

**THE TREATMENT OF CULTURAL ARTEFACTS IN SELECTED NORTHERN
SOTHO DICTIONARIES : A LEXICOGRAPHIC ANALYSIS**

By

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DECLARATION

I, **Matjie Elizabeth Mokoka**, declare that the dissertation “***THE TREATMENT OF CULTURAL ARTEFACTS IN SELECTED NORTHERN SOTHO DICTIONARIES: A LEXICOGRAPHIC ANALYSIS***”, is my own work and that all the sources that I have used have been acknowledged by means of complete references.

.....
M. E. MOKOKA

.....
DATE

DEDICATION

I dedicate this study to my beloved husband Charles, two adorable sons, Noko and Rashawe, and my lovely daughter Pheladi.

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ABSTRACT

The study analyses the treatment of traditional artefacts in Northern Sotho-English Dictionaries. It highlights that artefacts have not received proper treatment in such dictionaries. The end-user is often left unsatisfied because the artefacts are not explained in such a manner that the end-user understands what they are or used for. As a result, the study recommends the use of pictures and paraphrasing to resolve the aforementioned challenge.

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CHAPTER ONE

1.1 INTRODUCTION

Currently, Northern Sotho has several dictionaries compiled by lexicographers such as Mojela (2007), de Schryver (2007), Sathekge & Prinsloo (1996), Kriel (1971), Lombard, Barnard and Grobler (1992), Ziervogel and Mokgokong (1975). All these dictionaries have been compiled with the major objective of helping users to grasp fully the meaning associated with source and target texts. The study seeks to find out the following: *the treatment of cultural artefacts in selected Northern Sotho dictionaries: a lexicographic analysis*. The study will enable lexicographers and people who are learning the language to realise how important it is to have pictorial illustration in the dictionary.

1.2 BACKGROUND AND RATIONALE FOR THE STUDY

According to Look Way UP (nd:1), the primary use of a dictionary is to explain the meaning of a word or words. In addition, a dictionary's importance lies in the fact that it assists users in terms of the right pronunciation of words, the parts of speech one is supposed to use and the correct spelling of various words. In this sense, a dictionary becomes useful because it also enriches one's vocabulary. Ultimately, as Svensen (2009:1) opines, a dictionary is a cultural phenomenon because it leads to cultural development among its users because they end up learning about the type of words used in other cultures. All this does not negate the fact that the primary function of a dictionary is to serve as a reference book where words are arranged alphabetically, Jackson (2005:25). This is why one often hears people say that they will look up a word in the dictionary.

Presently, Northern Sotho has various dictionaries composed by lexicographers as indicated in paragraph 1.1 above. These dictionaries have been compiled with the major aim of helping users to grasp fully the meanings associated with source and target texts. In other words, lexicographers believe that their dictionaries must be user-friendly at all times. However, this is an ideal that is difficult to attain because Northern Sotho dictionaries reflect a variety of problems such as the following:

- Lack of equivalence
- Difficulty in lemmatization of entries (verbs, nouns, adverbs and figurative language)
- Inconsistency in the use of words
- Inadequate presentation and incorrect description of cultural artefacts words.

Lack of equivalence ends up affecting in a negative manner the lemmatization of cultural artefact words in Northern Sotho dictionaries because most of them do not have synonyms. As a result, the word ends up being described or defined and this is not always user-friendly if the reader is unaware of the item being displayed. Furthermore, some of the cultural artefacts words in Northern Sotho are not frequently used and are thus excluded from dictionaries.

1.3 DEFINITIONS

For the purpose of this study, the following words will be defined to increase understanding:

Artefacts : Artefacts are cultural objects that are man-made and used within a specific culture (Taun, 1980:462).

Culture : Culture is a collective belief by a society or individual in terms of art, customs and beliefs (Spencer-Oatey, 2014).

Dictionary : A dictionary is a reference book that comes electronically or in hard-copy with a list of words and their given meanings in a specific language (Hornby, 2010:404; Kosch, 2013:227).

Lexicographers: Lexicographers are authors or editors of dictionaries (Gouws & Prinsloo, 1997:46).

Lexicography : Lexicography is a process of compiling dictionaries (Gouws & Prinsloo, 1997:45-47).

Treatment : Treatment is the manner in which one deals with or discusses a subject (Hornby, 2010:1592).

Lemmatization: Lemmatization is the process of grouping together the different forms of a word so they can be analysed as a single item (Prinsloo & De Schryver, 1998:258- 273).

Equivalence : Equivalence is a state where two or more words or objects have the same value or function. It is also described as a complete correspondence between words and expressions in two languages as regards content and register (Chifane, n.d.:77 & Lekganyane, 2001:58-59).

1.4 AIM OF THE STUDY

The aim of the study is to examine the treatment of cultural artefacts in selected Northern Sotho dictionaries. In order to achieve this aim, the study will attempt to answer the following research question and sub-questions.

1.4.1 Research Question and Sub-Questions

According to Denscombe (2002:31-39) research questions state precisely what is to be examined by observing, measuring or interrogation in order to shed light on the broader topic. He further states that questions are expected to provide a picture of exactly what is to be investigated and draw upon a review of the existing literature. Apart from guiding the study towards its goal and getting a broader view of the topic, the research question and sub-questions are aimed at attaining an in-depth understanding of the lexicographic analysis of Northern Sotho dictionaries. The main research question for this study is as follows:

HOW HAVE LEXICOGRAPHERS TREATED CULTURAL ARTEFACTS IN NORTHERN SOTHO DICTIONARIES?

1.4.1.1 Sub-questions

- What is the role of pictures (and visual aids) in explaining artefacts?
- What is the importance of culture in the compilation of dictionaries (with specific reference to cultural artefacts)?
- What are the difficulties associated with the treatment of cultural artefacts in Northern Sotho dictionaries?
- Which strategies could be employed to ensure that cultural artefacts are treated satisfactorily in Northern Sotho dictionaries?
- How have lexicographers treated artefacts in Northern Sotho dictionaries?

1.4.1.2 Objectives of the study

- To observe how cultural artefacts have been treated in Northern Sotho dictionaries.
- To determine the importance of culture in the compilation of dictionaries (with specific reference to cultural artefacts).
- To establish the role of pictures (and visual aids) in explaining artefacts.
- To identify the difficulties associated with the treatment of cultural artefacts in Northern Sotho dictionaries.
- To propose strategies that could be employed to ensure that cultural artefacts are treated satisfactorily in Northern Sotho dictionaries.

1.5 METHODOLOGY

1.5.1 Method and tools

This section outlines a description of the methodology that will be used in the collection and analysis of data for the proposed research. The study will utilise the qualitative method which in turn will embrace the descriptive and explanatory design.

The qualitative research method will be used to assist the researcher in gathering, analysing and interpreting data by observing what people do or say. In this case, the researcher will be looking at what different lexicographers say about the treatment of artefacts in dictionaries, particularly Northern Sotho dictionaries. In addition, the study will invoke the content analysis method because dictionaries as texts will come under scrutiny as far as their content is concerned.

1.5.1.1 The tools used for collection of data

This study will use semi-structured interviews in order to collect data. Interviews will be held with academics, lexicographers and language practitioners who specialise in Northern Sotho. It is important to mention that the interviews will be based on the main research question as well as sub-questions.

According to Maree (2010:87-99), an interview is a two-way conversation whereby the interviewer asks questions in order to collect data and to learn more about one's perception or behaviour. We can distinguish between three different types of interviews namely; open ended interviews, semi-structured interviews and structured interviews.

An open-ended interview is often in a form of a conversation where the researcher explores with the participant, while the semi-structured interview is commonly used in research projects to corroborate data emerging from the participant. Lastly, we can identify the structured interview as an instance wherein questions are detailed and developed in advance. For the purpose of this research, semi-structured interviews will be used as this will provide an opportunity to probe for more

information in order to have clear and meaningful information about the treatment of artefacts in dictionaries.

