also fig) reine f
Queen Elizabeth
la reine Elisabeth
she was queen to George III
elle tait f pouse de Georges III
Queen Anne's dead!! (fro)
ce n'est pas une nouvelle!
tu ne nous apprend rien!
see also 2
queen of the ball
reine du bal
see beauty, Mary, may^2 etc

b

(Brit)
Queen's Bench (Jur)
cour sup rieure de justice
Queen's Counsel (Jur)
avocat m de la Couronne
to turn Queen's evidence (Jur)
t moigner contre ses complices
the Queen's highway
la voie publique
Queen's Messenger
courier m diplomatique

(c) (ant, bee, wasp) reine f
(Chess) dame f, reine
(Cards) dame

d ("** pej: homosexual) folle** f, tante** f

2 compound
Queen Anne (Brit) furniture etc de l' poque de la reine Anne (d but 18th s)
queen bee reine f des abeilles
she's the queen bee* (fig)
c'est elle qui commande
quencake petit g tcaux raisins secs en forme de cStur
queen consort reine f (poule du roi)
queen dowager reine douairre
Queen Mother reine m re f

3 transitive verb
a (*)
to queen it
faire la grande dame
to queen it over someone
prendre des airs d'imp nitrice avec quelqu'un

b (Chess)
pawn damer

queer [kwI *]

1 adjective
a (odd) trange, bizarre, singulier
a queer fellow or fish
un curieux personnage or bonhomme
un dr le de corps* a queer customer (pej)
un dr le d'individu or de type* queer in the head* d' rang
tou* to be in Queer Street* (Brit)
se trouver dans une mauvaise passe or en mauvaise posture

b (suspicious) suspect, louche
there's something queer going on
il se passe quelque chose de louche
there's something queer about the way he always has money
il y a quelque chose de suspect dans le fait qu'il a toujours de l'argent

c (Brit *: unwell) mal fichu*, patraque*
she suddenly felt queer
elle s'est soudain trouv e prise d'un malaise

d ("** pej: homosexual) homosexuel, pr d **
he's queer
c'est un pr d **

e (US fig)
to be queer for something**
adorer quelque chose
tre dingue* de quelque chose

2 compound
queer-bashing** chasse f aux p d s**
queer-looking
he was a queer-looking man
il avait une dr le d'allure
queer-sounding
it was a queer-sounding name
c' tait un nom (qui avait une consonance) bizarre

3 noun (** pej: homosexual)
(male) p d naste m, p d ** m
(female) lesbienne f, gouine** f

4 transitive verb
g ter, ab mer
to queer someone's pitch (Brit fig)
couper l'herbe sous les pieds or de quelqu'un

safe [sæf]

1 adjective
a
(not in danger)
person hors de danger, en s curit
safe and sound
sain et sauf
to be safe from
tre l'abri de
all the passengers are safe
tous les passagers sont sains et saufs or sont hors de danger
no girl is safe with him (fig)
les filles courrent toujours un risque avec lui
you'll be quite safe here
vous êtes en s curit ici
vous ne courez aucun danger ici
his life was not safe
sa vie tait en danger or menace
I don't feel very safe on this ladder
je ne me sens pas tr s en s curit sur cette chelle
I'll keep it safe for you
je vais vous le garder en lieu s r
a safe investment
un placement s r or de p re de famille
your reputation is safe
votre rputation est inattaquable or ne craint rien
your secret is safe with me
avec moi votre secret ne risque rien

b
(not dangerous)
toy, animal sans danger
method, vehicle s r
action sans risque, sans danger
structure, bridge solide
(safe) hiding place, harbour s r
(prudent) action, choice, guess, estimate prudent, raisonnable
a safe anchorage (Naut)
un bon mouillage
is it safe to come out?
est-ce qu'on peut sortir sans danger?
it is quite safe to go alone
on peut y aller seul sans aucun danger
it's not safe to go alone
il est dangereux d'y aller tout seul
is that dog safe?
ce chien n'est pas m chant?
that dog isn't safe with children
il ne faut pas laisser les enfants s'approcher du chien
the ice isn't safe
la giace n'est pas solide or ferme
is the ladder safe for the children?
est-ce que l'chelle est assez solide pour les enfants?
this boat is not safe or not in a safe condition
ce bateau n'est pas en tat
is the bathing/the beach safe?
la baignade/la plage n'est pas dangereuse?
safe journey!
bon voyage!
safe home!*
bon retour!
in a safe place
en lieu s r
in safe hands
en mains s res
he's safe in jail for the moment
pour le moment on est tranquille - il est sous les verrous
safe house (for spy, hunted man etc)
lieu m s r
it's safe as houses
(runs no risk) cela ne court aucun risque
(offers no risk) cela ne pr sente aucun risque
the safe period* (Med)
la p riode sans danger
I'd feel safer if we waited
je me sentirais plus en s curit si nous attendions
it might be safer to wait
il vaudrait peut- tre mieux attendre pour plus de s ret
the safest thing (to do) would be to wait here
le plus s r serait d'attendre ici
(just) to be on the safe side
par pr caution
pour plus de s ret
par acquis de conscience
it's better to be on the safe side and take an umbrella
pour tre plus s r il vaut mieux prendre un parapluie
better safe than sorry!
mieux vaut tre trop prudent!
he was a safe choice or they chose a safe man for headmaster
en le nommant directeur ils n'ont couru aucun risque
a safe winner (Sport)
un gagnant certain or assur
it's a safe bet he'll win
il gagnera coup s r
he's safe for re-election
il sera r lu coup s r
a safe seat (Pol)
un si ge assur or imperdable
it is safe to predict ...
on peut pr dire sans risque d'erreur or en toute tranquilit ...
see play

2 noun

a
(for money, valuables) coffre-fort m

b
(for food) garde-manger m inv

3 compound

safe-blower perceur m de coffre-fort (qui utilise des explosifs)
safe-breaker perceur m de coffre-fort
safe-conduct (Mil etc) sauf-conduit m
safe-cracker = safe-breaker
safe deposit (vault) d p t m de coffres-forts; (also: safe deposit box) coffre(-fort) m
safeguard see safeguard
safekeeping bonne garde, s curit f
in safekeeping
sous bonne garde
en s curit
I gave it to him for safekeeping | I put it in his safekeeping
je le lui ai donn garder or pour qu'il le garde (subj)
the key is in his safekeeping
on lui a confi (la garde de) la clef

safe sex rapports m/p sexuels sans risque; (specifically with condom) rapports m/p sexuels prot g s

sexual [ˈsɛksjuəl] adjective
sexual harassment
harc lement m sexuel
sexual intercourse
rapports sexuels
APPENDIX 1.8 OXHA (ENGLISH-FRENCH) ENTRIES

Aids / ældz / noun (abrèv = Acquired Immune Deficiency Syndrome) sida m.

bathhouse / bɔːθhaʊs / noun
1 bains mpl publics;
2 [US] US (for homosexuals) sauna m pour homosexuels;
3 US (on beach) cabine f (de plage).

