A Critical Analysis of the Role of Lexicographers as Translators in Bilingual Lexicography- A Study Based on Peter Percival's Tamil-English Dictionary

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Abstract – Indicating the meaning of words is the most important task of a lexicographer. The branch of Linguistics that deals with meaning is called semantics. It is necessary for a lexicographer to be familiar with semantic concepts in order to produce translation equivalents for a dictionary. The compiler of a bilingual dictionary should make adequate use of the cultural information in her/his/their description of meanings. An attempt is, therefore, made to study the problems that the compiler of a bilingual dictionary faces in presenting meaning. These problems can be categorized under the following topics: the lack of equivalence in the Target Language, culture-bound words, onomasiological gaps and sense discrimination in bilingual dictionaries. In all these problems, translation plays a vital role with different procedures. Therefore, the study analyses the problems in Bilingual-Lexicography based on the second re-printed version (2000) of Peter Percival's bilingual dictionary (Tamil-English) which was published by the Asian Educational Services, New Delhi. The findings of the study indicate that certain translation procedures including synonyms, descriptive equivalence, transliteration and cultural substitution were widely applied in composing the dictionary to produce equivalents for the easy reference of users. The words which were in use in the 19th century were included in the dictionary. According to the findings, the translation procedures handled by Peter Percival were brilliant. This study will the help reader to become familiar with Peter Percival's contribution to the field of Translation and to the people of Jaffna during his period. Further, this study is expected to enrich the understanding of researchers who focus on the role of lexicographers as translators in the compilation of bilingual lexicons particularly in the Tamil and English languages.

Keywords - *Bilingual- Dictionary, Lexicography, Procedures, Target language, Translators.*

Introduction

A dictionary is defined as a collection of words arranged in the alphabetical order with their meanings and information about their usage. Dictionaries are used by translators and language learners. A dictionary can be a monolingual dictionary or a bilingual/multilingual one Bilingual dictionaries keep the two language systems distinctly separate and draw a correlation between them. Bilingual dictionaries are based on monolingual dictionaries, but in the former, entries are provided with translation equivalents in a second or foreign language. In other words, when the meanings of headwords are conveyed in another language, it is called a bilingual dictionary or translated dictionary. This dictionary is different, since it relates the vocabulary found in two languages (Source Language and Target Language) through translation equivalents. But this dictionary cannot be considered a translation tool that is perfect in every way. This is well illustrated by Pinchuck (1977, p. 223) as follows:

> The bilingual dictionary has a particular importance for the translator, but it is also a very dangerous tool. In general, when a translator needs to resort to a dictionary to find an equivalent, he will do better to consult a good monolingual dictionary in the SL and, if necessary, one in the TL as well. The bilingual dictionary appears to be a shortcut and to save time, but only a perfect bilingual dictionary can really do this, and no bilingual dictionary is perfect.

In this regard, lexicographers who compile Tamil-English Dictionaries, especially, those with English as a Target Language face problems due to their exposure to different varieties of English like South Asian English (like Sri Lankan English and Indian English), British English and American English. However, they tackle such problems by following certain procedures of translation. Hence, lexicographers function as translators. Accordingly, while compiling bilingual dictionaries, lexicographers follow translation procedures including synonyms, descriptive equivalences and transliteration. Therefore, this study analyses the role of lexicographers as translators in bilingual lexicography based on Peter Percival's Tamil-English Dictionary.