1.6 SECONDARY SOURCES

Additional information pertaining to the study will be gathered by accessing the relevant information from sources such as dissertations, journals, articles, books, and dictionaries.

1.6.1 Data analysis

In this study, textual analysis and content analysis will be used as regards data analysis. Both these methods are relevant because the study will use texts (i.e. dictionaries) and their contents to arrive at findings and conclusions. In addition, data reduction will be administered in order to concentrate on relevant themes only. In this study, data analysis will be based on Maree's (2008:103) framework where the following strategies will be applied: organisation of data, establishing themes or categories and interpreting the data. Conclusion drawing and verification will occur after all the data collection has been finalised.

1.7 SIGNIFICANCE OF THE STUDY

The study will highlight the way in which cultural artefacts should be handled in English-Northern Sotho Dictionaries. In this way, lexicographers will gain more knowledge as they will learn effective ways of treating cultural artefacts in dictionaries. Furthermore, the study will lead to the compilation of user-friendly English-Northern Sotho dictionaries. Lastly, the study will add more knowledge in the field of lexicography and might assist other scholars gain more insight about the effective ways of lemmatizing cultural artefact words.

1.8 ORGANISATION OF THE STUDY

Chapter One presents the background on lexicography. It also provides details on how the research would unfold.

Chapter Two deals with the literature review with regard to understanding more on lexicography and lexicographers.

Chapter Three mainly deals with the research methodology.

Chapter Four analyses the data collected through interviews.

Chapter Five concludes the study and presents its findings and recommendations.

CHAPTER TWO

LITERATURE REVIEW

2.1 THE ORIGIN OF THE DICTIONARY

According to Klein (2001:8764-8768), it is believed that the first lexicographic books are lists of Sumerian words with their Akkadian equivalents, which were written on clay tablets in cuneiform script in about 4,700 years ago. This phenomenon continued throughout Antiquity and the Middle Ages. With the oldest German book, which was written around 765, is an inventory of some Latin words with explanations in German. Words were simply brought together for one reason or another and were felt to be difficult, which were then explained either by a more familiar word in the same language or by a translation. Words were ordered alphabetically.

However, there were also more similar attempts such as the *Catholicon*, which was compiled around 1250 (Klein, 2001). Its structure was a mixture of an encyclopaedia and a dictionary. It became one of the first printed lexical works in Europe. It was only in the sixteenth century that two developments led to drastic revolution in the publication of dictionaries. The first development was the invention of printing by Gutenberg (Klein, 2001). The second development was the slow but steady rise of national languages. Since early Italian, French, English, or German were hardly organised, a major aim of the first dictionaries in these languages was to give them clear norms. In some countries, national academies were founded to this end. From all these developments the results were the production of dictionaries in large numbers, (Klein, 2001:8764-8768).

2.2 HISTORY OF NORTHERN SOTHO DICTIONARIES

There are different kinds of dictionaries in the Northern Sotho Language such as the bilingual “*Popular Northern Sotho Dictionary*”, which was compiled by Kriel and published in 1971. It was followed by a multilingual dictionary titled “*Pukuntšu ye Kgolo ya Sesotho sa Leboa*”, which was compiled by Ziervogel and Mokgokong in 1975. In 1996, Prinsloo and Sathekge published a bilingual dictionary called “*New*

Sepedi Dictionary". Almost ten years passed without any new Northern Sotho dictionary being published. It is gratifying that in 2006 Mojela, Mogodi, Mphahlele and Selokela produced a bilingual dictionary titled *Sesotho sa Leboa/English Pukuntšu Dictionary*. Soon thereafter, *Oxford Sesotho sa Leboa - Seisemane Pukuntšu ya Sekolo* was compiled in 2007 by de Schrywer, Mogodi and Mogodi. The trend thus far has been to publish bilingual or multilingual dictionaries. However, in 2007 Mojela published a monolingual dictionary called "*Pukuntšutlhaloši ya Sesotho sa Leboa*".

Whether or not each of the abovementioned dictionaries within their respective categories have a good future in terms of usage, surely depends on the end - user. For persons who are interested in learning a foreign language as a second language a bilingual dictionary will be a great source. Bilingual dictionaries show how words and expressions in a source language can be reproduced in a target language Svensen (1993:20). On the other hand, for those who are native speakers of a language, a monolingual dictionary will be preferable, since it gives meanings of words by means of definitions or explanatory paraphrases.

2.3 NORTHERN SOTHO DIALECTS

Prior to 1994 one of the languages spoken in the North of South Africa, especially in the then Transvaal and the Lebowa Homeland, was referred to as Northern Sotho. However, with the inception of the new South African constitution (1996), Northern Sotho became known as Sepedi. This brought about confusion as to which of the two to use. It should be noted that the name Sepedi is not synonymous with Northern Sotho as some people seem to believe. Northern Sotho encompasses approximately 30 closely related dialects of which Pedi is one of them. Pedi refers to the language of the Pedi people whereas Northern Sotho refers to the official language which is a much broader category than merely Pedi (CC-BY-SA). A dialect is therefore defined as varieties of a language used by groups of smaller than the total community of speakers of the language Francis (1993:1). A dialect can further be defined as a substandard, low status, often rustic form of language generally associated with peasantry, the working class or other groups lacking in prestige. Dialect is also a term which is often applied to forms of language, particularly those spoken in more isolated parts of the world, which have no written form. Chambers and Trudgill (1980:3). On the other hand, Barker (2011:13) regards a dialect as a

variety of language which has currency within a specific community or group of speakers. From the three definitions above one depicts that a dialect is commonly defined as a language spoken by small communities.

Northern Sotho is still a standardised language used for official and formal context. Its orthography is all-encompassing and consists of grammatical structures of all the nine dialects. It is a collection, of these dialects which are used in both spoken and written forms, in order to maintain intelligibility and consistency. These can also be converted into written forms as the missionaries did: Seroka, Sephalaborwa, Sehananwa, Sepedi, Sepulana, Sekone, Setlokwa, Sekopa and Khelobedu (Monareng, 2010).

There is a high mutual intelligibility among Northern Sotho dialects. However, these dialects still use words which are not similar in all of them. Petyt (1980:13) summarises the essence of the mutual intelligibility criterion as follows:

“Many people hold the essential criterion to be that of mutual intelligibility: dialects are different but mutually intelligible forms of speech. If two speakers in spite of some observable differences in their speech, can understand each other, they are held to be using different dialects; if two speakers cannot understand each other, they are speaking different languages”.

The table below illustrates this:

English	Northern Sotho	Khelobedu	Sekone	Tlokwa	Sephalaborwa
Beat	Betha	Tia	Tia	Tia	Ngomotla
Talk	Bolela	Apa	Bolela	Apa	Apa
Near	Kgauswi	Khwaifi	Kgauswi/hleng	Kgaufi	Kgauswi
Bottom	Fase	Tlase	Tlase	Fase	Tlase
Thirst	Lenyora	Ledora	Lenyoro	Mohau	Lenyoro
Shoe	Seeta	Kheeta	Seeta	Seeta	Seeta

2.4 STRUCTURE OF A DICTIONARY

The structure of the dictionary is generally divided into two aspects, that is, macrostructure and microstructure (Prinsloo, De Schryver & Marggraff, n.d.:3).

The *macrostructure* of a dictionary, which is the overall structural organisation of a dictionary, consists of the following aspects:

- Front matter, introduction, user guidelines;
- Body–entries and definitions (plus often other stuff), typically organized alphabetically;
- End matter - appendices and additional information, e.g. personal names, place names and loan items.

On the other hand, the *microstructure* of a dictionary which is in fact the internal structure of a dictionary comprises the following features:

- Headword (lemma, form to be looked up) - spelling;
- Pronunciation;
- Part of speech category or word class;
- Semantic specification - senses and reference;
- Cross-references to related items, related by sense;
- Collocations, co-occurrence strings;
- Usage with examples;
- Etymological or historical notes.

