

# *elexiko* and Discourse Dictionary: Two Types of Online-Lexicography

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In this paper, we present two types of dictionaries: a discourse dictionary (<http://www.ids-mannheim.de/lexik/SprachlicherUmbruch/> and <http://www.owid.de/Diskurs1945-55/index.html>) and a general dictionary (*elexiko*, <http://www.ids-mannheim.de/lexik/elexiko/> and [http://www.owid.de/elexiko\\_/index.html](http://www.owid.de/elexiko_/index.html)), both online in the same lexicographic portal based at the “Institut für Deutsche Sprache” in Mannheim (OWID: <http://www.owid.de>).<sup>1</sup> Our aim is to show the special features of each type focussing on the semantic description and the relation between the two types. We will compare the dictionaries on the entry *Demokratie*, one of the most important concepts in the 20<sup>th</sup> century. Thus, *Demokratie* is one of the main words of the general political lexicon and has to be described in a general dictionary. At the same time, it plays an outstanding and specific role in certain public discourses over the last 100 years (*e.g.*, 1918/19, 1945, and 1989) and should be described in a discourse dictionary. We begin with *Demokratie* in the Discourse Dictionary, contrasting its description of the headword with the one in a general dictionary in a second step.

## 1. Discourse Dictionary

### 1.1 Preliminary Remark

The type of a discourse dictionary can be situated between the two types general dictionary and individual dictionary. It represents the relevant vocabulary, that constitutes a discourse, and it describes this vocabulary following the both lexicographic principles semasiologically and onomasiologically. It describes the network structure of the discourse semantic. Since the discourse dictionary should be the result of a discourse analysis, the concept of such a dictionary depends on the concept of discourse, on which it is based. Here, we will give shortly the main ideas of the discourse dictionary’s concept, before the principles will be explained practically.

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<sup>1</sup> All examples in this text are shown as extracts from the online dictionary entries. For the full entries look up the entries under the URLs given in the text above. See these pages also for detailed bibliographical references.

## 1.2 Main Ideas

### Discourse Dictionary as a Lexicographical Type

In regard to function and content the type of a discourse dictionary lies between a general dictionary and an individual dictionary (like an author dictionary): It differs from a general dictionary, because it represents the vocabulary in relationship to the item, to the participants (which means speakers), to a certain period of time, to a special corpus. It differs from an individual dictionary, because it represents the vocabulary of a collective.

### Semantic Network

The lexical elements of a discourse are in a semantic relationship towards each other. This means: Discourses can be imagined as a semantic network, which establish the conceptual discursive order. It is the total of the conceptual potential and of the regular relations of the lexical elements of a discourse. This means the integration of the onomasiological perspective into the semasiological principal of representation. Thus a discourse dictionary visualizes the topical, conceptual and semantic order of a discourse on the word level. It is this order, which creates the discourses coherence. And it is the net structure of a discourse dictionary, which symbolizes this order.

### Discourse Analysis as a Condition

As we said, a discourse dictionary should be the result of a discourse analysis, which reconstructs the discourse semantic. What is a discourse? The dictionary which we show here assumes a concept of discourse as follows: A discourse is the total of collective communicative acts, with one identical topic, which is realized by one or several associations of participants, and which is represented by a typical and relevant vocabulary. Thus, discourse lexicography reconstructs semantic out of a certain historical, societal and communicative context. This semantic depends on the discourse structure, which is decisively determined by the topic, and the participants.

## 1.3 Principles in practice

The discourse topic of the dictionary presented here is 'guilt'. 'Guilt' is the main topic of the early post war discourse in Germany. The participants of this discourse on guilt are the victims, the offenders, and the non-offenders. They together build the heterogeneous association of collectives with different experiences and perceptions and with different self

conceptions. Their utterances are elements of the discourse, and these utterances are evidently focused on the subject of 'guilt'.