Rev. Peter Percival was a professor of vernacular literature who served in Jaffna during the period of 1826-1851. It is known that he learnt the basics of Tamil before his arrival in Ceylon. He contributed to the field of lexicography significantly by compiling an Anglo-Tamil dictionary, a Tamil-English dictionary and the Manipay Dictionary. The Anglo-Tamil dictionary clearly

mentions that it is intended for the use of European officers, soldiers, and others employed in the several executive departments under the government of Madras. In contrast, no such explanation is provided in the Tamil-English Dictionary. However, it could be assumed that the Tamil-English dictionary was compiled for the benefit of native Tamil users. Hence, this study is primarily focused on the second re-printed version (2000) of Peter Percival's bilingual dictionary (Tamil-English) which was published by the Asian Educational Services, New Delhi. Here, it is important to note that Lexicography is a vast area. It includes several aspects of language such as general terms, specialized terminology, dialects, idioms, proverbs, etc. Since translators use lexicons as their tools, it is important to be aware of the problems that compilers of bilingual lexicons encounter and the unique process that are central to the compilation of a bilingual lexicon. At present, due to globalization and the flexibility observed in the use of the Tamil language, old Tamil/classical Tamil is being replaced by modern Tamil. A dictionary which was compiled in the 19th century is still in use and is particularly used to access the lifestyle of the people of the 19th century. Rev. Peter Percival played the dual role of a lexicographer and a translator during the 19th century in Jaffna which helped him propagate Christianity and provide good education to his students. He translated the Holy Bible and Tamil proverbs into English with the help of his student and a Saiva Revivalist from Jaffna, *Arumuka Navalar.* Since the dictionary was compiled by a great translator as a work of translation, this study helps identify the role of translation in producing bilingual dictionaries. Through this study, researchers and undergraduates can understand the role played by lexicographers as translators and the theories that contributed to the compilation of the dictionary. The target readers can understand the key features of Percival's Tamil-English Dictionary. Hence, this study is a significant one.

Results and Discussion

Bilingual dictionaries use certain procedures in translation including synonyms, borrowing, descriptive equivalence, cultural equivalence and zero equivalence in order to produce translation equivalences. This study analyses the procedures adopted by Peter Percival to make vocabulary reader-friendly. In the front matter of the dictionary, the Anglo-Tamil Alphabet is given. The letters are classified there as vowels, consonants and Sanskrit letters and a note on the alphabet could be seen below the letters. Peter Percival compares the sounds of Tamil letters with the sounds found in other languages for the easy understanding of non-native speakers. The following illustrates Peter Percival's view on the Anglo-Tamil Alphabet:

I.   இ i when followed by ḍ ṇ ṟ ḻ ḷ is sounded something like u. The character of these consonants modifies the sound of the vowel i.

II.   இ *i* before ḍ ṇ ṟ ḻ ḷ is sounded like the German úh as **வீடு** víḍu

III.   ஏ *é* before ḍ ṇ ṟ ḻ ḷ is sounded like the German oé in Goethe - as **மேடு** méḍu pronounced moedu.

IV.   க் *k* as initial and when doubled is sounded as k; but when […] in Tamil words it is pronounced like g- as **காலம்** kalam, **பக்கம்** pakkam; **அகலம்** agalam.

V.   ச்; *ch,* - the power of this letter representing, as it does, several letters in words of Sanskrit origin as well as Tamil words, is sometimes ch, j and s - as **சின்ன** chinna, **சனம்** Janam, **மாசம்** másam. Use will however soon overcome the difficulties incident to the different sounds of this consonant.

VI.   த் *t* is like in Italian when initial and when doubled – as **தன்** ṭan, **கத்தி** kaṭṭi; and when it is medial and final, it has the sound of 'h - as **காது** káṯu, **புது** puthu.

VII.   ப் p when preceded by ம் m, or ன் n is sounded very much like b- **பாம்பு** pámbu, **அன்பு** anbu.

VIII.   ட்ச்- ṭch = **மாட்சிமை** máṭchimai

ஞ்ச்= ñj-as **பஞ்சு** pañju

ட்ட் - is similar to the cerebral ṭ - as in trump – as **பட்டணம்** paṭṭaṇam.