The difference between the macrostructure and microstructure is that on the one hand, the macrostructure deals with the external appearance and comprises the form and size of the dictionary. On the other hand, the microstructure deals with the information used in the treatment of the macrostructure.

2.5 WHAT SHAPES A DICTIONARY?

A dictionary is shaped from various sources of life and the type of information one gathers and later uses shapes the result of the product. Thus, Cermak (2003:18-33) states that lexicographers collect their information and compile the dictionary to suit the type of dictionary being planned.

The use of primary and secondary resources in the compilation of a dictionary is some of the advantages to the compilers. This in a sense covers different types of dictionaries. Yet again, some information and data may not be relevant or sufficient to the product “dictionary”.

According to Mosel (2004:2) “the first step in actually writing the dictionary is making lists of words which are to become head words or run-ons in dictionary entries”. He gives three methods:

- Translating wordlists in the lingua franca into the source language as is suggested in most field manuals, at least for the basic vocabulary;
- Extracting words from a text corpus;
- Eliciting words by techniques which encourage the dictionary helpers to produce wordlists without translation”.

2.6 TYPES OF DICTIONARIES

There are different types of dictionaries, these includes bilingual, multilingual, historical, biographical, and geographical dictionaries. In many endangered languages communities it makes sense to construct topical dictionaries before launching into a full bilingual dictionary. One can say a bilingual dictionary refers to a dictionary that lists translation equivalents in two natural languages (Cluver, 1989).

A bilingual dictionary is a comprehensive dictionary with about 300 000 words and expressions. It has a long history which contains several socio-political and cultural references within its macrostructure. Through its specialty, this type of dictionary is used to translate words or phrases from one language into another (Kotze, 1999:95).

Many people use bilingual dictionaries but they are often seen as lower grades to monolingual dictionaries. Those studying towards qualifications in languages are often advised against using bilingual dictionaries due to the fact that there are a number of bad and inadequate bilingual dictionaries which are misleading and good for restricted purposes only (Varantola, n.d.:35). Furthermore, there are some poorly written bilingual dictionaries within the industry. To add, inexperienced users often grossly abuse bilingual dictionaries. It is believed that a bilingual dictionary is a contradiction in terms. This is due to the fact that no such equivalence exists between two languages that would mandate a bilingual word list. In spite of this, however, good bilingual dictionaries on the market have taken into account users of different needs and linguistic backgrounds. In particular this seems to be the case with modern, cooperatively produced bilingual dictionaries between major languages. However, there are many, “relatively new bilingual dictionaries that give little attention to the passive/active distinction and try to steer an unsystematic middle course, both in terms of information categories and their content” (Varantola, n.d.:36).

Through its specialty, there are some common challenges that lexicographers believe are associated with a bilingual dictionary, and this is through defining its function. Furthermore, other challenges regarding this type of dictionary is that words cover more than one area of meaning and these multiple meanings do not always correspond to a single word in the targeted language.

Apart from the bilingual dictionaries, there are also monolingual dictionaries which refer to dictionaries written in one language that are intended for native speakers. These types of dictionaries contain definitions and examples of usage (Cluver, 1989). Usually, monolingual dictionaries require more volume in order to define what the headword means taking into account the advantage that they can use the same language in the definitions. This is in contrast to bilingual dictionaries as they provide

meaning briefly but have to express it in another language. According to Varantola (n.d.:38), it is much easier and logical to describe word meaning more accurately in monolingual dictionaries. Varantola adds that *“the traditional definition criteria of classification, substitutability and “the use of synonyms do not necessarily produce user-friendly definitions; paraphrases are often only approximations and a controlled definition language forces the lexicographers to use fuzzy, even unnatural ways of explaining, a kind of lexicographical beat about the bush techniques”*. The end-users always have various needs for solving a normative dispute about the correct meaning, to doing crossword puzzles and applying the dictionary information to contexts, but unfortunately the dictionary has offers no solution.

2.7 LEMMATIZATION OF NOUNS

According to Prinsloo and de Schryver (1998:258-273), lemmatization is the process of grouping together the different forms of a word so they can be analysed as a single item. They further state that lexicographers lack planning in the African languages, Northern Sotho included. Lexicographer planning refers to the design, micro, and macrostructure of the dictionary. It is believed that lexicographers fail in the effort to lemmatize nouns on the macrostructure level. This is mostly evident in the printed dictionaries. These dictionaries also include words that are rarely to be looked at by the end-users. Within the African languages, lexicographers use the following principles when lemmatizing nouns (Prinsloo & de Schryver, 1998:259):

- Lemmatizing the noun stem;
- Lemmatizing nouns according to morpho-lexical fields;
- Lemmatizing both singular and plural noun forms;
- Lemmatizing only singular noun forms;
- Lemmatizing nouns on the first or their third letter.

2.8 LACK OF EQUIVALENCE

Karimi (2006) describes equivalence as follows:

If a specific linguistic unit in one language carries the same intended meaning/message encoded in a specific linguistic medium in another, then these two units are considered to be equivalent. In the field of translation between two or more languages, equivalence seems to be one of the daunting problems that face lexicographers. The issue at hand is that, there is lack of equivalence in terms of culture.

This is further argued in Chifane (n.d.:74-82) that, equivalences hardly exist between two unrelated cultures.

Non-equivalence occurs when the target language has no direct equivalent for a word that occurs in the source text. The type and level of difficulty vary according to the nature of non-equivalence whereby different kinds of non-equivalence require different strategies, some are straightforward, some more involved and difficult to handle. It is neither possible nor helpful to relate specific kinds of non – equivalence to specific strategies (Baker, 2011:18).

Al-Masri (2009:8) believes that cultural understanding is important when one is dealing with translations of literary texts. He further adds that, this task involves a lot of hard work in order to succeed with the cultural translations. That is why cultural translation is known to be one of the most challenging aspects of translation. It involves the translation of language structures as a part of culture, whereby the translator must take into account not only the equivalence of meaning, but also investigates higher levels of content, context, semantics, and pragmatics. If the writer fails to do so, it will result in cultural loss.

According to Chifane (n.d.:75), translation can be influenced by the following factors:

- The nature of the message;
- The purpose/s of the author;
- The proxy of the translator;
- The type of audience.

As referred to above, lack of equivalence in cultural translation, inevitably brings about cultural loss. Cultural loss is defined as the loss of cultural norms, religious

beliefs, social customs and proverbial wisdom that are passed from one generation to another in order to sustain one's culture Al-Masri (2009:15). This happens when the lexicographer links the words and expressions of one culture to another different culture. Furthermore, the cultural loss influences the decline of cultural meaning of the source text. It is assumed that cultural equivalence depends on the degree of relatedness between two languages that represent two different cultures.

2.9 CONSISTENCY OF WORDS

One of the problems associated with the compilation of dictionaries in African languages is that compilers add words as they wish (Prinsloo & de Schryver, 1988:258-273). This has resulted in inconsistencies of words. This inconsistency can be categorised into two. They are the inconsistencies where words are included or omitted and inconsistency as regards the lemmatisation of derivations.

According to Kosch (2013:228), predictability and consistency are the most important concepts in the conceptualisation of dictionaries. If the two concepts are not incorporated in the conceptualisations, it will lead to a point where the lexicographer decides in a haphazard way to include certain data category in a specific article and omitting it from the next (Gouws & Prinsloo, 1997:45-57).

Another inconsistency found in dictionaries is that, most dictionaries/lexicographers do not include pictures in their lemmatization due to the fact that space is a restricting factor. To those that have included pictures their consistency in this regard is not sufficient, they explain a word and put a picture to it whereby the next three words to follow are only defined without the use of a picture. Kosch (2013:238) advises that if a lexicographer decides to use pictures in a dictionary, this should be done throughout and not in an ad hoc manner.

2.10 TRANSLATION STRATEGIES

According to Mashamba (2011:46), translation strategy is a plan that the translator has for solving translation problems that come out when translating words, phrases, sentences and text that come from other languages to the target language.