bisexual / baiˈseksjuəl / noun, adjective bisexual-elle (m/f).

coitus / kɔːtjuːtʃ / noun coït m; coitus interruptus coït interrompu.

copulate / kɒˈpjuːleɪt / intransitive verb s’accoupler, copuler (with avec).

couple / kɔːpl /
I noun
1 general, physics, Sport (pair) couple m; young (married) couple jeune couple;
2 a couple of (two) deux [people, objects]; (a few) deux ou trois; a couple of times deux ou trois fois.
II transitive verb
1 coupler [circuits, wheels]: Rail atteler [coaches];
2 figurative (associate) associer [names, ideas]; coupled with s'ajoutant à.
III intransitive verb [person, animal] s'accoupler.

dyke / daɪk / noun
1 (US dive) (embankment) (to prevent flooding) digue f; (beside ditch) remblai m;
2 GB (ditch) fossé m;
3 (US dive) geology filon m;
4 Scottish (wall) muret m;
5 [[US] offensive (lesbian) gouine[!]f, lesbienne f.

fag / fæɡ /
I noun
1 [!] (cigarette) clope[!];
2 [!] GB (nuisance) corvée f;
3 [!] US offensive pédé[!]m offensive;
4 GB argot des écoliers jeune élève m au service d'un grand (dans les écoles privées anglaises).
II intransitive verb (p prés etc -gg-) GB argot des écoliers être au service d'un grand élève.

Idioms
I can't be fagged[!] to do it je n'ai aucune envie de le faire.

• fag out[!];
  ! fag [sb] out éreinter; I'm completely fagged out je suis complètement claqué[!].

gay / geɪ /
I noun homosexual-elle m/f, gay m/f.
II adjective
1 [person, centre, culture] homosexual-elle; [couple, community] gay, homosexual-elle; [club, magazine, area] gay; gay rights les droits des homosexuels;
2 [lively, bright] person, atmosphere, colour, music gai; [laughter] joyeux[e]-euse; [street, café] animé;
3 (carefree) joyeux[e]-euse; she likes the gay life elle aime mener joyeuse vie; to do sth with
gay abandon faire qch le cœur léger.

HIV noun (abrév = human immunodeficiency virus) (virus m) VIH m.

homo [!]y h@Um@U / noun US offensive pédi[!] m offensive, homosexuel.

homophobia / %hQm@rI@Ubl@ / noun intolérance f envers les homosexuels.

homosexual / %hQm@"sekSU@I / I noun homosexual-elle mf; practising ou active homosexuels les homosexuels actifs. II adjective homosexual-elle.

lesbian / "lezbl@n / I noun lesbienne f. II adjective lesbienn-enne.

out / aUt / I transitive verb révéler l'homosexualité de [person]; ➔ come out. II adverb
1 (outside) dehors; to stand out in the rain rester (dehors) sous la pluie; to be out in the garden être dans le jardin; out there dehors; out here ici;
2 (from within) to go ou walk out sortir; to pull/take sth out retirer/sortir qch; I couldn't find my way out je ne trouvais pas la sortie; ‘Out’ (ext) ‘Sortie’; (get) out! dehors!
3 (away from land, base) out in China/Australia en Chine/Australie; two days out from port/ camp à deux jours du port/camp; when the tide is out à marée basse; further out plus loin;
4 (in the world at large) there are a lot of people out there looking for work il y a beaucoup de gens qui cherchent du travail en ce moment;
5 (absent) to be out general être sorti; [strikers] être en grève; while you were out pendant que tu étais sorti; she's out shopping elle est sortie faire les courses;
6 (in slogans) ‘Tories out!’ ‘les conservateurs dehors!’;
7 (for social activity) to invite sb out to dinner inviter qn au restaurant; a day out at the seaside une journée au bord de la mer; let's have an evening out this week si on sortait un soir de la semaine?;
8 (published, now public) to be out [book, exam results] être publié; my secret is out mon secret est révélé; truth will out la vérité éclatera;
9 (in bloom) to be out [tree, shrub] être en fleurs; to be fully out [flower] être épanoui;
10 (in view) to be out [sun, moon, stars] briller;
11 (exinguished) to be out [fire, light] être éteint; lights out at 10.30 pm extinction des feux à 22 h 30;
12 (Sport, Games to be out [player] être éliminé; ‘out!’ (of ball) ‘out!’;
13 (unconscious) to be out [cold][!][general] être dans les pommes[!]; [boxer] être K.O.;
14 (over, finished) before the week is out avant la fin de la semaine;
15 GB (incorrect) to be out in one's calculations s'être trompé dans ses calculs; to be three degrees out se tromper de trois degrés; my watch is two minutes out (slow) ma montre retardée de deux minutes; (fast) ma montre avance de deux minutes;
16 [!] (not possible) no that option is out non cette solution est exclue;
17 [!] (actively in search of) to be out to do sth être bien décidé à faire qch; to be out for revenge ou to get sb être bien décidé à se venger de qn; he's just out for what he can get prejudicative il ne rate aucune occasion[!];
18 [!] (not in fashion) to be out [style, colour] être passé de mode;
19 [!] (in holes) trousers with the knees out pantalon troué aux genoux;
20 [!] GB (ever) he's the kindest/stupidest person out c'est la personne la plus gentille/stupide qui soit.

ill out of prepositional phrase
1 (from) to go ou walk come out of the house sortir de la maison; get out of here! sors d'ici!; to jump out of bed/s of bed the window sauter hors du lit/par la fenêtre; to tear a page out of a book arracher une page d'un livre; to take sth out of a box/ of a drawer retirer qch d'une boîte/d'un tiroir; to take sth out of one's bag/one's pocket prendre qch dans son sac/sa poche;
(expressing ratio) sur; two out of every three people deux personnes sur trois;
(part of whole) a paragraph out of a book un paragraphe tiré d'un livre; like something out of a horror movie comme quelque chose qui sort tout droit d'un film d'horreur;
law to be out [jury] être en délibération;
(beyond defined limits) hors de [reach, sight, water]; en dehors de [city, compound];
(free from confinement) to be out of hospital/of prison être sorti de l'hôpital/prison;
(expressing shelter) à l'abri de [sun, rain];
(lacking) to be (right) out of ne plus avoir de [item, commodity];
(made from) en [wood, plasticine, metal];
due to) par [mairie, respect etc];
equitation, 'Turf (lineage of horse) Rapido out of Lightning Rapido par Lightning.