ற் *ṟ* when mute before a consonant has the sound of the cerebral ṭ - as **கற்பனை** kaṟpanai; Doubled ற்ற் ṟṟ is similar in sound to tt in – as **பற்றி** paṟri; when ற் ṟ is preceded by ன் n it has very nearly its natural power – as **கன்று** kanṟu **பன்றி** panṟi (Percival, 2000, p. iii-iv)

In pronouncing words in which a consonant is doubled, great care must be taken to sound both letters, one of course as a mute. Two or three words are given for the purpose of impressing this caution on the mind of the beginner –as **பல்லி** palli, **இல்லை** illai, **கிள்ளை** kiḷḷai. If care be not taken to pronounce the first syllable clearly, the above words might be mistaken for **பலி** pali, **இலை** ilai, and **கிளை** kiḷai (Percival, 2000, p. iv).

In the above explanation, the borrowing technique, which means taking a word directly from one language and incorporating it into another, is widely applied to create in the English version the sense associated with the Tamil word. The dictionary's front matter begins with a translation technique.

This shows lexicographers should have the knowledge of word formation or etymology of a word and its phonetic transcription.

A common procedure which is applied in the compilation of a bilingual dictionary is 'synonym'. Zgusta (1971) and Al-Kasimi (1983) mention that in a bilingual dictionary, translation equivalences are obtained through two processes: one is referred to as Translational, which means directly inserting the equivalents in the target language, and the second process is called Explanatory, which means the equivalences are described in the target language. The difference between the two processes is that translational equivalences can be directly included in the dictionary, whereas the explanatory equivalences need additional words to describe a word. In other words, it can be called connotative meaning. Examples of translation equivalence are as follows:

- *பண்டிகை [pandigai]*- A Festival, a feast day (Percival, 2000, p.219).
- *மருதநிலம் [maruthanilam]*- Cultivated ground, A Field. (Percival, 2000, p.255).
- *முகை [mugai]*-A Flower-bud. (Percival, 2000, p. 263).

In the above example, **பண்டிகை** [pandigai] refers to in English a festival or a feast day and **மருதநிலம்** [maruthanilam] is understood as cultivated ground or a field. Accordingly, the equivalents of the first two words are easy to understand but some may get confused about the third word **முகை** [mugai]. However, anyone who has enough knowledge of Tamil literature can remember the word **நறுமுகை** [narumugai] in which **நறு** [naru] denotes fragrance and **முகை** [mugai] indicates the bud and generally it refers to Jasmine. Therefore, Peter Percival directly brings out the equivalent 'A flower bud' for the head word **முகை** [mugai] without any explanation. Such equivalents are called denotative equivalence or translation equivalence.

Zgusta (1971) further mentions that a unique feature of translational equivalent is that it always has the ability to apply the equivalents directly into sentences since they express the right context of a word in the target language. At the same time, explanatory equivalents give a detailed view of a particular word and a vivid picture of a lexicographer's idea regarding a particular term. However, it cannot be directly used in the text. It takes the intended meaning of a word from the user's point of view. Due to this reason, there are chances for misinterpretation of a word in the text. Further, Al-Kasimi (1983) states that the explanatory equivalence will have a positive impact in a text if the equivalence is written in

the mother tongue of the users of a Dictionary. For example: ஆலத்தி [a:laṯṯi]- The waving of lighted camphor to avert the evil eye of inauspicious persons in marriages (Percival, 2000, p. 24). Since there is no one-to-one equivalent or translation equivalent for the above term, the meaning was rendered using descriptive equivalence or explanatory equivalence as the waving of lighted camphor. Following these two processes, Peter Percival compiled the dictionary. Accordingly, the synonyms in the dictionary can be classified as follows:

1. **The words which were used in Jaffna during Percival's period (19th century) and are not in use at present. For example:**