Translation strategies are further defined in Mafuyeka (2012:41) as a manner of transferring meaning of a word from one language to another.

The strategies that are used are as follows:

- Semantic shift;
- Compounding;
- Paraphrasing;
- Borrowing; and
- Transliteration.

2.10.1 Semantic shift

According to Van Huyssteen (2003:109) in Mashamba (2011:47), semantic shift is the formation strategy where you find an existing meaning of a word accumulating and extends or becomes modified in order to name a new generally related concept.

2.10.2 Compounding

Compounding refers to a process where two or more independent words or morphemes are joined in order to create a new single word (Mashamba, 2011:49). In this case, new target language term formed must still refer to the original concept in the source language.

2.10.3 Borrowing

According to Mashamba (2011:53), borrowing is defined as a process whereby words from the primary language are taken and included in the secondary language. This is usually used to fill the prevailing linguistic spaces where vocabulary of the secondary language is used. It is clear that the translators take words straight from another language without translation. This is done when the term does not exist in the target language.

2.10.4 Transliteration

Arbabi, Fischthal, Cheng and Bart (1994) in Mafuyeka regard transliteration as the process of representing words from one language using the approximate phonetic or spelling equivalents of another language. Mashamba (2011:57) furthermore talks about transliteration as one of the strategies used for translation. This strategy is commonly used to find equivalence in English terms. Although this may easily make a language to lose its character, therefore other strategies need to be applied before using transliteration.

2.11 TRANSLATION METHODS

2.11.1 Word-for-word translation

Newmark (1988:45-46) states translation methods as follows: word-for-word translation “is when a word or words are translated singly by their most common meanings out of context”. Cultural words are translated literally. It is seen as one of the methods of translation that has problems, whereby the language rules and meaning are neglected.

2.11.2 Literal translation

Literal translation is when a source language (SL) word or phrase is translated into target language (TL) word or phrase, without worrying about style, but adapting the text to the target language syntactic rules with minimal adjustments, so that it sounds both correct and idiomatic Guerra (2012). Mashamba (2011:61) furthermore describes literal translation as one of the methods for translation whereby a word or words are translated as they are from the original sentence. At times the reader can understand other language structures easily but the real message will not be correctly grabbed as the language structures will be ignored. The grammatical structures are converted into their nearest target language text.

2.11.3 Idiomatic translation

Idiomatic translation reproduces the ‘message’ of the original but tends to distort nuances of meaning (Newmark, 1988:47). With regard to the Northern Sotho culture and other African cultures, there are some words that you cannot openly pronounce loudly while being in a public or private area. As a result this gave room to a methodology called idiomatic translation when translating words. This is mostly seen in words that are related to the human body parts, health issues and medically related issues. One of the advantages associated with this type of translation methodology is that it is not easily understood (Mashamba, 2011:64).

2.11.4 Communicative translation

Communicative translation attempts to render the exact contextual meaning of the original in a way that content and language are readily acceptable and comprehensive to the readership (Newmark, 1988:47). The source language user and the target language user receive the same message.

2.12 THE IMPORTANCE OF PICTURES IN EXPLAINING AN ARTEFACTS

The phrase that says “*A picture is worth a thousand words*” literally states that with a picture you can tell a story that has been written with a thousand words. Visual literacy is the ability to interpret and make meaning from information presented in the form of an image. Humans have been producing images for thousands of years, long before the written words were introduced. Gangla (2001:2) states that, of the five senses that human beings have, sight plays a very important part in the cognitive and linguistic development of the human mind. Furthermore, visual perception is a basic feature for understanding as seen in everyday behaviour. This in a sense means that, when one does not understand what is being said, the words can be accompanied by gestures or outlining shapes in order to capture those aspects of the verbal message that seem to work against our comprehension.

According to Gangla (2001:2), pictorial illustrations in lexicographical work seem to have started in the middle Ages. The lexicographical history of languages begins with bilingual word lists. We find the first pictorial illustrations in bilingual words and

dictionaries. The first printed English Dictionary to include such illustrations as woodcuts in the A to Z text is Thomas Elyot's *Dictionary* in 1538, which was followed by Richard Huloet's *Abecedarium Anglico-Latinum* in 1552.

The use of pictorial illustrations in dictionaries has not featured much in lexicographic literature. One observes that the power that comes from the use of visual aids assists greatly in making the word/s easily understood. The argument is that pictorial illustrations can become an important element of the dictionary just like the lemma or definition. Gangla (2001:11) is of the view that a pictorial illustration is one of the most important parts of the dictionary entry. He cautions that pictures must not simply be an autonomous collection of pictures in which the artist's only concern is to have his say. Rather, they should be harmonious in a sense that there should be a combination of written and illustrative elements in whichever book that includes illustrations. The lemma illustrated and the illustration must be relevant and there should be some pattern in deciding which elements to illustrate and which ones not to illustrate, as the dictionary cannot be a fully illustrated text. Undoubtedly, if words and pictures are in harmony they will give the end-user better information (Gangla, 2001:11). Because an artwork has the ability to symbolise and to manifest significant human experience, we are able to value the work even more than we do ourselves or other people. Some of the artefacts that are found within the Pedi culture are as follows:

2.12.1 Northern Sotho artefacts

Sešego



It is used to hold grain after harvesting. We find that this artefact is used in areas such as Senwabarwana. It falls under agricultural usage.

Figure 1: Sešego

Moeta



It is a clay pot which is used to keep beer, water etc. for domestic usage. It is still being used in areas such as Senwabarwana, Bolobedu, etc. One can say that its usage is mostly in areas where people still drink African beer.

Figure 2: Moeta

Mokgopu



It is a dish used by men to drink beer stored from the “Moeta” or the “nkgo”. Just like the “moeta”, it is primarily still being used in rural areas.

Figure 3: Mokgopu

Thiswana



It is a clay pot for domestic usage. It was used to serve relish such as meat and “morogo”. It is currently not being used.

Figure 4: Thiswana

Lešapelo



It is a domestic washing basin. It was used to wash hands before and after meals. It is currently not being used.

Figure 5: Lešapelo

Maseka



These are bracelets worn by women during their traditional dance and to display beauty. It is still being worn. The bracelets can be worn on the hands and legs.

Figure 6: Maseka



ARTEFACT	DICTIONARY DEFINITIONS			
	PUKUNTŠUTLHALOŠI YA SESESOTHO SA LEOBA	SEDIBA	OXFORD PUKUNTŠU YA SEKOLO	POPULAR NORTHERN SOTHO DICTIONARY
Sešego	Moraba wo mogolo goba bobolokelo bja mabele bjoo bo epelwago gantši ka šakeng	Grain basket	Grain basket	Large grain basket
Moeta	Sebjana sa go dirwa ka letsopa sa nkgokolo sa nkoti sa molongwana wo monnyane, sa go šomišwa go rwala meetse.	Small clay pot	Clay pot	Clay pot
Mokgopu	Sebjana sa setšo sa go dirwa ka leraka la go oma sa mokgoko wo moteletšana wa go kobega seo se šomišwago goga le go nwa bjala	Not included	Not included	Calabash
Thiswana	Sebjana sa setšo sa go bopša ka letsopa se se nnyane sa sebopego sa nkgokolo le molomo wa go ahlama gomme se šomišwa go solela nama.	Not included	Not included	Not included
Lešapelo	Sebjana sa setšo sa go dirwa ka kota seo se šomišwago go hlapela.	Not included	Not included	Not included
Leseka	Diaparo tša setšo tše tshesane tša sebopego sa sediko le lešoba le legolo bogareng gomme di rwalwa ke basadi matsogong le maotong ge ba tšhepa go laetša bokgabo.	Not included	Not included	Bracelet, bangle

2.13 CONCLUSION

In this chapter, literature review was done where, *inter alia*, the origin of dictionary, history of Northern Sotho dictionaries, Northern Sotho dialects, structure of the dictionary, types of the dictionaries, lemmatisation of nouns, lack of equivalence, consistency of words, translation strategies, the importance of pictures in explaining artefacts, Northern Sotho artefacts were highlighted. Three of the four Northern Sotho-English Dictionaries sampled in this chapter clearly did not provide full details of the artefacts that have been treated. All this shows that the said dictionaries are inadequate in terms of providing good definitions which any reader should comprehend. This means such dictionaries are not user-friendly, and thus lexicographers should try their best to compile dictionaries that readers will find useful.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 INTRODUCTION

The chapter highlights the research methodology used in this research. The study utilised the qualitative method which embraced the descriptive and explanatory design. Qualitative research methodology was used to assist the researcher in analysing and interpreting data by listening to what people say:

A research design is a plan stating how the researcher will go about collecting data. It answers the question how a research should be planned, structured and executed to fulfil the study. It is a general strategy for solving a research problem, which provides the overall structure for the procedures the researcher follows, the data the researcher collects and analyses. It also involves the consideration of the best method of collecting data to provide the relevant and accurate test of the research (Leedy & Ormond, 2005: 85).