The explanation which follows, will concentrate on the association of the non-offenders, to show the principles of the early post-war discourse dictionary. The non-offenders' main target is the rehabilitation of the German people. Since democracy is the one and only condition to regain respect and esteem, *democracy* is one of the key-words, which the group of the non-offenders uses in the context of the discourse of guilt. Thus, when they talk about democracy, they do it under the condition of guilt and of rehabilitation. And: Since this group of non-offenders again is to be separated at least into speakers of the eastern and of the western part of Germany, there is a third affect on the usage: We have to describe interpretations of *democracy* dependent on the western or on the eastern ideology. It is this constellation, which impacts the usage of our key-word evidently.

#### Semasiological level

The post war history of the concept of *democracy* begins with its idealization. Foil of the conceptualization is the total state. His characters are the negative equivalents of *democracy*. Idealization means: to create a democratic state and society, that is the total opposite of a national socialist state and society, and which makes a return of National Socialism impossible. This is the context, which is valid for both, the eastern and the western perspective. *Democracy* is a crucial element of the two stores – as we can see by the name of the nation *German Democratic Republic*, or by the formulation of the constitution: *The Federal Republic of Germany is a democratic and social confederation*. The separation of the concept begins, when the two systems mark off their ideological store to create identity.

In the following we will point out only three of several other aspects of the two different usages to show, how discourse lexicography is able to reconstruct and represent discursive semantic structures semasiologically.

## Eastern reading

1 The basic idea of the eastern self-identification is named *antifascist-democratic*. The socialist basic principal is expressed in the formula *antifascist-democratic order* (*antifaschistisch-demokratische Ordnung*):

<p>Dieses Selbstverständnis manifestiert sich in der Grundformel <i>antifaschistisch-demokratische Ordnung</i> (s. Ulbricht 1945a, S. 40f.). In dieser Zusammenfügung von antifaschistisch und demokratisch gerinnt das sozialistische Grundprinzip nach 1945, zunächst formuliert als Zielkonzeption (s. Pieck 1945b, S. 59; SED 1946a, S. 25; FDJ 1946, S. 14). Nach 1949 dann verweist die Formel auf den <i>ersten wirklich demokratischen Staat</i> auf dem Weg in den Sozialismus (s. Grotewohl 1950b, S. 122; Grotewohl 1951b, S. 206). <i>Antifaschistisch</i> (↑ <i>Antifaschist</i>) ist radikales und konsequentes Gegenkonzept zum Nationalsozialismus und gehört zum kommunistischen Register bereits vor 1933, <i>demokratisch</i> ist Bekenntnis zu einer Volksherrschaft, <i>antifaschistisch-demokratisch</i> aber bezeichnet das als Gegenentwurf zur westlichen Version zu fassen der DDR von 1949 .. als antifaschistisch-demokratische 'Gegenverfassung ungenügende Lehren aus Weimar gezogen zu haben" ( KpWb, S. 1 Deutung der Gegenwart und Zukunft" ( Schlosser 1990, S. 31).</p>	<p>In der Deutschen Demokratischen Republik ist eine antifaschistisch-demokratische Ordnung errichtet, in der die Gesellschaft, die uns zweimal in einen Weltkrieg führte, entrachtet ist.</p>
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2 Since the socialist way is the way of fight, often used formula is *militant democracy* (*kämpferische Demokratie*): They call for the *building of a vivid and militant democracy* (*Aufbau einer lebendigen und kämpferischen Demokratie*), for example:

<p>Der sozialistische Weg ist der Weg des Kampfes (↑ <i>Kämpfer</i>), auch hinsichtlich der Errichtung der Demokratie. <i>Kämpferische Demokratie</i> und <i>kämpferisch demokratisch</i> sind deshalb Leitformeln (s. Pieck 1945b, S. 55; SED 1946a, S. 25; Grotewohl 1947, S. 283; Grotewohl 1952a, S. 269f.). Eine der spezifischen Gebrauchsweisen kommunistischer Prägung sind daher Wendungen, in denen die Grundhaltung sozialistisch-kommunistischen Seins, <i>kämpferisch</i>, mit der Staatsform in Zusammenhang gebracht wird. Und da das Ziel von <i>kämpferisch</i> wider Nationalsozialismus Demokratieverständnisses, das ihr Selbstverständnis ist: <i>lebendigen und kämpferischen Demokratie; Wiederaufbau Volk erkämpft werden wird; unser Kampf für die Erhalt Demokratie, für den Frieden und für den Fortschritt; Ohne politischen Kampf ist keine Demokratie möglich; kämpferische demokratische Weltanschauung</i> (s. Pieck 1945b, S. 55; SED 1946a, S. 25; FDJ 1946, S. 14; Honecker 1946, S. 33; Grotewohl 1947, S. 283; Grotewohl 1952a, S. 269f.).</p>	<p>Aufbau einer lebendigen und kämpferischen Demokratie [ist Voraussetzung für die Rückkehr des deutschen Volkes] in die Gemeinschaft der friedliebenden Nationen.</p>
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3 Another crucial category to interpret *democracy* is *mass* (*Masse*). In the socialist-communist context, *mass* is a high-graded conceptual element of *democracy*. For example: *the nature of democracy is anchorage of the state power in the masses* (*das Wesen der Demokratie ist Verankerung der Staatsgewalt in den Massen*) Grotewohl states in 1947:



Vielleicht wichtigste Strategie bei der Vermittlung eines nachkriegsdeutschen Demokratieverständnisses westlicher Prägung ist diese Ethisierung des Begriffs. Demokratie ist ethisch-moralische Kategorie in Wendungen wie: *Demokratie ist die Bejahung jedes Menschen und jeden Volkes in seinem Wert und seiner Würde; Demokratie ist ein ethisch-geistiges Verhalten; Die schönste Demokratie nützt nichts, wenn die Menschen nicht aus ihrem Gewissen heraus leben* (s. Grimme 1946d, S. 107f.; Grimme 1946d, S. 109; Spranger 1947, S. 39).

3 The western interpretation of *democracy* is based on an individualized human image: *Dignity and liberty of the individual and thus true and real democracy (Würde und Freiheit der Person und damit wahre und echte Demokratie)* is a typical utterance, that represents this attitude.

Die Differenz der westdeutschen gegenüber der ostdeutschen Demokratieauffassung manifestiert sich in dem individualistischen Menschenbild des ethisierten Demokratiebegriffs. Das individualistische Menschenbild ist Konstituente des westlichen Demokratiebegriffs, wie das kollektivistische Menschenbild den sozialistisch-kommunistischen Demokratiebegriff konstituiert, woraus sich die Gegenüberstellung von *Mensch* und † *Masse* (s. Grimme 1946d, S. 107) ergibt. *Masse* dient als Negativkonzept zur Konstituierung des westlichen Demokratiekonzepts, das durch die an *Demokratie* gebundenen Gegenbegriffe *Individualität* und *Würde des einzelnen Menschen* bestimmt ist. Diesem individualisierenden Denken angemessene Partnerwörter sind daher auch *Anerkennung (des Menschentums), Achtung vor dem Menschen, Partner, Vertrauen, Verständigung, Freiheit der Person, Würde, Wert eines jeden einzelnen Menschen, Achtung der Person, Persönlichkeit: Demokratie ist eine Weltanschauung, die wurzelt in der Auffassung von der Würde, dem Werte und den unveräußerlichen Rechten eines jeden Menschen; Würde und Freiheit der Person und damit wahre und echte Demokratie; Demokratie ist die politische Form, in der die Achtung der Person Grundsatz geworden ist; Demokratie heißt die Anerkennung eines reinen Menschentums* (s. Adenauer 1946, S. 143; CDU 1946, S. 50; Grimme 1946d, S. 107; Grimme 1946d, S. 107f.; Heuss 1946b, S. 206f.; Litt 1947, S. 31f.; Zinn 1951, S. 46).