   - அகடு *[akaṭu]*- s. Deceit, Fraud, Contempt (Percival, 2000, p. 1).
   - அசனம்;*[asanam]*-s. Boiled Rice, Meat food அசனம்பண்ணுகிறது *[asanam paṇṇukiRaṯu]*- To Take food, to eat (Percival, 2000, p. 3).
   - அட்டி *[aṭṭi]*- s. Delay, stay hinderance, அட்டிபண்ணுகிறது *[aṭṭi paṇṇukiRaṯu]*- To protract, delay hinder (Percival, 2000, p. 6)
   - அம்பாயம் *[amba:yam]*- s. The pain of labor or childbirth. 2. pain, torture; அம்பாயப்படுகிறது *[amba:yappaṭukiRaṯu]* To suffer the pains of childbirth. (Percival, 2000, p. 12)
   - உரூபிக்கிறது *[utu:pikkiRaṯu]*- v.t To demonstrate, prove. (Percival, 2000, p. 48)
   - ஏளிதம் *[e:ḷiṯam]*- s. Disrespect, disregard, contempt. 2. Wantonness. 3.Mockery. (Percival, 2000, p. 63)
   - பொந்தை *[poṉṯai]*-s.a hole in a cloth or garment. (Percival, 2000, p. 245)
   - விள்ளுகிறது *[viḷḷukiRaṯu]*- v.i. To make known, to relate; விண்டு சொல்லுகிறது *[viṇṭu sollukiRaṯu]* To speak in a free and unrestrained manner விள்ளாதபேச்சு *[viḷḷa:ṯape:čču]* Confused discourse, unseemly language. (Percival, 2000, p. 291)
   - பைய *[paiya]*- s. Gently, Softly பையப்பையப்போ *[paiyappaiyapo:]* - Go softly. (Percival, 2000, p. 243)

When focusing on this category, it is clear that the above-mentioned words were in use during the 19th century. However, due to modernization, such words are not used any more. Further, the lexicographer Peter Percival tried to give a clear meaning using descriptive equivalences. Whenever there was a necessity to express derivative words from a particular root word, he used the technique of borrowing.

2. **Examples of terms which are still in use:**

- *அகப்பை [akappai]*- s. A ladle or wooden spoon; *அகப்பைக் காம்பு,[akappaikka:mbu]* The handle of a ladle. (Percival, 2000, p. 1)

- *அசட்டை [asaṭṭai]*- s. contempt, negligence. (Percival, 2000, p. 2)

- *அனுபவிக்கின்றது [anupavikkinRaṯu]*- v.t- To experience good or evil. (Percival, 2000, p. 9)

- *ஆலத்தி [a:laṯṯi]*- The waving of lighted camphor, &c., to avert the evil eye of inauspicious persons in marriages, & c. (Percival, 2000, p. 24)

- *இடைஞ்சல் [idaiñjal]*- s. An obstruction, a hindrance. 2. Adversity, straits; *இடைஞ்சல் வழி [idaiñjal vaḻi]* A strait, a narrow way. S (Percival, 2000, p. 28)

- *ஏலுகிறது [e:lukiRaṯu]*-v.t To be possible, to be able. *இதுவூன்னாலேலுமா ஏலாதகாரியம் [iṯuvunna:le:luma: e:la:ṯaka:tiyam]*- An impossible thing; Impossibility. (Percival, 2000, p. 63)

- *ஏப்பம்; [e:ppam]*- s.Belch, eructation *ஏப்பம் விடுகிறது [e:ppam viṭukiRaṯu]*-To belch, eructate. (Percival, 2000, p. 62)

- *பொருத்தம்; [potuṯṯam]*-s. Suitableness, fitness; *பொருத்தம் பார்க்கிறது [potuṯṯam pa:rkkiRaṯu]* To scrutinize the results of a marriage by astrology. (Percival, 2000, p. 245)

- *திடுக்கிடுகிறது [ṯiṭukkiRaṯu]*- v.t. To be scared, startled, terrified. *திடுக்கிடப்பண்ணுகிறது [ṯiṭukkiṭappaṇṇukiRaṯu]*- To scare, terrify. (Percival, 2000, p. 191)