This study adopted a qualitative study approach.

A qualitative research approach is defined by Creswell (1994:1) as “an inquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting”.

This approach is further explained by Dawson (2002:14) as “the research that explores attitudes, behaviour and experiences through such methods as interviews and focus groups.”

MacDonald and Headlam (1986:8) argue that “qualitative approach is concerned with a quality of information and attempts to gain understanding of the underlying reasons and motivations for actions and establish how people interpret their experiences and the world around them.”

3.2 METHODS AND TOOLS

The focus of the study was on the treatment of cultural artefacts in selected dictionaries. A semi-structured interview was conducted which allowed a more in-depth finding regarding the treatment of cultural artefacts in Northern Sotho dictionaries by lexicographers. Kothari (2002:28) describes semi-structured interview as the type of research in which the researcher wants to know the specific information which can be compared and contrasted with information gained in other interviews.

Tools used for the collection of information included interviews used to collect the information for this study. This is a method that allows the interviewers to vocally ask questions and note and record the answers. This can be done in two ways but, for the purpose of this research, the face-to-face method was considered whereby the method of recording was note-taking.

In this type of interview, a researcher attempts to achieve a holistic understanding of the interviewee's point of view. For the conducted interviews rapport was established to instil trust between the participants. The researcher used open-ended questions that were presented to all the interviewees systematically and consistently. The interview was based on the research sub-questions which were as follows:

- What is the role of pictures (and visual aids) in explaining artefacts?
- What is the importance of culture in the compilation of dictionaries (with reference to cultural artefacts)?
- What are difficulties associated with the treatment of cultural artefacts in Northern Sotho dictionaries?
- Which strategies could be employed to ensure that cultural artefacts are treated satisfactorily in Northern Sotho dictionaries?
- How have lexicographers treated cultural artefacts in Northern Sotho dictionaries?

This study requires an in-depth information therefore an interview became appropriate because it helped the researcher clarify the misunderstandings and it

also decreased the “don’t knows” and “no answers” as the researcher probed for information. The questions posed to the respondents were also relevant because the responses assisted the researcher to answer the main question of the research.

3.3 SOURCE OF EVIDENCE

Extra information pertaining to the study was attained by accessing the relevant information from media such as journals, articles, books, the internet and other use of recorded data (dictionaries).

3.4 TARGET GROUP

The study depended on respondents who deal with language issues on a daily basis. These are the people who in one way or another are compelled to use dictionaries to meet their job requirements. The respondents were interviewed at two secondary schools, one university and the Department of Sport, Arts and Culture (Limpopo Province).

- Female learner;
- Lexicographers;
- Language practitioners; and
- Teacher.

3.5 SAMPLING

Sampling refers to the process by which you reduce the total research population for a research project to a number which is practically feasible and theoretically acceptable MacDonald and Headlam (1986:69). For the purpose of the research criterion sampling and random sampling were selected. For this research the researcher used face-to-face interviews to gather information where the above-mentioned respondents were interviewed as they are directly involved with dictionaries. Selected dictionaries were also used, that is, monolingual dictionary (1), bilingual dictionary (2), multilingual dictionary (1) to examine the way lexicographers have treated the artefacts.

3.6 VALIDITY

The responses are trustworthy because they can be tested according to the findings and reveal the truth about the topic. Information was obtained from credible sources, primary and secondary sources.

3.7 ETHICAL ISSUES

The researcher secured permission to conduct interviews from the respondents. This was done through formal requests. In the formal requests respondents were made aware that their names would be withheld or not mentioned to protect their identity and privacy. Respondents willingly agreed to partake in interviews, and were not coerced. Pledge was made to inform them of the findings of the research.

3.8 CONCLUSION

In conclusion, the researcher highlighted the following aspects with regard to methodology employed:

Qualitative research method remains the relevant method to extract credible data for a study of this nature. It is also important to sample so as to avoid too much information, as few aspects can be thoroughly dealt with. The researcher ought to be ethical all the time not to compromise the participants in a research.

CHAPTER FOUR

DATA COLLECTION FROM INTERVIEWS

4.1 INTRODUCTION

The chapter focuses on the data collected from the interviews with teachers, learners, lexicographers and language practitioners. The data will in turn be analysed to find out how it should be treated in bilingual dictionaries (English-Northern Sotho/Northern Sotho-English). The following people were interviewed:

- Female learner;
- Lexicographer;
- Language practitioner; and
- Teacher.

4.2 PRESENTATION AND ANALYSIS OF DATA

The interviews were based on the following questions:

4.2.1 What is the role of pictures and visual aids in explaining the artefacts?

a) Female learner (16 - 25 years)

The role of images lies within the ability of visually allowing one to see an artefact in 2 dimensional (2D) and 3 dimensional (3D). They present a concrete, clear idea as to what a specific artefact is and how it can be used, for example:

Moeta



The picture exhibits a container used to carry water. All in all, pictures generate interest in the eyes of the reader as it arouses full attention to respond to a variety of colours, even in black and white. Pictures make it easier for the reader to understand the use of the artefact. It is thus possible to connect the artefact to its definition.

b. Female Lexicographer (46 - 55 years)

It helps to give a clear picture of what is defined in the dictionary.

c. Male lexicographer (36 - 45 years)

Pictures play a very important role in defining the traditional artefacts in a dictionary. In most cases pictures are important because the reader or someone who sees them is able to understand how the artefacts look like. Pictorial illustrations bring the user of a dictionary nearer to the referent. That is upon seeing the picture of an artefact. The user becomes aware of the referred artefact.

d. Female Language Practitioner (36 - 45 years)

Go tšweletša diswantšho tša didirišwa tša setšo go bohlokwa kudu ka ge di ka thuša go fa modiriši wa pukuntšu seswantšhokgopolo sa gore seo se hlalošwago ke eng, ya mohuta mang. Bana ba sehono ga ba na tsebo ka dilo tša setšo gammogo le polelo. Ge ba ka hwetša ba kopane le lentšu leo le ba gakantšhago ba tla kitimela pukuntšu ka kholofelo ya go hwetša tlhalošo gammogo le seswantšho gore ba tsebe ka botlalo ka seo se hlalošwago. Diswantšho di ka thuša kudu badiriši ba pukuntšu bao ba lego baboledi ba polelo ya Sesotho sa Leboa, bao e sego baboledi ba polelo ye eupša ba ithuta yona le bao e lego bafaladi (bao mohlomongwe ba dirago dinyakišišo).

(The use of pictures is highly relevant because they give the dictionary user the correct idea of what is being described. Children of today do not have adequate knowledge of cultural items and acceptable language. When they get a difficult word, they immediately consult a dictionary to get the correct meaning. Pictures help a variety of people, speakers and non-speakers of Northern Sotho, and also researchers).

e. Female Teacher (46 - 55 years)

Young people have lost touch with regard to artefacts available. Capturing names and their pictures will enable them to understand the type of object and also be able to understand their function. Pictures can also assist learners at school to understand their culture and able to use them in their daily activities and also talk about them in relevant situations. Since the whole society has lost their culture putting pictures or dictionaries in places like libraries and museums will encourage people to understand them and go back to their roots.