Idioms
I want out[!] je ne marche plus avec vous/éux etc[!];
go on, out with it[!] allez, accouchez[!], allez, dis ce que tu as à dire;
to be on the outs[!] with sb US être brouillé avec qn;
to be out and about general sortir; (after illness) être à nouveau sur pied;
to be out of it[!] être dans les vapes[!];
to feel out of it se sentir exclu;
you're well out of it tu fais bien de ne pas t'en mêler.

pansy /ˈpænz/ (noun)
1 botany pensée f;
2 [!]f(weak man) femmelle f pejorative; (homosexual) pédales[!].

partner /ˈpɑːtnə(r)/
1 noun
comme, law associé-e m/f (in dans); active partner associé-gérant m, commandité m; business partner associé-e m/f; general partner commandité m; limited partner commanditaire m;
economy, politics partenaire m; Britain's Nato partners les partenaires de la Grande Bretagne au sein de l'OTAN;
Sport, Dance partenaire m; golftennis partner partenaire m/f de golftennis;
(in relationship) (married) époux/-e m/f; (unmarried) partenaire m/f;
(workmate) collègue m/f;
[US form of address] mon pote m.
Il transitive verb être le collègue de [workmate]; être le partenaire de [dancer]; faire équipe avec [player].

Idioms
to be partners in crime être complices.

queen /kwɪn/
1 noun
Preliminary note: Forms of address
1 (monarch) literal, figurative reine f; the Queen la Reine; Queen Anne la Reine Anne;
2 zoology reine f;
3 Games (in chess) reine f; (in cards) dame f;
4 [!]f(offensive, homosexual) tante[!]f offensive, homosexuel m.
Il transitive verb (in chess) damer [pawn].

Idioms
to queen it over sb prendre de grands airs avec qn.

queer /kwɪər/ (noun)
1 [!]f(noun offensive, homosexual) pédales[!]f offensive, homosexuel m.
Il adjective
1 (strange) étrange, bizarre;
2 (suspicious) louche, suspect;
3 GB (ill) patraque[!]; to come over[!] ou feel queer se sentir mal or patraque[!];
4 [!] offensive (homosexual) pêché[!] offensive, homosexual/-elle.

Idioms

to queer sb's pitch contrecarrer les plans de qn;
to be in Queer Street GB être dans une mauvaise passe.

safe sex noun rapports mpl sexuels sans risque; to practise safe sex avoir des
rapports sexuels sans risque.

sexual intercourse noun rapports mpl sexuels.
APPENDIX 1.9 HASH (ENGLISH-FRENCH) ENTRIES

AIDS, Aids
[æNdʒ] n Med sida m;
AIDS-related lié au sida;
AIDS sufferer sidéen, -enne, malade atteinte(e) atteint du sida;
AIDS clinic clinique f spécialisée dans le traitement du sida;
AIDS virus virus m du sida

bisexual
[bəN'sɛksəL] adj (attracted to both sexes) bisexuel; (having characteristics of both sexes) bisexué
2 n bisexuel m;
to be a bisexual être bisexuel

colitus
[kɔlɪts] n Fml coil m;
colitus interruptus cölt interrompu

copulate
[kə'pjuːleɪt] vi copuler, s’accoupler (with avec)

couple 1
['kɒpl] n (a) a couple quelques-uns, f quelques-unès;
a couple of (a few) quelques;
a couple of seconds deux secondes; F to have a couple (of drinks) prendre un verre ou deux (b) (two people, dancers) couple
m;
the married couple les (deux) époux mpl;
the newly married couple les nouveaux ou jeunes mariés;
they make a lovely couple ils font un beau couple;
a married couple un couple marié

dyke 1
[daɪk] n (a) HydE digue f, levée f; (embankment) chaussée f surélevée ou en remblai (b) (ditch) fossé m, chenal m, -aux

ER014217 dyke 2
vt HydE (river) endiguer, (land) protéger par des digues

ER014218 dyke 3
n F (lesbian) gouine f

fag 1
[fæg] n (a) Br F (unpleasant job) corvée f (b) Am Pej, SL (homosexual) pédé m, pédale f (c) Br F (cigarette) clope m, sèche f;
Br F fag end (of cigarette) mégot m, clope; Fig (of material, winter etc) bout m; (of day, film) fin f (d) Eng Sch (pupil) =
jeune élève m attaché au service d’un grand

ER016268 fag 2
vi (-gg-) (a) Eng Sch to fag for a senior (of pupil) faire les corvées d’un grand (b) Old-fashioned F (work hard) travailler dur,
s’échiner

ER016269 fag out vseep F (of work etc) éreinter;
fagged out épuisé, éreinté

gay
[ɡeɪ] adj (a) (homosexual) homosexuel, gay inv;
the gay community la communauté homosexuelle ou gay;
gay club/disco/magazine club/discothèque/magazine pour homosexuels;
gay lib mouvement m de libération des homosexuels (b) esp Old-fashioned (happy) gai, allègre; (laugh) enjoué; (colour) vif,
gai; to have a gay old time bien s’amuser
2 n homosexuel, -elle

HIV
[enTNaNV] n Med (abbr human immuno-deficiency virus) HIV m, VIH m;
to be HIV positive être séropositif;
to be HIV negative être séronégatif;
HIV cases cas de séropositivité;
HIV patients patients séropositifs;
HIV deaths morts liées à la séropositivité