This particular category clearly indicates that the above-mentioned words were inseparable from the people of Jaffna at the time. Because such words have been transferred from one generation to the next without any change in the form or meaning. A unique feature of these words is that they belong to the Jaffna Dialect. In terms of translation strategies, similar to the above category, Peter Percival uses descriptive equivalence to provide accuracy for the terms. Further, he tries to give all the meanings which are unknown to the youngsters. For instance, இடைஞ்சல்; [idaiñjal] includes the meaning "Adversity, straits; இடைஞ்சல்; வழி [idaiñjal vaḻi] A strait, a narrow way" (Percival, 2000, p. 28). Though the dictionary was compiled by a foreign scholar, it gives all the possible

meanings of a particular word and the user could feel a sense of naturalness while using the dictionary.

3. **Examples of cultural terms used by the people of Jaffna:**

- *அபிஷேகம்; [abiše:kam]*- s. sacred bathing, anointing (Percival, 2000, p. 10)
- *ஆழ்வார்; [a:ḷva:r]*- s. The Twelve disciples of **விஷ்ணு** *Vishnu* (Percival, 2000, p. 25)
- *உற்சவம்;- [uRsavam]* s. A holiday, a religious festival; **இரதோற்சவம்** *[itaṯo:Rsavam]* The car festival. (Percival, 2000, p. 52)
- *கமண்டலம் [kamaṇṭalam]*- s. The water vessel of a religious mendicant. (Percival, 2000, p. 82)
- *கொசுகம்; [kosukam]*- s. The folds or plaits of a woman's cloth; **கொசுகம்வைத்துடுக்கிறது** *[kosukamvaiṯtuṭukkiRaṯu]* To lay the cloth in folds when putting it on. (Percival, 2000, p. 125)
- *தாம்பூலம்; [ṯa:mbu:lam]*- s. Betel Leaf, betel with areca-nut prepared for chewing. (Percival, 2000, p. 188)
- *துப்பட்டி [ṯuppaṭṭi]*- s. A folding mantle or loose robe, a sheet. (Percival, 2000, p. 197)
- *தேவன் [ṯe:van]*-s.God. 2. A title given to certain tribes; **தேவதூஷணம்** Blasphemy; **தேவாலயம்** *[ṯe:va:layam]*- A fane or temple; **தேவி** *[ṯe:vi]*-A goddess. (Percival, 2000, p. 201)

This category speaks about the culture of Jaffna Tamils. Here it is important to note that most of the words which are presented in the Dictionary as cultural words belong to the Hindu Tradition. This shows that Tamil and Hinduism were mixed and mingled in the lives of many who lived in Jaffna. The holy observations at Hindu temples were properly rendered by the lexicographer using appropriate words. For instance, the term disciples which is used to refer **ஆள்வார்** [a:ḷva:r] (Percival, 2000, p. 25) can be taken as a good example, because in Christian culture, especially in the Holy Bible **இயேசுவின் சீடர்கள்**; [ye:suvin si:ṯarkaḷ] is referred to as Disciples. The same diction is followed in the Dictionary. Therefore, the strategy which is used here is called Cultural Substitution. However, there are words which depict the culture of Christians. For example, the word **துப்பட்டி** [ṯuppaṭṭi] (Percival, 2000, p. 197) indicates a mantle used by Christian devotees at the Holy Mass. They wear it on their head. This particular word is still in use among Christians. Percival translated it using a

descriptive equivalence. Likewise, the word தேவன் [t̲e:van] (Percival, 2000, p. 201) carries a different equivalent when the root word is combined with suffixes. Hence, the term தேவதூஷணம் is not in use. From Percival's careful rendering of culture-bound terms, it is clear that he had a deep knowledge of Hinduism.