4.2.1.1 Analysis

From these respondents, one realises that pictures in dictionaries are not for decorative purposes, but have several functions, such as the following:

- a. Depiction of a concrete idea
- b. Avoidance of ambiguity and miscommunication
- c. Enriching the reader with cultural knowledge
- d. Making people to be proud of their culture
- e. History of a specific people will be kept alive for a long time.

The second question was as follows:

4.2.2 What is the importance of culture in compilation of dictionaries (with specific reference to cultural artefacts)?

a. Female learner (16 - 25 years)

Culture is of great importance because it helps to cultivate a proud and well knowledgeable youth or generation that is familiar with its origin and roots (heritage). Furthermore, the importance of culture is to educate the current and future generation about their heritage on how things were done comparing them to the present situation. To commemorate ancient history of our forefathers in remembering where we come from and where we are going. Lastly, to avoid adopting western ideologies, hence allow originality of our beings to cultivate in our daily lives.

b. Female Lexicographer (46 - 55 years)

It gives the originality of a person.

c. Male lexicographer (36 - 45 years)

It depends on the type of a dictionary under compilation. In special dictionaries such as that of technological and scientific culture cannot play a role. On the other hand, in cultural dictionaries and general dictionaries, culture is important because the lexicographer have to acquaint themselves with the culture which is addressed in that particular dictionary.

d. Female language Practitioner (36 - 45 years)

Polelo le setšo ke monwana le lenala. Ga go na ka tsela yeo motho a ka bolelago ka setšo ntle le go kgwatha polelo. Pukuntšhu e swanetše go hwetša tsela ye kaone ya go tšweletša setšo bjalo ka bohwa bja batho bjo bo tšweleditšwego ka go ngwalwa.

(Language and culture are like a finger and nail. There is no way one may speak of culture without referring to language. The dictionary must get a better system of revealing culture among the literate people).

4.2.2.1 Analysis

All the respondents indicate clearly that culture is indispensable if one wants to understand people fully. The compilers of dictionaries must always take this aspect into account. In summary, the use of culture as revealed by the abovementioned people is as follows:

- a. All people should be distinguished with a specific culture to make them unique.
- b. Proud heritage depends on culture.
- c. History is part of human nature and it thus embraces culture as well.
- d. Dictionary compilers must consider culture when explaining the lemmata.

4.2.3 What are the difficulties associated with the treatment of cultural artefacts in the Northern Sotho dictionaries?

a. Female Learner (16 - 25 years)

Cultural artefacts are given less attention as compared to English and Afrikaans nouns in dictionaries. Words are not explained in depth as to what artefacts are and what they are used for. Words are explained in terms of single words which are synonyms in English, for example *moeta*, according to the Northern Sotho dictionary the word is explained as a “vessel” (clay earthen pot).

The learner further explained that, words are explained in form of sentences which still are not understood or they are irrelevant to the definite use of the artefact, for example, *sego*, according to *Pharos Dictionary* is matched to a long handed calabash which originally is a Chinese fruit. Other words are *lefehlo* and *leho*; they are defined as spoons, which is incorrect because spoons can be of steel material whereas *leho* and *lefehlo* are used to cook and not for eating.

b. Female Lexicographer (46 - 55 years)

In case of bilingual dictionaries, there is lot of zero equivalence.

c. Male lexicographer (35 - 45 years)

Yes, there are some difficulties that the dictionary compilers or lexicographers may come across or experience. For example, in most cases rare equivalents or just definitions do not apply do not play a sufficient role in giving the meaning of cultural artefacts. For example, the lexicographer may not have enough words when explaining his or her artefacts to an extent that pictorial illustrations may become necessary. In some cases you will find that such dictionary under compilations does not have space to cater for the inclusion of pictorial illustration or that there are not enough money to collect the pictures necessary to be included in a dictionary.

d. Female Language Practitioner (36 - 45 years)

Tše dingwe tša didirišwa tša setšo ga di sa le gona, e sa le di felela kgale (mohlala: lešapelo, sešego, kgamelo, bjalo le bjalo). Batho bao ba hlamago pukuntšu ba tla kgona go fa ditlhalošo tša dilo tšeo ba se ba kago ba di bona le dipukuntšu tšeo di lego gona tša peleng, ga go yeo e tšweletšago diswantšho tša didirišwa tše.

(Some of the cultural artefacts are no longer in existence (such as lešapelo, sešego and kgamelo). If pictures are used, people will be able to interpret the meaning thereof even if they have not physically seen the artefacts. In other words, it is only pictures that can assist the reader to comprehend the meanings of such words).

e. Female Teacher (46 - 55 years)

Culture needs to be prescribed, where culture is also the pride of the society. Each clan can be identified through their cultural activities. Inclusion of cultural artefacts in the dictionaries will enable people to identify themselves and take pride in their culture.

4.2.3.1 Analysis

In this case, respondents indicated several difficulties that are associated with the depiction of cultural artefacts in dictionaries:

- a. Incomplete explanations
- b. Unsatisfactory use of synonyms
- c. The use of complex sentences compounds the problem
- d. The use of incorrect definitions
- e. There is a lot of zero equivalence, thus transference does not lead to comprehension of the terms under analysis.

4.2.4 Which strategies could be employed to ensure that cultural artefacts are treated satisfactorily in the Northern Sotho dictionaries?

a. Female learner (16 - 25 years)

Full explanations both in Sepedi and English, for example, *moeta ke sebjana sa molomo wa komiki, modiro wa sona ke go kga meetse le gona se bopilwe ka letsopa*. Correct synonyms were used to match the artefact both in Sepedi and English. Animation or cartoon frames which are exemplary figures to explain the uses or functions of artefacts on daily basis, for example a woman from the river to fetch water with a *moeta*.

b. Female Lexicographer (46 - 55 years)

The paraphrasing strategies should be employed so that the meaning is not lost.

c. Male lexicographer (35 - 45 years)

I think of at least two strategies that could be used:

Comprehensive lexicographic definitions

In this case, the dictionary compiler should use long and accurate definitions so that the dictionary user could be able to understand the defined concept. The choice of word is also important.

Pictorial illustrations

The lexicographer may opt to use pictures in his or her dictionary. These pictures should be used as supplements to the given definitions or translations equivalents.

a. Female Language Practitioner (36 - 45 years)

Ge go ka nyakwa fao didirišwa tša setšo di ka hwetšwago gona, bahlami ba dipukuntšu ba ya moo gore ba bone didirišwa tšeo ka mahlo (mohlomogwe ba be ba di tšee diswantšho). Ke moo ba ka kgonago go fa ditlhalošo tša maleba ka tshwanelo. Bahlami ba dipukuntšu ba swanetše go dira dinyakišišo ka ga didirišwa tša setšo pele ba ka tliša mantšu goba maina a tšona ka gare ga dipukuntšu.

(If the place where the artefacts are located can be found, and lexicographers visit these places, in order to see the artefacts with their own eyes (maybe take some pictures) they will be able to give better explanations of the artefacts. They should do research on artefacts before they lemmatise words in the dictionaries).

b. Female Teacher (46 - 55 years)

Writers could find places which show artefacts and try to include all the artefacts in their dictionaries. One can find old people who have knowledge about those artefacts. Write dictionaries which are mainly focusing on cultural artefacts. This would encourage them to go all out to find as many as possible. If they mix all words they end up forgetting the artefacts and they concentrate on other words in general. They could come up with seminars which would include giving more information about culture.