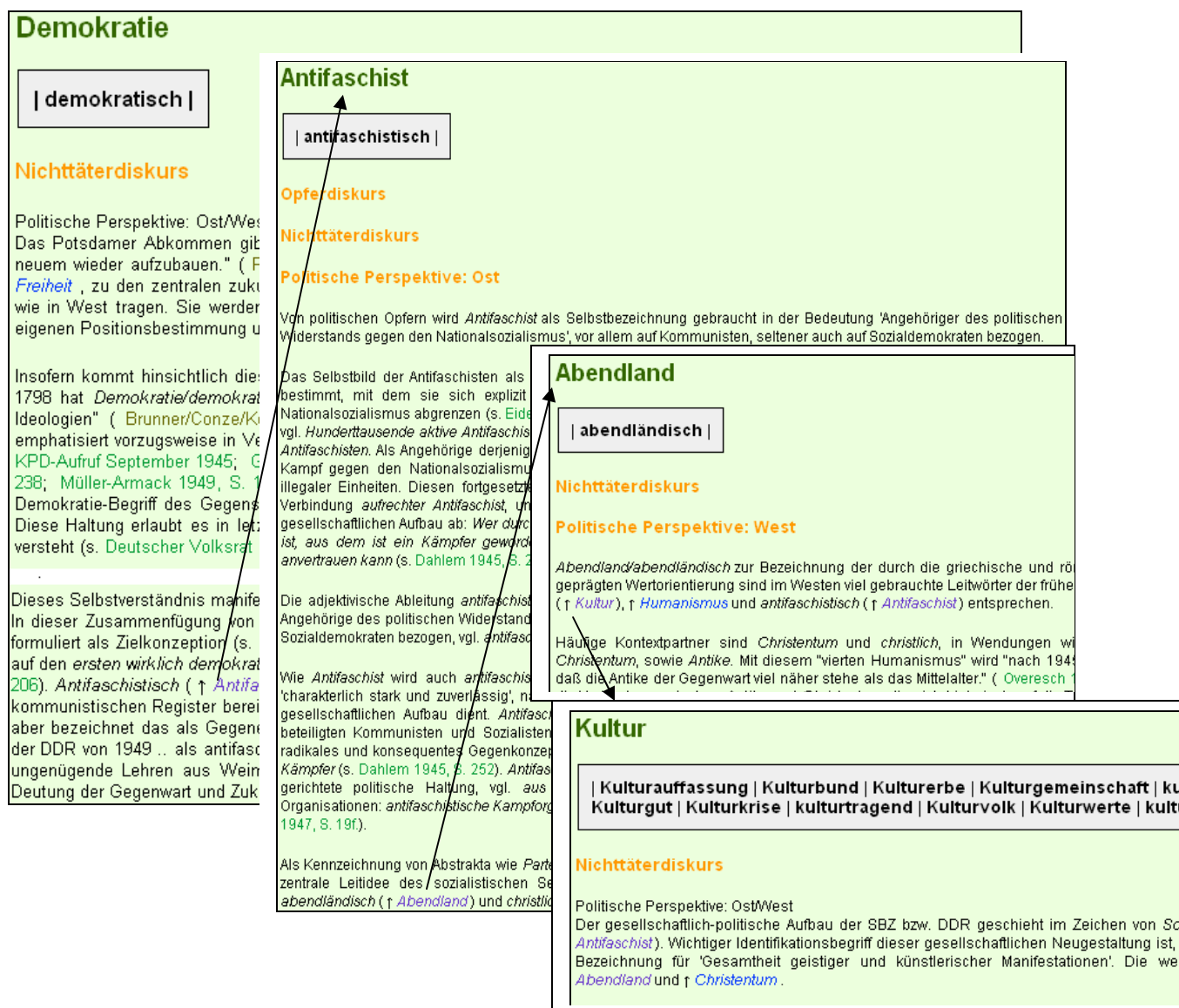
Ein weiteres Individualitätsprinzip, auf dem der westliche Demokratiebegriff *Freiheit* und *Demokratie* in einem mutuellen und bisweilen synonymen Begriff *Person* (s. Adenauer 1946, S. 143; CDU 1946, S. 50; Kaisen 1945, S. 16; Grimme 1946d, S. 99; Spranger 1947, S. 39; Verfassungsausschuß 1948, S. 508). In der Formel *Demokratie ist praktische*

Die christliche Weltanschauung allein gewährleistet Recht, Ordnung und Maß, Würde und Freiheit der Person und damit eine wahre und echte Demokratie.