4. **Examples of single letters with equivalence:**

- அ- int. An interjection expressive of surprise or pity. (Percival, 2000, p. 1)
- ஆ- An interjection of pity, regret, admiration & c; ஆ கெட்டேனே Ah! I am undone. (Percival, 2000, p. 19)
- ஈ- A Fly, A Beetle, இப்புலி *[ippuli]* A Spider; ஈயோாட்டி *[i:yo:ṭṭi]* A fan to keep off flies, a man who drives away flies; The man who drives flies.; குருட்டி *[kutuṭṭi]* The glad-fly; நாய் *[n̲a:y]* A tick. (Percival, 2000, p. 38)
- ஏ- An interrogative letter meaning what; எஎ, A word expressive of contempt. (Percival, 2000, p. 61)
- கு- The sign of the Dative case. (Percival, 2000, p. 104)
- தை *[t̲ai]*- s. The latter part of January and the former part of February. (Percival, 2000, p. 201)
- நோ *[n̲o:]*- s.Pain. (Percival, 2000, p. 215)

Apart from the above aspects, it is unavoidable to have single-letter words in Tamil. Tamil has the unique feature of expressing a meaning using a letter. Therefore, he applied more words using this category. It is interesting to know that the lexicographer identified the difference between "அ and ஆ" and the different shades of meaning that the letter "ஈ" denotes such as "A Beetle, இப்புலி [ippuli]A Spider; ஈயோாட்டி [i:yo:ṭṭi] A fan to keep off flies, a man who drives away flies; The man who drives flies.; குருட்டி [kutuṭṭi] The glad-fly; நாய் [n̲a:y] A tick" (Percival, 2000, p.38).

Therefore, from the above categories it is clear that he uses certain translation equivalences such as synonym, descriptive equivalence, borrowing and cultural substitution to provide the intended meanings of the words. Though the dictionary has the above-mentioned unique features, it has some drawbacks when compared with the theories of Translation.

1. **Lack of Equivalence**
A major problem faced by the bilingual lexicographer is the lack of equivalences in the Target Language. It could be observed that Percival faced this

problem in certain instances in compiling his dictionary. For instance, ஊதியம்; [uːt̪iyam]- s.profit, gain; ஊதியமாயிருக்கிறது [uːt̪iyamaːyitukkiRat̪u] To be profitable (Percival, 2000, p. 53). In the above example, the lexicographer is unaware of the equivalent 'Wage or Pay'. Therefore, he did not include the equivalents. Likewise, he used the equivalent 'dictionary' for the Tamil term- நிகண்டு [n̪ikaɳtu] (Percival, 2000, p. 209). However, the appropriate equivalent is Thesaurus. In another instance, he used the equivalent brown to indicate the colour ஊதா (Percival, 2000, p. 53). This may happen due to the lack of understanding of Tamil terms or because the terms could be rendered in the given meaning during his time. This results in lack of equivalences in the Target Language.

2. Onomasiological Gaps

When words that derive from a headword are grouped into a category, this process is called Onomasiology. When a gap is created in the instance of finding a similar meaning, it is called an Onomasiological gap. Here the gaps are filled by procedures of translation like word borrowing, coinage, providing new meaning to existing words, expanding the meaning of words, and the creation of new words using compounding. For instance, in this particular dictionary, the Tamil word 'வேட்டி' [veːʈʈi] (Percival, 2000, p. 295) is borrowed into English as 'veshti' and the meaning is explained as a folding cloth or vesture worn by men, கம்பி வேட்டி [kambi veːʈʈi] -A vesture with a stripe on its border. Likewise, when providing equivalents for the term 'சிங்களம்' [singalam] (Percival, 2000, p. 156) at the first instance, he transliterated the word as 'Singalam'. Then he provided a new meaning to the existing word that is '[a] country'. Through this meaning, it is understood that Sri Lanka is defined as Singalam. Then, he followed the equivalent using the procedure of expanding the meaning of words சிங்களசாதி [singalasaːt̪i]- Cingelese people, சிங்களன் [singaɭan] - A native of South Ceylon, and he mentioned Sinhala as one of the 18 languages but not as one of the National languages in Sri Lanka. This shows that there is no clear illustration; instead, it leads to a dilemma as to whether he considers Sinhala as one of the Indian languages since he served in India during the British colonial era. Hence, onomasiological gaps could be seen in the dictionary.