4.2.4.1 Analysis

From the respondents, it is clear that the unsatisfactory treatment of cultural artefacts in dictionaries can be solved by doing the following:

- a. Full explanation of the lemmata
- b. The use of cartoon frames
- c. Paraphrasing
- d. The use of comprehensive definitions
- e. Request old people to explain things

4.2.5 How have lexicographers treated cultural artefacts in Northern Sotho dictionaries?

a. Female learner (16 - 25 years)

They have not cultivated solid attention in explanation of artefacts. Explanations are given in single word meanings, which are not fully related to use of the artefacts. Lack of full emphasis in definitions; there is no good explanation as to the use of the artefact or a picture and lack of true analysis on the use of the artefact.

b. Female Lexicographer (46 - 55 years)

Currently, we do not have this kind of a dictionary. As a result, we are still looking forward to compile it.

c. Male Lexicographer (36 - 45 years)

Currently, lexicographers have merely used mere equivalence or definitions of the cultural artefacts. In some cases, these have not proven to be enough as some of the dictionary users have complained that they are not able to understand the defined referent that is cultural artefact.

d. Female Language Practitioner (36 - 45 years)

“Le ge ditlhalošo di filwe ga se tša fiwa ka tsela yeo e kgotsofatšago. Lebaka e ka ba la gore tše dingwe di ka bonwa ka mahlo goba tša dirišwa. Ditlhalošo di filwe ka go thekga le go kwa batho ba bolela ka tšona”.

(Although explanations have been given, they are not satisfactory. The reason being that some of them can be seen with eyes or can be used. The explanations were given taking into account what some people said about them.)

4.2.5.1 Analysis

All the respondents above are clear about these things:

- a. Dictionary compilers did not give serious attention to the lemmata
- b. Single word explanations do not always work well
- c. The use of too much literal equivalence leads to poor explanations
- d. Abstract concepts are difficult to comprehend and describe.

From the interviews of the female learner, lexicographer, language practitioner and the teacher, one can conclude that images present a concrete clear idea as to what a specific artefact is and how it can be used.

From the respondents, one can also conclude that pictures in dictionaries are not for decorative purposes but have a wide range of functions as analysed in the research. The researcher in the conclusion is tempted to agree with the respondents that clearly culture is indispensable if one wants to understand people fully, hence dictionaries must take this into consideration. Besides the above-mentioned facts, there are several difficulties that are associated with the depiction of cultural artefacts in dictionaries. It is also important to mention and conclude that unsatisfactory treatment of cultural artefacts in dictionaries can be solved by full explanation of lemmata, the use of cartoon frames, paraphrasing, the use of comprehensive definitions and requesting information from older people.

4.3 ANALYSIS OF EXAMPLES FROM SELECTED DICTIONARIES

This section will analyse a few examples from the selected dictionaries and how they have been treated by the selected scholars.

4.3.1 Sešego

This term has received attention from the selected dictionaries as follows:

- a. *Sešego* (leina ka botee) (7/8) ke moraba wo mogolo goba bobolokelo bja mabele bjoo bo epelwago gantši ka šakeng (Mojela, 2007: 360).
- b. *Sešego* noun 7/8 (pl. dišego) grain basket mabele ao a bego a lego ka gare ga sešego a jelwe ke mohlwa. The grain that was in the basket was eaten by termites (Schryver, 2009: 209).
- c. *Sešego* large grain basket (Kriel, 2007:149).
- d. *Sešego* grain basket graanmandjie (Lombard, 1992:55).

The four above-mentioned scholars are in agreement that the lemma *Sešego* is a grain basket. Although this is much better, a picture of the grain basket in terms of Northern Sotho culture would have made the explanation clearer.

On the other hand, monolingual dictionary (*Pukuntšutlhalosi*) describes *sešego* as *moraba wo mogolo* which means a large pocket. This can be misleading to the end – users because a pocket is associated with clothes and bags. To avoid the misinterpretation, a picture of the said artefact would have assisted the reader to understand the item being described.

In conjunction with the use of the picture in this case, it would have been preferable to describe this artefact as *seroto sa go dirwa ka mohlaha sa go bolokela mabele* (Basket made out of reeds used to store grains).

4.3.2 Kgameo

Mojela (2007) and Kriel (1997) respectively describe *kgameo* as follows:

- a. Kgameo /kgameo/ (leina ka botee) (9/10) sebjana sa tshipi sa nkoti gantši sa mokgoko, seo se gamelwago maswi ka gare: Mmabotse o file kgameo ya go tlala maswi (Mojela, 2007: 124).
- b. Kgameo pail, bucket (Kriel, 1997: 54)

Mojela explains *kgameo* as an artefact made of steel whereas the real Northern Sotho 'kgameo' was made of wood. The one he mentioned cannot be classified as cultural.

In order to understand the above lemma fully, *kgameo* can be described as follows:

- c. Kgameo /kgameo/9/10(pl. Dikgameo) sebjana sa kota seo se šomišwago go gamela maswi a dikgomo) (Wooden bucket used to catch the milk when milking cows).

In addition, a picture of wooden bucket (*kgameo*) as the one below would have made the reader to have a better understanding of the description.

Kgameo



Moeta is another lemma that received attention in Mojela (2007), Schyver (2009), Lombard (1992) and Kriel (2007):

- a. Moeta/moeta (leina ka botee) (3/4) sebjana sa go dirwa ka letsopa sa nkgokolo sa nkoti, sa molongwana wo monyane sa go šomišwa go rwala meetse: Noko o rwele meetse ka moeta (Mojela, 2007: 232).
- b. Moeta /moeta/noun 3/4 (pl. meeta) clay pot Ke mang a pšhatlilego moeta wa ka wa meetse? Who broke my clay water pot? (Schyver, 2009: 144).
- c. Moeta kleipot (vir water en bier) small clay pot (for water and beer) (Lombard, 1992: 40).
- d. Moeta vessel, clay pot, earthen pot (Kriel, 2007: 97).

The artefact has been well described. Mojela gave a detailed description and the use of artefact. This will assist the end-user in visualising the object being defined. A dictionary such as Popular Northern Sotho only gave an equivalent which is helpful to the people who already know language (native speakers of the language). It

would therefore be of little use to those who do not know the language. Schyver (2009) in his bilingual dictionary went to an extent of giving pronunciation, grammar, use in context which will help the foreign language users to visualize an artefact. It is commendable that Lombard managed to furnish the end-users with equivalents and the usage notes.

4.3.2 Tšhilo

Tšhilo has been treated as follows:

- a. Tšhilo (leina ka botee) (9/10) leswikana la mpapetlana la go swarega, la bokafase bja phaphathi bjo boreletšana leo le šomišwago go gaila mabele, ditloo goba dinawa lwaleng: tšhilo le lwala di batotšwe di letile mosadi wa go tla go šila. (Mojela, 2007: 41).
- b. Tšhilo maalklip, grinding stone (Lombard, 1992: 61).

Tšhilo/tšhilo/noun 9/10 (pl. ditšhilo) grinding stone Mokgadi o kgopela tšhilo ya go šila mabele. Mokgadi is asking for the grinding stone to grind grains.

- c. Tšhilo upper millstone, grindstone (Kriel, 2007: 171).

The picture below enhances clarity in terms of the meaning of the lemma: *Tšhilo*

Tšhilo le lwala



4.3.4 Lwala

The selected scholars treated the lemma *lwala* as follows:

- a. Lwala mill (-stone) (Kriel, 2007: 79).
Lwala mill (~stone) (5/6) (Kriel, 2007:79).
- b. Lwala (leina ka botee) leswika le lekotana la boima la bokagodimo bja phaphathi bjo boreletšana leo le šomišetšwago go šilela go lona: Basadi bao ba ile ba gapelwa lwala, ba tšhelelwa mabele gore ba šile (Mojela, 2007: 182).

4.3.5 Mogopo

Mogopo has been described by the selected scholars as follows:

- a. Mogopo noun 3/4 (pl. megopo) wooden bowl, mosadi o ka mokutwaneng; o hlatswa mogopo wa bogobe. The woman is in the kitchen in; she is washing a wooden bowl for porridge (Schryver, 2009: 2009:145).
Mogopo a wooden bowl (1997: 99).
- b. Mogopo (leina ka botee) (3/4) lehlalosešagotee telo. Sebjana sa setšo sa go betlwa ka kota, sa nkotsana seo se šomišetšwago go solela bogobe: O tlike a swere bogobe ka mogopo. (Mojela, 2007: 236).