## Onomasiological level

The discourse dictionary integrates the two principles semasiology and onomasiology, we have said. The onomasiological principle visualizes the semantic relationships of a discourse like a network. It is represented in the articles by specifications about partner words, co-occurrences, and syntagmatic constructions. Each lemma is part of a net, which creates semantic connections, and each connection is a knot of this net. The onomasiological level represents so to say the hypertextual structure of the discourses vocabulary.

In case of our key word *democracy* you find references (in the print version) or links (in the online version) for example to *Antifaschist (antifascist)*, from *Antifaschist*, for example, to *Abendland (Occident)*, from *Abendland* to *Kultur (culture)*, and so on:



These relations have different functions of course, which have been recognized by the discourse analysis preceding. The function of the relation between *democracy* and *antifascist* is: they are – out of the eastern perspective – almost synonyms, since in the early postwar eastern discourse there is a large semantic interface of *democracy* and *antifascist*. *Antifaschist* and *Abendland* are connected, because they are both used for identificational purposes in the two discourses. *Abendland* and *Kultur* finally are connected, because they name equivalent concepts: while the western discourse participants refer to *Abendland* to proof their anti Nazi confession, the eastern discourse participants refer to *Kultur*, especially to *Kulturerbe* (*heritage of culture*), to the same purpose.

Which discursive function is to be described between *democracy* on the one side, and *Abendland* and *Kultur/Kulturerbe* on the other? *Abendland* has the same function in the western, like *Kultur/Kulturerbe* in the eastern discourse. They are both words of confession: Who professes to the *Abendland*, or to the *Kulturerbe* respectively, he declares at the same time his democratic convictions, since they both name a condition for democracy.

Can we show a relation of *democracy* to the main discourse concept of *guilt*? Sure, at least in regard to the western discourse. The western political elite in the early post war time was convinced of the redeeming force of the democratic confession: *Democracy and joint guilt are two concepts, in which future and past are collected like in a burning glass* (Grimme 1946d, 93). Translated into terms of semantic: *democracy* and *guilt* are two concepts which are antonyms.

## 1.4 Conclusion

1 Discourse lexicography is not an alternative to general or standard lexicography. It is rather a completion, since discourse lexicography reconstructs the semantic structure of its lemmas on a high level of precision.

2 Discourse lexicography gives information about the usage of words: at a certain time, by a certain association of users, to a certain topic. Thus discourse lexicography reconstructs and presents discourse semantic, which means: contextualized semantic.

3 Discourse lexicography provides semantic information about words in societal use. Since our social reality is constituted by discourses, discourse lexicography is the representation of the relation between language and society.

## 2. *elexiko*

### 2.1 Preliminary Remark

The lexicographic project *elexiko* compiles a general lexicographic reference work that explains and documents contemporary German; it was specifically designed for online publication and is free of charge. The primary and exclusive basis for lexicographic interpretation is an extensive German corpus.

*elexiko* is compiled by adopting the principle of modularity, that is, the lexicon is analysed systematically in modules, which are defined by specific semantic, syntactic or morphological criteria. Using this approach, a semantic field, a word family, or a word class is described systematically and separately. Furthermore, modules are also defined according to levels of frequency and distribution of lexemes. Right now we work on a module called “Lexikon zum öffentlichen Sprachgebrauch” (i.e., *Dictionary on Public Discourse*). It contains approximately 2,800 entries selected mainly by their (high) frequency, such as *Qualifikation*, *Reform* and *Demokratie*, which is of interest in our context here.

Currently, the dictionary contains over 1,400 fully lexicographically described entries. These entail sense-independent information on morphology and word formation as well as number of senses and their conceptual relationship. The entries also offer a large scope of sense-related information, in detail: meaning definition, collocations, syntagmatic patterns, sense-related terms, pragmatics, and grammar. With this wide spectrum of lexical information, *elexiko* exceeds other existing general German dictionaries.