homo
[hBLmBL] n F Pej homo m, pédé m

homophobia
[hCmBL'sBLbBLb] n haine f des homosexuels

homosexual
[hCmBL'seks'BL] adj, n homosexuel, -elle

lesbian
[lezbNB] n adj lesbienne
2 n lesbienne f

out 1
[aLi] 1 adv (a) (outside) dehors;
to go or walk out sortir;
to run/stagger out sortir en courant/chancelant;
it’s colder inside than out il fait plus froid à l’intérieur qu’à l’extérieur;
what’s it or the weather like out? quel temps fait-il dehors?;
where are you going? — out où allez-vous? — dehors;
out you go! sortez!, hors d’ici!, allez, hop!;
voyage out voyage m d’aller
(b) (not in, not at home, released) I was only out for a minute je ne suis sorti qu’une minute;
my father is out mon père est sorti;
she’s out a lot in the daytime elle est souvent absente pendant la journée;
we’ve been out a lot recently (to theatres, restaurants etc) nous sommes beaucoup sortis ces temps-ci; (not been at home)
— nous avons été beaucoup absents ces temps-ci;
he’s out in September (of prisoner) il sort en septembre;
his is out and about again il est de nouveau sur pied;
she loves getting out and about in her pushchair elle aime beaucoup qu’on la promène en poussette;
she’s out picking mushrooms elle est sortie (pour aller) cueillir des champignons;
the men are out (on strike) les ouvriers sont en grève;
to bring the workforce out appeler le personnel à la grève;
you’ll have everybody out if you’re not careful tu vas provoquer une grève générale si tu ne fais pas attention;
the jury was out for two hours le jury s’est retiré pendant deux heures pour délibérer;
the tide is out la marée est basse
(c) (distant) a long way out loin, éloigné;
cut at sea en mer, au large;
four days out from Rio à quatre jours de Rio;
out there là-bas;
she does not live far out (of the town) elle n’habite pas loin de la ville;
out in the country dans la campagne
(d) (uncovered, in the open) découvert, exposé; (secret) connu; (flower) épanoui;
he’s been out for years (openly homosexual) cela fait des années qu’il ne cache plus son homosexualité;
he’s not out il n’a pas révélé son homosexualité;
the tulips are out early this year les tulipes ont fleuri de bonne heure cette année;
the cherry tree is out le cerisier est en fleur;
the sun is out il fait soleil;
the moon is/the stars are out on voit la lune/les étoiles; F the best game out le meilleur jeu qui soit;
the book is out (published) le livre est paru; (borrowed) le livre est en prêt;
to be out at the elbows (of garment) être troué ou percé aux coudes;
to whip out a revolver tirer ou sortir vivement un revolver;
out loud tout haut, à haute voix;
to say sth straight or right out dire qch carrément ou sans détour(s); F out with it! allons, dites-le!, expliquez-vous!
truth will out tôt ou tard la vérité se saura
(e) (indicating aim) he's simply out for money tout ce qui l'intéresse c'est l'argent;
she was out for a good time elle cherchait à s'amusner;
hé's only out for what he can get il ne cherche qu'à servir ses propres intérêts; (sexually) tout ce qu'il veut, c'est s'envoyer en
fair;
to be out to get sb en avoir après qn;
I am not out to reform the world je n'ai pas entrepris de réformer le monde;
I'm out for big results je vise (à) de grands résultats
(f) (not in place) I've put my shoulder out (of joint) je me suis luxé l'épaule; Pol the party that's out (of power) le parti qui n'est
pas au pouvoir;
long skirts are out this year les jupes longues ne sont plus à la mode cette année;
the players who are out of (the game) les joueurs qui sont hors jeu ou ont été éliminés; Cr not out = encore au guichet (à la fin
de l'innings, de la journée);
to be out for ten avoir marqué dix;
(g) (inaccurate) to be out être dans l'erreur;
I was £25 out je m'étais trompé de 25 livres;
to be out in one's calculations s'être trompé dans ses calculs;
I was not far out je ne me trompais pas de beaucoup;
the shot was only a centimetre out le coup n'a manqué le but que d'un centimètre; F he was miles out il était totalement à côté
(h) (not functioning) the firegaz is out le feu/gaz est éteint;
the light was out la lumière était éteinte;
(i) (indicating completion) before the week is out avant la fin de la semaine; Rad out! terminé!
j) (unconscious) to be out cold être K-O ;
to be out for seven seconds (of boxer) rester au plancher pendant sept secondes; F to be out on one's feet tomber de fatigue;
I went or was out like a light (fell asleep) je me suis endormi comme une bûche
(k) out of (outside) hors de, en dehors de;
out of danger hors de danger;
out of sight hors de vue;
to be out of the country être à l'étranger;
out of doors = outdoors ?;
hardly were the words out of my mouth à peine avais-je prononcé ces mots;
I'm glad I'm out of the whole business je suis content de ne plus rien avoir à faire avec ça;
to feel out of it se sentir de trop;
to go out of the house sortir de la maison;
is there a way out of it? y a-t-il (un) moyen d'en sortir?;
to throw sth out of the window jeter qch/sauter par la fenêtre;
from out of the open window came bursts of laughter par la fenêtre ouverte arrivaient des éclats de rire;
Gladiator by Monarch out of Gladia (in breeding) Gladiateur par ou issu de Monarch et Gladia;
to drink out of a glass boire dans un verre;
to drink out of the bottle boire à (même) la bouteille;
to copy sth out of a book copier qch dans un livre;
the firemen are paid out of the rates on paie les pompiers sur le budget de la ville;
she paid them out of her own pocket elle les a payés de sa poche;
choose one out of these ten choisissiez-en un parmi les dix;
three days out of four trois jours sur quatre;
one out of every three un sur trois;
hut made out of a few old planks cabane faite de quelques vieilles planches;
out of friendship/curosity par amitié/curosité;
to act out of fear (habitually) agir sous l'empire de la peur, (on precise occasion) agir sous le coup de la peur;
to be out of tea/ideas être à court de thé/idée(s);
out of cash démuni d'argent; Com I am out of this item je n'ai plus cet article pour le moment
2 int (a) out (with you)! sortez!, hors d'ici!
(b) Tennis out!
3 adj (outward) the out door la (porte de) sortie; Com out tray corbeille f de courrier à envoyer
4 n (a) esp US F (from difficult situation) échappatoire f;
always leave yourself an out garde-toi toujours une porte de sortie ou une échappatoire
(b) Tennis balle f (qui tombe) en dehors des limites
(c) TV, Cin (point where clip ends) sortie f
5 prep to go out the door sortir par la porte;
to look out the window regarder par la fenêtre
pansy

[pWnzn] n (a) (flower) pensée f (b) Offensive SI (male homosexual) pédale f, tante f

partner 1

[paːtn'Bɑː] n Com etc associé, -ée (with sb in ssth de qn dans qch); (in tennis, driving etc) partenaire mf; (in dancing) cavalier, -ière, partenaire; (of cowboy, bank robber etc) acolyte m; (person one lives with) compagnon m, compagnie f; (boyfriend, girlfriend) ami m, amie f;
our European partners nos partenaires européens;
partners should consider each other's moods chacun au sein du couple doit prendre les humeurs de l'autre en considération;
they became partners ils se sont associés;
to be sb's partner in a crime être associé à qn dans un crime; Cards to cut or draw for partners = faire les rois

EF032447 partner 2
vt Com etc (be partner of) être associé à ou avec; (become partner of) s'associer à ou avec; (in games) être le/la partenaire de; (in dancing) être le cavalier/la cavalière de

queen 1

[kw'n] n (a) reine f;
Queen Anne la reine Anne;
a Queen Anne house une maison de l'époque de la reine Anne;
the kings and queens of England les souverains mpl d'Angleterre; Br the Queen's (Christmas) message = discours m télévisé et radiodiffusé de la reine le jour de Noël; Br Parl the Queen's Speech le discours de la reine marquant le début de l'année parlementaire;
the Queen's English l'anglais m correct;
don't you understand the Queen's English? = tu ne comprends pas le français?;
Queen of heaven reine du ciel; esp. I'm not the queen of my heart elle règne sur mon cœur;
the rose is the queen of flowers la rose est la reine des fleurs; Bot queen of the meadows reine des prés;
Queen Mother reine mère
(b) Cards dame f; Chess reine f, dame;
Queen of hearts reine des cœurs
(c) (insect) (of ants etc) reine f;
queen bee reine des abeilles; Fig she's the queen bee around here c'est elle qui commande ici, c'est elle la patronne ici
(d) Offensive SI (male homosexual) tante f, folle f