3. The Nature of the Bilingual dictionary

Generally, due to the nature of the bilingual dictionary, readers face problems in understanding the meaning. In certain instances, the meaning overlaps due to the nature of words. This is visible in Peter Percival's dictionary. For example,

he used the same equivalent 'Dictionary' for both அகராதி (Percival, 2000, p. 1) and நிகண்டு (Percival, 2000, p. 209) *[akata:ṯi ṉikaṇṭu]* irrespective of the context. This dictionary's prime purpose is to help Jaffna Tamils to study or to know the English equivalents of Tamil words. In this regard, the lexicographer succeeds in his work. This dictionary is basically focused on the general usage of Tamil in Jaffna at the time. However, the appearance of words and their meanings make the reader pay careful attention when they go through the meanings in the Target Language. In other words, this dictionary of Peter Percival needs some format changes in order to become a user-friendly dictionary. If the dictionary is taken as a reference to understand certain texts in Tamil/English, it will definitely cause confusion to the reader due to its outdated nature. It is not on par with contemporary Tamil usage.

Therefore, it is very clear that the problems experienced by bilingual lexicographers are similar to the problems experienced by Translators. Pinchuck (1977) states that translators should have the following in mind when translating:

- A bilingual dictionary is always out of date.

- The expressions which are mentioned in the bilingual dictionary are no longer in common usage.

- The colloquial are expressions absorbed into more formal usage.

- New expressions which are in current usage are not included into the dictionary.

Gows (1997) states that lexicographers should give priority to the form of equivalence. Because he feels that it is not easy to create semantic equivalents which lead to communicative equivalence. Communicative equivalence is produced when there is a lack in providing additional information about the headword. Further, Pinchuck (1977) highlights that the dictionary should help in meaning discrimination. Meaning discrimination helps the user choose the right equivalent for the source word in the text. When a translator searches for a single equivalent and the dictionary provides a long explanation/information, it will create frustration in the translator's mind. Pinchuck also points out that the bilingual dictionary relies on the understanding of the user, particularly in their understanding of their mother tongue. Therefore, Pinchuck states that the translator or the user should access the bilingual dictionary as the last option. However, translators know the limits to expecting equivalences from a bilingual

dictionary. They should also know that consulting a dictionary will enrich their translation to some extent.

Accordingly, despite the disadvantages of the dictionary, Pinchuck (1977) points out certain features of a good bilingual dictionary as follows:

- A bilingual dictionary should provide correct equivalents in the TL.

- The dictionary should mention a wider range of equivalents.

- The dictionary should have the capability to provide the level of usage of given equivalents.

Therefore, it is possible to compile a good bilingual dictionary, if the lexicographer acts as a translator. When compiling a bilingual dictionary, it is necessary to seek the help of professional translators. Further, lexicographers should be keen to update the equivalents and new entries in the dictionary as per the trend and evolution of the language.

Conclusion

This study speaks about the lexicographers' role as translators in compiling bilingual lexicons. It is clear that the basic problem in compiling a bilingual lexicon is the lack of equivalents. In other words, a bilingual dictionary can be called a Translation Dictionary because it is usually based on a monolingual dictionary. In Peter Percival's dictionary, equivalents are produced using translation procedures like borrowing, synonyms and cultural substitution. Since the dictionary was compiled by a foreign scholar who learnt Tamil, in certain instances, difficulties in rendering the meaning could be observed. But his work is a well-known one due to the richness of the vocabulary found in it. Thus, he succeeds as a lexicographer. Therefore, it can be concluded that unless a lexicographer works as a translator in compiling a bilingual dictionary, she/he cannot produce an effective user-friendly dictionary.

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