## 2.2 The entry *Demokratie*

The word *Demokratie* is very high frequent in the underlying corpus: when searching the corpus, almost 200,000 citations with *Demokratie* will be found. Together with derivatives like *demokratisch* or *demokratisieren* as well as very many compounds like *Demokratiebewegung* (i.e., *democracy movement*) or *Direktdemokratie* this word family plays a prominent role in the “Lexikon zum öffentlichen Sprachgebrauch”. In the following we will look at the semantic information given in the entry *Demokratie*, contrasting it with the information presented in the Discourse Dictionary.

### Sense-independent information

Three meanings of *Demokratie* can be distinguished: ‘politisches Prinzip’ (i.e., *political principle*), ‘Staat’ (i.e., *nation*), and ‘Mitbestimmung’ (i.e., *co-determination*). The first meaning ‘politisches Prinzip’ is specified further: here we find a specification ‘Regierungsform’ (i.e., *form of government*):

# Demokratie

## Lesartenübergreifende Angaben

### Orthografie

Normgerechte Schreibung: Demokratie  
Worttrennung: De|mo|kra|tie

### Herkunft und Wandel

Für Informationen zu Herkunft und Wandel des Stichwortes klicken Sie bitte [hier](#).

## Lesartenbezogene Angaben

Lesart 'politisches Prinzip'  
Spezifizierung 'Regierungsform'

Lesart 'Mitbestimmung'

Lesart 'Staat'

Für nähere semantische und grammatische Informationen (z. B. Bedeutungserläuterung, sinnverwandte Ausdrücke, typische Verwendungen) und Belege wählen Sie eine Lesart / Spezifizierung.

### Zum Zusammenhang der Lesarten

Die Lesart 'Staat' ist eine Metonymisierung der Lesart 'politisches Prinzip', während die Lesart 'Mitbestimmung' eine Generalisierung der Lesart 'politisches Prinzip' darstellt. Die Lesarten liegen semantisch dicht beieinander. Einige Kontexte im *elexiko*-Korpus können daher nicht immer eindeutig zugewiesen werden.

The first meaning 'politisches Prinzip' is the one that is most frequent in the corpus. It is also the one prevalent in the Discourse Dictionary, which does, unsurprisingly, not mention the meaning 'Mitbestimmung'. We will now look closer into the semantic information given for the meaning 'politisches Prinzip'. Information on syntagmatic patterns, pragmatics and grammar will not be discussed here, but may be consulted online under [www.elexiko.de](http://www.elexiko.de).

### Meaning definition

The meaning definitions in *elexiko* are always given as full sentences, following specific patterns for different semantic and syntactic classes of words. For a noun like *Demokratie*, which is classified as a word denoting an (here abstract and unpersonal) individual, the meaning definition begins with the phrase "Mit *Demokratie* bezeichnet man" (i.e., *With Demokratie one denotes*). This phrase is followed by a hyperonym ("politisches Prinzip"), which is then specified by a relative clause describing this principle:

## Bedeutungserläuterung

Mit **Demokratie** bezeichnet man ein politisches Prinzip, nach dem die Bürger bzw. die von ihnen gewählten Vertreter politische Entscheidungen treffen. Eng verbunden mit der **Demokratie** sind außerdem Grundrechte der Bürger wie z. B. Schutz der Menschenwürde, freie Entfaltung der Persönlichkeit, Meinungs- und Pressefreiheit, Versammlungsfreiheit und Glaubensfreiheit.

FDP-Chef Wolfgang Gerhardt sagte, an der Chance, auch in Berlin demokratische Stabilität zu leben, "daran hat Bonn entscheidende Anteile". Die PDS-Abgeordnete Christa Luft versicherte, sie und die meisten anderen Ostdeutschen schätzten die Vorzüge von **Demokratie** und Rechtsstaat. Dies schließe das Bekenntnis zum Grundgesetz ein. Allerdings gebe es eine wachsende Kluft zwischen Verfassungsanspruch und Alltagswirklichkeit. (Frankfurter Rundschau, 02.07.1999, S. 1, Letzte Sitzung am Rhein / Thierse und Kohl: Umzug bedeutet keine neue Politik.)