EF0349616 safe 2
1 adj (a) (not in danger) en sécurité;
safe from ssth à l'abri de qch;
to be safe from recognition ne pas risquer d'être reconnu;
at last we are safe enfin nous voilà en sécurité ou saufs ou hors de danger;
I'm glad to hear you're safe je suis content d'apprendre qu'il ne t'est rien arrivé;
your daughter's not safe with him votre fille court un risque en le fréquentant;
to come home safe rentrer sain et sauf;
safe and sound sain et sauf
(b) (not dangerous) (street, town) sûr; (chemical, water etc) sans danger; (building, bridge etc) solide;
she assured me the water was perfectly safe for drinking elle m'a assuré qu'on pouvait boire l'eau sans danger;
not safe dangeroux;
is it safe to leave him alone? est-ce qu'il n'y a pas de danger à le laisser seul?;
is the meat/water safe (to eat/drink) est-ce qu'on peut manger la viande/boire l'eau sans risque?;
to make a bomb safe désamorcer une bombe;
it's as safe as houses (not dangerous) cela ne présente aucun risque;
safe beach for children plage où les enfants peuvent se baigner en toute sécurité;
at a safe distance à distance respectueuse; Med safe dose dose f inoffensive;
safe driver conducteur; -rice prudent(e) prudent;
safe load (for lorry) charge f admissible; (for lift) charge maximum; El charge de sécurité;
safe sex rapports mpl sexuels protégés;
to practise safe sex se protéger (contre les maladies sexuellement transmissibles);
a safe sex campaign une campagne visant à promouvoir l'utilisation du préservatif
(c) (not entailing risk) (conversation, novel etc) sûr;
it's a safe guess that ... on ne prend pas beaucoup de risques en disant que ...;
it is safe to say that ... on peut dire à coup sûre que ...; (in order) to be on the safe side pour plus de sûreté, pour être plus sûr;
it's as safe as houses or Br as the Bank of England (of investment) c'est de l'or en barres; Prov better safe than sorry deux
précautions valent mieux qu'une;
it's a pretty safe assumption or bet that ... il y a fort à parier que ...;
safe investment placement sûr ou de tout repos;
to wish sb a safe journey souhaiter bon voyage à qn;
to have a safe journey faire bon voyage
(d) (secure) (place etc) sûr;
in safe keeping en lieu sûr, en sûreté;
to give sth to sb for safe keeping confier qch à qn;
it's in his safe keeping c'est sous sa garde;
in safe hands entre (de) bonnes mains;
he's a safe pair of hands (of goalkeeper) il a les mains très sûres; (of manager, minister etc) il est très fiable;
to put sb/sth in a safe place mettre qn/qch en lieu sûr; Fin safe custody garde f en dépôt de titres;
safe retreat asile assuré ou sûr; Br Parli safe seat siège m assuré
2 adv to play (it) safe ne rien risquer

sexual
[seksjAL] adj sexuel;
sexual attraction attirance f sexuelle;
sexual discrimination discrimination f sexiste, sexism m;
sexual harassment harcèlement m sexuel;
sexual intercourse rapports mpl sexuels;
the sexual organs les organes mpl sexuels;
sexual reproduction reproduction f sexuelle

significant
[shig'NkBrnt] adj (a) (event, difference, improvement etc) important, signifiant; (amount of money) important;
do you think this is significant? pensez-vous que cela a de l'importance?;
what's significant about it is that ... ce qu'il y a d'important là-dedans c'est que ...; US F significant other = conjoint mf,
partenaire mf (b) (word, gesture) signifiant; (look) lourd de sens
APPENDIX 1.10 RCS (FRENCH-ENGLISH) ENTRIES

bisexuel, -elle [biksɛl]  
1 adjetif  
bisexual  

2 nom masculin ou f minin  
bisexual

coit [koit] nom masculin  
coitus, coition  
coit interrompu  
coitus interruptus

compagne [k ɔ pa ] nom f minin  
(camarade, concubine, litt r. : poux) companion  
(ma tresse) (lady) friend  
[animal] mate  
compagne de classe  
classmate  
compagne de jeu  
playmate

compagnon [k pa ]  
1 nom masculin  
a  
(camarade, concubin, litt r. : poux) companion  
(cuyer) companion  
compagnon d' tudes/de travail  
fellow student/worker  
compagnon d'exil/de mis re/d'infortune  
companion in exile/in suffering/in misfortune  
b  
(ouvrier) journeyman  
c  
(franc-ma on) companion

2 mots compos s  
compagnon d'armes companion- ou comrade-in-arms  
compagnon de bord shipmate  
compagnon de jeu playmate  
compagnon de route fellow traveller (litt)  
compagnon de table companion at table, table companion  
compagnon de voyage travelling companion, fellow traveller (litt)  
compagnon du Tour de France, compagnon du voyage (Hist) journeyman (touring France after his apprenticeship)

copulation [kopulas] nom f minin  
copulation

couple [kupl]  
1 nom masculin  
a  
(poux, amoureux, danseurs) couple  
(patineurs, animaux) pair  
ils ont des probl mes de couple | leur couple a des probl mes  
they have problems with their relationship  
f peue en ou par couples (Patinage)  
the pairs (event)  
b  
(Phys) couple  
couple moteur
torque
couple de torsion
torque

c
(Naut) (square) frame
(Aviat) frame
voir nage

2 nom f minin ou rare masculin
un ou une couple de (a: deux)
a couple of

3 nom f minin
(Chasse) couple

folie [fê] adjectif f minin, nom f minin, voir fou

fou [fu], devant n commen ant par une voyelle ou h muet fol, folie f [fê]

f adjectif

a
(M d, g n, "sot) mad, crazy
fou lier | fou furieux
raving mad
il est devenu subitement fou
he suddenly went mad ou crazy ou insane
a l'a rendu fou (lit, fig)
it drove him mad ou crazy
c'est devenir fou
it's enough to drive you mad ou crazy
it's enough to drive you to distraction
fou de col ré/de d sir/de chagrin
out of one's mind* ou crazed with anger/desire/grief
fou de joie
delirious ou out of one's mind* with joy
fou d'amour (pour) | amoureux fou (cl)
madly ou wildly in love (with)
elle est folle de lui/de ce musicien
she's mad* ou crazy* about ou she's mad keen* (Brit) on him/that musician
tu es complètement fou de refuser*
you're completely mad ou absolutely crazy to refuse*
y aller? (je ne suis) pas si fou!