The picture of *mogopo* that appears below would have helped the reader to understand the lemma much better.



4.3.6 Moropa

- a. Moropa noun 3/4 (pl. meropa) drum - Re be re bina ebile re letša meropa. We were dancing and beating the drums (Scrhyver, 2009:155).
- b. Moropa/drum (Kriel, 1997:108).

These days one finds drums made of synthetic materials. A picture of *moropa* such as the below would assist the reader to understand the lemma clearly.



4.3.7 Pitša

The selected four dictionaries described the abovementioned lemma as follows:

- a. **Pitša** (leina ka botee) (9/10) lehlalosešagotee poto. Sebjana sa setšo sa nkgokolo seo se šomišwago go apea : Ba se pšhatlile bjalo ka pitša ya letsopa. (Mojela, 2007: 311).
- b. **Pitša** (kleipot, pot, kookpot, clay pot, pot cooking pot) (Lombard, 1992: 49).
- c. **Pitša** (a pot, kgolo, big pot (Kriel, 1997:131).
- d. **Pitša** noun 9/10 (pl.dipitša) pot Mma o apea bogobe ka pitša. Mother is cooking porridge in a pot (Schyver, 2009:186)

Although the meaning is clear, a picture to illustrate what type of pot is being described, would have made the term become clearer.

4.3.8 Leselo

Kriel (2007) and Lombard (1992) describe **leselo** as follows:

- a. **Leselo** (winnowing fan) (Kriel, 2007:76)
- b. **Leselo** (maandjie waarmee graan uitgewan word basket, used for winnowing grain (Lombard, 1992:30).



Leselo

The picture of **leselo** as shown above would enrich the description of the said lemma.

4.3.9 Lehudu

- a. **Lehudu** (leina ka botee) (5/6) sebjana sa setšo sa go betlwa ka kota, sa nkoti ya go ya fase le molomo wa go bulega kudu; go setlelwago ka gare ga sona. Mosadi o setla mabele ka lehudu (Mojela, 2007: 158)
- b. **Lehudu** (wooden mortar) (Kriel, 2007:71).
- c. **Lehudu** (stampblock, stamping block (Lombard, 1992:29).

A picture of **lehudu** as reflected below would have been more helpful in making sure that the reader understand the lemma.



Lehudu le mose

4.3.10 Mose

The treatment of **mose** is as follows:

- a. Mose (leina ka botee) (3/4): kota yeo e betlilwego ya go dirwa nkutu mafelelong: e šomišwa go setla mabele goba ditloo ka lehudung: Ba mo iteile ka mose ba mo setlela madi teng (Mojela, 2007).
- b. **Mose** (crusher, pestle, pounder) (Kriel, 2007:107).
Mose (stampe) (van stampblok) pestle.

Mojela (2007) explained the lemma *mose* well, but the example that he gave is not relevant to what was mentioned. People who do not know it will think that it is also used to beat people up.

Mma o setla mabele ka mose ka gare ga lehudu

From all the definitions, the researcher has discovered the following:

- For the monolingual dictionaries the authors managed to include meaning, pronunciation, usage notes and synonyms where possible but there is no sign of etymology which will give the non-native speakers the background of the artefacts.

- As regards bilingual dictionaries, Kriel (2007) only gave the equivalents of words from target language to source language which will only be of use to native speakers. Schyver (2009) in his bilingual dictionary managed to give equivalents, grammar, use in context and pronunciation which will provide the user with more insight of what he/she is looking for.
- In his multilingual dictionary, Lombard (1992) gave the equivalents in Afrikaans and English, and in some cases also provided the use of the artefacts. This is a positive step as it enhances understanding on the part of the reader of the item being described.

In conclusion, one can say that artefacts used to play an important role in the Northern Sotho culture. As modernity is taking over, it would be preferable for future lexicographers to also include pictures in their dictionaries to ensure that their readers understand the lemmata.

CHAPTER FIVE

CONCLUSION

5.1 INTRODUCTION

This chapter aims to provide a summary of the study, presenting its findings and conclusion and make the necessary recommendations in order to assist future Northern Sotho lexicographers on the kinds of methods and strategies to follow when dealing with the same kind of text.

5.2 SUMMARY

The main aim of the study is to examine the treatment of cultural artefacts in selected Northern Sotho dictionaries presented in Kriel (1971), Ziervogel and Mokgokong (1975), Lombard, Barnard and Grobler (1992), (2007) and Schrywer (2007).

Chapter One serves as an introduction and provides the background to the study. The chapter also presents the definition of selected relevant words, the aim and significance of the study and the organisation of the study.

Chapter Two presents different views of different scholars in relation to the origin of the dictionary. The literature related to the scholars like Klein (2001) is analysed. The chapter also tackles the history of Northern Sotho dictionaries such as bilingual *Popular Northern Sotho Dictionary* compiled and published by Kriel in 1971 and multilingual dictionary titled *Pukuntšu ye kgolo ya Sesotho sa Leboa* compiled by Ziervogel and Mokgokong in 1975. The subsequent one was *Sediba* and was published by Lombard, Barnard and Grobler in 1972.

The chapter also deals and analyses the Northern Sotho dialects prior to 1994 as well as the structure of the dictionary. The question of what shapes the dictionary adopts is also thoroughly dealt with. Types of dictionaries, lemmatisation of nouns, non-equivalence also come under attention.

Chapter Three explains the research methodology adopted in the study, that is, the qualitative method. Data collection methods and tools are also highlighted, namely, interviews, semi-structured questions and sampling.

Chapter Four deals with the analysis of data collected from the interviews with teachers, learners, lexicographers and language practitioners. Data collected from the respondents were presented and analysed by the researcher.

5.3 FINDINGS

The findings that the researcher arrived at regarding the treatment of cultural artefacts in selected Northern Sotho dictionaries are as follows:

- The use of visual aids/ pictorial illustrations in lexicographical words is important because it makes words easily understood by the end-users. The pictorial illustrations can become an important element of the dictionary like the lemma/definition. Through the use of pictures one is able to imagine and visualize the dimension of the prescribed word or artefact.
- With all the dictionaries that were used for the research, it is important to note that none of them had any pictorial illustrations of any word. With no pictures appearing in the dictionaries, we can assume that lexicographers are concerned that using pictures will take space which will then result in big dictionaries which will be unattractive and expensive to the end-user.
- Most of the lexicographers include words that are rarely to be looked up by the end-users, when lemmatising, they lemmatise words in a haphazard manner ending up omitting important work that could be needed by the end-users, for example, cultural words.

5.4 RECOMMENDATIONS

The study has the following recommendations:

- In case of zero-equivalence, it is useful to utilise paraphrasing strategies so that the meaning is not lost.
- If lexicographers were to use pictures in the dictionary for illustration, they should be of good quality and relevant so that there is no ambiguity about the item under scrutiny.
- Lexicographers must obtain information from old people in order to reflect the correct information on any traditional artefact.
- Lexicographers should look at developing special dictionaries that deal only with cultural artefacts because presently dictionaries do not treat them satisfactorily.
- Northern Sotho should have more monolingual dictionaries because they give comprehensive explanations by means of definitions or explanatory paraphrases.

In conclusion, it is vital to mention that the primary use of a dictionary is to explain the meaning of a word or words. The importance of a dictionary lies in the fact that it assists users in terms of the right pronunciation of words, parts of speech one is supposed to use and the correct spelling of various words. Additionally, dictionaries have become a cultural phenomenon and that they act as catalysts to the cultural development amongst its end-users as they end up learning about the type of words used in other cultures. It is also crucial to indicate that the present study did not deal with all the issues that still require examination in Northern Sotho; this suggests that future researchers in lexicography must also deal with such issues: medical, commercial, scientific and political terminology.

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