Im Artikel 6, Absatz 1 des EU-Vertrages in seiner Fassung von Amsterdam werden die Grundsätze der Freiheit, **Demokratie**, Achtung der Menschenrechte und Grundfreiheiten sowie der Rechtsstaatlichkeit verbindlich niedergelegt. Eine schwerwiegende Verletzung dieser Grundsätze kann durch Sanktionen geahndet werden, die bis zum Entzug der Stimmrechte in den EU-Organen gehen, nicht aber zum Ausschluss führen können. Der Beschluss darüber fällt im Rat der Staats- und Regierungschefs. (Kleine Zeitung, 21.04.2000, EU-Austritt: Debatte über Udenkbares.)

[...] Der frisch eingetroffene neue US-Botschafter in Kuwait, Edward Gnehm, formulierte es in offiziöseren Begriffen: "Die Vereinigten Staaten sind ein Land, das auf den Prinzipien der **Demokratie** und öffentlichen Partizipation beruht. Wir werden auf diesen Prinzipien bestehen, hier wie überall. Ob es dann Parlament oder Nationalversammlung heißt, ob der Staatschef sich Emir nennt, ist uns egal, solange die Menschen an der Regierung teilhaben." (die tageszeitung, 06.03.1991, S. 7, Kuwaits Normalisierung macht kleine Schritte.)

Three citations chosen from the corpus illustrate the definition. Each citation focuses on one important aspect of the concept 'Demokratie': *Vorzüge von Demokratie und Rechtsstaat* (i.e., *advantages of democracy and a constitutional state*), *die Grundsätze der Freiheit, Demokratie, Achtung der Menschenrechte und Grundfreiheiten* (i.e., *the principles of freedom, democracy, respect of the human rights, and fundamental freedom*), and *Prinzipien der Demokratie und öffentlichen Partizipation* (i.e., *principles of democracy and public participation*). As can be seen from these citations, the word *Demokratie* is used in the *elexiko*-corpus referring to different nations (for example, the United States of America) as well as the European Union, and referring to the present time. The context of guilt or a differentiation in a Western and Eastern concept of *Demokratie* as described in the Discourse Dictionary is evidently not present in the corpus texts of the *elexiko*-dictionary. The *elexiko*-corpus consists exclusively of newspaper and magazine texts since 1945 with a concentration on texts since 1980. Since *elexiko* is a general dictionary, this does not pose a problem – a broader approach in the semantic analysis is to be expected for *elexiko*.

## Collocations

Collocations of a headword in *elexiko* are given in semantically defined groups. They are answers to specific questions about the headword. For *Demokratie* those questions are “Wie ist Demokratie?” (i.e., *How is democracy?*), “Was macht man mit Demokratie bzw. was macht Demokratie?” (i.e., *What can be done with democracy or what does democracy?*), “Wer übt Demokratie?” (i.e., *Who practices democracy?*), and “Was wird im Zusammenhang mit Demokratie thematisiert?” (i.e., *Which themes are connected with democracy?*). Answers to the first question are adjectives, answers to the second question are verbs, etc.:

**Die Semantische Umgebung und ihre lexikalischen Mitspieler** 

**Wie ist Demokratie?**

- breit
- echt
- formal
- regional
- technisiert

**Was macht man mit Demokratie bzw. was macht Demokratie?**

**Wer übt Demokratie?**

**Was wird im Zusammenhang mit Demokratie thematisiert?**

- Diktatur
- Föderalismus
- Freiheit
- Frieden
- Gerechtigkeit
- Gewaltenteilung
- Gleichheit
- Grundfreiheiten
- Grundgesetz
- Kampf
- Kapitalismus
- Marktwirtschaft
- Meinungsfreiheit
- Menschenrechte

In our context, the last question with its answers is especially important, since here we find other frequent words in the direct context of the headword, as *Kapitalismus*, *Föderalismus*, *Freiheit* (i.e. *freedom*), *Pluralismus*, etc. Here, the most frequent words of the vocabulary in the *Demokratie*-discourse as found in the corpus-texts, are presented. However, these collocates are not explained further or attributed to specific participants of the discourse,

as in the Discourse Dictionary. To give collocations in a general dictionary aims at something else: collocations support and broaden the meaning definition.