b
(insens )
terreur, rage, course mad, wild
amour, joie, espoir mad, insane
id e, d sir, tentative, d pense mad, insane, crazy
audace insane
imagination wild, insane
regard, gestes wild, crazed
avoir le fou rire
to have the giggles
prix fous sur les chemises (Comm)
shirts at give-away prices
folle jeunesse (a, hum)

wild youth

c
(" norme

(courage, énergie, succ s fantastic*, terrific, tremendous
pour terrific, tremendous

j'ai un mal de t te fou
I've got a splitting headache*
my head's killing me
j'ai une envie folle de chocolat/x'y aller
I've got a mad (Brit) or wild desire for some chocolate/to go
ej'ai eu un mal fou pour venir
I had a terrific ou terrible job* to get here
tu as mis un temps fou
you've taken absolutely ages* ou an absolute age*
gagner/d penser un argent fou
to earn/spend loads ou pots of money*
payer un prix fou
to pay a ridiculous ou an astronomical price
rouler une vitesse folle
to go at a fantastic* ou terrific ou tremendous speed
il y a un monde fou
there are masses of people
there's a fantastic crowd* ou a huge great crowd*
c'est fou ce qu'il y a comme monde
it's incredible how many people there are
what a fantastic crowd* c'est fou ce qu'on s'amuse
what a great ou fantastic time we're having!* c'est fou ce qu'il a chang
it's incredible ou unbelievable how he has changed

d
(bousole, aiguille erratic, wobbling all over the place (attrib)
camion, moteur, cheval runaway (pith), out-of-control (pith)
m che de cheveux stray, unruly
avoir les cheveux fous
to have one's hair in a mess ou all over the place
avoir une patte folle*
to have a limp ou a dicky leg* (Brit)
voir herbe

2 nom masculin

a
(à, hum: fol)
(M d. fig) madman, lunatic
courir comme un fou
to run like a madman ou lunatic
travailler comme un fou
to work like mad* ou crazy*
arr te de faire le fou
stop playing ou acting the fool
ce jeune fou
this young lunatic ou fool
esp ce de vieux fou
you silly old fool
you old lunatic
voir histoire, maison, plus

b
(checs) bishop

c
(Hist: bouffon) jester, fool

d
fou (de Bassan) (Zool)
gannet

3 folle nom f minin

madwoman, lunatic
(grande) folle (** p. j: homosexuel)
queen**
sf** (US)
cette vieille folle
that old madwoman
that mad old woman
il faut se m fier de la folie du logis
you mustn’t let your imagination run away with you ou run wild

4 mots composés

folle avoine wild oats

gai, e [ge]

1 adjectif

a
(joyeux)
personne, vie cheerful, gay, happy
voie, visage cheery, cheerful, happy
roman, conversation, musique cheerful, gay
caractère cheerful, merry
c’est un gai luron
he’s a cheery ou happy fellow
gai comme un pinson
happy as a lark
tu n’as pas l’air (bien) gai
you don’t look too happy

b
(euph: ivre) merry, tipsy

c
(riant)
couleur, robe bright, gay
pi ce bright, cheerful
on va peindre la chambre en jaune pour faire gai
we’re going to paint the bedroom yellow to brighten it up

d
j’ai oublié mon parapluie, c’est gai (iro: amusant)
that’s great*. I’ve forgotten my umbrella! (iro)
a ne va pas tre gai ou a va tre gai la rentrer sur Paris, dimanche!
it’s going to be great fun, going back to Paris this Sunday! (iro)
a va tre gai, les vacances avec lui!
I can see we’re going to have a good holiday ou the holidays are going to be great fun with him around! (iro)

e
(homosexuel) gay

2 nom masculin
(homosexuel) gay

gay*, [ge] adjectif, nom masculin
gay

gouine** [gwin] nom f minin
dyke**

homo* [amo] (abr: vision de homosexual) nom masculin
gay

homosexual, -elle [emeseks -el] adjectif, nom masculin ou f minin
homosexual

inverti, e [ veRi] (participe pass. de invertir) nom masculin ou f minin
homosexual, invert (SP C)

lesbienn[e] [lebißen] nom f minin
lesbian

partenaire [paRte] nom masculin et f minin
partner

partenaires sociaux
unions and management
management and labour
partenaires commerciaux
trading partners

pédé** [pcde] (abr viation de pédéraft) nom masculin
queer**, poof**, fag** (US)
être pédé
to be (a) queer** ou a poof** (Brit) ou a fag* (US)

SIDA [sida] (abr viation de syndrome immunod fctaire acquis) nom masculin
AIDS

tante [tɛ̃t] nom f minin
(parente) aunt, aunty**
(***: homosexual) queer**, poof** (Brit), fairy**, nancy-boy** (Brit), fag** (US)
la tante Jeanne
Aunt ou Aunty* Jean
tante h nage
rich (childless) aunt
ma tante* (mont de pâ t)
uncle's**
the pawnshop

tapette [tapes] nom f minin

a
(pour tapis) carpet beater
(pour mouches) flyswatter
(pour souris) mousetrap

b
il a une bonne ou fri re tapette ou une de ces tapettes (â*: langue)
he's a real chatterbox*

c
(***: homosexual) poof** (Brit), queer**, fairy**, nancy-boy** (Brit), fag** (US)
APPENDIX 1.11  OXHA (FRENCH-ENGLISH) ENTRIES

bisexuel / biseXuel / adjectif, nom masculin et féminin bisexual.

coit / kOit / nom masculin coitus; coit interrompu coitus interruptus.

compagne / kO-paJ / nom féminin
1  (amie) (female) companion; compagne de toujours lifelong companion; compagne de voyage travelling companion;
2  (femme) mate.

compagnon / kO-paJO~/ nom masculin
1  (ami) companion; compagnon fidèle faithful companion;
2  (amant) partner;
3  (mâle) mate;
4  (artisan) journeyman;
5  (franco-maçon) fellow of the craft.

compagnon d'armes comrade-in-arms;
compagnon de captivité fellow prisoner;
compagnon d'infortune companion in misfortune;
compagnon de route fellow traveller;
compagnon de table fellow companion;
compagnon de voyage travelling companion.

copulation / kOpylasJ~/ nom féminin copulation.

couple / kupl~/
I nom masculin
1  (avec lien amoureux) couple;
2  (relation) relationship; leur couple n'a pas résisté à ces épreuves their relationship didn't survive these problems;
3  (paire) (de danseurs) couple, pair; (d'animal) pair; le couple de marcheurs d'Italiens the two walkers/Italians; le couple franco-allemand France and Germany;
4  électrotechnique, physique couple;
5  aviation frame; nautisme couple (de construction) (transverse) frame.
II nom féminin Chasse couple.
couple moteur engine torque;
couple résistant resisting torque.