### Sense-related terms

Part of the semantic description in *elexiko* is extensive information on paradigmatic partner words. These are found through diverse corpus-based and corpus-driven queries and are presented in groups. Each sense-related term is accompanied by a citation:

**Sinnverwandte Wörter** i

**Beziehung(en) der Bedeutungsgleichheit/-äquivalenz**

<span style="border: 1px solid black; padding: 0 2px;">i</span> Synonym(e):	<a href="#">Parlamentarismus</a>	<input type="button" value="Beleg(e)"/>	<input checked="" type="checkbox"/> <input type="button" value="Kommentar(e)"/>
	<a href="#">Volksherrschaft</a>		<input type="button" value="Beleg(e)"/>
	<a href="#">Volkssouveränität</a>		<input type="button" value="Beleg(e)"/>

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**Beziehung(en) des Bedeutungsgegensatzes**

<span style="border: 1px solid black; padding: 0 2px;">i</span> komplementäre(r) Partner:	<a href="#">Diktatur</a>	<input type="button" value="Beleg(e)"/>	
	<a href="#">Faschismus</a>		<input type="button" value="Beleg(e)"/>
	<a href="#">Nationalismus</a>		<input type="button" value="Beleg(e)"/>

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<span style="border: 1px solid black; padding: 0 2px;">i</span> inkompatible(r) Partner:	<a href="#">Freiheit</a>	<input type="button" value="Beleg(e)"/>	
	<a href="#">Gerechtigkeit</a>		
	<a href="#">Menschenrechte</a>		
	<a href="#">Pluralismus</a>		
	<a href="#">Frieden</a>		<input type="button" value="Beleg(e)"/>
	<a href="#">Verfassung</a>		<input type="button" value="Beleg(e)"/>

As synonyms the words *Parlamentarismus*, *Volksherrschaft* (i.e. *popular government*), and *Volkssouveränität* (i.e., *sovereignty of the people*) are given. Complementary words are *Diktatur*, *Faschismus*, and *Nationalismus*. In the discourse on guilt as described in the Discourse Dictionary, *Schuld* (i.e. *guilt*) is also a complementary word (here labelled as antonym). In the general context found in our corpus texts and presented in the *elexiko*-entries, *Schuld*, however is not a sense-related term.

Words like *Freiheit* (i.e. *freedom*), *Gerechtigkeit* (i.e., *justice*), *Menschenrechte* (i.e., *human rights*), etc. are classified as co-hyponyms (labelled as “inkompatible Partner”). Together with the concept of democracy, the concepts denoted by those lexems are co-hyponyms under the concept of value. This information in the paradigmatic information in the

*elexiko*-entry *Demokratie* corresponds with the thematic group of collocations mentioned earlier. When analyzing the sense-related partners for *Demokratie*, we find quite a lot of the words constituting the *Demokratie*-discourse in contemporary German language. Once again, their contribution to the discourse is not described in details, since this is not the focus of our general dictionary.

### 3. Conclusion

As we have seen by comparing the entries *Demokratie* in the Discourse Dictionary and *elexiko*, discourse lexicography and general lexicography complement each other. While discourse lexicography will give a very precise description of a lexeme in a certain discourse, general lexicography will give diverse information on meaning and usage, not to forget grammar and sense-independent information as spelling. When two online dictionaries as the ones presented here are combined in a lexicographic portal, users may benefit from the advantages of each approach in a convenient way, looking up words in two (or more) dictionaries at the same time.

When comparing the entries in the Discourse Dictionary and in *elexiko*, users may also learn a lot about the history of *Demokratie* in Germany during the 20<sup>th</sup> and early 21<sup>st</sup> century. When a new dictionary on the *Demokratie*-discourse in 1968 will shortly be implemented into the portal OWID, a further milestone in the history of *Demokratie* in Germany will be described lexicographically.