fou (fol before vowel or mute h), folie / fu, fOI~/
I adjectif
1  (dément) [personne, chien] mad; être/devenir fou to be/go mad; un tueur fou a crazed killer;
2  (insensé) [personne, idée] mad GB, crazy; [regard] wild; [soirée, spectacle, livre, histoire] crazy; tu n'es pas un peu fou? are you mad or crazy?; il y a de quoi devenir fou, c'est à vous rendre fou! it's enough to drive you mad GB or crazy!; un fol espoir a wild hope; réaliser ses rêves les plus fous to see one's wildest dreams come true; les rumeurs les plus folles ont circulé le craziest rumours there were going around; il faut être fou pour faire ça! you'd have to be mad or crazy to do that; je ne suis pas assez folle pour... I'm not crazy enough to...; être fou furieux[I] to be raving mad; être fou à lier[I] to be stark raving mad[I]; entre eux c'est l'amour fou they're madly in love; fou de colère mad with rage; fou de joie wild with joy; fou (amoureux) de qn, fou d'amour pour qn madly in love with sb, crazy about sb; être fou de musique/peinture to be mad about music/painting;
3  (considérable) [gaiété, enthousiasme] mad; [monde, succès] huge; il y avait un monde fou there was a huge crowd; conduire à une vitesse folle to drive at a crazy speed; avoir un mal fou à faire to find it incredibly difficult to do; mettre un temps fou pour faire to take
an incredibly long time to do; ça m'a coûté un prix fou it cost me a fortune; dépenser/ gagner un argent fou to spend/to earn a fortune; c'est fou ce que le temps passe vite
it's amazing how time flies!;
4 (incontrollable) [véhicule, cheval] runaway; [terreur] wild; [mêche] stray; [cheveux] straggly;
[course] headlong; avoir ou prendre le fou rire to have a fit of the giggles.
Il nom masculin et féminin
1 (personne démente) madman/madwoman; envoyer qn chez les fous[] to send sb to the nuthouse[]!; courir/travailler comme un fou/une folle to run/work like mad; rire comme un fou[] to laugh one's head off;
2 (personne insensible) madman/madwoman; une folle m'a coupé la route! some madwoman cut in in front of me!; c'est un fou d'art contemporain il's mad about contemporary art; un fou du volant[] a car freak[]; quelle bande de fous! what a bunch of lunatics!
III nom masculin
1 histoire (à la cour) fool, court jester;
2 Jeux (aux échecs) bishop.
IV folle[]! nom féminin (homosexuel) (grande) folle fairy[]! GB injurieux, queen[]!.

folle avoine botanique wild oat;
fou de Bassan gannet;
fou de Dieu religion religious extremist.

Idiomes
faire les fous[] to fool about;
plus on est de fous plus on rit[] the more the merrier; ï amuser, guêpe.

gai gai / gÊ /
l adjectif
1 (joyeux) [personne, humour] happy, gay; [caractère, regard] cheerful; [visage] happy; [réunion, conversation, œuvre] light-hearted; [couleur, papier peint] bright, cheerful; j'ai repeint la pièce en rose, ça fait plus gai I've repainted the room in pink, it makes it more cheerful;
2 ironique (plaisant) c'est gai great! it's raining; ils viennent à huit pendant cinq jours, ça va être or ça promet d'être gai! eight of them are coming for five days, that's going to be great fun! ça promet d'être gai that promises to be great fun;
3 (émêché) merry;
IV [[homosexuel] usage critiqué gay.
Il [] nom masculin (homosexuel) usage critiqué gay.
gai luron cheery fellow GB, gay blade US.

gay / gÊ / adjectif inv, nom masculin gay, homosexual.

gouine []! ou gwin / nom féminin offensive dyke[]! injurieux, lesbian.

homo [] ou homo / adjectif, nom masculin et féminin homosexual.

homosexual homosexuelle / omOsEksHEI / adjectif, nom masculin et féminin homosexual.

inverti inverse / E~vEtï /
l adjectif Chimie [sucre] invert.
Il nom masculin et féminin invertï, homosexual.

lesbian lesbienne / IEsbjE~-, En /
l adjectif lesbian.
Il lesbienne nom féminin lesbian.
partenaire / partenaire / 
I nom masculin et féminin partner; une bonne partenaire au bridge a good bridge partner; qui était le partenaire d’Arletty? cinéma who played opposite Arletty?
Il nom masculin finance, politique partner; partenaire commercial/financier trading/financial partner; nos partenaires de la CEE our partners in the EC.

partenaires sociaux / union and management.

pédé / pe/ pede / nom masculin offensive queer injurieux, homosexual, gay.

Idiomes
il est pédé comme un phoque he’s queer as a coot GB ou a three-dollar bill US.

sida / sida / 
Lexical note: Les douleurs et les maladies
nom masculin (abbr = syndrome immunodéficitaire acquis) Aids (+ v sg).

tante / tante / nom féminin
1 (dans une famille) aunt; tante Julie aunt Julie; chez ma tante lit at my aunt’s; (en gage) at the pawnshop;
2 [offensive (homosexual) queer injurieux, homosexual.

tapette / tapette / nom féminin
1 [language] avoir une bonne tapette (être bavard) to be a chatterbox; faire marcher sa tapette to chatter away endlessly;
2 [offensive (homosexual) fairy injurieux, homosexual;
3 (pour tapis) carpet beater;
4 (pour tuer les mouches) fly swatter;
5 (piège à souris) mousetrap;
6 (petite tape) pat.

VIH / HIV / nom masculin (abbr = virus immunodéficitaire humain) HIV.
APPENDIX 1.12 HASH (FRENCH-ENGLISH) ENTRIES

bisexuel, -bisexuelle
[bisDksPÐl] adj bisexual;
personne bisexuelle bisexual (person)

coït
[kCi] nm coitus, copulation

compagnon
[KThpaO] nm (a) (camarade) (female) companion;
mes compagnes de captivité my fellow captives (b) (concubine) partner; (épouse) wife; (d’un animal) mate

compagnon d’études fellow student;
compagnon de voyage travelling companion;
c’était mon compagnon de jeu I used to play with him; Pol compagnon de route fellow traveller;
compagnon d’infortune/de misère companion in misfortune/in suffering (b) (ouvrier) journeyman (c) F (plante) compagnon
blanc/rouge white/red champion (d) (concubin) partner; (époux) husband

copulation
[kCplas]T] nf copulation

couple
[kupl] 1 nm (a) (de gens) couple; (d’animaux, d’oiseaux) pair;
couple bien assorti well-matched couple;
ils font un joli couple they make a lovely couple;
les invités sont tous venus en couples the guests all came in couples, the guests all came with (their) partners;
vivre en couple to live together (as a couple);
couple non cohabitant = couple who pursue a relationship while maintaining separate living arrangements
(b) Phys couple;
couple moteur, MacE couple (de torsion) torque; Phys couple thermélectrique thermocouple; Aut couple de démarrage
starting or cranking torque; Aut couple de pont final-drive gears; Aut couple moteur engine torque
(c) Naut frame, timber;
couple de construction bulkhead
2 nf (pour chiens etc) leash

folie
[fCl] adj voir fou

FE015349 fou
[fu], fol, folle [fCl] (the form fol is used in the masculine before a vowel or h mute) 1 adj (a) (dément) mad, insane;
devenir fou to go mad or insane;
fou à lier raving mad, out of one’s mind;
cette musique/situation me rend fou the music/situation is driving me mad;
il y a de quoi devenir fou it’s enough to drive you mad;
fou de joie/de terreur/de rage/d’inquiétude beside oneself with joy/fear/rage/worry;
estre fou de qn to be mad or crazy about sb;
estre fol’amour pour qn, être fou amoureux de qn to be madly in love with sb;
etre aux, c’est l’amour fou they’re madly in love, they’re crazy about each other;
vivre l’amour fou to be madly in love;
fou de peinture/ski mad or crazy about painting/skiing, dead keen on painting/skiing;
des diamants? mais tu es fou! diamonds? you’re mad or crazy!
tu serais fou de ne pas accepter you’d be mad or crazy not to accept; F pas folle, la guêpe! there are no flies on her!, she’s not stupid!
il n’est pas fou he’s no fool
(b) folies illusions wild delusions; Bible les vierges folles the foolish virgins;
les années folles the Roaring Twenties;
un fol espoir a foolish or mad hope
(c) (énorme) tremendous;
succès fou tremendous or wild success;
mettre un temps fou à faire qch to take absolutely ages to do sth;
il gagne un argent fou he makes pots of money, he takes it in;
à une allure folle at breakneck speed;
il y avait un monde fou there was an enormous or a tremendous crowd;
un prix fou an exorbitant price; F c'est fou ce que c'est grand! it's incredible how big it is!
d'une gaieté folle wildly happy
(d) (incontrôlé) (mèche de cheveux) stray, loose; (camion) runaway; (boussole, aiguille) crazy; (roue) idle, free; (poulie) loose;
fou rire (uncontrollable) giggling;
avoir un fou rire to have (a fit of) the giggles; F avoir une patte folle to have a gammy or Am gimpy leg;
herbes folles rank weeds; Bot folle avoine wild oats
2 n lunatic, madman, f madwoman;
fou furieux raving lunatic, maniac;
espèce de vieille folle! crazy old woman!; F il travaille comme un fou he works like mad;
c'est une histoire de fous I can't make head nor(n)or tail of it; F maison de fous madhouse;
fou du volant reckless driver; Litt la folie du logis (wild or fevered) imagination;
faire le fou to play or act the fool;
plus on est de fous plus on rit the more the merrier
3 nm (a) Échecs bishop
(b) Hist (bourbon) jester, fool
(c) Orm fou de Bassan gannet
4 nf Péj F folle (homosexuel) queen;
grande folle raving queen

gai
[gd, ge] adj (chanson) cheerful, merry, lively; (personne) cheerful, merry, lively, in good spirits; (voix) cheerful, cheery;
(chambre, couleur etc) bright, cheerful;
gai comme un pinson happy as a lark or a sandboy;
avoir un naturel gai to be of a cheerful disposition; F être un peu gai (ivre) to be tipsy or tight;
avoir le vin gai to get merry when one drinks; Iron ça va être gai that will be nice!; Iron il vérifie en permanence ce que je fais,
c'est gai he's continually checking what I'm doing, it's charming or really nice;
tout cela n'est pas très gai it's all a bit depressing

gay
[gd(e)] adj, nm F (homosexuel) gay

gouine
[gwin] nf Arg (lesbienne) dyke, les

homo
[Cmo] adj, n gay

homosexuel, -homosexuelle
[CmCsDkspd] adj, n homosexual

inverti, -inverte
[RvDr] 1 adj sucre inverti inverted sugar
2 n homosexual, Fm invert

lesbien, -lesbienne
[LsDbjR, LdN] 1 adj lesbian
2 nf lesbienne lesbian

partenaire
[partipNdr] n partner;
partenaires commerciaux trading partners;
les partenaires sociaux employers and trade unions or US labor unions, workers and management;
je suis son partenaire au tennis | partner him at tennis, | I'm his tennis partner

pédé
[pede] nm  F Péj (homosexuel) queer, poofter(ter)poof

Sida, SIDA
[sida] nm  Méd Aids, AIDS;
avoir le sida to have Aids;
sida avéré full-blown Aids

tante
[tante] nf (a) aunt (b) Vulg Péj (homosexuel) queer, Br poofter(ter)poof, Am faggot (c) Arg ma tante (mont-de-piété) uncle's, the pawnbroker's (shop)

tapette
[tapette] nf (a) (petit marteau) mallet (b) (à tapis) carpet beater; (à mouches) fly swatter (c) (piège) tapette (à souris) mousetrap
(d) Arg (langue) quelle tapette! what a chatterer or chatterbox!
il a une fière tapette can he talk! (e) (petite tape) (gentle) slap (f) Vulg (homosexuel) queer, Br poofter(ter)poof

VIH
[veiaG] nm (abrév virus de l'immunodéficience humaine) HIV; VIH positif HIV positive
APPENDIX 2: TABLES SHOWING TREATMENT OF LEXICAL ITEMS REFERRING TO LESBIGAY REALITIES IN DIFFERENT DICTIONARIES

The tables that follow show the treatment of lexical items referring to lesbigay realities. There are two different tables for each dictionary, which are grouped in the following order: COLL, RHWEB2, GAGE2, NPR, PL2, RQ2, RCS (Eng.-Fr.), RCS (Fr.-Eng.), OXHA (Eng.-Fr.), OXHA (Fr.-Eng.), HASH (Eng.-Fr.), HASH (Fr.-Eng.). The two tables for each dictionary follow one after the other. The first table shows inclusion and exclusion and is relatively straightforward to understand.

The second table for each dictionary lists only those lexical items whose culturally-sensitive sense is included, and provides columns for the different elements of the microstructure (language label, definition, example, marked cross-reference, usage note). A checkmark in a cell indicates that cultural information is found in the element indicated at the top of the column for the lexical item indicated at the left of the row. Below is an example of part of the second table for the NPR.

<table>
<thead>
<tr>
<th>lemma</th>
<th>label</th>
<th>definition</th>
<th>example</th>
<th>marked cf.</th>
<th>usage note</th>
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The above table shows that the definitions for *bisexuel* (adj) and *bisexuel* (n) contain cultural information, and that the entries for both contain marked cross-references. In the entry *gouine* cultural information is found in the language label(s).
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<th>presence of lemma</th>
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51 The ½ symbol indicates that one sense of the lemma contains sociocultural information, while another sense is free of cultural information.
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52 The ☰ symbol indicates that the lexical unit in question is not listed as a separate headword, but is found in the entry for another related word, as a collocation, compound, fixed-expression or free-combination example.
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### ROBERT QUÉBÉCOIS 2 (RQ2)

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### ROBERT-COLLINS SENIOR FRENCH-ENGLISH DICTIONARY (RCS)

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54 The `i` symbol indicates that one variant of the lemma contains cultural information, while another spelling variant is free of cultural information.
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55 The ![](hand_icon) symbol indicates that the lexical unit in question is not listed as a separate headword, but is found in the entry for another related word, as a collocation, compound, fixed-expression or free-combination example.
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56 The ̅ symbol indicates that one variant of the of the lemma contains cultural information, while another spelling variant is free of cultural information.
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57 The symbol indicates that the lexical unit in question is not listed as a separate headword, but is found in the entry for another related word, as a collocation, compound, fixed-expression or free-combination example.
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BIBLIOGRAPHY

1. Theoretical works


2. Dictionaries


